¶ The names of all the bokes of the Byble/

and the content of all the Chapters of euery boke, with the nōbre of the leake where the bookes begynne.

		Chapters.	Leake.
Genesis.	The fyrst boke of Moses	L	fyrst.
Exodus	The seconde boke of Moses	xl	xxii.
Leuiticus.	The thyrde boke of Moses	xxvii	xxxix.
Numeri.	The fourth boke of Moses	xxxvi	lii.
Deutcrono.	The fyft boke of Moses	xxxiiii	lxix.
	The bookes of the seconde parte.	Chapters	Leake.
Josua.	The boke of Josua	xxiiii	ii
Judicum.	The boke of Judges	xxi	xii.
Ruth.	The boke of Ruth	iiii	xxii.
i. Regum.	The fyrst boke of the kynges	xxxi	xxiiii.
ii. Regum.	The seconde boke of ꝑ kynges	xxiiii	xxxvii.
iii. Regum.	The thyrde boke of the kynges	xxii	xlviii.
iiii. Regum.	The fourth boke of the kinges	xxv	lxi.
i. Paralipo.	The fyrst of the Chronycles	xxix	lxxiii.
ii. Paralipo.	The seconde of the Chronycles	xxxvi	lxxxv
i. Esdras.	The fyrst boke of Esdras	x	xcix.
ii. Esdras.	The seconde boke of Esdras	xiii	ciii.
i. Esther.	The fyrst boke of Esther	x	cix
Job.	The boke of Job.	xlii	cxii.
	The bookes of the thyrde parte.	Chapters	Leake.
Psalterium.	The Psalter	cl	ii.
Prouerbia.	The Prouerbes of Salomon.	xxxi	xxviii.
Ecclesiast.	The boke of the Preacher	xii	xxxvii.
Canticorum	Cātica ꝑ Ballet of Ballettes	viii	xl.
Esay.	The prophecy of Esaye	lxvi	xlii.
Jeremye.	The prophecy of Jeremy	lii	lxii.
Threni.	The lamentacyons of Jeremy	v	lxxxvi.
Ezechiel.	The prophecy of Ezechiel	xlviii	lxxxviii.
Daniel.	The prophecy of Daniel	xii	cviii.
Oseas.	The prophecy of Oseas	xiiii	cxv.
Joel.	The prophecy of Joel	iii	cxviii.
Amos.	The prophecy of Amos	ix	cxix.
Abdy.	The prophecy of Abdy	i	cxxi.
Jonas.	The prophecy of Jonas.	iiii	cxxii.
Micheas.	The prophecy of Micheas.	vii	cxxiii.
Nahum.	The prophecy of Nahum	iii	cxxiiii.
Abacuc.	The prophecy of Abacuc	iii	cxxv.
Sophony.	The prophecy of Sophony	iii	cxxvi.
Aggeus.	The prophecy of Aggeus	ii	cxxvii.
Zacharias.	The prophecy of zachary	xiii.	cxxvii.
Malachy.	The prophecy of Malachy.	iii	cxxxi.
	The bookes of the fourth parte.	Chapters	Leake.
iii. Esdras.	The thyrde boke of Esdras	ix	ii.
iiii. Esdras.	The fourth boke of Esdras.	xvi	viii.
Tobias.	The boke of Tobias	xiiii	xix.
Judith.	The boke of Judith	xvi	xxiii.
ii. Esther.	Certayne Chapters of Esther	vi	xxviii.
Sapientia.	The boke of wysdome	xix	xxx.
Ecclesiastic⁹	The boke of Jesus Syrach	li	xxxvi.
Baruch.	The propet Baruch	vi	liiii.
The songe of the thre chyldren in the ouen.		i	lvii.
The storp of Susanna.		i	lviii.
The storp of Bel.		i	lviii.
The prayer of Manasses.		i	lix.
The fyrst boke of the Machabees		xvi	lix.
The seconde boke of the Machabees.		xv	lxxi.

¶ All the bookes of the newe Testament are contayned in the tytle therof.

The creation of ỹ wozld

¶The fyrst Chapter.

¶Howe Heuen and earth, the lyght, the firmament, ỹ sũne, the moone, the sterres, and all beastes, foules, & fyshes in the see were made by the wozde of God. And howe man also was created.

IN the begynning* God created Heauen & erth. The erth was voyd and empty & darckenes was vpon the face of the depe, & the spirite of god moued vpon ỹ face of the waters.

And God sayde: let there be made lyght, and there was lyght made. And God saw the lyght that it was good. And God made a diuision betwene the lyght and darcknes. And God called the lyght, daye: and the darknes called he, night And the euenynge and the mozning was made one daye. And God sayde: let there be a fyrmamente betwene the waters, & let it make a diuysion betwene waters & waters. And God made the firmament, and set a diuision betwene ỹ waters which were vnder the fyrmament, and the waters that were aboue the fyrmament. And it was so. And God called the fyrmament heauen. The euenynge also and the mozning was made the seconde daye.

And God sayde: *let the waters vnder Heauen be gathered together into one place, that the dryge lande maye be sene. And so it came to passe. And God called the dryge lande, Earthe and the gatheringe together of waters caled he the sees. And God sawe that it was good.

And God sayde: lette the earthe bryng forth grene herbe, whiche maye engendre seede: and frutefull tree, yeldynge frute after hys kynde, whose sede maye be in it selfe vpon the earth.

And it came to passe. And the earth brought forth grene herbe, makyng sede after his kynde: and tree yeldyng frute, whose sede was in it self after hys kynde. And God sawe ỹ it was good. The euenyng also and the mozning was made the thyrde daye. And God sayde: * lette there be made lyghtes in the fyrmament of Heauen, and lette them make a dyfference betwene the daye and the nyght, and lette them be vnto sygnes: and vnto appoynted seasons, and vnto dayes, and vnto yeres.

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And God sayde: let the earth bryng forth lyuynge creature after hys kynde: catell, wozme, and beaste of the earth after his kynde, and so it came to passe. And God made the beaste of the earth after his kynde, & catell after theyr kynde, and euery thyng that crepeth vpon the earth after his kynde. And God sawe that it was good. And God sayde, let vs make man in our ymage after our lykenesse, and let them haue rule of the fyshe of the see: and foule of the ayre and catell, and all the erth and of euery creppyng thyng that crepeth vpon the erth. And so God created man in hys owne ymage, in the *ymage of God created he hym, ‡ male and female created he them. And God blessed them, & God sayde vnto them Growe and increase, and replenyshe the earthe, and subdue it: and haue * dominyon of the fyshe of the see, and foule of the ayre, & of euery liuyng thynge that moueth vpon the earth. And God sayde: beholde, I haue geuen you euery herbe sowynge sede, which is in the vpper face of all ỹ earth: and euery tree in the which is the frute of tre, and that soweth sede, that they may be meat vnto you. To euery beast of the erth also, and to euery byrde of the ayre and to euery suche thing as crepeth vpon the earthe (wherin is a liuynge soule) I haue geuen all grenenesse of herbe to be meate. And it came so to passe. And God sawe euery thynge that he had made, * and beholde: it was exceadyng good. The euening also and the mozning was made the. vi. daye.

¶The. ii. Chapter.

¶ The halowynge of the Sabboth daye. The foure floudes of paradise. The settynge in of man in paradise. The tree of knowledge is forbydden hym: howe Adam named al creatures. The creaciõ of Eua. The instituciõ of mariage.

THe heauens also and the earth were fynyshed, and all the hooste of them. And in the seuenth daye God ended his worke whiche he had made * In the. vii. daye also he rested from all his worcke, which he had made. ¶ And god blessed the. vii. daye, & sanctified it, because ỹ in it he had rested frõ al his worke, which God ordeined to make.

These are the generacyons of the heauens & of the earth, when they were created, in the daye

The Byble in

Englysche of the largest and greatest volume, auctorysed and apoynted by the commaundemente of oure moost redoubted Prynce, and soueraygne Lorde Kynge Henrye the. viii. supreme heade of this his churche and Realme of Englande: to be frequented and vsed in euery churche wyn this his sayd realme, accordynge to the tenour of his former Iniunctions geuen in that behalfe.

Ouerlene and perused at the cõmaundemẽt of the kynges hyghnes, by the ryghte reuerende fathers in God Cuthbert bysshop of Duresme, and Nicolas bisshop of Rochester.

Prynted by Edwarde Whitchurch.

Cum priuilegio ad imprimendum solum.

1541.

Obsecro igitur primum omnium fieri obsecrationes, orationes, postulationes, gratiarum actiones pro omnib⁹ hominibus, pro regibus &c. 1. Timo. ii.

Beate qui habitant in domo tua
Beati qui habitant in domo tua
Quod in mea Ecclesia
Beati pacifici
Beati mundo corde
Beati qui habitant in domo tua
Beati qui habitant in domo tua
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when the Lorde God made the earth & the heauens, and euery plant of the felde, before it was in the earth: and euery herbe of the felde, before it grewe. For the Lorde God had not caused it to rayne vpon the erth, nether was there a man to till ỹ grounde. And there went vp a myst frō of the erth, & watred ỹ whole face of ỹ grounde.

B The Lorde God also *shope man, euen dust from of the grounde, and ‡ breathed into his nostrelles the breath of lyfe, and Adam was made a lyuynge soule. And the Lorde God planted a garden eastwarde from Eden, and there he put man whome he had made. Moreouer out of the grounde made the Lorde God to growe, euerye tree that was pleasaunte to the syght, and commodyous for meate. The *tree of lyfe also and the tree of knowledge of good and of euyll was in the myddes of the garden.

Be. xbiii.d Sapien.r.a Tob.biii.b Ec. xxxiii.b ‡i Cor.xb.k

Prou. iii.c Apoca. ii. b

And oute of Eden there went forthe a ryuer to water the garden. And from thence it was deuided, and became into foure heades. The name of one is *Pison: The same is it that compasseth the whole lande of Hauilah, where there is gold And the golde of the lande is good. There is also Bdellium, and the Onix stone. The name of the seconde ryuer, is Gihon: the same is it that compasseth the whole lande of Ethyopia. The name of the thyrde ryuer is Hidekell, and it goeth towarde the Eastsyde of Assiria: And the fourth ryuer is Euphrates.

Ec. xxxiii.c.

C The Lorde God also tooke Adam, and put hym into ỹ garden of Eden, that he might dresse and kepe it. And the Lorde God commaunded Adam sayinge: Eatyng, thou shalt eate of euery tree of the garden. But as touching the tre of knowledge of good and euyl, thou shalt not eate of it. Els, in what daye soeuer thou eatest therof thou shalt dye the death.

And agayne, the Lorde God sayde: It is not good that Adam shulde be aloone, I wyl make hym an helpe, which maye be present with him. And so out of the grounde shope the Lorde God euery beaste of the felde, and euerye foule of the ayre, and brought it vnto man: that he myght se howe he wolde call it. For lykewyse as man hym selfe named euery lyuynge thynge, euen so was the name thereof.

D Man hym selfe therfore named the names vnto all cattell, and foule of the ayre, and to euery beaste of the felde. And for man founde he not an helpe, that myght be present with hym. The Lord God also caused a slombre to fal vpon Adā. And he slept. And he toke one of his rybbes, and closed vp the flesshe in stede therof. And the rybbe whiche the Lorde God had taken fro mā *made he a womā, & brought her vnto mā. And mā sayd: This is now bone of my bones, & flesh of my flesh. She shalbe called woman, bycause she was takē out of mā. For this cause shal man leaue his father & his mother, & shalbe ioyned wō his wife, & they *shal becom one flesh, & they were both naked, ỹ mā & his wife, & were not ashamed.

Ecc. xbii.a i.Cor.xi.a

Mat.xix.a. Marke.x.a Ephes. b.g i.Cor. v.d

C The.iii. Chapter.

C The serpent deceyueth the woman. The serpent the woman, and the man are cursed, and dryuen out of paradyse. Christ our onely sauyour is promysed.

BUt the serpente was subtyller then A euerye beaste of the felde, whiche the Lorde God made. And he sayd: vnto the woman: yea, hath the Lorde God sayde: ye shall not eate of euery tree of the garden? And the woman sayd vnto the serpent: we eate of the frute of the tree of the garden, but as for the frute of the tree whiche is in the myddes of the garden, God hath sayde: ye shall not eate of it, neyther shall ye toutche it, leest happlye ye dye. And * the serpent sayd vnto the woman: ye shall not dye the death, but God doeth knowe, that the same daye that ye eate thereof, youre eyes shall be opened, and ye shall be euen as goddes, knowynge good and euyll. And so the *woman (seing that the same tree was good to eate, and lusty to the eyes, and that the same tre was pleasaunte to get wysdome) tooke of the frute therof, and dyd eate, and gaue vnto her husband beinge with her, whiche dyd eate also. And the eyes of them both were opened, and they knewe that they were naked: and they sowed fygge leaues togyther, and made them selues aprons.

‡ Cor. xi.a

Ecci. xxb.a

And they hearde the voyce of the Lorde God B walkyng in the garden in the coole of the daye. And Adam and his wyfe hyd them selues from the presence of the Lorde God amonge the trees of the garden. And the Lord God called Adam and sayde vnto hym: where arte thou? whyche sayd: I herde thy voyce in the garden, and was afrayed, bycause I was naked, and hyd my selfe. And he sayde: Who tolde the, that thou wast naked? hast thou not eaten of the same tree, concernynge the whiche I commaunded the, that thou shouldest not eate of it? And Adam sayde: The woman whom thou gauest to be with me she gaue me of the tree, and I dyd eate.

And the Lorde God sayd vnto the woman: C why hast thou done this? And the woman sayd: yonder serpent begyled me, and I dyd eate. And the Lorde God sayde vnto the serpent: bycause thou hast doone this, thou art cursed aboue all cattell, and aboue euery beast of the felde. Upon thy bellye shalt thou goo, and duste shalte thou eate all the dayes of thy lyfe. I wyll also put enimitie betwene the and the woman, betwene thy seed and her seed.

Collos. iii.e

* The same shall treade downe thy heed, and thou shalt treade vpon his heele.

But vnto the woman he sayd: In multiplyynge, wyll I multiply thy sorowe, and thy conceyuyng: In sorow shalt thou bringe forth children, and thy lust shall pertayne to thy husband and he shall haue the rule of the.

Unto

Unto Adam he sayde, because thou hast herkened vnto the voyce of thy wyfe, and hast eaten of the tree (concernyng the which I cõmaunded the, sayeng: Thou shalt not eate of it) cursed is the ground for thy sake. In sorowe shalt thou eate of it all the dayes of thy lyfe. Thorne also, and thystle shal it cause to growe vnto the, and thou shalte eate the herbe of the felde. In the sweate of thy face shalte thou eate breade, tyll thou be turned agayne into the grounde, for out
Job.xxxiiii of it wast thou taken, in as muche as thou * arte
D dust, and into dust shalt thou be turned agayne.

And Adam called his wyues name Heua, because she was the mother of all liuynge. Vnto the same Adam also and to his wyfe dyd ỹ lorde God make lethren garmentes, and clothed them And the Lord God sayde: Beholde, ponder man hath bene euen as one of vs, ỹ he myght knowe good and euell.

And nowe lest happly he put forth his hand and take also of the tre of lyfe and eate, and lyue for euer. And ỹ Lord god sente them furth from

the garden of Eden, to dresse the grounde that he was taken out of. And so he droue out man, and at the east syde of the garden of Eden, he set Cherubins, and the glysterynge flame of a shakynge swearde, to kepe the waye of ỹ tre of lyfe.

¶ The.iiii.Chapter.

¶ Cayn doth not only kyll his ryghteous brother Abel, but also forsaketh, and is cursed. The generacyon of Enoch, Mathusaell, Tubal, Lamech, Seth, & Enos.

ADam knewe Heua his wyfe: Who conceaupynge, bare Cain, sayinge: I haue gotten a man of the Lorde. And she procedyng furth, brought furth hys brother Habell, and Habell was a keper of shepe. But Cain was a tyller of the grounde. And in processe of dayes it came to passe, that Cain brought of the frute of the grounde an oblacyon vnto the Lorde. Habel also brought of ỹ fyrstlynges of hys shepe, and of the fat therof. And the Lorde had respecte vnto * Habell, and to his oblacyon. But vnto Cain and to his offeryng he had no respect. For the whiche cause Cain was exceadynge wroth, and his countenaunce abated. And the Lorde sayde vnto Cain: Why art thou wroth, and why is thy countenaunce abated? yf thou do well, shall there not be a promocyon? And yf thou dost not well, lyeth not thy synne in the dores? Unto the also pertayneth the lust therof, and ỹ shalt haue dominyon ouer it, and Cain spake vnto Habell
Job.xxxiiii his brother, (let vs go furth.)

B And it fortuned * when they were in the felde
Sept.r.a. i.Joh.iii.a. Cain rose vp agaynste Habel his brother, & slue him. And the Lorde sayde vnto Cain: Where is Habell thy brother? Whyche sayde: I wote not. Am I my brothers keper? And he sayde: what hast ỹ done? The voyce of thy brothers bloude cryeth vnto me out of ỹ grounde. And nowe art thou cursed from ỹ erth, whiche hath opened her mouth, to receaue thy brothers bloude from thy hande. Yf thou tyll the grounde, she shall not procede to yelde vnto the her strength.

Hebr.xii.f Ma.xxiii.d Jude.i,d.

Fugityue and a vagabound shalt thou be in the earth. And Cain sayde vnto the Lorde: My * iniquytie is more, then that it maye be forgeJob.xv.c. uen. Beholde, thou haste caste me out this daye from the vpper face of the earthe, and from thy face shall I be hyd: Fugitiue also and a vagabounde shall I be in the earth. And it shall come to passe: euery one that fyndeth me, shall slaye me. And the Lorde sayde vnto hym: * (it shall not be so) yee, but who soeuer slayeth Cayn, it shalbe auenged seuen folde.

And the Lorde set a marke vpon Cayn: leest C any man fyndynge hym, shulde kyll hym. And Cayn went out from the presence of the Lorde, and dwelte in the lande of Node eastwarde from Eden. Cain also knewe his wyfe which conceaued and bare Henoche: and buyldyng a cytie he called the name of the same cytie after the name of his sonne Henoch. Unto ỹ same Henoch was borne Irad. Irad begat Mehuiael, and Mehuiael begat Methuschaell. Methuschaell begat Lamech. And Lamech toke vnto hym two wyues: The name of the one was Ada, and ỹ name of the other was Zilla. And Ada begat Jabel, whyche was the father of suche as dwell in the tentes, and of suche as haue catell. His brothers name was Thuball, whiche was the father of suche as handle harpe and organe. And Zilla also begat Thubalcain, which wrought cunningly euery crafte of brasse and of yron. The syster of Thubalcain, was Naenia.

And Lamech sayde vnto his wyues Ada and Zilla: Heare my voyce ye wyues of Lamech, herken vnto my speche: I haue slayne a man to the woundyng of my selfe, & a ponge man to myne owne punishment. Yf Cain shalbe auenged seuẽ folde, truely Lamech seuentye tymes and seuen tymes. Adam knewe his wyfe agayne, and she bare a sonne and called his name Seth: For god (sayde she) hath appoynted me another sede in steade of Habel, whome Cain slewe. And vnto the same Seth also, there was borne a sonne, & he called his name Enos. Then began they to make inuocacyon in the name of the Lorde.

¶ The.v.Chapter.

¶ The Genealogy of Adam, & of the other fathers vnto Noe.

THys is the booke of the generacyons A of Adam. In the daye that God created man, in the lykenesse of God made he hym. Male and female created he them, and blessed them, and called theyr name Adam in the daye of theyr creacyon.

And Adam lyued an hundreth and thyrty yeres, and begat a sonne in his owne lykenes after his ymage and called hys name Seth. All the dayes of Adam (after he had begotten * Seth) i.Para.i.a.

were eyght hundreth yeres, and he begat sonnes and doughters. And all the dayes that Adam lyued were nyne hundreth and thyrtye yeres, and he dyed. Seth lyued an hundred and fyue yeres, and begat Enos. And Seth lyued (after he begat Enos) eyghte hundreth yeres and seuen yeres, and begat sonnes and doughters. And all the dayes of Seth were nyne hundreth and. xii. yeres. And he dyed.

Enos lyued nyntye yeres and begat Kenam and Enos lyued (after he begate Kenam, eyght hundreth, and fyftene yeres, and begate sonnes and doughters. And all the daies of Enos were nyne hundreth and fyue yeres. And he dyed.

25 Kenam lyued seuentye yeres, and begat Mahelaell. And Kenam lyued (after he begat Mahelael) eyght hundreth yeres and fortye yeres, & begat sonnes and doughters. And all the dayes of Kenam were nyne hundreth yeres and ten yeres, and he dyed. Mahelael lyued syxtye yeres and fyue yeres and begat Jared. And agayne, Mahelael lyued (after he begat Jared) eyghte hundreth and thyrtye yeres, and begat sonnes & doughters. And all the daies of Mahelael were eyghte hundreth nynety and fyue yeres. And he dyed. Jared lyued an hundreth and syxtye and two yeres, and he begat Henoch. And Jared lyued (after he begat Henoch) eyght hundreth yeres, and begate sonnes and doughters. And all the dayes of Jared were nyne hundreth and syxtye and two yeres. And he dyed.

C Henoche lyued syxtye and fyue yeres, and begat Methuselah. And Henoche * walked with God after he begat Methuselah, thre hundreth yeres and begat sonnes and doughters. And all the dayes of Henoche were thre hundreth syxtye and fyue yeres. And Henoche ‡ walked wyth God, and he was * nomore sene, for God toke hym awaye. Methuselah also lyued an hundreth yeres eyghtye and seuen yeres, and begat Lamech. And agayne Methuselah lyued (after he begat Lamech,) seuen hundreth yeres, & eyghtye and two yeres, and begat sonnes and daughters. And all the dayes of Methuselahe were nyne hundred yeres, and syxtye and nyne yeres. And he dyed. Lamech lyued an hundreth yeres D and eyghtye and two yeres, and begate a sonne, and called his name Noah, saying: This same shall conforte vs as concernyng our worke and sorowe of our handes, from of the earth, whiche God cursed. And Lamech lyued (after he begat Noah) fyue hundreth yeres and nyntye and fyue yeres, and begat sonnes and doughterrs. And al the dayes of Lamech were seuen hundreth yeres and seuentye and seuen yeres. And he dyed.

Noah was fyue hundreth yere olde. And Noah begat Sem, Ham, and Japeth.

Ec.xliiii.c. Hebre.xi.a
Ge.xbij.a. Sapi.iiii. iiii.Re.ii.a

C The. vi. Chapter.

C The cause of the floude. God warneth Noe of the commynge of the floude. The preparynge of the Arke.

A AND it cam to passe, that man began to be multiplyed in ỹ vpper face of ỹerth and there were doughters borne vnto them. The sonnes of god also saw the doughters of men that they wer fayre, and they toke them wyues from among al ỹ they had chosen. And the Lorde sayde: my spyrete shall not alwaye, striue in man, because he is fleshe, and his dayes shalbe * an hundred & twenty yeres. But there were giauntes in the earth in those dayes: yee, and after ỹ the sonnes of god came vnto the doughters of men, & they had gendred vnto thē, the same became myghtye men of the worlde, & men of renowne. But god sawe ỹ the malyce of man was great in the earth, and all the ymagynacyon of the thoughtes of his * hert was onely euyl euery daye. And it ‡ repented the Lord, that he had made man in ỹ earth, and he was touched with sorowe in his hert. And the Lorde sayde: I wyll (from the vpper face of the earth) destroye man, whome I haue created: both man, catell, worme and foule of the ayre, for it repenteth me that I haue made them.

1.Pe.

But Noah founde grace in the eyes of the 25 Lorde. These are the generacyons of Noah, * Noah was iuste and perfecte in his generacyons, and ‡ walked wyth God. Noah begat thre sonnes: Sem, Ham, and Japheth. The earth also was corrupt before God, and the same erth was fylled with crueltye. And God loked vpon the earthe, and beholde, it was corrupte: for all fleshe had corrupte his waye vpon earth.

Ec.xl. ‡Gene

And God sayde vnto Noah: The ende of all fleshe is come before me, for the earth is fylled wt cruelty from the face of them. And behold I wyl destroye them with the earth. Make the an arke of pyne trees. Habitacyons shalt ỹ make in the Arke, and shalt pytche it within and without wt pytche. And of this fashyon shalt thou make it. The length of the Arke shalbe thre hundreth cubites: The bredth of it. L. cubites, & the heygth of it thyrty cubytes. A wyndowe shalt ỹ make in the Arke, and in a cubite shalt thou fynysche it aboue: but the doore of ỹ Arke shalt thou set in ỹ syde therof. With thre loftes one aboue another shalt thou make it. And beholde, I, euen I, do brynge a floude of waters vpon the earthe, that I maye destroye all fleshe wherin is the breth of lyfe vnder Heauen: And euery thynge that is in the earthe shall dye.

C

With the also wyll I make my * couenaunte and thou shalt come into the Arke thou and thy sonnes, thy wyfe and thy sonnes wyues with ỹ: And euery liuyng thing, and of all fleshe, a payer of euery one shalt thou brynge into the Arke, to kepe them alyue with the. They shalbe male and female. Of fethered foules also after theyr kynde, and of all catell after theyr kynde, of euery worme of the erth after his kynde: two of euery one shal come vnto the, that thou mayst kepe them alyue. And take thou with the of all meate that is eaten, and thou shalt laye it vp with the, that it maye be meate for the and them. Noah therfore dyd accordyng vnto all that God commaunded hym: euen so dyd he.

Gene.vi. and.xbij

C The. vii. Chapter.

C The entraunce of Noe, and of them that were with hym, into the Arke. The rysynge of the floude, where thorowe all thynges dyd perysshe.

And

A ND the Lorde sayde vnto Noah: come thou and al thy house into the
vii.Pet.ii.b. Arke for the haue I sene *ryghteous before me in thys generacyon.
Leui.xi.a. Of euery ‡ cleane beast thou shalte take with the seuen and seuē: The male and his female: But of vncleane catell, two, the male and his female. Of foules also of the ayre, seuen and seuen, the male and the female, to kepe sede alyue vpon the face of all the whole earth. For yet after seuen dayes I wyl rayne vpon ꝑ earth foure dayes and foure nyghtes. And all substaunce that I haue made, wyll I destroye from the vpper face of the earth. Noah therfore dyd accordyng vnto all that God cōmaunded hym.

B And Noah was syxe hundreth yeres olde, and ꝑ
Mat.xxiiii.d Luke.xvii.c *floude of waters was vpon the earth. And Noah came (and his sonnes, and his wyfe, & his sonnes wyues with him) vnto the Arke, because of the waters of the floude. Of cleane catel, and of vncleane catell and of flyinge foules, & of euery suche as crepeth vpon the earth, there came two and two vnto Noah into the arke, the male and the female, as God had commaunded Noah. It foretuned also after seuen dayes, and the waters of the floude were vpon the earth.

In the syxe hundreth yere of Noes lyfe in the seconde moneth, the seuententh daye of the moneth. In the same daye were all the fountaynes of the great depe broken vp and the wyndowes
C of Heuen were opened. And the rayne was vpō the earth foure dayes and forty nyghtes. In ꝑ selfe same daye entred Noah, Sem, Ham, & Japheth, the sonnes of Noah, & Noahs wyfe, and the thre wiues of his sonnes, with them into the Arke: They, and euery beast after his kynde, & all catel after their kynde: yee and euery worme that crepeth vpon the earth after his kynde, and euery byrde after his kynde, and euery flyinge & fethered foule. And they came vnto Noah into ꝑ Arke, two & two, of all flesche wherin is ꝑ breth of lyfe. And they entrynge in, came male and fe-
Capten.x.a male of all flesche, as God had cōmaunded hym And God shut hym in rounde aboute. And the *floude came forty dayes vpon the earth, and ꝑ waters were increased, and bare vp the Arke, which was lyfte vp aboue the earth. The waters also preuayled, and were encreaced exceadyngly vpon the earthe, and so the Arke wente
D on the vpper face of the waters.

And the waters preuayled exceadyngly vpō the earth, and all the hye hylles that are vnder ꝑ whole Heauen, were couered. Fyftene cubytes vpwarde dyd the waters preuayle, so that the mountaynes were couered.

And all flesche dyed that moued vpon ꝑ earth in foule, in catell, in beast, and in euery worme ꝑ crepeth vpon the earth: yee, and euery man also (what soeuer was in whose nostrels the brethe of lyfe dyd brethe all these in the drye lande dy-
fe.p.a. ed). And *euery thynge was destroyed, that remayned, and that was in the vpper parte of the grounde (both man, and catell, and worme, and foule of the ayre) they were euen destroyed from of the earthe. And Noah onely remayned alyue, and they that were with hym in the Arke. But the waters preuayled vpon the earthe an hundreth and fyfty dayes.

C The. viii. Chapter.

After the sensyngre out of the Rauen and the Doue, Noe goeth forth of the Arke, and offereth sacrifyce. The naturall corrupcyon of mans harte.

A ND God remembred Noah, and euery beaste, and all the catell that was wyth hym in the Arke. And God made a wynde to passe vpon ꝑ earth, and the waters ceassed. The fountaynes also of the depe and the wyndowes of heauen were stopped, and the rayne from heuen was restrayned. And the waters from the earth were returned, goynge and commynge agaynde. And after the ende of the hundreth and fyftyeth daye, the waters were abated.

And in the seuenth moneth: in the seuententh daye of the Moneth, the Arke rested vpon the mountaynes of Armenia. And the waters truly were goyng and decreasyng vntyll the tenth moneth: For in the tenth moneth, and in ꝑ fyrste daye of the same moneth, were the toppes of the mountaynes sene. And after the ende of the fortyeth daye, it happened that Noah opened the wyndowe of the Arke which he had made. And he sent furth a rauen, whyche went out goynge furth and returnyng agayne, vntyll the waters were dryed vp vpon the earth. And agayne he sent furth a doue from hym, that he myght se yf B
the waters were abated from the vpper face of the grounde. And the doue founde no rest for the sole of her fote, & she returned vnto hym agayne into the Arke: for the waters were in the vpper face of the whole earth. And he when he had put furth hys hande, toke her: and pulled her in to hym into the Arke.

And he abode yet other seuen dayes, and proceadynge further, he sente furth the doue out of the Arke. And the doue came to hym in the euen tyde, and lo, in her mouthe was an Olyue leafe that she had plucte: wherby Noah dyd knowe, that the waters were abated vpon the earthe. And he abode yet other seuen dayes, and sente furthe the doue, which proceaded not to returne vnto hym any more.

And it came to passe in the syxe hundreth and C
one yere, in the fyrste moneth, and in the fyrste daye of the Moneth, the waters were dryed vp from the earth. And Noah remoued the couerynge of the Arke, and loked, and beholde, ꝑ vpper face of the grounde was dryed vp. And in the seconde moneth, in the seuen and twenty day of the moneth, was the earth dryed.

And God spak vnto Noah saying: Go furth of the Arke, thou and thy wyfe, thy sonnes, and thy sonnes wyues with the. And bryng furthe with the, euery beast that is with the: of all flesh (both foule and catel, and euery worme that crepeth vpon the earthe) that they maye gendre in the earthe, and bryng furthe frute, and * encreace vpon earthe. And so Noah came furthe, Gene.i.c.d and.ix.a. and his sonnes, his wyfe, and his sonnes wyues with hym. Euery beaste also and euery worme, D

euerye foule, and what so euer creepeth vpon the erth (after theyr kyndes) went out of the Arke.

And Noah buylded an alter vnto the Lorde, Leui.vi.a. and toke of euerye * cleane beaste, and of euerye cleane foule, and offered sacrifyces in the altare. And the Lorde smelled a swete (or quyet) sauour And the Lorde sayde in his hert: I wyl not proceade to curse the grounde any more for mannes Gene.viii.a. sake, for the * ymaginacyon of mannes herte is euell euen from his youth. Neyther wyll I adde to smyte any more euery thynge liuynge, as I haue done, yet therfore shall not sowynge tyme and haruest, cold and heate, Sommer and wynter, daye & nyght ceasse, all the dayes of ỹ earth.

¶ The.ix. Chapter.

¶ God blessed Noe and his sonnes. He forbyddeth to eate the bloude of beastes, and to shed mans bloude. The lawe of the swearde. He maketh a couenaunt that he wyll destroye the worlde nomore by water, and geueth the raynbowe for a token and confirmacyon of the same. Noe is dronken. Ham vncouereth hym, and getteth his curse.

And God * blessed Noah and his son- Gene.i.c.d and.viii.d. nes. And sayde vnto them: Bringe ye furthe frute, and multiplye, and replenesshe the earth. The feare of you and the drede of you shalbe vpō euery beast of the earth, and vpon euery foule of the ayre, in all suche as the earth bryngeth furth and in all the fysches of the see.

In to your hande are they delyuered. Euery thynge that moueth it selfe, and that lyueth shal be meat for you: Euen as the grene herbe haue Leui.vii.c. I geuen you all thynges. But * flesshe in the lyke and.xvii.d. therof and in the bloude therof shall ye not eate. Elles your bloude of your lyues wyll I requyre from the hande of euery beaste wyll I requyre it, and from the hande of man: From the hande of mans brother wyll I requyre the lyfe of man Mat.xxvi.e Apoca.xiii.e Who so * shedeth mannes bloude, by man shall his bloude be shedde: For in the ymage of God dyd God make man. But bryng you furth frute and multiplye: Gendre ye in the earthe, and encreace therein.

B God spake also vnto Noah and to his sonnes Gene.vi.d. wyth hym, sayinge: Beholde, I set vp my * couenaunt wyth you, and with your sede after you and wyth euery lyuynge creature that is wyth you, both in foule and in catel, and in euery beast of the earthe whyche is wyth you of all that go out of the Arke, accordynge vnto euery liuynge thynge of the earthe. But my couenaunte wyll Esa.liiii.c. I make wyth you, that from * henceforth euery flesshe, be not rooted oute wyth the waters of a floude, neyther shal there be a floude to destroye the earthe any more.

And God sayde: Thys is the token of the couenaūt whych I geue betwene me and you, and euery lyuyng creature that is with you into perpetuall generacyons. I haue set my bowe in the cloud, and it shalbe for a token betwene me and the earthe. And it shall come to passe that when I bryngе a cloude vpon the earthe, the bowe also C shall be sene in the same cloude. And I wyll thynke vpon my couenaunte whiche is betwene me and you, and euery liuyng creature in al flesh and it shall nomore come to passe, that * waters Ec.xliii.e. make a floude to destroye all flesshe. But the bowe shalbe in the same cloude, and I wyl loke vpon it, that I maye thynke vpon the euerlastynge couenaunte betwene God, and euery lyuynge creature in all flesshe that is vpon earthe. And God sayde vnto Noah. This is the token of the couenaunt whyche I haue made betwene me and all flesshe that is vpon earth.

The sonnes of Noah going furth of the arke were: Sem, Ham, and Japheth. And Ham truly is the father of Chanaan. These are the thre sons of Noah, and of them was the whole earth ouerspred. Noah also beganne to be an husbandman, and planted a vyneparde. And he dronkynge of the wyne, was dronken, and vncouered wythin hys tente.

And Ham the father of Canaan seynge the nakednes of hys father, tolde his two bretherne D without. And Sem and Japhet, they two, takynge a garmente, layde it vpon theyr shulders and cummynge backwarde, coured the naked preuities of theyr father: ne[illegible]ly their faces beynge turned awaye, leest they [illegible]se theyr fathers preuytyes.

And Noah awoke from his wyne, and knew what his yonger sonne had done vnto him. And he sayde: Cursed be Canaan, a seruaunte of seruauntes shall he be vnto his brethren. He sayde moreouer: Blessed be the Lorde God of Sem, and Canaan shalbe his seruaunt. God shall enlarge Japheth, and he shall dwel in the tentes of Sem, and Canaan shalbe theyr seruaunte. Noah lyued after the floude thre hundreth and fyftie yeres. And all the dayes of Noah were nyne hundreth and fyfty yeres. And he dyed.

¶ The.x. Chapter.

¶ The genealogy of Japheth, Sem, and Ham.

These are the generacyons of the sonnes A of Noah, Sem, Ham, and Japheth: And vnto them were chyldren borne after the floude. The chyldren of * Japheth: Gomer, and Magog, and Madai, i.Para.i.a and Iauan, and Thubal, Mesech, and Theras. The chyldren of Gomer: Askenas, and Ripath and Thogarma. The chyldren of Iauan: Elisa and Tharsis, Kitthim, and Donanim. Of these were the Iles of the Gentyles deuyded in theyr landes, euery man after his tonge, and after his kynred in theyre nacyons.

The chyldren of Ham: Cusch, and Mizrim, and Phut, and Chanaan. And the chyldren of Cusch: Seba and Hauilah, and Sabtha, and Rahma, and Sabthecha. The chyldren of Rahma: Scheba and Dedan. Cusch also begatte * Nimrod. The same began to be myghtye in B the earthe. For he was a myghtye hunter be- i.Para.i.a fore the Lorde. Wherfore it is sayde: Euen as Nimrod the myghtye hunter before the Lorde. The beginnyng of his kyngdom was * Babel, Gene.xi.b. and Erech, and Accad, and Calne, in the lande of Sinhar. Out of that lande came Assur, and buylded * Ninive, and the stretes of the cyte, & Calah. Resen also betwene Ninive and Calah, Jonas.i.b. and it is a greate Cytye.

Mizraim

Mizraiim begat Ludim, and Enamim, and Lehabim, and Nephthuhim. Parthrusim, also and Casluhim, out of whome came Philistiim and
C Capthorim. Chanaan begate zidon hys fyrste borne sonne and Heth, and Jebusi, and Emori, and Girgosi, Hahiui also, and Haarki, and Hassini, and Haaruadi, and Hazmari, and Hahemathi: And afterward were the kynreds of the Cananytes spred abrode. The border of the Cananites was from zidon, as thou commest to Gerar vntyll Gazan, and as thou goest vnto Sodoma, and Gomorra, and Adama, and zeboiim, euen vnto Lesa. These are the chyldren of Ham in theyr kynredes, in theyr tonges, countres and in theyr nacyons.

Unto Sem also the father of all the chyldren of Eber, (and elder brother of Japheth) there were chyldren borne. The chyldren of Sem:
D Elam and Assur, Arphachsad, and Lud and Aram. The chyldren of Aram: Uz and Hul, Gether and Mas. * Arpachsad begat Selah, and
f. Para. f. a. Selah begat Eber. Unto Eber also were borne two sonnes: The name of the one was Peleg, for in his dayes was the earth deuyded. And his brothers name was Jaketan. Jaketan begate Almodad and Saleph. Hazarmauethe and Jerah, and Hodoran and Uzall and Dickla, Obal also and Abimaell, and Scheba, and Ophir, & Hauila, and Jobab. All these were the chyldren of Jaketan. And theyre dwellynge was from Mesa, as thou goest vnto Sephar a mounte of the Ealte. These are the chyldren of Sem after theyr kynredes and tonges in theyr landes and nacyons. And so these are the kynredes of the chyldren of Noah, after theyre generacyons in theyr peoples, and of these were the nacyons deuyded in the earth, after the floude.

C The.xi. Chapter.

C The buyldynge of the towre of Babell. The confusyon of tunges. The generacyon of Sem the sonne of Noe, vntyl Abraham, which goeth with Lot vnto Haran.

A

LL the whole earthe was of one language and lyke speche. And it happened when they went furthe from the Easte, they founde a playne in the land of Sinhar, and there they abode. And they sayde euery one to his neyghboure: Come, let vs prepare brycke, and burne them in the fyre. And they had brycke for stone, and slime had they in steade of morter. And they sayde: Goto, let vs buylde vs a cytie and a tower, whose toppe maye reach vnto Heauen: and

let vs make vs a name, leest happely we be scatred abrode into the vpper face of ỹ whole earth But the Lorde came downe, to se the Cytie and tower which the chyldren of men buylded. B

And the Lorde sayde: Beholde, the people is one, and they haue all one language, & this they begyn to do, neyther wyll it be restrayned from them, what so euer they haue ymagined to do. Come on, let vs go downe, and confounde theyr language: that euery one perceaue not his neighbours speche. And so the Lorde scatred them frō that place into the vpper face of all the earthe. And they lefte of to buylde the cytie. And therfore is the name of it called * Babel, because the Lorde dyd there confounde the language of all the earth. And from thence dyd the Lorde scater them abrode vpon the face of all the earth. Gene.r.b. Confusyon.

These are the generacyons of Sem: Sem was an hundreth yere olde, and begat Arphachsad two yere after the floude. And Sem lyued (after he begat Arphachsad) fyue hundreth yeres, and begat sonnes and doughters.

Arphachsad lyued fyue and thyrtye yeres, & begat Selah. And Arphachsad lyued (after he begat Selah) four hundreth and thre yeres, and begat sonnes and doughters.

Selah lyued thyrtye yeres, and begat Eber. And Selah lyued (after he begate Eber) foure hundred and thre yeres, & begat sonnes and doughters. Eber lyued foure and thyrtie yeres, and begat Peleg. And Eber lyued (after he begate Peleg) foure hundreth and thyrte yeres, and begate sonnes and doughters. C

Peleg lyued thyrtye yeres & begat Reu. And Peleg (lyued after he begat Reu) two hundreth and nyne yeres, and begat sonnes & doughters.

Reu lyued two and thyrtye yeres, and begat Serug. And Reu lyued (after he begate Serug) two hundreth and seuen yeres, and begate sonnes and doughters.

Serug lyued thyrtye yeres, & begat Nahor. And Serug lyued (after he begate Nahor) two hundreth yeres, and begat sonnes & doughters.

And Nahor lyued nyne and twentye yeres, and begat Terah. And Nahor lyued (after he begat Terah) an hundreth and nynetene yeres, and begat sonnes and doughters. D

Terah lyued seuente yeres, and begat Abraham, Nahor, and Haran.

These are the generacyons of * Terah: Terah begate Abram, Nahor, and Haran. Haran begat Lot. And Haran dyed in the presence of Terah his father, in the lande of hys natiuytye, euen in Ur of the Caldees. Abram and Nahor toke them wyues: The name of Abrams wyfe was Sarai, and the name of Nahors wife was Milca, the doughter of Haran: ỹ father of Milca, and the father of Jisca. But * Sarai was haren, and had no chylde. f. Para. f. b. Jo. xxiiii. a. Debre. xi. c.

And Terah toke Abram * his cōne, and Lot the sonne of Haran, his sonnes sonne, and Sara his doughter in lawe, hys sonne Abrams wyfe. And they departed together from Ur of the Caldees, that they myght go into the lande of Canaan and they came vnto Charam, & dwelte there Jo. xxiiii. a. ii. Es. xx. d.

And the dayes of Terah were two hundzeth & fyue yeres, and Terah dyed in Haran.

¶The.xii.Chapter.

¶ Abzam is blessed of God, and goeth wyth Lot vnto the lande of Canaan, whyche God pzomysed to geue vn to hym and his sede. Abzam goeth into Egypte, and cau seth Sarai his wyfe to call her selfe his syster, foz whom Pharao is plaged.

A Acte.vii.a Hebz.xi.c

AND the Lozde sayde vnto Abzam: *Gette the out of thy countre, and out of thy nacyon, and from thy fa-thers house vnto a lande that I wyl shewe the. And I wyll make of the Ge.xviii.a. and.xxii.c. Actes.iii.d a greate people, and wyll *blesse the, and make thy name great, that thou mayst be euen a bles-synge. I wyll also blesse them that blesse the, and curse them that curse the, and in the shall all kynredes of the earthe be blessed.

And so Abzam departed, euen as the Lozde spake vnto hym, and Lot went with hym. And Abzam was seuentye and fyue yeres olde, when 25 he departed out of Haran. And Abzam toke Sa rai his wyfe and Lot his bzothers sonne, and all Ge.xiii.a. and.xiiii.c. theyze *substaunce that they had in possessyon, and the soules that they had begotten in Haran And they departed, that they myghte come in-to the lande of Chanaan: And in to the lande of Chanaan they came. Abzam passed thozowe the lande vnto the place of Sychem, and vnto the playne of Mozethe: And the Cananyte was then in the lande. And the Lozde appearynge vnto Abzam, sayde: Unto thy *sede wyl I geue Ge.xiii.d. xv.d.e.xvii d. de.xxiiii.b this lande. And there buylded he an altare vnto the Lozde, euen where he had appered vnto hym C And remouynge thence vnto a mountayne that was estwarde from Bethel, he pytched his tent hauynge Bethell on the west syde, and Hai on the east. And he buyldynge an altare vnto the Lozde, dyd call on the name of the Lozde. And Abzam went furth goynge and departynge to-warde the south. But there was a derth in that land, and therfoze went Abzam downe into E-gypte, that he myghte sogeourne there, foz there was a soze dearth in the lande. And it happened when he was come nere to entre into Egypt, he sayde vnto Sarai his wyfe: Beholde, I knowe that thou art a fayer woman to loke vpon. Therfoze shall it come to passe, that when the Egyptyans se the, they shall saye: She is hys wyfe. And they shall kyll me, but they shal saue Ge.xx.a.d. the alyue. Saye (I pzay the) that *thou art my D syster, that I maye fare well foz thy sake, and y my soule maye lyue thozowe thy occasyon.

And so it happened, when Abzam was come into Egipt, the Egipcyans beheld the woman foz she was verye fayze. The Pzynces also of Pharao sawe her, and cõmended her befoze Pha rao, & the woman was takẽ into Pharos house. And he truly intreated Abzam well foz her sake and he had shepe and oxen and he asses, men ser-uauntes and mayde seruauntes, she asses, and ca melles. And the Lozde smote Pharao and hys house with greate plages, because of Sarai A-bzams wyfe. And Pharao calling Abzam, sayd Why haste thou done thys vnto me? Why dy-dest thou not tell me, that she was thy wyfe?

Nowe therfoze beholde, theare is thy wyfe, take her, and goo thy waye: And Pharao gaue the men commaundemente, concernynge hym: and they conuayed hym furthe, and hys wyfe, and all that he hadde.

¶The.xiii.Chapter.

¶ A' zam and Lot departe out of Egypte. And Abzam deuyded his lande and catel with Lot his bzothers son-ne. Here agayne is pzomysed to Abzam the lande of Cha naan.

AND so Abzam gat hym vp out of E- A Gen. gypt he and his wyfe, and *all that he had, and Lot wyth hym, towarde the south. And Abzam was very ryche, in catell, in syluer and golde. And he went furth on his iourney from the south towarde Bethel, to the place where hys tente had bene at the be-gynnynge, betwene Bethel and Hai: Euen vn-to the place of the *altare whyche he had made Gene there at the fyzst, and there Abzam called on the name of the Lozde. Lot also whiche went with Abzam had shepe, catell and tentes: and ỹ lande was not able to receaue them that they myghte dwell together, foz the *substaunce of theyz ry-ches was great, and they coulde not dwell toge- Ge.xi 25 ther. And there fel a stryfe betwene the herdmen of Abzams catell, and the herdmen of Lots ca-tell. Mozeouer the *Cananytes and the Phere-sytes dwelled at that tyme in the lande. Then Gen. sayde Abzam vnto Lot: Let there be no stryfe (I pzay the) betwene the and me and *betwene my Ge.xi herdmen and thyne, foz we be bzethzen. Is not all the ‡whole lande befoze the? Departe I pzay 13.ter the fro me. Yf thou wylt take thy lefte hande, I wyl go to the ryght: oz yf thou depart to ỹ ryght hande, I wyl go to the lefte. And so Lot lyftyng vp hys eyes, beheld all the contrey of Jozdane, whiche was a plenteous countre of water euery where, befoze the Lozde destroyed Sodome and Gomozra, euen as the garden of ỹ Lozd, like the lande of Egypt as thou cummest vnto Zoar.

Then Lot chose all the playne countre of Joz C dan and toke his iourney from the easte. And so departed the one bzother from ỹ other. Abzam dwelled in the lande of Canaan: and Lot abode in the cyties of the playne, and tented vntyl So dome. But *the men of Sodome were wycked Gen.x and exceedynge synners befoze the Lozde.

And the Lozde sayde vnto Abzam, after that Lot was departed frome hym: Lyfte vp thyne eyes nowe, and loke from the place where thou arte nozthwarde, southwarde, eastwarde, and westwarde, foz all *the lande whych thou seest: Gene wyll I geue vnto the and to thy sede foz euer. xvii.b And I wyll make thy sede, as the duste of the a. earth: so that yf a man can nomber the dust of ỹ Acte. earth, then shall thy sede also be nombzed. Aryse and walke aboute in the lande, after the length of it, and after the bzedth therof, foz I wyl geue it vnto the. And Abzam takynge downe hys tente, came and dwelled in ỹ okegroue of Mam re, namely in Ebzon, and buylded there an alter vnto the Lozde.

¶The.xiiii.Chapter,

retf

¶ Lot is taken prysoner. The victorye of Abram of the Sodomytes. Lot is delyuered by Abram. Melchisedech offereth gyftes vnto Abram. Abram payeth tythes vnto Melchisedech. Abram holdeth nothynge of the kyng of Sodomes goodes.

A

AND it chaunced in the dayes of Amraphael kynge of Sinhar, Arioch kyng of Ellasar. Kedorlaomor kynge of Elam, and Thideall kynge of the nacyons, and they made warre wyth Bera kynge of Sodome, and with Birsa kynge of Gomorra, and with Sineab kyng of Adama, and with Semeabar kyng of zeboim, and with the kyng of Bela. The same is zoar. All these were toyned together in the vale of Siddym, where the salte See is. For twelue yere were they subiect to kynge Kedorlaomor, and in the thyrtene yere rebelled. But in the fourtene yere came Kedorlaomor and the kynges that were wyth hym, & smote the Gyauntes in Astaroth Karnaim, and the Susims in ham, & the Emims in the playne of Kariathim, and the Horims in mounte Seir vnto the playne of Pharan, whiche bordreth vpon the wylderneſſe. And they returnyng came
B to En Mispat which is cades, and smote all the countre of the Amalechytes, and also the Amorytes that dwelte in Hazezon Thamar.

And there went out the kynge of Sodome & the kynge of Gomorra, and the kynge of Adama, and the kynge of zeboiim, and the kynge of Bela which is zoar. And they stroke batel with them in the vale of Siddym, ỹ is to saye, wyth Kederlamor the kynge of Elam and with Thideall kynge of Nacyons, and with Amraphoell kynge of Sinhar. And with Arioch kyng of Ellasar: foure kynges agaynst fyue. And the vale of Siddim was full of slyme pyttes.

And the kynge of Sodome and Gomorra fled, and fell there. And they that remayned, fled to the mountayne. And they takyng all the goodes of Sodome and Gomorra and all theyr vytalies wente theyr waye. And they caryed away Lot also Abrams brothers sonne and his good (for he dwelled at Sodome) and departed.

Gene.xiij.d ¶ And there came one that had escaped, and tolde Abram the Hebrewe whiche dwelled in the oke groue of *Mamre the Amoryte, brother of Escholl and brother of Aner, whiche were confederate with Abram. When Abram heard that his brother was taken, he harnessed his freshe yong men, borne in his owne house, thre hundred and eightene, and folowed on them vntyl Dan: And he was set in araye vpon them by nyght, he and his seruauntes, and smote them and pursued thē vnto Hoba: which lyeth of the left hande of Damascos, and recouered all the goodes, and also brought agayne his brother Lot, and his goodes, the wemen also and the people.

After that he returned agayne from the slaughter of Kedorlaomor and of the kynges that
D were wyth hym, came the kynge of Sodome furthe to mete hym in the playne valey whyche
Hebr.bij.a is the kynges dale. And *Melchisedech kyng of Salem brought furth breade and wyne. For he was the Preaste of the moste hyghest God, and blessed hym, sayinge: Blessed be Abram vnto ỹ hyghe God, possessor of heauen and earth. And blessed be the hye God whyche hathe delyuered thyne ennemyes in to thy hande. And Abram gaue hym tythes of all.

And the kyng of Sodome sayd vnto Abram Geue me the soules, and take the goodes to thy selfe. And Abram answered the kynge of Sodome: I haue lyft vp my hande vnto the Lorde the hye God possessor of heauen and earth, that I wyll not take of all that is thyne so muche as a threde or shoulachet, leest thou shuldest saye, I haue made Abram ryche. Saue onely that whyche the ponge men haue eaten and the partes of the men whyche wente wyth me, Aner, Escholl, and Mamre, whiche shall take theyr partes.

¶ The.xv. Chapter.

¶ The lande of Canaan is yet agayne promysed to Abram. God promyseth hym sede. He beleueth and is iustifyed. The prophecye of the bondage wherin the chyldren of Israell shoulde be vnder Pharao, and of theyr deliuerance from the same. A

AFter these thynges were done, the worde of the Lorde came vnto Abram in a vysyon, sayinge: Feare not Abram, I am thy defence, and thy rewarde shalbe exceding great And Abram sayde: Lorde God what wylt thou geue me when I go chyldlesse, and the chylde of the stewardshyppe of my house is this Eleazar of Damasco? And Abram saide: Se, to me thou hast geuen no sede: lo, a lad borne in my house is myne heyre. And beholde the worde of the Lord came vnto hym sayinge: He shall not be thyne heyre, but one that shal come out of thyne owne
B bodye shalbe thyne heyre. And he brought hym out and sayde: loke vp vnto Heauen, and tell the
Ge.xxiiij.d *starres, yf thou be able to nombre them. And he sayde vnto hym: ‡Euen so shall thy sede be.
‡Ro.iiij.d. And Abram *beleued the Lorde, and ỹ counted he to hym for rygh twesnesse. And agayne he
Rom.iiij.a Jaco.ij.b Gala.iij.a. sayde vnto hym: I am the Lorde that brought the oute of Ur of the Chaldees, to geue the thys lande, and that thou myghtest possesse it.

And he sayde: Lorde God, whereby shall I knowe that I shall possesse it? He answered vnto hym: Take an heyfer of thre yere olde, and a she goate of thre yere olde, and a thre yeare olde Ramme, a turtyll doue also and a ponge pygeon. He toke therfore all these vnto hym, and de-
C uyded them in the myddes, and layde euery pece one agaynste another. But the foules deuyded he not. And when the byrdes fell on the carcases, Abram droue them awaye. And when the sunne was downe, there fell a slomber vpon Abram. And lo, a darke and greate feare fell vpon hym.

And he sayde vnto Abram: knowe thys of a
Acte.vij.a. suretye, that thy *sede shall be a straunger in a lande that pertayneth not vnto them. And shall serue them, and they shall entreate them euell,
‡Exo.xij.f. Jud.b.b. Gala.iij.c *foure hundreth yeares.
But the nacyon whome they shall serue, wyll I iudge. And afterwarde shal they come out with great substaunce. And thou shalte go vnto thy fathers in peace, and shalte be buryed in a good olde age. But in the fourthe generacyon they

shall come hyther agayne, for the wyckednesse of the Amorytes is not yet full.
And it came to passe that when the sonne wente
D downe, there was a darke cloude: beholde, there was a smokyng furnesse, and a fyre brande goynge betwene the sayde peces.

In that same daye, the Lorde made a couenaunte wyth Abram sayinge: vnto thy *sede
Ge.xxiiii.a haue I geuen this lande, from ỳ ryuer of Egypt euen vnto the great ryuer the ryuer of Euphrates, the Kenites, the Kenizites, and the Cadmonites, the Hethites, and the Pherezites, and the gyauntes, the Amorites also, and ỳ Cananites, the Gergesytes, and the Jebusytes.

¶The.xvi.Chapter.

¶Sarai geueth Abrā leaue to take Agar her mayde to wyfe Agar despysed her mastres, for whyche she was euell entreted of Sarai, and therfore runneth awaye. The angell metynge her, commaundeth her to turne agayne, and doth promyse her sede. And nameth her fyrst chylde Jsmaell.

A SArai Abrams wyfe, bare hym no chyldren. But she had an handmayde an Egiptyan. Hagar by name. And Sarai sayde vnto Abram: Beholde, the Lorde hath restrayned me, that I can not beare I praye the go in vnto my mayde, peraduenture I maye be edifyed by her. And Abram obeyed the voyce of Sarai. And Sarai Abrams wyfe toke Hagar her mayde the Egiptyon (after Abram had dwelled ten yere in the lande of Canaan) and gaue her to her husbande Abram to be his wyfe. ¶Which when he went in vnto Agar, she conceaued. And when she sawe that she had conceaued, her mastres was despysed in her eyes And Saray sayde vnto Abram: Thou doeste me wronge: I haue geuen my mayd into thy bo-
B some. Whiche seynge that she hathe conceaued I am despysed in her eyes, the Lorde Judge betwene the and me. But Abram sayde to Sarai: beholde, thy mayde is in thy hande, do with her as it pleaseth the.

And when Sarai fared foule wyth her, she fled from the face of her. And the angell of the Lorde founde her beside a fountayne of water in the wyldernesse: euen by the well that is in ỳ waye to Sur. And he sayde: Hagar Sarais mayde, whence camest thou, and whither wylte thou go? She sayde: I flee from the face of my mastresse Sarai. And the angell of the Lorde sayde vnto her: returne to thy mastresse agayne
C and submyt thyselfe vnder her handes.

And agayne the angell of the Lord sayde vnto her: In encreasynge I wyll encrease thy sede, and it shall not be nombred for multytude. And the Lordes angell sayde vnto her, se, thou arte with chylde and shalte beare a sonne, and shalte call hys name Jsmaell: because the Lorde hathe heard thy tribulacyon. He also wyll be a wylde man, and his hande wyll be agaynst euery man, and euery mans hande agaynste hym. And he shall dwell in the presence of all his brethren.
And she called the name of the Lorde that spake vnto her: thou God lokest on me, for she sayde: Haue I not sene here the backe partes of hym ỳ seeth me? Wherfore the wel was called, the wel of hym that lyueth and seeth me. And it is betwene Cades and Bared. And Hagar bare Abram a sonne, and Abram called his sons name whiche Hagar bare vnto hym Jsmael. And Abram was. lxxxvi. yere olde, when Hagar bare hym Jsmaell.

¶The.xvii.Chapter.

¶Abram is called Abraham, and Sarai is named Sara. The lande of Canaan is here the fourth tyme promysed. Circumcysyō is here instytuded. Jsahacis promysed. Abraham prayeth for Jsmaell.

A ABram was nyntye yeare olde, and nyne, the Lorde appered to Abram and sayde vnto hym: I am the almyghtye God: walke *before me, Ge.b.c.d.
and be thou perfecte. And I wyll
‡make my bonde betwene me and the, and wyll ‡Gen.vi.c.
multiplye the excedyngly. And Abram fell on his face. And God talked with hym saying: Beholde, I am, and my testament is wyth the, and
thou shalt be a father of many *nacyons. NeyEc.xliiii.c.
ther shall thy name any more be called Abram, but thy name shalbe Abraham: ‡for a father of ‡Neh.xiii.c.
many nacyons haue I made the. I wyll make ỳ to growe exceadyngly, and wyll make nacyons of the: yea and kynges shall sprynge out of the.
Moreouer, I wyl make my bonde *betwene me B Act.vii.b.
and the, and thy sede after the, in theyr generacyons, by an euerlastyng testament, that I may be God vnto the and to thy sede after the. And I wyll geue vnto the and to thy sede after the, *ỳ Ge.xii.d.
lande wherin thou art a straunger: Euen all the lande of Canaan, for an euerlastyng possessyon and wyll be theyr God.

And God sayde agayne vnto Abraham: Se thou also kepe my Testamente therfore, bothe thou and thy sede after the in theyr generacions This is my testamente whyche ye shal kepe betwene me and you, and thy sede after the. Euerye manchylde amonge you shalbe circumcysed. Ye shall circumcyse the flesche of youre forestkyn, and it shall be a ‡token of the bonde betwyxte ‡Ro.viii.b.
me and you. And euerye manchylde of eyghte dayes* olde: shall be circumcysed amonge you, Gen.xvb.b
and suche as be in your generacyons, and borne Luke.ii.d
at home, and he that is boughte wyth money of Leui.xii.a.
any straunger whyche is not of thy sede. He that C
is borne in thy house, and he also that is bought wyth money, muste nedes be cyrcumcysed. And my Testamente shall be in youre flesshe, for an euerlastynge bonde. And the vncyrcumcysed manchylde, in whose flesshe the forestkynne is not cyrcumcysed, that soule shall perysshe, frome hys people: because he hathe broken my Testament. And God sayde vnto Abraham: Sarai thy wyfe shalte thou not call Sarai: but Sara shall her name be. And I wyll blesse her, and haue geuen the a sonne of her, and wyl blesse her people also, yee and kinges of people shal spryng of her. But Abraham fell vpon hys face, and laughed, and sayde in his herte: shall a chylde be borne vnto hym that is an hundreth yere olde? And shall Sara that is nyntye yere olde beare?
And Abraham sayde vnto God: O that Jsmael

maell myghte lyue in thy syghte.

Unto whom God sayd: Sara thy wyfe shal
Ge.xviii.b * beare the a sonne in dede, and thou shalte call his name Isahac. And I wyll make my bonde
Ge.xvii.b with hym, for an *euerlastynge bonde and with his sede after hym. And as concernynge Ismaell also, I haue heard the: for I haue blessed hym and wyll make hym to encrease, and wyll mul-
Ge.xvii.c tiplye hym excedyngly. Twelue *Prynces shal he begette, and I wyll make a greate nacyon of hym. But my bonde wyll I make with Isahac, whyche Sara shall beare vnto the: euen thys tyme twelue moneth.

D And he lefte of talking with hym, and departed vp from Abraham. Abraham toke Ismaell his sonne and all such as were borne in his house and all that was bought with money, as many as were men chyldren whiche were amonge the men of Abrahams house, and circumcysed the flesshe of theyr foreskynne euen in that selfe same daye, as God hadde sayde vnto hym. Abraham also hym selfe was nynetye yere olde and nyne, when the flesshe of his foreskynne was circumcysed. Ismael his sonne was.xiii. yere olde when he was circumcysed in the flesh of his foreskynne. The selfe same daye was Abraham circumcised and Ismael his sonne. And all the men of his house, borne in hys house or bought wyth money (of straungers) were circumcysed wt him.

¶ The.xviii. Chapter.

¶ There appered thre men vnto Abraham. Isahac is promysed to hym agayne: at which Sara laughed. The destruccyon of the Sodomytes is declared vnto Abraham. Abraham prayeth for them.

A AND the Lorde appeared vnto hym in ỹ playne of Mamre, as he sate in hys tente dore in the heate of ỹ daye. And he lyft vp his eyes, and loked: and lo, thre men stode by hym. And when he sawe them he ranne to mete them from the tente dore, and fell to the ground and sayde: Lord (I beseech the) yf I haue founde fauoure in thy syght: go not (I praye the) from thy seruaunt. Let a lytle water be set, and washe your fete and refresh your sel-
Judi.xix.b ues vnder the tree. And I wyll fet a *morsell of breade to comforte youre hartes withall. And then shall ye go youre wayes, for euen therfore are ye come to your seruaunte. And they sayde: Do euen so as thou haste sayde. And Abraham went a pase into his tent vnto Sara, and sayde make redy at once. iii. peces of fyne meale, kned it, and make cakes. And Abraham rennyng vnto his beastes, fette a calfe tender and good, and gaue it vnto a yong man, and he hasted to make it redy at once. And he toke butter and mylke and the calfe whyche he had prepared, and sette it before them, and stode hym selfe by them vnder the tree, * when they dyd eate.

Tobi.xii.b' Jud.xiy.e B And they sayde vnto hym: Where is Sara thy wyfe? he answered: behold, she is in the tent And he sayde: In returnynge, I wyll come agayne vnto the, according to the tyme of lyfe. And lo, ‡ Sara thy wyfe shall haue a sonne. ‡ Ro.ix.b That herde Sara, in the tent dore whiche was behynde hym. Abraham and Sara were both olde and well stryken in age, and it ceased to be wyth Sara, after the maner as it is wyth wemen. Therfore Sara laughed within her selfe, sayinge: Nowe I am waxed olde, shall I geue my selfe to *lufte, and my Lorde olde also? And Ge.xvb.a God sayde vnto Abraham: wherfore did Sara laugh sayinge: shall I of a suretye beare a chyld whyche am olde? is any thynge wonderfull to God? According to the tyme *appoynted wyl xviii.xe.xiii.c I returne vnto the, euen according to the tyme Rom.ix.b. of lyf, and Sara shall haue a sonne. Then Sara denyed it saying: I laughed not, for she was afraid. And he sayde: It is not so, but thou laughedst. And the men standynge vp from thence, loked towarde Sodome. And Abraham wente with them to bringe them on the waye.

C And the Lorde sayde: Shall I hyde from Abraham that thynge whiche I do? seyng that Abraham shalbe a *great and a myghtye people, and Ge.xliii.c. Ge.xvii.a all the nacions of the earth shalbe blessed in him I knowe this also, that he wyll commaunde his chyldren and his housholde after hym, that they kepe the waye of the Lorde, and do after ryght and conscyence, that the Lorde maye bringe vpon Abraham that he hath spoken vnto hym.

And the Lorde sayde: ‡ The crye of Sodome ‡Ge.xviii.c and Gomorra is greate, and theyr synne is excedynge greuous. I wyll go downe nowe, and se whether they haue done altogether according to that crye, whych is come vnto me or not, that I maye knowe. And the men departed thence and went to Sodnme warde. But Abraham stode yet before the Lorde, and Abraham drewe nere and sayde: Wylt thou also destroye ỹ rygtwes wyth the wycked? peraduenture there be fyftye ryghtwes wythin the Cytie, wylte thou destroye, and not spare the place for the fyftye ryghtwes that are therin? That be farre from the that thou shuldest do after this sayinge, and slaye the ryghtwes wyth the wycked, and that the ryghtwes shulde be as the wicked that be farre from the.

Shall not the Iudge of all the worlde do ac- D
cordynge to ryghte? And the Lorde sayde: yf I fynde in Sodome fyftye ryghtwes wythin the cytie, I wyll spare all the place for theyr sakes. And Abraham answerynge, sayde: Beholde, I haue taken vpon me to speake vnto the Lorde, *whyche am but dust and asshes: peraduenture Gene.xl.b there shal lacke fyue of fyftye ryghteous: Wylt thou destroye all the cytie for lacke of fyue? And he sayde: yf I fynde there fourtye and fyue I wyll not destroye them.

And

And he proceaded to speake vnto hym agayne, and sayde: peraduenture there shall be fourtye founde there. He answered I wyll not do it for fortyes sake. He sayde vnto hym agayne: O let not my Lorde be angrye that I spake: peraduenture there shall thyrtye be founde there. And he sayde: I wyll do nothynge yf I fynde thyrtye there. He sayd agayne: O se I haue taken vpon me to speake nowe also vnto my Lorde: peraduenture there shalbe twentye founde there. He answered I wyl not destroy them for twentyes sake. And he sayde: O let not my Lorde be angrye, and I wyll speake yet but this once Peraduenture there shal ten be founde there. He answered: I wyll not destroye them for tens sake. And the Lorde went his waye as soone as he had lefte comenynge wyth Abraham. And Abraham also turned vnto hys place.

¶ The.xix. Chapter.

¶ Lot receaueth two angels into his house. The sylthy lustes of the Sodomytes. Lot is delyuered and desyreth to dwell in the cytie of Zoar. Lottes wyfe is turned into a pyllar of salt. Sodome is destroyed. Lot is dronken and lyeth wyth hys doughters, whyche conceaued chyldren by hym.

Gen.xviii.a. AND there came. ii. angels to Sodom at euen. And Lot sat at ỹ gate of Sodome. And Lot seyng them rose vp to mete them, and he *bowed hym selfe to the ground with his face. And he sayde: my Lordes, turne in I praye you into youre seruauntes house and tarye all nyght and washe your fete, and ye shall ryse vp earely to go in your wayes. Which sayde: nay, but we wyll byde in the stretes all nyght. And he in maner dyd euen *compelle them vyolentlye. And they returnynge in vnto hym entred into hys house, and he made them a feaste, and dyd bake swete breade, and they dyd *eate.

Lu.xviii.c

Iudi.xii.b

And before they went to reste, the men of the cytie (euen the men of Sodome) compassed the house rounde about both olde and ponge, all the people from all quarters. And they callynge vnto Lot, sayd vnto him: where ar ỹ men which came into the this nyght? bryng them out vnto vs and we wyl knowe them. And Lot went out at the doores vnto them and shut the doore after hym and sayde: naye for Gods sake brethren do not so wyckedly. Beholde, I haue two doughters whiche haue knowne no man, them wyll I bryng out now vnto you: and do wt them as it semeth good in your eies. Only vnto these men do nothynge, for therfore came they in vnder the shadow of my rofe. And they sayde: stand backe And they sayde: he came in as one to sogeorne, and wyll he be nowe a *Judge? We wyll surely deale worse with the then with them. And they preased sore vpon the man, euen Lot: & came to breake vp the doore, but the men put furthe theyr hand and pulled Lot into the house to them and shut to the doore. And the men that were at the doore of the house were smote wyth blyndnesse, *both small and great: so that they faynted and coulde not fynde the doore. And the men sayde vnto Lot: Yf thou haue yet here any sonne in lawe or sonnes or doughters or whatsoeuer thou hast in ỹ cytie, bryng it out of this place: for we must destroye thys place, because the crye of them is great *before the face of God: for the Lorde hath sent vs to destroy it. And Lot went out & spake vnto his sonnes in law which maried his doughters sayng: stande vp, get you out of this place for the Lorde wyll ouerthrowe this cytie. But he semed as though he had mocked, vnto his sonnes in lawe. And when the morynyng arose, the angels caused Lot to spede hym saying: Stand vp, take thy wyfe & thy two doughters at hand lest thou perysh in the synne of the cytie. And as he prolonged the tyme, the men caught both him his wyfe and his two doughters by the handes the Lorde beyng mercyfull vnto hym, and they brought hym furth and set hym wythout the cytie. It fortuned when they had broughte them out he sayde: Saue thy lyfe, & loke not behynde the, nether tary thou in all this playne countre. Saue thy selfe in the mountayne, leest thou perysche. And Lot sayde vnto them: Oh naye Lorde beholde, thy seruaunte hath founde grace in thy syght, and ỹ hast magnifyed thy mercye whiche thou haste shewed vnto me in sauynge my lyfe. Beholde, I can not be saued in the mountayne, leest some myshfortune fall vpon me and I dye. Beholde, here is a Cytye by, to flye vnto, euen ponder lytle one, Oh let me be saued there: is it not a lytle one, and my soule shall lyue? And he sayde to hym: se, I haue receaued thy requeste, as concernynge this thynge, that I wyll not ouerthrowe this Cytie, for the whiche thou haste spoken. Haste the, and be saued there, for I can do nothyng tyll thou be come thyther. And therfore the name of the Cytye is called Zoar. And the sonne was nowe rysen vpon the erth, when Lot was entred into Zoar.

Then the Lorde rayned vpon *Sodome & Gomorra, brymstone, and fyre from the Lorde out of Heuen, and ouerthrue those cyties and all the regyon, and all that dwelled in the cyties, & that that grewe vpon the earthe. But Lottes wyfe loked behynde her, and was turned into a pyller of salte. Abraham risynge vp early, got hym to the place where he stoode before the presence of God, and lokynge towarde Sodome and Gomorra and toward all the lande of that contre, he loked: and beholde, the smoke of the contrey arose as the smoke of a fornace. And it happened that when God destroyed the Cyties of that regyon, he thought vpon Abraham and sente Lot † oute from the myddes of the ouerthrowynge, when he ouerthrew the Cyties where Lot dwelled.

Esa.xiii
Iere.l
Ezr.xl

ii.Pet.ii
Sapi.x
Amos.iii
Luke.xvii
Iude.i

And Lot departed out of Zoar and dwelled in the mountaynes wyth hys two doughters, for he feared to tarye in Zoar, but dwelled in a caue, he and his two doughters. And the elder sayde vnto the ponger: oure father is olde, and there is not a man in the earth to come in vnto vs after the maner of all the worlde. Come, we wyll make oure father dronken wyth wyne, and lye wyth hym, that we maye saue sede of oure father. And so they made theyr father dronken wt wyne that nyght. And the elder doughter went and

and laye wyth her father. And he perceaued it not, neyther when she laye downe, nether when she rose vp. And on the morow it happened that
G the elder sayde vnto the yonger: beholde, yesternyght laye I with my father. Let vs make hym dronke with wyne this nyght also, and go thou and lye with him, that we maye rayse vp sede of our father. And they made theyr father dronke with wyne ỹ nyght also. And the yonger arose and laye with hym. And he perceaued it not: nether when she laye downe, neither when she rose vp. Thus were both the doughters of Lot with chylde by theyr father. And the elder bare a sõne and called his name Moab. The same is the father of the Moabytes vnto this daye. And the yonger bare a sonne also & called his name Ben Ammi. The same is the father of the children of Ammon vnto thys daye.

¶ The. xx. Chapter.

¶ Abraham went as a straunger into the lande of Gerar. The kynge of Gerar taketh awaye his wyfe.

A AND Abraham departed thence toward the south countrey, & dwelled betwene Cades and Sur, and sogeorned in Gerar. And Abraham sayde of Sara his wyfe: she is my *syster. And Abimelech kyng of Gerar sent and fet Sara awaye.

Gen xii.c. and. xxbi.b.

But God came to Abimelech in a dreame in the nyght and sayde vnto hym: Se, thou shalte dye for the womans sake which thou hast taken awaye, for she is a mans wyfe. But Abimelech had not yet come nye her, & he sayde: Lord wylt thou slaye ryghteous people? sayde not he vnto me, she is my syster: yee, and sayd not she her self he is my brother? with a pure hert and innocent handes haue I done this. And God sayde vnto
B hym by a dreame, I wot it well that thou dydest it in the purenes of thy hert. I kept the also that thou shuldest not synne agaynst me, and therfor suffred I the not to touche her. Nowe therfore delyuer the man his wyfe agayne for he is a prophete. And he shal praye for the that thou mayst lyue. But and yf thou delyuer her not agayne, be sure that thou shalt dye the death both thou, and all that thou hast. Therfore Abimelech rysynge vp by tymes in the morning called all his seruauntes and tolde all these sayinges in theyr eares, and the men were sore afrayde. And Abi-
C melech called Abraham & sayd vnto hym: what hast thou done vnto vs, and what haue I offended the that thou hast brought on me and on my kyngdome so great a synne? thou hast done dedes vnto me that ought not to be done. And Abimelech sayd vnto Abraham: What sawest thou that thou hast done this thynge.

Abraham answered. For I sayde: surely the feare of God is not in thys place, and they shall slaye me for my wyues sake: yet in very dede she is my syster, for she is the doughter of my father though she be not the doughter of my mother: & she became my wyfe. And after God caused me to wandre out of my fathers house, I sayde vnto her: This kyndenesse shalt thou shewe vnto
D me in all places where we come, that thou saye of me, he is my brother. Then toke Abimelech shepe and oxen, men seruauntes and wemenseruauntes and gaue them vnto Abraham, & delyuered hym Sara his wyfe agayne. And Abimelech sayde: beholde, my lande lyeth before the, dwell where it pleaseth the best. But vnto Sara he sayd: Se, I haue geuen thy brother a thousande peces of syluer, beholde: it shall be a couerynge of thyne eyes, vnto all that are with the and thus with all was she reproued.

And so Abraham prayde vnto God, and god healed Abimelech, and hys wyfe and hys maydens, and they bare chyldren. For the Lorde had closed to all the matrynes of the house of Abimelech: because of Abrahams wyfe.

¶ The. xxi. Chapter.

¶ Isahac is borne. Agar is cast out with her yonge sonne Ismael. The angel comforteth Agar. The couenaunte betwene Abimelech and Abraham.

THe Lord visyted Sara as he had sayd A
and dyd vnto her *accordynge as he had promysed. For Sara was wyth chylde, and bare Abraham a sonne in his olde age, euen the same season which ỹ Lord had appointed him. And Abrahã called his sonnes name that was borne vnto hym which Sara *bare hym, Isahac: and Abraham ‡circumcysed Isahac hys sonne when he was eyght dayes olde: as God cõmaunded hym. And Abraham was an hundred yere olde: when his sonne Isahac was borne vnto hym. But Sara sayd: God hath made me a laughynge stocke: so that all ỹ heare: wyll laugh at me. She sayde also: who wold haue sayde vnto Abraham, ỹ Sara shuld haue geuen children sucke? for I haue borne him a sonne in his olde age: The chylde grewe: and was wened: and Abraham made a great feaste: the same daye that Isahac was wened. Sara sawe also ỹ sonne of Hagar ỹ Egyptian (which she had borne vnto Abraham) to be a mocker, B
wherfore she sayde vnto Abraham: ‡ put away this bondemayde and her sonne: for the sonne of this bondwoman shal not be heyre with my son Isahac: and this sayinge was very greuous in Abrahams syght because of his sonne. And god sayde vnto Abraham: lette it not be greuous in thy syght, because of the lad & of thy bondmayde All ỹ Sara hath sayde vnto the, heare her voyce for ‡in Isahac shal thy sede be called. Yet ouer of the sonne of the bondwoman wyll I make a nacyon: because he is thy *sede.

Abre. xbiii.b and. xbii.c. Gala. iiii.b Hebr. xi.c

Mat. i.a. Act. xviii.a ‡Ge. xbii.a

‡Ro. ix.b. Gala. iiii.b Hebr. xi.b Ge. xbii.e.

And so Abraham arose vp early in the morninge, and toke breade and a bottell of water, and gaue it vnto Hagar, puttynge it on her shulders with the lad also, and sent her awaye, who departyng, wandred vp and downe in the wyldernesse of Beer Seba. And the water was spente in the bottell, and she caste the lad vnder a bushe and wente and satte on the other syde a greate waye, as it were a bowe shote of: for she sayde: I wyll not se the death of the chylde. And she syttynge downe on the other syde, lyfte vp her voyce and wepte.

And God hearde the voyce of the chylde. C
And the angel of god called Hagar out of heuen and sayde vnto her: what ayleth the Hagar?

Feare

Feare not, for God hath heard the voyce of the chylde where he lyeth. Aryse and lyfte vp the lad, and take hym in thy hande, for I wyl make of hym a greate people. And God opened her eyes: and she saw a well of water. And she went and fylled the bottell wyth water and gaue the boye drynke. And God was with the lad, and he grewe and dwelte in the wylderneſſe, and became an archer. And he dwelt in the wyldernes of Pharan. And hys mother gat hym a wyfe out of the lande of Egypte.

And it chaunced the ſame ſeaſon that Abymelech and Phicol his chefe captayne ſpake vnto Abraham ſayinge: * God is with the in all that thou doſt. And nowe therfore ſweare vnto me euen here by God, that thou wylt not hurte me nor my chyldren, nor my chyldrens chyldren But that thou ſhalt deale with me, and the countrey where thou haſte bene a ſtraunger, accordynge vnto the kyndneſſe that I haue ſhewed the. And Abraham ſayde: I wyll ſweare. Ge. xxvi.k.

D And Abraham rebuked Abimelech for a wel of water, whyche Abimelechs ſeruauntes had vyolently taken awaye. And Abimelech ſayde: I wote not who hath done thys thynge. Alſo thou toldeſt me not: neyther hearde I of it, but this daye. And Abraham toke ſhepe and oxen, and gaue them vnto Abimelech. And they made both of them a bond together. And Abraham ſet ſeuen ewe lambes by them ſelues. And Abimelech ſayde vnto Abraham: what meane theſe ſeuen ewe lambes which thou haſte ſet by them ſelues? He anſwered: For theſe ſeuen lambes ſhalt thou take of my hande, that they may be a wytneſſe vnto me, that I haue dygged this wel. Wherfore the place is called Beer Seba, becauſe that there they ſweare both of them. Thus made they a bonde together at Beer Seba. And Abimelech & Phicol his chefe captayne roſe vp, and turned agayne vnto the land of the Philyſtines. And Abraham planted a wood in Beer Seba, and called there on the name of the Lorde, the euerlaſtynge God: and ſo gouerned in the Philyſtines lande a longe ſeaſon.

¶ The.xxii.Chapter.

¶ The fayth of Abraham is proued in offerynge hys ſonne Iſahac. Chriſt our ſaupoure is promyſed. The generacyon of Nachor Abrahams brother.

AFter theſe ſayinges, it happened ỹ God dyd * proue Abraham & ſayde vnto hym: Abraham. Whiche anſwered: here am I. And he ſayde, take thy only ſonne Iſahac whom thou loueſt, and get the vnto the lanbe Moria, and ſacrifyce hym there for a ſacrifyce vpon one of the mountaynes, whiche I wyll ſhewe the. Then Abraham roſe vp early in the morynyng, and ſadled hys aſſe, and toke two of hys ponge men with hym, and Iſaac hys ſonne: and cloue wood for the ſacrifyce, and roſe vp and gat him to the place whiche God had appoynted hym. And. bij.d Ge.xxiiii.c. Debze. vi.d

B The thyrde daye Abraham lyfte vp his eyes and ſaw the place a farre of, and ſayde vnto his ponge men: byde here with the aſſe I and the lad wyll go ponder and worſhyp, and come agayne vnto you. And Abraham toke the woode of the ſacrifyce: and layde it vpon Iſahac hys ſonne, but he hym ſelfe toke fyre in his hande & a knyfe And they went both of them together.

Then ſpake Iſahac vnto Abraham hys father and ſayde: My father? And he anſwered: here am I my ſonne. He ſayde: Se here is fyre and woode, but where is the ſhepe for ſacrifyce? Abraham anſwered: my ſonne, God wyll ꝓuyde hym a ſhepe for ſacrifyce, and ſo they went both together.

And when they came vnto the place whiche God had ſhewed hym, Abraham made an aulter there, and dreſſed the wood, and bounde Iſahac his ſonne, & * layde hym on the aulter, aboue vpon the wood. And Abraham ſtretchinge forth his hande, toke the knyfe to haue kylled his ſõne And the angel of the Lord called vnto him from Heauen, ſayinge: Abraham Abraham: And he ſayde: here am I. And he ſayd: laye not thy hand vpon the chylde, nether do any thynge at all vnto hym, for nowe I know that thou feareſt god and haſt for my ſake not ſpared thyne only ſõne. And Abraham lyftynge vp hys eyes, loked about: and beholde, there was a ram caught by the hornes in a thyckette. And he went and toke the ram and offred hym vp for a ſacrifyce in the ſtead of his ſonne. And Abraham called ỹ name of the place, ỹ Lorde wyll ſe. As it is ſayde this daye: in the mounte wyll the Lorde be ſene. Iaco. ii.d. i.Mac.ii.k.

C And the angell of the Lorde cryed vnto Abraham from Heauen the ſeconde tyme, and ſayde: ‡ by my ſelfe haue I ſworne (ſayth the Lord) becauſe thou haſte done this thynge, and haſte not ſpared thy onely ſonne: that in bleſſynge I wyll bleſſe the, and in multiplying I wyll multiplye thy ſede as the ſtarres of heauen, and as ỹ ſande whiche is vpon the ſee ſyde. And thy ſede ſhall poſſeſſe ỹ gate of his enemyes. ‡ And in thy ſede ſhall all the nacyons of the earthe be bleſſed, becauſe thou haſte hearde my voyce. So turned Abraham agayne vnto his ponge men, and they roſe vp and wente together to Beer Seba. And Abraham dwelt at Beer Seba. And it chaunſed after theſe thinges, that one tolde Abraham ſayinge: Beholde, Milcha, ſhe hath alſo borne chyldren vnto thy brother Nachor: Hus hys eldeſt ſonne, and Bus his brother, and Kemuell ỹ father of the Sirpans, and ceaſed, and Haſo, & Pildas, and Jedlaph, and Bethuel. And Bethuel begat Rebecca. Theſe. viii. did Milcha beare Nachor Abrahams brother. And hys concubyne called Rhuma: ſhe bare alſo Tebah, and Gahan, Thaas, and Maacha. ‡ Hebr. i.c.

D Gene.xii.& Actes. iii.d Gala.iij.b.

The

¶The.xxiii.Chapter.

¶Sara dyed and is buryed in the felde that Abraham bought of Ephron the Hethite.

SAra was an hundred and. xxvii. yeare olde (so longe lyued she) and Sara dyed in Kyriat Arba. The same is Hebron in the lande of Canaã. And Abraham came to mourne Sara and to wepe for her.

And Abraham stode vp from the syght of his coarse, and talked wyth the sonnes of Heth saying: I am a straunger and a forainer amonge you geue me a possessyon to bury in with you, that I maye bury my coarse out of my syght. And the chyldren of Heth answered Abraham, sayinge vnto hym: Heare vs Lorde, thou art a Prynce of God amonge vs. In the chefest of our sepulchres burye thy deade: None of vs also shall forbyd the hys sepulchre: but thou mayst burye thy deade therein: Abraham stoode vp and bowed hym selfe before the people of the lande of ỹ children of Heth. And he commened with them saying: Yf it be your mynde that I shall bury my deade out of my syght, heare me: and speake for me to Ephron the sonne of Zoar: ỹ he maye geue me the dubble caue whyche he hath, and that is in the ende of hys felde: but for as muche money as it is worth, shall he geue it me in the presence of you for a possessyon to burye in. For Ephron dwelled amonge the chyldren of Heth.

And Ephron the Hethite aunswered Abraham in the audyence of the chyldren of Heth and of all that went in at the gates of his Cytie, saynge: Not so my Lorde, heare me. The felde geue I the, and the caue that therin is geue I the also: and euen in the presence of the sonnes of my people geue I it the, burye thy deade. And Abraham bowed him selfe before the people of ỹ lande and spake vnto Ephron in the audyence of the people of the countrey, saying: I praye the heare me if it please the: I wyll geue syluer for ỹ felde, take it, & I wyll burye my deade there. Ephron answered Abraham saying vnto hym: My lord herken vnto me. The lande is worth foure hundred sycles of syluer: what is that betwyxte the and me? burye therfore thy deade. And Abraham harkened vnto Ephron and weyed him the syluer which he had sayde, in the audyence of the sonnes of Heth. Euen foure hundred syluer sycles of currant money amonge marchauntes. And the felde of Ephron with the doubble caue whiche was before Mamre: euen the felde and the caue that was therein, and all the trees that were in the felde, and that were in all ỹ borders rounde aboute, was made sure vnto Abraham for a possessyon, in the syghte of the chyldren of Heth, before all that wente in at the gates of the cytie. After this dyd Abraham burye Sara his wyfe in ỹ double caue of the felde that lyeth before Mamre. The same is Hebron in the lande of Canaan. And so both the felde and the caue ỹ is therein, was made vnto Abraham a sure possession to burye in, of the sonnes of Heth.

¶The.xxiiii.Chapter.

¶Abraham maketh hys seruaunte to sweare, and sendeth hym to seke a wyfe for Isaha. hys sonne, The seruaunte was faythfull and broughte Rebecca, whiche Isahac toke to hys wyfe.

ABraham was olde and stryken in dayes, and the Lorde had blessed hym in all thynges. And Abraham sayde vnto his eldest seruaunt of hys house whiche hadde the rule ouer all that he had. Put thy hande vnder my thyghe, and I wyl make the sweare by the lorde God of Heauen, and God of the earth, that thou shalt not take a wyfe vnto my sonne, of ỹ doughters of Chanaan, amonge whiche I dwell. But thou shalte go vnto my countrey and to my natyue lande, and take a wyfe vnto my sonne Isahac. But the seruaunte sayde vnto hym: peraduenture the woman wyll not agre to come wyth me vnto thys lande, shall I brynge thy sonne agayne vnto the lande whiche thou cammest out of? To whom Abraham answered: beware that thou bryng not my sonne thyther agayne.

The Lorde God of Heauen, whiche toke me from my fathers house, and from ỹ lande where I was borne: And which spake vnto me, and that sweare vnto me saying: vnto thy *sede wyl I geue thys lande, he shall sende his Aungel before the, and thou shalte take a wyfe vnto my sonne from thence. Neuertheles yf the woman wyll not agre to folowe the, than shalte thou be without daunger of this my oth. *Gene. xb.d

Only brynge not my sonne thyther agayne. And the seruaunt put his hand vnder the thygh of Abraham hys master, and sware to hym as concernynge that matter. And the seruaunte toke ten Camelles of the camelles of his master and departed, and had of all maner of goodes of hys master wyth hym, and stode vp: and wente to Mesopotamia, vnto the Cytye of Nahor. And made his Camelles to lye downe without the Cytie by a welles syde of water, at euen: aboute the tyme that wemen come out to drawe water. And he sayde.

Lorde God of my master Abraham, sende me good spede this daye, and shewe mercye vnto my master Abraham. Lo, I stande here by the well of water, and the doughters of the men of this Cytie come out to drawe water: Nowe ỹ damesell to whom I saye, stoupe downe thy pytcher I praye the, that I maye drynke. Yf she saye also: Drynke, and I wyll geue thy Camelles drynke: the same is she that thou haste ordeyned for thy seruaunte Isahac: yea, and thereby shall I knowe that thou haste shewed mercy on my master. And it came to passe yer he had left speaking: beholde, Rebecca came out, the doughter of Bethuel, sonne to Milca the wyfe of Nahor Abrahams brother, & her pytcher vpon her shoulder: The damesell was very fayre to loke vpon, and yet a mayde and vnknowen of man. And she went downe to the well, and fylled her pytcher, and came vp. And the seruaunte runnyng vnto her, sayde: let me sup a lytle water of thy pytcher. And she sayde: drynke my Lorde.

And she hasted, & let downe her pytcher vpon her arme, and gaue hym drynke. And when she had gyuen hym drynke, she sayde: I wyll drawe water

water for thy camels also, vntyl they haue dronken ynoughe. And she poured out her pytcher into the trough hastly, and ran agayne vnto the well to fet water, and drewe for all his camels. And ỹ man wõdred at her: But helde his peace, to wite whyther the Lord had made his iourney prosperous or not: And it fortuned, as the camels had lefte drynkyng, the man toke a golden earynge of halfe a sycle weyght, and two bracelettes for her handes, of tenne sycles weyght of golde, and sayde: whose doughter art thou? tell me I pray ỹ, is there roume in thy fathers house for vs to lodge in? She answered him: I am the doughter of Bathuel the son of Milca, whiche she bare vnto Nahor and sayde moreouer vnto hym: we haue lytter and prouonder ynoughe, and also roume to lodge in.

D And the mã bowed hym self, and worshipped the Lorde, and sayde: blessed be the Lorde God of my master Abraham, whiche ceasseth not to deale mercyfullye and trulye with my master, and hath brought me ỹ way to my masters brothers house. And the damsell ran and told them of her mothers house these thinges. And Rebecca had a brother called Laban.

And he ran out vnto the man, euen to the well for assoone as he had sene the earynges, and the bracelettes in his systers handes (and herde the wordes of Rebecca his sister, saying: thus sayd the man vnto me) he wente oute vnto the man. And loo: he stoode with the camels by the well syde. And he sayde: come in thou blessed of the Lorde. Wherfore standest thou wythoute? I haue dressed the house, and made roume for ỹ camels. And then the man came into ỹ house: and he vnbrydled the camels, and (Laban) brought lytter and prouonder for the camels, and water to washe hys feet and the mennes feet that were with him, and set meate before him to eate. But he sayd I wyl not eate, vntyl I haue sayde mine errande. And he sayde: saye on. And he sayde: I am Abrahams seruaunte, and God hath blessed my mayster oute of measure, that he is become great, and hath gyuen hym shepe, and oxen, syluer and golde, men seruauntes, and mayde seruauntes, camelles, and asses.

Gene.xxi.a And *Sara my masters wyfe bare hym a sonne, when she was olde, and vnto him hath he gyuen al that he hath. And my master made me sweare, saying: thou shalte not take a wyfe to my sonne amonge the doughters of the Cananytes in whose lande I dwell.

But thou shalte goo vnto my fathers house, and to my kinred, & take a wyfe vnto my sonne. And I sayde vnto my master: peraduenture the wyfe wyll not folowe me: And he answered me
E The Lorde, before whome I walke, wyll sende his Angell with the, and prosper thy iourneye, and thou shalte take a wyfe for my sonne of my kynrede and of my fathers house. Then shalte thou be gyltlesse of my curse, when thou cõmest to my kynrede. And yf they gyue the not one, thou shalt be gyltlesse of my curse.

And so I came this daye vnto the wel, & sayd O Lorde, the God of my master Abraham, yf it be so nowe that thou makest my iourney which I go, prosperous: beholde, I stande by this well of water, and when a virgyn commeth forth to drawe water, and I saye to her: geue me (I pray the) a lytle water of thy pytcher to drynke, and she say to me: drynke thou, & I wyll also drawe for thy camelles: that same is the wyfe, whome the Lorde hathe prepared for my masters sonne.

And before I had made an ende of speakynge in myne herte: beholde, Rebecca came forth, and her pitcher on her shoulder, and she went downe vnto to the well, and drewe water. And I sayde vnto her: gyue me drynke I praye the. And she made haste, and toke downe her pytcher from of her, and sayde: drynke, and I wyll gyue thy Camelles drynke also.

And I dranke, and she gaue the camels drynke also. And I asked her, sayinge: whose doughter art thou? She answered: the doughter of Bathuel Nahors sonne * whome Milca bare vnto hym. And I put the earynge vpon her face, and the bracelettes vpon her handes. And I bowed my selfe, and worshypped the Lorde, and blessed the Lorde God of my master Abraham whyche had brought me the ryght waye to take my masters brothers doughter vnto his sonne. Nowe also, yf ye wyll deale mercyfully and truly with my master, tell me: and yf not, tell me also that I maye tourne me to the ryght hand or to the left.

Then answered Laban and Bathuel, saying Thys saying is proceded euen out of the Lorde: we can not therfore saye vnto the, eyther good, or badde: Beholde, Rebecca is before the, take her and goo, that she may be thy masters sonnes wyfe, euen as God hath sayde: And when Abrahams seruaunt heard theyr wordes, he worshyped the Lorde flat vpon the earth. And the seruaunt toke forthe iewels of syluer and iewels of golde and rayment and gaue them to Rebecca. And vnto her brother & to her mother, he gaue gyftes, and they dyd eate and drynke, both he & the men that were wt hym, and tarved all nyght. And when they rose vp in the morning: He sayd lette me departe vnto my master. Her brother, and her mother answered: let the damesel abyde wyth vs a whyle, and it be but euen ten dayes, and then shall she go. He sayde vnto them, hynder me not: beholde, the Lorde hath prospered my iourneye. Sende me awaye therfore, that I maye go vnto my master. And they sayde we wyl call the damesel, and enquyre at her mouth. And they called forth Rebecca, and sayde vnto her: wylte thou goo wyth thys man? And she answered: I wyll goo. G

So they let Rebecca theyr syster go and her nurse, and Abrahams seruaunte, and his men. And they blessed Rebecca, and sayde vnto her: Thou art our sister, growe into thousand thousandes * and thy seede possesse the gate of theyr Gen.x
enemyes. And Rebecca arose, and her damsels, and set them vp vpon the camelles, and wente theyr way after the man. And the seruaunt toke Rebecca, and went his waye.

And Isahac was commynge from the waye of the well of the * lyuynge and seinge me, for Gen.
he dwelt

he dwelt in the south countrey, and Isahac was gone out to pray in ỹ feld at the euentide. And he lyft vp his eyes and saw the camels cummyng. And Rebecca lyfte vp her eyes, & when she saw Isahac, she lyghted of the camel, and sayde vnto the seruaunt what man is this that cõmeth walkyng agaynst vs in the felde? And the seruaunt said it is my master. Therfore she toke her cloke and put it about her. And the seruaunt told Isahac all thynges that he had done. And Isahac brought her into his mother Saraes tent, & toke Rebecca, and she becam his wyfe, & he loued her & so Isahac receaued confort after his mother.

¶ The. xxv. Chapter.

¶ Abraham taketh Kethura to hys wyfe, & he getteth many chyldren. Abraham dyeth and geueth all hys goods to Isahac. The genealogy of Ismael. The byrth of Jacob & Esau. Esau selleth hys byrthryght for a messe of pottage.

ABraham proceded further and tok hym a wyfe called Kethura, which bare hym Simram, and Jeckſan, & Medan & Midian, and Jesback, & Suah. Jeckſan begat Seba, & Dedan. And the sonnes of Dedan were Assurim, Letusim, and Leumim. And the sonnes of Midian Epha, and Epher, Hanoch, & Abida and Elda. All these were ỹ chyldren of Ketura. And Abraham gaue all his goods vnto Isahac. But vnto the sonnes of the concubynes whyche Abraham had, he gaue gyftes, and sent them awaye from Isahac his sonne (whyle he yet lyued) eastward vnto ỹ land of Kedes. And these are ỹ dayes of ỹ yeres of Abrahãs lyfe which he lyued: an. C. and lxxv. yere, & then fel sycke, & dyed in a* lusty age (whẽ he had lyued ynough) & was put to his people. And his sons, Isahac & Ismaell buryed hym in the double caue in the feld of Ephron sonne of Zoar the Hethyte, beſyde the playne of Mamre. Which felde Abrahã bought of ỹ sons of Heth: where Abraham was buried & Sara his wyfe. It fortuned after the death of Abraham ỹ God blessed Isahac his sonne, and Isahac dwelled by the well of the lyuynge, and seynge me.

Gene. xv. c.

These are the generacyons of Ismaell, Abrahams sonne, whiche Hagar the Egyptian Saraes handmayd bare vnto Abraham. And these are the names of ỹ sonnes of Ismael in their names according to theyr kynreds: ỹ eldest sõne of Ismael Nebaioth, & Cedar: and Adbel, & Mibsam, & Hilma duma, and Masa & Hadar, Thema Jetur Naphis, & Kedma: These are the sons of Ismael & these ar theyr names, by theyr townes and castels *. xii. princes of theyr hosholdes. And these are the yeres of the lyfe of Ismaell an hundred and. xxxvii. yere, and he fell sycke, and dyed and was layde vnto his people. And they dwelled from Heuilah vnto Sur, that is by the border of Egypte, as thou goest towarde ỹ Assirians. And he dyed in the presence of all his brethern. And these are the generacyons of Isahac Abrahams sonne: Abraham begat Isahac.

Gen. xvij. c. & Sara. i. b.

¶ And Isahac was fortye yere olde when he toke Rebecca to wyfe, the doughter of Bathuell the Syryan of Mesopotamia, and syster to Laban the Syrien. And Isahac made intercessyon vnto the Lorde for hys wyfe: because she was baren: and the Lorde was intreated of hym, and Rebecca his wyfe conceaued, and ỹ chyldren stroue together within her. Therfore she sayd: yf it shuld goo so to passe, what helpeth it that I am wyth chylde? wherfore she wente to aske the Lorde. And the Lorde sayde vnto her: there are two maner of people in thy wombe, and two nacyons shall be deuyded oute of thy bowels, and the one nacyon shalbe myghtyer then the other, and the ‡elder shalbe seruaunte vnto the yonger. ‡ Gen. xxv. a.

Therfore when her tyme was come to be delyuered: beholde, there were two twynes in her wombe. And he that came out first was red, and he was all ouer as it were a rough garment, and they called his name Esau. And after him, came his brother out, and hys hande holdynge Esau by the *hele. And his name was called Jacob. And Isahac was. xl. yere olde when they were borne: and the boyes grewe, and Esau became a cunnyge hunter and a tyller of the earth. But Jacob was a perfecte man, and dwelled in the tentes. Isahac loued Esau, because he dyd eate of his venyson, but Rebecca loued Jacob. D

Gen. xxv. a.

Jacob sod pottage, and Esau, came from the felde and was fayntȳ, and Esau sayde to Jacob fede me I praye the with that redde pottage, for I am fayntȳ. And therfore was his name called *Edom. And Jacob sayde: sell me this daye thy ‡birthryght. Esau sayde: Loo, I am at ỹ poynt to dye, and what profyte shall thys byrthryght do me? Jacob answered * sweare to me then this daye. And he sware to hym, and solde his byrthryght vnto Jacob. Then Jacob gaue Esau bred and potage of ryse. And he dyd eate and drynke and rose vp, and wente his waye. And Esau regarded not hys byrthryghte.

Gen. xxv. d. ‡ Heb. xii. c. Ge. xxvii. g

¶ The. xxvi. Chapter.

¶ The iorney of Isahac towarde Abimelech. The promyse made vnto Isahac and hys sede. Isahac is rebuked of Abymelech for callyng hys wyfe hys syster. The chydyng of the shepherdes for the welles. Isahac is comforted. The attonement betwene Abimelech and Isahac.

AND there came a derth in the lande, passynge the fyrste derth that was in the dayes of Abraham. And Isahac went vnto Abimelech kyng of the Philystynes vnto Gerar. And the Lorde appeared vnto hym, and sayde: Goo not downe in to Egypte, but byde in the lande whiche I shall shewe vnto the: sogeorne in thys lande, and I wyl be with the, and wyll blesse the for vnto the and vnto thy sede I wyll geue all these *contrees. And I wyll performe the othe which I swore vnto Habraham thy father, and wyll ‡ multyplye thy sede as the starres of heauen, and wyll geue vnto thy sede all these contreys. And in thy sede shal all the nacyons of the earthe be blessed, because that Abraham harkened vnto my voyce and kepte myne ordynaunces, my commaũdementes, my statutes, and my lawes. And Isahac dwelled in Gerar. And the men of the place asked hym of hys wyfe, and he sayde: she is my * syster: for he feared to saye: She is my wyfe, lest the men of the place shulde haue kylled, hym because of Rebecca whyche was bewtyfull to the eye.

Gene. xxvi. a.

Gene. xxij. b. and. xxiij. d. ‡ Gen. xv. b. and. xxij. c. Ge. xxiij. d.

Gene. xxj. e. and. xx. a.

And it happened after he had bene there longe tyme, that Abimelech kynge of the Philistyans loked out at a wyndowe, and sawe Isahac sportynge with Rebecca his wyfe. And Abimelech called Isahac, & sayde she is of a surety thy wyfe and why saydst thou she is my syster? To whõe Isahac answered: I thought that I myght peraduẽture haue died for her sake. Abimelech sayd why hast thou done this vnto vs? one of the peo
C ple myght lyghtely haue lyne by thy wyfe, & so shuldest thou haue brought synne vpon vs. And so Abimelech charged all his people, saying: he that toucheth this man or his wyfe, shal dye the death. Isahac sowed in that lande, and found in that same yere an hundred buschels: and ỹ Lorde blessed hym, and the man waxed myghtye, and went forthe and grewe, tyll he was exceadynge great, for he had possession of shepe, of oxen, and a myghty housholde, & therfore the Philistyans had enuy at hym: for the Philistynes stopped & fylled vp with earth all the wels whiche his fathers seruauntes dygged in hys father Abrahams tyme. And Abimelech sayde vnto Isahac get the from vs, for thou art myghtyer then we
D a great deale. Therfore Isahac departed thence and abode in the valley of Gerar, & dwelt there. And Isahac returning, dygged agayne the wel les of water whiche they dygged in the dayes of Abraham his father, whiche ỹ Phillistyans had stopped after the deathe of Abraham, and gaue them the same names which his father gaue thẽ Isahacs seruauntes dygged in the valley, and founde a well of liuynge water. And the heardmen of Gerar dyd stryue with Isahacs herdmẽ sayinge: the water is ours. Then called he the
Contencyõ well *Esech, because they stroue with hym.
E And they dygged another well, & stroue for
Enmytee. that also. And he called the name of it *Sitena And then he departed thence, and dygged another wel, for the which they stroue not: therfore
Largenes. called he it *Rehoboth, sayinge: the Lorde hath nowe made vs rowme, that we maye encreace vpon the earth. And he went vp thence, to Beer Seba. And the Lorde appered vnto hym the same nyght & sayde: I am the God of Abraham thy father, feare not, for I am with the, and wyl blesse the and multiply thy sede for my seruaunt Abrahams sake. And he builded an aulter there and called vpon the name of the Lorde, and pytched hys tente. And there Isahacs seruauntes dygged a well. Then came Abimelech to hym
F from Gerar: and Ahusath hys frende, and Phicol his chefe captayne. And Isahac sayde vnto them: wherfore come ye to me, seyng ye hate me and haue put me awaye from you? Whiche an-
Gene.xxi.c swered: in seynge we sawe that the *Lorde was with the, and we sayde: let there be nowe an oth betwyxte vs, euen betwyxte vs and the, and let vs make a bonde wyth the, that thou shouldest doo vs no hurte as we haue not touched the, and as we haue done vnto the nothyng but good, and sente the awaye in peace, for thou arte nowe the blessed of the Lorde. And he made them a feaste and they dyd eate and drynke. And they rose vp by tymes in the morynynge, and sware one to an other. And Isahac sent them awaye. And they G departed from hym in peace. And that same day it happened, that Isahacs seruauntes came and tolde hym of a well which they had dygged: and sayde vnto hym, we haue founde water. And he called it *Seba. And the name of the cytie is called *Beer Seba vnto this daye. Esau was .xl. yere olde, and he toke a wyfe called Judith, the doughter of Bery an Hethyte, and Basmath ỹ doughter of Elon an Hethyte also whiche were disobedyent vnto Isahac and Rebecca. Another. The well the other.

C The .xxvii. Chapter.

C Jacob stealeth the blessynge from Esau by hys mothers councell. Isahac is sad. Esau is comforted. The hatred of Esau towarde Jacob.

A Nd it came to passe that when Isahac waxed olde, and hys eyes were dymme (so that he coulde not se.) he called Esau his eldest sone and sayde vnto hym. Myn sonne, and he sayde vnto hym: here am I. And he sayde: beholde, I am nowe olde, and knowe not the daye of my deth: and nowe therfore take thy wepens, thy quyuer and thy bowe and get the to the feldes, that thou mayst take me some venison, and make me meate such as I loue, and bryng it me that I maye eate, and that my soule maye blesse the, before that I dye. But Rebecca hearde whẽ Isahac spake to Esau his sonne, And Esau wẽt into the felde, to catche venyson, and to bryng it. ✠ And Rebecca sayde vnto Jacob her sonne sayinge: Beholde I haue hearde thy father talkyng with Esau thy brother and saying: bryng me venyson and make me meate, that I maye eate and blesse the before ỹ Lord, afore my death Nowe therfore my sonne heare my voice in that B whiche I cõmaunde the: get the to the flocke, & bryng me thence two good kyds, ỹ I may make meate of them for thy father, suche as he loueth. And ỹ shalt bryng it to thy father, ỹ he may eat and that he may blesse ỹ before his death. Then said Jacob to Rebecca his mother: behold, Esau my brother is a rough man, & I am smoth. Myn father shall peraduenture fele me, & I shall seme vnto hym as though I wẽt about to begyle him and so shal he bryng a curse vpon me, & not a blessyng: and his mother sayde vnto hym: vpon me be thy curse my sonne, only heare my voyce, & go and fetch me thẽ. And Jacob went & fet them, & brought thẽ to his mother. And his mother made meate suche as she knewe his father loued. And Rebecca fet goodly rayment of her eldest sonne C Esau, whyche was in the house wyth her, and put them vpõ Jacob her yongest sonne & she put the

the kynnes of gotes vpon his handes and vpon the smooth of his necke. And she put the meate & breade whyche she had prepared in the hande of
C her sonne Jacob. When he came to his father, he sayde, my father? And he answered: here am I, who art thou my sonne? And Jacob sayde vnto hys father: I am Esau thy eldest sonne, I haue done accordynge as thou baddest me: vp and syt and eate of my venyson, ꝑ thy soule maye blesse me. And Jsahac sayde vnto his sonne: howe commeth it that thou hastest founde it so quyckly my sonne? He answerered: The Lorde thy God brought it to my hande: Then sayde Jsahac vnto Jacob, come nere and let me fele the my sonne whether thou be my sonne Esau or not. Then went Jacob to Jsahac hys father, and he felte & sayde: the voyce is Jacobs voyce, but the handes are the handes of Esau. And he knewe hym not, because his handes were rough as his brother Esaus handes: and so he blessed hym.

D And he asked hym: art thou my sonne Esau? And he sayde, that I am. Then sayde he: bryng me and let me eate of my sonnes venyson, that my soule maye blesse the. And he brought hym and he ate. And he brought hym wyne also, and he dranke. And hys father Jsahac sayde vnto hym: come nere, and kysse me my sonne. And he went vnto hym and kyssed hym. And he smelled
Eccle. xli.b the sauoure of hys rayment, and *blessed hym, &
Hebr. xi.d sayde: See, the smell of my sonne is as the smell of a felde, whyche the Lorde hath blessed. God geue the of the dewe of heuen, and of the fatnes of the earth, and plenty of corne and wyne. People be thy seruauntes, and nacyons bowe vnto the. Be lorde ouer thy brethren, & thy mothers chyldren stoupe vnto the. Cursed be he that curseth the, and blessed be he that blesseth the.

E It happened that assone as Jsahac had made an ende of blessynge, and Jacob was scace gone out frome the presence of Jsahac his father, then came Esau his brother from hys huntynge, and had made also meate and broughte it vnto hys father, and sayde vnto hys father: let my father arise and eate of hys sonnes venyson, that thy soule maye blesse me. Then his father Jsahac sayde vnto hym: who art ÿ? he answered: I am thy eldest sonne Esau, and Jsahac was greatly astonyed out of mesure, and sayde: whyche is he and where is he then that hath hunted venyson: and broughte it me? & I haue eaten of all before thou cammest, and haue blessed hym, and he shal be blessed. When Esau heard the wordes of his father, he cryed out greatly and bytterly, aboue measure, & sayde vnto his father: blesse me also my father. Who answered, thy brother came wt subtylte, & hath taken awaye thy blessyng. And he sayde agayne: He maye well be called Jacob
F for he hath vndermyned me now. ii. tymes: fyrst he toke awaye my byrthryght and se: now hath he taken awaye my blessyng also. And he sayde hast thou kept neuer a blessyng for me?

Jsahac answered and sayde vnto Esau: beholde, I haue made hym thy lorde, and all hys mothers chyldren haue I made his seruauntes. Moreouer with corne & wyne haue I stablysshed hym, what can I do vnto the nowe my sonne? And Esau sayde vnto his father: hast thou but that one blessynge my father? blesse me also my father: so lyfted vp Esau his voyce and * wept. Hebr. xii.k.
Then Jsahac his father answered and sayde vnto hym: beholde, thy dwellynge place shalbe the fatnesse of the earthe, and of the dewe of heauen from aboue. H And with thy sweard shalt thou lyue, and shalt be thy brothers seruaunt. And it wyll come to passe, that when thou shalt get the maystrye, thou shalte loose hys yoke from of thy Abdi. i. necke. And Esau *hated Jacob, because of the blessynge that his father blessed hym with all. And Esau sayde in his herte: The dayes of my
G fathers sorowe are at hande, and I wyll slaye my brother Jacob. And these wordes of Esau her eldest sonne were tolde to rebecca. And she sent and called Jacob her yongest sonne, & sayde vnto hym: beholde, thy brother Esau threateneth to kyl the: now therfore my sonne heare my voyce, make the redy, and flee to Laban my bro
ther at Haran: and tary with hym a whyle * vn- Ge. xxvii. a
tyll thy brothers fearsnes be swaged, and vntyl thy brothers wrath turne awaye from the, and he forget the thynges whiche thou haste done to hym. Then wyll I sende and fet the away from thence. Why shulde I be desolate of you both in one daye? And Rebecca spake to Jsahac, I am wery of my life, for feare of ÿ doughters of Heth ÿf Jacob take a wyfe of the doughters of Heth suche one as these are, or of the doughters of the lande what good shall my lyfe do me?

C The. xxviii. Chapter.

C Jacob is sent into Mesopotamia to Laban for a wyfe. Esau marryeth an Jsmaelite. Jacob dreameth a dreme. Christ is prompted. Jacob maketh a bowe.

And so Jsahac called Jacob & * blessed A
hym and charged hym, & sayde vnto Ge. xxviii. a
hym: se ÿ take not a wyfe of ÿ doughters of Chanaan, but aryse and get ÿ to Mesopotamia to ÿ house of Bethuel thy mothers father: & there take the a wyfe of ÿ doughters of Laban thy mothers brother. And god almyghty blesse the, & make the to encrease, & multiply the ÿ thou mayest be a nombre of people, & geue the ÿ blessyng of Abraham: to the & to thy sede wt the, that ÿ mayst possesse ÿ land (wherin ÿ art a straunger) which God gaue vnto Abraham. Thus Jsahac sent forth Jacob. And he wēt to Mesopotamia vnto Laban: sonne of Bethuel the Sirien, & brother to Rebecca Jacob & Esaus mother. When Esau sawe ÿ Jsahac had B
blessed Jacob, & sent hym to * Mesopotamia, to Ozee. xii. b
fet him a wyfe thence, and ÿ as he blessed him he gaue him a charg saying: ÿ shalt not take a wife of the doughters of Canaan and ÿ Jacob had obeyed his father & mother & was gone to Mesopotamia: & Esau seynge also ÿ the doughters of Chanaā plesed not Jsahac his father: then went he vnto Jsmael, & toke vnto the wiues which he had Mahala ÿ doughter of Jsmaell Abrahams sonne, the syster of Nabaioth to be his wyfe. Jacob departed frō Beer Seba, to come vnto Haran, and came vnto a place by chaunce, & taryed there all nyght, because the sunne was downe.

And toke a stone of the place and put it vnder his heade and layde hym downe in ỹ same place to slepe. And he dreamed: and behold there stode a ladder vpon the earth and the toppe of it reached vp to heuen. And se, ỹ angels of God went vp and downe vpon it: yee, and God stode vpon it, and sayde. I am the Lorde God of Abraham
C thy father, & the God of Isahac: the lande which thou slepest vpon wyll I geue the and thy sede. And thy sede shalbe as the dust of the earth, and thou shalte spreade abrode to the west, to the east to the north and to the south. And thorowe the and in thy seed shall all the kynreds of the earth be blessed. And se I am with the, and wylbe thy keper in all places whyther thou goest, and wyl bringe the agayne into this lande: nether wyll I leaue the vntyll I haue made good all that I haue promysed the. When Jacob was awaked out of his slepe, he sayde: surely the Lorde is in this place, and I was not aware. And he was afrayde and sayde: howe fearfull is thys place! it is none other but euen the house of God & the gate of heuen. And Jacob stode vp early in the
D morninge, and toke the stone ỹ he had layde vnGe. xxvi.b. der his heade, and pytched it vp an ende * & powred oyle in the top of it. And he called the name
ỹ house of the place * Bethell, but the name of the cytie
of God. was called Lus before tyme. And Jacob vowed a vowe, sayinge: Yf God wyll be with me, and wyll kepe me in this iourney whiche I goo, and wyll geue me breade to eate, and clothes to put on, so that I come agayn vnto my fathers house in safetye, then shall the Lorde be my God, and thys stone whiche I haue set vp an ende, shalbe Goddes house: and of all that thou shalte geue me, wyll I geue the tenth vnto the.

C The. xxix. Chapter.

C Jacob cõmeth to Labã & serueth. vii. yere for Rahel. Lea was brought to his bed in steade of Rahel. He maryeth them both/ & serueth yet. vii. yere more for Rahel. Lea cõceyueth.

A Then Jacob lyfte vp his fete and came into the easte countre. And as he loked aboute, beholde there was a well in the felde, and thre flockes of shepe laye therby (for at that wel were the flockes watered) and there was a great stone vpon the wel les mouthe. And thyther were all the flockes brought, and they rouled the stone from the wel les mouth, and watered the shepe & put the stone agayne vnto the well es mouth vnto hys place. And Jacob sayde vnto them: brethren, whence be ye? And they sayde: of Haran are we. And he sayde vnto them: knowe ye Laban the sonne of Nahor? They sayd: we know hym. And he sayd vnto them, is he in good helth? And they sayde, he is in good helth, & beholde, his doughter Rahel cõmeth with the shepe. And he sayde, lo, it is yet but hye daye, nether is it tyme that the catel shulde be gathered together, water ye the shepe
B and go & fede them. And they sayde, we may not vntyl all the flockes be brought together, & tyll they roll the stone from the wels mouth, & so we water our shepe. Whyle he yet talked wt them, Rahel came with her fathers shepe, for she kept them. And assone as Jacob sawe Rahel, ỹ doughter of Laban his mothers brother, & the shepe of Laban his mothers brother, he went and rouled the stone from the wels mouth, and watred the flocke of Laban hys mothers brother. And Jacob kyssed Rahel, and lyft vp his voyce and wept: & Jacob tolde Rahel, ỹ he was her fathers brother and Rebeccas sõne. Therfore ranne she C and tolde her father. And it happened when Laban heard tell of Jacob his systers sonne, he ran to mete hym: and embraced hym & kyssed hym, & brought hym to his house. And he tolde Laban all the matter. To whom Laban sayde: well, ỹ art my bone & my flesshe. And he abode with him the space of a moneth. And Laban sayd vnto Jacob: Though ỹ be my brother, shuldest thou therfore serue me for nought? tell me, what shal thy wages be? Laban had two doughtees: The eldest called Lea and the yongest Rahel. Lea was
D tender eyed, but Rahel was bewtyful & well fauored. And Jacob loued Rahel, and sayd: I wyl serue the. vii. yere for Rahel thy yongest doughter. Labã answered: it is better ỹ I geue her the then to another man: byde wt me. And Jacob ser
Gene. xli.d ued *. vii. yeres for Rahell and they semed vnto hym but a fewe dayes, for the loue he had to her. And Jacob sayde vnto Labã: geue me my wife that I maye lye wt her. For my daes ar fulfylled Then Laban gathered together all the men of ỹ place, & made a feast. And when euen was come he toke Lea his doughter & brought her to hym: E and he went * in vnto her. And Laban gaue vnGe. xvi.c. to his doughter Lea, Zilpha his mayde, to be her seruaunte. o* (To whome when Jacob came in accordynge to the custome,) and when the morninge was come beholde it was Lea. Then sayde he to Laban, wherfore hast thou playd thus wt me? dyd not I serue the for Rahel? wherfore then hast thou beguyled me? Laban answered: it is not ỹ maner of this place, to mary the yongest before the eldest. Passe out this weke, & then shall this also be geuen the for the seruice which ỹ shalt serue me yet vii. yeres more. And Jacob dyd euen so, & passed out that weke, and then he gaue hym Rahel his F doughter to wyfe also. And Laban gaue to Rahel his doughter, Bilha his handmayd to be her seruaũt. So lay he by Rahel also, & loued Rahel more thẽ Lea, * & serued him yet. vii. yeres more. Ge. xxxi.e

When the Lorde sawe that Lea was despysed, he made her frutefull. And Rahell remayned baren. And Lea conceaued and bare a sonne and called hys name Ruben, for she sayde: the Lorde hath loked vpon my trybulacyon. Nowe therfore my husbande wyll loue me. And she conceaued agayne and bare a sonne, and sayde: the Lorde hath heard that I am despysed, and hath therfore geuen me thys sonne also, and she called his name * Simeon. And she conceaued yet, 1. Para. ii.a and bare a sonne, and sayde: nowe this once wyl G my husbande kepe me company, because I haue borne hym thre sonnes: and therfore was hys name called Leui. And she conceaued yet agayn and bare a sonne sayinge: nowe wyll I prayse the Lorde: therfore she called hys name Juda, and lefte bearynge.

C The. xxx. Chapter.

Rachel

¶ Rahel & Lea beyng both baren geue theyr mayd ens vnto theyr husband, & they bare hym chyldren. Jacob deceaueth Laban in the conceauynge of the shepe and kyddes. Jacobs rewarde for hys seruyce.

A Rahell when she sawe that she bare Jacob no chyldren, she enuyed her syster, and sayd vnto Jacob: Geue me chyldren, or els I am but deed. And Jacob was wroth wyth Rahell sayinge: Am I in Goddes steade, which kepeth frome the the frute of thy wombe? Then she sayde: here is my mayde Bilha, goo in vnto her, and she shall beare vpon my lappe, that I may be encreased by her. And she gaue hym Bilha her handmayde to wyfe. And Jacob went in vnto her, and Bilha conceaued and bare Jacob a sonne. Then sayde Rahell. God hath geuen sentence on my syde, & hath also heard my voyce and hath geuen me a sonne. Therfore called she hym Dan. And Bilha Rahels mayd conceaued agayne, & bare Jacob another sone. And Rahel sayde with godly wrestlynges haue I wrestled with my syster & haue gotten the vpper hande. And she called his name, Nephtali. When Lea B sawe that she had left bearyng she toke Silpha her mayde, & gaue her Jacob to wyfe. And Silpha Leas mayde bare Jacob a sonne. Then sayd Lea, good lucke: and called his name Gad. And Silpha Leas mayde bare Jacob another sonne Then sayde Lea happy am I, for the doughters wyll call me blessed. And called his name Asser.

And Ruben went out in the dayes of ỹ wheat haruest and founde mandragoras in the feldes & brought them vnto his mother Lea. Then sayd Rahel to Lea: geue me of thy sonnes mandragoras. To whom Lea answered: Is it not ynough that thou haste taken awaye my husbande, but woldest take awaye my sones mandragoras also? Then sayde Rahel: wel, let hym slepe with ỹ this nyght, for thy sonnes Mandragoras. And C Jacob came from the feldes at euen, & Lea went oute to mete him, and sayde: come into me, for I haue bought the wt my sonnes mandragoras. And he slepte with her ỹ nyght. And God heard Lea that she conceaued and bare vnto Jacob ỹ fyfte sone. Then sayde Lea God hath geuen me a reward, because I gaue my mayden to my husband, & she called hym Issachar. And Lea conceaued yet agayne, & bare Jacob the sixt sonne. And Lea sayde: God hath endued me wt a good dowry. Nowe wyll my husbande dwel with me, because I haue borne hym syx sonnes: and called his name Zabulon. After that she bare a doughter and called her name * Dina. And God remẽbred Rahel, he heard her, & made her frutefull: so Ge. xxxiij. a. D that she conceaued and bare a sonne, and sayde: God hath taken awaye my rebuke. And she called his name Joseph saying: The Lord geue me yet another sonne. And assoone as Rahell had borne Joseph, Jacob sayde to Laban: sende me awaye that I maye go vnto myne owne place & contrey, geue me my wyues and my chyldren for whome I haue serued the, & let me go: for ỹ knowest what seruyce I haue done the. To whome Laban answered, yf I haue found fauour in thy Gen. xxix. a syght (for I suppose that the Lord hath * blessed me for thy sake) appoynt what thy reward shal be, and I wyl geue it the. But he sayd vnto him thou knowest what seruyce I haue done ỹ, and in what takyng thy catell haue bene vnder me: For it was but lytle that thou haddest before I came, and nowe it is encreased into a multitude and the Lorde hath blessed the for my sake. But nowe when shall I make prouysyon for myne owne house also? And he sayde: what shal I thẽ geue the? And Jacob answered: thou shalt geue me nothynge at all, yf ỹ wylt do this one thyng for me, and then wyll I turne agayne and fede thy shepe, and kepe them.

I wyll go aboute all the shepe this daye, and seperate from them all the shepe that are spotted E and of dyuerse coloures, and all blacke shepe amonge the lambes, and the partye, and the spotted amonge the kyddes: and the same shalbe my rewarde. So shal my ryghtwesnes answere for me to morowe, and shall come for my rewarde before thy face, and euery one that is not speckled and partye amonge the goates, and blacke amonge the shepe, the same shalbe thekt with me

And Laban sayde: Go to, wold God it might be accordynge to thy sayinge. Therfore he toke out the same daye the he goates that were partye and of dyuers colour, and all the she goates that were spotted and partye coloured, and all ỹ had whyte in them, and all the blacke amonge ỹ shepe, and put them in the kepyng of his sonnes and set thre dayes iourney betwyxte hym selfe & Jacob. And so Jacob kepte the reste of Labans shepe. Jacob toke roddes of grene popular, hasell and of the chestenut trees, and pylled whyte strakes in them, and made the whyte apere in ỹ roddes. * (But they that were whole, remayned grene: and thus was it made a parpable coloure.) And put the rods whiche he had pylled, euen before the shepe, in ỹ gutters & watering troughes when ỹ shepe came came to drinke: ỹ they shuld conceaue when they came to drynke. And the shepe conceaued before the rods, & brought furth lãbes straked, spotted, and party. And Jacob parted ỹ lambes and turned the faces of ỹ shepe toward spotted thynges and toward all maner of blacke, ỹ was among the shepe of Laban namely, puttynge his owne flockes by them selfe, & not puttynge them with Labans shepe. And it fortuned ỹ in euery rampynge tyme of the stronger shepe, Jacob layde the roddes before the eyes of the shepe in the gutters: namely, that he myght make thẽ conceaue before the roddes. But when ỹ shepe were feble, he put them not in. And so ỹ febler were Labãs, and the stronger Jacobs. And ỹ man encreased exceadyngly, and had a great flocke, mayde seruauntes, and men seruauntes, camels and asses.

¶ The.xxxi. Chapter.

¶ At the cõmaundement of God, Jacob departed from Laban, and toke hys goodes wyth hym. Rachell stealeth her fathers ymages. Labã folowth Jacob. The couenaunt betwene Laban and Jacob.

B Ut he heard the wordes of Labans sonnes saying: Jacob hath taken awaye all ỹ was our fathers, & of our fathers goods hath he gotten al this honoure. And Jacob behelde the countenaunce

of Laban and beholde, it was not as yesterdaye and yerpesterday. And the Lord sayde vnto Jacob, turne agayne into the lande of thy fathers, and to thy kynred, and I wyl be with the. Therfore Jacob sent and called Rahel and Lea to the felde vnto hys flocke, and sayde vnto them: I se youre fathers countenaunce ẏt it is not towarde me as yesterdaye, and yerpesterdaye. But the God of my father hath bene wyth me. And ye knowe howe that I haue serued youre father w̄ all my myght. But your father hath disceaued me, and chaunged my wages .x. tymes: but god suffred hym not to hurte me. When he sayde, the spotted shall be thy wages, then all ẏ shepe bare spotted. And when he sayde: the straked shall be thy reward, then bare all the shepe straked: thus
B hath God taken awaye your fathers shepe, and geuen them me. But in rammynge tyme it happened, that I lyfted vp myne eyes and sawe in a dreame, and beholde the rammes leaped vpon ẏ shepe that were straked, spotted and party. And the Angell of God spake vnto me in a dreame, sayinge: Jacob: And I answered: here am I. And he sayde: lyfte vp nowe thyne eyes, and se all the rammes leappng vpon the shepe that are straked, spotted and partye: for I haue sene all
Ge.xxbiiid that Laban doth vnto the, I am ẏ God of *Bethell, where thou anoyntedst the stone, & where thou vowedst a vowe vnto me. Nowe therfore
Ge.xxvii.c. arise and get the * out of thys countre, and returne vnto the lande where thou wast borne.

C Then answered Rahel, and Lea, and sayde vnto hym: haue we a porcyon and inherytaunce in our fathers house? Doth not he count vs euen as straungers? for he hath sold vs, and hath eũ eaten vp our money. But all the ryches whiche God hath taken from oure father, that is ours and our chyldrens. And nowe whatsoeuer God hath sayde vnto the, that do. Then Jacob rose vp, and set hys sonnes and wyues vp vpon camels, and caryed awaye all hys flockes, and all his substaunce whyche he had procured, hys ryches and possessions which he had gotten in Mesopotamia, for to goto Isahac hys father vnto the lande of Canaan. But Laban was gone to
ge. xxxbiii. *shere his shepe, and Rahell had stollen her fa-
ii.Re.xiii.c thers ymages. And Jacob stale awaye the hart of Laban the Syryan, in that he tolde hym not that he fled. So fled he and all that he had, and made hym selfe redy, and passed ouer the ryuer, and set his face streyght towarde the mount Gi
D lead. Upon the thyrde daye after, was it tolde Laban that Jacob fled. Then he toke hys brethren wyth hym, and folowed after hym seuen dayes iourney, and ouertoke hym at the mount Gilead. And God came to Laban the Syryan in a dreame by nyght, and sayde vnto hym: take hede that thou speake not to Jacob oughte saue good. And Laban ouertoke Jacob: and Jacob had pytched his tente in the mount. And Laban with his brethren pytched theyr tent also vpon the mount Gilead. And Laban sayde to Jacob: Why hast ẏ this done to steale awaye my harte and carye awaye my doughters as though they had bene taken captyue wyth the swearde?

Wherfore wentest thou awaye secretely vnknowne to me, and dydest not tell me, that I myght haue brought the on ẏ waye with mirth syngynge, tymrell and harpe, and hast not suffered me to kysse my childrẽ and my doughters. Thou wast *a foole now to do it, for I am able to do you euyl. But ẏ God of your father spake vnto me yesterdaye, saying take hede that thou speake not to Jacob ought saue good. And now thoughe thou wentest thy waye, because ẏ longest after thy fathers house, yet wherfore haste thou stollen my goddes. Jacob answered & sayd to Laban: because I was afrayde, and thought that thou woldest haue taken awaye thy doughters from me. But* (where as thou layest theфte to my charge) with whome soeuer thou fyndest thy goddes, let hym dye, here before our brethren. Seke that thyne is by me, and take it to the. But Jacob wyst not that Rahel had stollen them. Thẽ went Laban into Jacobs tente, and into Leas tente, & into the two maydens tentes: but found them not. Then went he out of Leas tente, and entred into Rahels tente. And Rahel had taken the ymages and put them in the camels strawe, and sate downe vpon them. And Laban serched all the tente: but founde them not. Then sayde she to her father: my Lorde, be not angry that I can not ryse vp before the, for the custome of women is come vpon me. So searched he but found not those ydols. And Jacob was wroth, & chode with Laban. Jacob also answered and sayde to hym: what haue I trespaced or what haue I offended, that thou folowedest so after me? Thou hast searched all my stuffe, and what haste thou found of al thy houshold stuffe? put it here before thy brethren & myne ẏ they may iudge betwyxt
E vs both. Behold: This twenty yere haue I bene
F with the, thy shepe and thy goates haue not bene baren, & the rammes of thy flocke haue I not eatẽ. What soeuer was torne of bestes, I brought it not vnto the, but made it good my selfe: of my hand didst ẏ require it, euen as it ẏ was stollẽ by daye or nyght. By day the heate consumed me, & the frost by nyght, & my slepe departed fro myne eyes. Thus haue I bene .xx. yere in thy house, and serued the *.xiiii. yeres for thy .ii. doughters and syxe yeres for thy shepe, and thou hast chaũged my rewarde ten tymes. And except the god of my father, the god of Abraham, and the feare of Isahac had bene with me, surely thou haddest sente me awaye nowe all emptye. But God beholde my trybulacyon, & the labour of my handes, and rebuked the yesterdaye.
Ge.xxxi.k.

Laban answered & sayde vnto Jacob: these doughters are my doughters, and these chyldren are my chyldren, and these shepe are my shepe, and all that thou seyst, is myne. And what can I do thys daye vnto these my doughters, or vnto theyre chyldren whyche they haue borne? Nowe therfore come on and let vs make a bond I and thou, whych maye be a wytnesse betwene the and me. Then toke Jacob a stone, and sette it vp an ende, and Jacob sayde vnto hys brethren: gather stones. And they toke stones, and made an heape, and they dyd eat there vpon

the

The heape of wytnes. ✠

the heape. And Laban called it * Jegar Sahadutha, but Jacob called it Gilead. ✠(ether of them accordynge to the propertye of his owne language.

Tumulus testificans. ✠ * A tote hyll.

Then sayde Laban: this heape is * wytnesse betwene the and me this daye: therfore is it called Gilead. ✠(that is a heape of wytnesse) and * Mizpah: For he sayde. The Lorde loke betwene me and the when we ar departed one from another: ℭ Yf thou shalt vexe my doughters, or shalte take other wyues besyde my doughters. Here is no man with vs: behold, God be wytnesse betwyxt the and me. And Laban sayde moreouer to Jacob: beholde, this heape and this marke whiche I haue set here, betwyxte me and the: this heape be wytnesse and also this marke that I wyl not come ouer this heape to the, and ỹ shalt not come ouer this heape & this marke vnto me: to do any harme. The God of Abraham, ỹ god of Nahor, and ỹ god of theyr fathers be iudge betwyxt vs.

And Jacob sware by the feare of hys father Isaac. Then Jacob dyd sacrifyce vpon ỹ mount and called his brethren to eate breade. And they dyd eate bread & tarryed all nyght in the hyl. And early in the morynge Laban rose vp and kyssed his chyldren & his doughters, and blessed them & Laban departyng, went vnto his place agayne.

ℭ The.xxxii.Chapter.

¶ The vision of the Angels. Jacob sendeth presentes vnto his brother Esau. Howe he wrestled with the angel whiche chaunged his name and called hym Israell.

A BVt Jacob went forth on hys iourney. And the angels of God came, and met hym. And when Jacob sawe them, he sayde this is Goddes host: and called ỹ name of ỹ same place * Mahanaim. ✠(that is an armye.) And Jacob sente messengers before hym to Esau his brother, vnto the lande * of Seir & the felde of Edom. And he cõmaunded them saying Thus shal ye speake to my Lorde Esau: thy seruaunt Jacob sayth thus: I haue sogeourned and bene a straunger with Laban vnto thys tyme & haue oxen, asses and shepe, men seruauntes, and wemen seruauntes, and haue sent to shewit my Lorde, ỹ I maye fynde grace in thy syght. And B the messengers came agayne to Jacob sayinge: we came vnto thy brother Esau, and he cõmeth agaynst the and hath foure hundreth men wyth hym. But Jacob was greatly afrayd, and wyst not which waye to turne hym selfe, and deuyded the people that was with hym and the shepe and oxen and camels into.ii.companyes: and sayde: Yf Esau come to the one parte and smyte it, the other shall saue it selfe.

Double armye. ✠ Jo.xxxiii.a

And Jacob sayde agayne: O God of my father Abrahã, and God of my father Isaac: lorde ✠ Ge.xxi.b. which saydest vnto me * returne vnto thy countre and to thy kynred, & I wyll do all well with ℭ the. I am not worthy of the least of all the mercyes and truthe whyche thou haste shewed vnto thy seruaunte. For wyth my staffe came I ouer this Jordane, and now haue I gotten.ii.drones Delyuer me from ỹ handes of my brother Esau for I feare hym: leest he wyll come and smyte the mother wyth the chyldren. Thou saydest: I wyl surely do the good, & make thy sede as the sand of the see, which can not be nombred for multytud.

And he tarryed ther that same night, & toke of D that whiche came to hande, a present for Esau his brother. ii. hundred she goates and. xx. he goates. ii. hundred shepe and. xx. rãmes: thirty mylch camels with their coltes. xl. kyne, & x. bulles. xx. she asses and ten foles: and delyuered them in to the hand of his seruauntes, euery drone by them selues and sayd vnto his seruaũtes: go forth before me, and put a space betwyxt drone, & drone. And he commaunded the formost sayinge.

Yf Esau my brother mete the and axe the saying: whose art thou, and whyther gost thou: and whose are these that goo before the? ỹ shalt saye they be thy seruaunt Jacobs, & it is a present sent E vnto my Lorde Esau, and beholde, he hym selfe commeth after vs: And so cõmaunded he the second, and the thyrde, & all that folowed the dronces saying of this maner: se that you speak vnto Esau when ye mete him, and saye moreouer: thy seruaunt Jacob also cõmeth after vs, for he sayd I wyl peace his wrath with the present that goeth before me, and afterwarde I wyl se hym my selfe, if peraduenture he wyl receaue me to grace So went the present before him and he taried al that night in the company, and rose vp the same nyght, and toke hys two wyues & his two maydens, and his eleuen sonnes, & went ouer ỹ foord Jaboth. And he toke them & sent thẽ ouer ỹ ryuer and sent ouer that he had, tarryed behynde hymselfe alone. And there * wrestled a man with hym ✠ Gen.xxii.b. F vnto the breakyng of ỹ daye. And when he sawe that he could not preuaile agaynst him, he smote hym vnder the thye, and the synowe of Jacobs thye shranke, as he wrastled with hym. And he sayd: let me goo for the daye breaketh. Whiche answered: I wyll not let the go, except ỹ blesse me. And he sayde vnto hym: what is thy name? He answered: Jacob. He sayde: thou shalt be called Jacob nomore, but * Israel. For as a prynce ✠ Ge.xxxb. haste thou wrasteled wyth God: and wyth man, and haste preuayled.

And Jacob asked hym sayinge: tell me thy name. And he sayd, wherfore dost thou so aske after my * name? and he blessed hym ther. And Ja- ✠ Judi.xiii.e cob called the name of the place * Pheniel, for I ✠ The face of God. haue sene God face to face, and my lyfe is preserued. And as he went ouer Pheniel, the sonne rose vpon him, and he halted vpon his thye. And therfore is it that the chyldren of Israel eate not of ỹ synow that shranke in that place of the thye, vnto this daye: because that he touched the place of Jacobs thye in the seno we that shroncke.

ℭ The.xxxiii.Chapter.

¶ Esau and Jacob are agreed: and Jacob came into Sichem.

A Jacob lyftynge vp hys eyes, loked, & A beholde Esau came, haupynge wyth hym foure hundred men. And he deuyded the chyldren vnto Lea and vnto Rachel, and vnto the two maydẽs. And he put the maydens and theyr children formoste: and Lea and her chyldren after, and Rachel, and Joseph hyndermost. And he went before them and * fell on the grounde seuen tymes ✠ Ge.xix.a. vntyll he came vnto his brother.

Esau * came to mete hym and enbraced hym, ✠ Ge.xxvii.g

and fell on hys necke and kyssed hym, and they wepte. And he lyfte vp hys eyes, and sawe the wemen, and the childzen, and sayde: whence hast
✱ thou these? ✱ (And do they belonge vnto the?) And
B he answered: they are the chyldzen whiche God hath geuen thy seruaunt. Than came the maydens forth, & their chyldzen, and dyd theyr obeysaunce. Lea also with her chyldzen came and dyd theyr obeysaunce. And last of all came Joseph & Rahel, and dyd theyr obeysaunce.

And he sayde: what is all the droue whiche I mette? He answered: that I maye fynde grace in the syght of my Lorde. And Esau sayde: I haue ynoughe my brother, kepe that thou haste vnto thy selfe. To whome Jacob answered, oh nay, but yf I haue founde grace in thy syght, receaue my present of my hande: for I haue sene thy face
Gen. xlv.d. ✱ as though I had sene the face of God and thou haste had a good wyll towarde me. Oh take my
C blessynge that is brought the, for God hath had
✱ mercy on me. ✱ (Geuyng me all thinges.) And I haue ynough. And so he compelled hym, and he toke it. And he sayd: let vs take oure iourney and go, I wyll go before the. Jacob answerede hym: my Lorde. Thou knowest, that the chyldzen are tendre, and the ewes & kyne with yong vnder myne hande, which yf men shulde ouerdryue but euen one daye all the shepe wyl dye. Oh let my Lorde goo before hys seruaunte, and I wyll dryue fayer and softlye, accordyng as the catell that goth before me and the chyldzen, be able to endure vntyll I come to my Lorde vnto Seir.

D And Esau sayde: let me yet leaue some of my folke with the. And he answered, what nedeth
✱ it? ✱ (Thys one thynge onely haue I nede of) let me fynd grace in the syght of my Lorde. So Esau went hys waye agayne that same daye vnto Seyr. And Jacob toke hys iourney towarde Sucoth, and buylte hym an house, and made boothes for hys catell. And therfore is it, that the name of
Boothes. the place is called ✱ Sucoth.

And Jacob came to Salem a citie of Sichem whyche is in the lande of Canaan, after that he was come from Mesopotamia, and pytched before the Cytie, and bought a parcell of grounde (where he pytched hys tente) of the chyldzen of Hemor Sichems father for an hundred peces of money. And he made there an aulter, and called vpon the myghtye God of Israel.

¶ The .xxxiiii. Chapter.

¶ The raufhynge of Dyna Jacobs doughter by the men of Sychem. And of the great blonde shedynge done by the sonnes of Jacob.

Agen xxx.c. DIna the doughter of Lea ✱ whyche she bare vnto Jacob, wente out to se the daughters of the lande. Whome whan Sichem the sonne of Hemor ỹ heuite: Lorde of that countre saw, he toke her, and laye
vi.re.xiii.c. wyth her, and forced ✱ her: and hys hart laye vnto Dina the doughter of Jacob. And he loued that damesell and spake kyndely vnto her, and Sichem spake vnto hys father Hemor: sayeng, get me thys mayden vnto my wyfe.

And Jacob herd that he had defyled Dina his doughter, hys sonnes beynge wyth theyr catell in the felde, and he held hys peace, vntyll they were come. And Hemor the father of Sichem went out vnto Jacob, to comen with hym. And when the sonnes of Jacob cõmyng out of ỹ felde heard it, it greued them, & they wer not a lytell wroth, because he had wrought folye in Israell, in that he had lyen wt Jacobs doughter, whiche thynge ought not to be done. And Hemor com-
B moned wyth them sayenge: the soule of my sõne Sichem longeth for youre doughter: geue her hym to wyfe, and make mariages with vs: and geue your doughters vnto vs, and take our doughters vnto you, and ye shall dwel with vs, and the lande shall be before you, dwell and do your busynes, and haue your possessions therein. And Sichem sayde vnto her father and her brethren let me fynde grace in youre eyes, and what soeuer ye appoynte me, that wyll I geue. Axe frely of me both the dowry and gyftes, and I wyl geue accordynge as ye saye vnto me, so that ye gyue me the damsell to wyfe.

But the sonnes of Jacob aunswered to Sichem and Hemor hys father talkynge amonge them selues deceytfully, because he had defyled Dina theyr syster. And they sayd vnto them, we can not do thys thynge that we shulde geue our syster to one that is vncircũcysed, for that were a shame vnto vs. But in this wyll we consent vnto you. Yf ye wylbe as we be and all the men chyldzen amonge you be circumcysed, then wyll we geue oure doughters to you, and take youre doughters to vs, and wyll dwell with you, and C
be one people. But and yf ye wyl not harken vnto vs to be circumcysed, then wyll we take oure doughter & go our wayes. Theyr wordes pleased Hemor: and Sichem hys sonne. And the ponge man deferde not for to do the thynge, because he had a luste to Jacobs doughter: he was also moste sette by of all that were in hys fathers house. Then Hemor and Sichẽ his sonne wente vnto the gate of theyr cytie, and comened wyth the men of theyr cytie, sayeng: these men are vnfayned towarde vs, and dwell in the lande and do theyr occupacyon therein. And in the lande is rowme ynoughe for them, we wyll take theyre doughters to wiues, and geue them our doughters, onely herein wyll they consent vnto vs for to dwell wyth vs and to be one people: yf all the men chyldzen that are amonge vs be cyrcumcysed as they are. Shal not their goodes and their substaunce and all theyr catell be oures, only yf we consente vnto them? For they wyll dwell D
wyth vs. And vnto Hemor and Sichem hys sonne herkened all that wente out of the gate of hys cytie. And all the men chyldzen were circũcysed what soeuer wente out of the gates of hys cytie. And it happened the thyrde daye (when it was paynfull to them) two of the sonnes of Jacob Simeon & Leui, Dinas brethren, toke ether of them hys ✱ swearde and wente into the Cytie Ge.xlix. Judit.ix
boldely, and slewe all that was male, and slewe also Hemor and Sichem hys sonne wyth ỹ edge of the swearde and toke Dina out of Sichems house, and went theyr waye.

And the sonnes of Jacob commyng vpon the deade

deade, spoiled the cytie, because they had defyled theyr syster: and toke theyr shepe, oxen and their asses and whatsoeuer was in the cytie, and also in the feldes. And all theyr goodes and all theyr chyldren, and theyr wyues toke they captyue, and made hauock of all that was in the house.

But Jacob sayde to Symeon, and Leui: ye haue troubled me and made me stynk before the inhabitours of the lande, before the Canaanite, and the Pheresyte. And I beynge fewe in nombre, they shall gather them selues togyther agaynste me, and slaye me, and so shall I and my house be destroyed. And they answered: shoulde they deale with our syster as with an whore?

¶ The.xxxv. Chapter.

¶ Jacob goeth vp vnto Bethel, and buryeth his ymages vnder an oke. Debora dyeth. Jacob is called Israel. The lande of Canaan is promysed hym. Rachael dyeth in labour. Ruben laye with his fathers concubyne. The death of Isahac.

A

And God sayd, vnto Jacob, aryse, and get the vp to Bethel, and dwel there. And make there an alter vnto God, that appeared vnto the, *when thou fleddest from the face of Esau thy brother. Then sayde Jacob vnto his houshold and to all that were with hym: put awaye the straunge goddes that are amonge you, and be clene, and chaunge your garmentes, for we wyll aryse and go vp to Bethel, and wil make an alter there, vnto God which herde me in the daye of my tribulation, and was with me in the waye which I went.

*xxviii.c

And they gaue vnto Jacob all the straunge goddes whiche they had in theyr hande, and all theyr earynges whiche were in theyr eares, and Jacob hyd them vnder an ooke whiche was by Sichem. And when they departed, the feare of God fell vpon the cyties that were round about them. And they dyd not folowe after the sonnes of Jacob. So came Jacob to Lus whiche is in the lande of Canaan. The same is Bethel, he and all the people that was with hym. And he builded there an alter, and called the place: The

B God of Bethel: because that God appered vnto

xxviii.g him there, whē he fled frō the face of his brother.

* But Debora Rebeccas nurse, dyed, and was buryed beneth Bethel vnder an ooke. And the name of it was called: the ooke of lamentacyon. And God appeared vnto Jacob agayne after he came out of Mesopotamia, and blessed

xxv.c. hym, and God sayde vnto hym: thy name is Jacob. Notwithstandynge, thou shalt be nomore called *Jacob, but Israel shalbe thy name. And he called his name Israel.

And God sayde vnto hym: I am God almyghtye, growe and multiplye: people and a multitude of people shall sprynge of the: ye, and kynges shall come out of thy loynes. And the lande which I gaue Abraham and Isahac, wyl I gyue vnto the, and vnto thy seed after the wil I gyue that land also. And so God departed vp from hym in the place where he had talked with hym. And Jacob sette vp a marke in the place where he talked with hym: euē a marke of stone and poured drynke offrynge theron, and poured also oyle thereon, and Jacob called the name of the place where God spake with hym *Bethel

The house of God. C

And they departed from Bethel, and when he was but a felde breadth from Ephrath, Rahel beganne to trauayle: and in trauaylynge, she was in paryll. And it happened as she was in paynes of her labour, the mydwyfe sayde vnto her, feare not, for this sonne is thyne also. Then as her soule was a departynge, that she

i.reg. iiij.d *must dye, she called his name Ben Ony ✻ (The sonne of my sorowe.) But his father called him Ben Jamin. ✻ (The sonne of the ryght hande.) And thus dyed Rahel, and was buryed in the waye to Ephrath, which is Bethlehem. And Jacob set vp a stone vpon her graue, whiche is called Rahels graue stone vnto this daye. And Israel wente thence, and pytched vp hys tente beyonde the *towre of Eder. And it chaunced, as Israel

mich.iiij.c dwelt in the lande, that Ruben wente, and laye *with Bilha his fathers concubine, and it came to Israels ear. The sonnes of Jacob were.xii. in

Gen.xlix.a D nombre. The sonnes of Lea. Ruben Jacobs eldest sonne, and Simeon, Leui, Juda, Isachar, Zabulon. The sonnes of Rahel, Joseph and Benjamin. The sonnes of Bilha Rahels mayde: Dan and Nephtali. The sonnes of Silpha Leas mayde, Gad and Aser. These are ỹ sōnes of Jacob which were borne him in Mesopotamia.

And so Jacob came vnto Isahac hys father to Mamre vnto Kyriath Arba which is in Hebron: where Abraham, and Isahac soiourned as straungers. And the dayes of Isahac were an hundred and.lxxx. yeres: and Isahac fel sycke and dyed, and was put vnto his people: beynge olde and full of dayes. And his sōnes, Esau and Jacob buryed hym.

¶ The.xxxvi. Chapter.

¶ The wyues of Esau. Jacob and Esau are ryche. The genealogye of Esau. Esau dwelleth in the hyll Seir.

These are the generacyons of Esau. A The same is Edom. Esau toke his wyues of the doughters of Canaan Ada the doughter of Elō an Hethite and Aholibama the doughter of A- Ge.xxviii.a na, the doughter of Zibeon an Heuyte, and Basmath Ismaels *doughter, a syster of Nebaioth And Ada bare vnto Esau, Elyphas: and Basamath bare Reguel. And Aholibama bare Jeus and Jaelam and Korah. These are ỹ sōnes of Esau which were borne him in ỹ land of Canaā

And Esau toke his wyues and his sonnes, and doughters, and all the soules of hys house: his goodes, and all his cattell, and all his substaunce which he had gotten in the lande of Ca- Ge.xlii.a naan, and went into a countrye away from the B face of his brother Jacob: for theyr *ryches was moche, and they coulde not dwell togyther, and the lande wherein they were straungers, coulde not receyue them, bycause of theyr possessyon. Thus dwelt Esau in mounte Seir. The same Esau is Edom. These are the generacyons of i.Para.i.c Esau father of the Edomytes in mounte Seir, and these are the names of Esaus sonnes *Eliphas, the sonne of Ada the wyfe of Esau, and Reguel the son of Basmath the wyfe of Esau.

And the sonnes of Eliphas were Theman, Omar, zepho, Gathō and Kenas. And Thimna was concubyne to Eliphas Esaus sonne, and bare vnto Eliphas Amalech. And these be the sonnes of Ada Esaus wyfe. And these are the sonnes of Reguel: Nahath, Serah, Samma, and Misa: these were ꝑ sonnes of Basmath Esaus wyfe. And these were the sonnes of Ahalibama the doughter of Ana doughter of zebion, Esaus wyfe, and she bare vnto Esau Jeus, Jealam, and Kozah.

¶ These were dukes of the sonnes of Esau: The chyldren of * Eliphas the fyrste sonne of Esau, were these: duke Theman, duke Omar, duke zepho, duke Kenas, and duke Kozah, duke Gaetham, and duke Amalech. These are the dukes that came of Eliphas in the lande of Edom and these were the sonnes of Ada. These also are the chyldren of Reguel Esaus sonne: duke Nahath, duke Serah, duke Samma, duke Misa. These are the dukes that came of Reguel in the lande of Edom, and these are the sonnes of Basmath Esaus wyfe. These were the chyldrē of Ahalibama Esaus wyfe: duke Jeus, duke Gaelam, duke Kozah: these dukes came of Ahalibama ꝑ doughter of Ana Esaus wyfe. These are the children of Esau, and these are the dukes of them: whiche Esau is Edom. These are the chyldren of Seir the Hozite, the inhabitoure of the lande: Lotham, Sobal, zibeon and Ana and Dison, Eser & Disan. These also are ꝑ dukes of the Hozites the chyldren of Seir in the lande of Edō. And the chyldrē of Lotham were Hozi and Hemā. And Lothās sister was called Thimna.

The chyldrn of Sobal were these: Alnan, Manahath, and Ebal, Sepho, and Onam. These are the chyldren of zibeon. Aia and Ana, thys was that Ana that founde Mules in the wylderneſſe, as he fed his father zibeons asses. The chyldren of Ana were these: Dison and Ahalibama the doughter of Ana. These are the chyldren of Dison, Hem, Dan, and Elban, Jethran and Cheran. The chyldren of Ezer are these: Bilhan, Seauan, and Akan. The chyldren of Disan also are these: Uz, and Aran.

These are the dukes that came of Hozi: duke Lothan, duke Soball, duke zibeon, duke Ana, duke Dison, duke Ezer, duke Disan. These be the dukes that came of Hozi, after theyr dukedomes in the lande of Seir. These are the kynges that raygned in the lande of Edom, before there raygned anye kynge vpon the chyldren of Israell: Bela the sonne of Beoz, raygned in Edomea, and the name of his cytie was Dinhaba. And when Bela dyed, Jobab the sonne of Serah out of Bozra, raygned in hys steade. When Jobab also was deed, Husam of ꝑ lande of Themany raygned in his stede. And after the deathe of Husam, Hadad the sonne of Bedad, whiche slewe the Madianytes in the felde of the Moabytes, raygned in his steade, and the name of hys Cytye was Auith. When Hadad was deed, Samla of Masteka raygned in his stede. When Samla was deed, Saul of the ryuer Reboboth raygned in his stede. When Saul was deed, Baalhanan the sonne of Achboz raygned in his stede. And after the death of Baal Hanan the sonne of Achboz, Hadad raygned in his stede, and the name of his cytie was Pahu. And his wyues name Mahetabeel the doughter of Matred, the doughter of Mesaab.

These are the names of the dukes that came of Esau in the twelue kynredes, places and names: duke Thymna, duke Alua, duke Jetheth, duke Ahalibama, duke Ela, duke Pynon, duke Kenas, duke Theman, duke Mibzar, duke Magdiel, duke Iram. These be the dukes of Edomea, accozdynge to theyr habytacyons, in the lande of theyr possessyons. This Esau is the father of the Edomytes.

¶ The.xxxvii. Chapter.

¶ Joseph accuseth his brethren. Joseph dreameth and is hated of his brethren, and solde to the Ismaelytes. Jacob bewayleth Joseph.

JAcob dwelt in the lande wherein his father was a straunger, euen in the lande of Canaan. These are the generacyons of Jacob: When Joseph was seuentene yere old, he kept shepe with his brethren, and the ladde was with the sonnes of Bilha and with the sonnes of zilpha, his fathers wyues. And he brought vnto theyr father an cupll sayinge of them. But Israel loued Joseph moze then all his chyldren, bycause he begat hym in his olde age, and he made hym a coote of many colours.

And when his brethren sawe that theyr father loued hym moze then all his brethren, they hated hym, and coulde not speake peaceably vnto hym. Moreouer, when Joseph *had dreamed a dreame, he tolde it his brethren, whiche hated hym yet the moze. ✠ And he sayde vnto them: heare, I prayе you, this dreame whiche I haue dreamed: Beholde, we were byndynge sheues in the felde: and lo, my sheke arose, and stode vpryght, and yours stode rounde about, and made obeysaunce to my sheke. To whom his brethren sayde: shalt thou be our kynge in dede? oz shalte thou in dede haue dompnion ouer vs? And they hated hym yet the moze, bycause of his dreames and of his wozdes.

And he dreamed yet an other dreame, and tolde his brethren, sayinge: beholde, I haue had one dreame moze: me thought the sunne and the moone and .xi. starres made obeysaunce to me. And when he had tolde it vnto his father and his brethren, his father rebuked hym, and sayde vnto hym: what is this dreame which thou hast dreamed? shall I and thy mother, and thy brethren

thren come to fall on the grounde before the?
And hys brethren hated hym, but his father noted the sayinge. His brethren also went to kepe theyr fathers shepe in Sichem, and Israel sayd vnto Joseph: doo not thy brethren kepe in Sichem? come, and I wyll sende the to them.

He answered * here am I. And he sayde vnto hym: goo and se whether it be well wyth thy brethren, and the shepe: and brynge me worde agayne. And so he sente hym out of the vale of Hebron, and he went to Sichem. And a certayn man founde hym, and behold he was wandrynge out of hys waye in the felde, and the man asked hym: what seekest thou? He answered: I seke my brethren, tell me I pray ỹ where they kepe shepe And the man sayde, they are departed hence, for I heard them saye: let vs go vnto Dothan.
Thus went Joseph after his brethren, & founde them in Dothan. And when they saw hym a far of before he came at them, they toke councell a-
D gaynst hym, for to sleye hym. For one sayde to
Mat.xvi.d another: Behold * this dreamer commeth: come
Mar.xii.a nowe therfore and let vs sleye hym and cast him
Luke.xx.e into some pyt, and we wyll saye a wycked beast hath deuoured hym, and we shall se what wyll come of his dreames. When Ruben heard that he ryd hym out of theyr handes & sayde, we wyll not kyll hym. And Ruben sayde: moreouer vnto them, shede not his * bloude, but cast hym into
Ge.xlii.d. this pyt that is in the wyldernesse, and laye no hande vpon hym. ✠ (Thus he sayde.) Namely, that
✠ he myght rydde hym out of theyr handes and delyuer hym to his father agayne. ✠

And it happened that when Joseph was come vnto hys brethren, they strypte hym out of hys
E coate, hys party coloured coote that was vpon hym, and they toke hym and caste hym into an emptye pytte: Wherein was no water. And they sat them downe to eate bread. And as they lyfte vp theyr eyes and loked about, there came a companye of Ismaelytes from Gilead, & their camels laden with spycery, baulme, and myrre, and were goynge downe to carry it into Egypt.

And Juda sayde vnto hys brethren: what auayleth it yf we slaye our brother, and kepe hys
F bloude secrete, come on and let vs * sell hym to
Acte.vii.b the Ismaelytes, and let not our handes be vpon
Ge.xlv.a. hym: for he is our brother and our flesh. And his brethren were content. Then as the Madianytes marchaunte men passed by, they drewe and lyfte Joseph out of the pytte and solde hym vnto the Ismaelytes for twentye peces of syluer. And they brought hym into Egypte.

And when Ruben came agayn vnto the pyt and founde not Joseph there, he rent his clothes and went agayne vnto his brethren sayinge: the lad is not yender, and whether shall I go? And they toke Josephs coote and kylled a goate, and dypped the coote in the bloude. And they sente
G that partye coloured coote, and brought it vnto theyr father and sayde: This haue we founde: se whether it be thy sonnes cote ozno. And he knew it sayinge, it is my sonnes coote, a wycked beast hath * deuoured hym, Joseph is rent in peces.
Ge.xliiii.f And Jacob rent his clothes, and put sacke cloth

about hys loynes, and sorowed for hys sonne a longe season. But all his sonnes and all his doughters rose vp to conforte hym. Neuertheless, he wolde not be conforted, but sayde: I wyll go downe into the graue vnto my sonne, mourning And thus his father wepte for hym. And ỹ Madianytes * solde hym in Egypte vnto Putiphar a lorde of Pharaos, and his chefe stewarde. Ge.xxxix.a Psa.cviii.f Sapi.x.c.

¶ The.xxxviii.Chapter.

¶ The marryage of Juda. The trespas of Er and Onan, and the vengeaunce of God that came therevpon. Juda laye wyth hys doughter Thamar. The byrthe of Pharez and Zarah.

IT fortuned at that time, that Judas weute downe from his brethren, and
A gate hym to a man called Hira of Odollam, and there he sawe the doughter of a man called * Sua a Canaanite. And he toke her and went into her. And she conceaued and bare a sonne and called his name Er. And she conceaued agayn, and bare a sonne and called hym Onan. And she conceaued agayne, and bare yet a sonne, whome she called Sela: and he was at Chelib when she bare hym. 1.Para.ii.a

And Judas gaue Er his eldest sonne a wyfe whose name was Thamar. And Er Judas eldest sonne was wycked in the syght of the Lorde, and the Lorde slewe hym. And Judas sayde vnto Onan: go into thy brothers wyfe, and marye her: that thou mayst stirre vp sede vnto thy brother. And when Onan perceaued that the sede
B shuld not be his, therfore when he went into his brothers wyfe, he spylled it on the grounde, and gaue not sede vnto his brother. And the thynge whyche he dyd, displeased the Lorde, wherfore he slewe hym also. Then sayde Judas to Thamar his doughter in lawe, remayne a wydowe at thy fathers house, tyl Sela my sonne be growen, for he sayde: Lest peraduenture he dye also as hys brethren dyd. And Thamar wente and dwelte in her fathers house.

And in proces of tyme, the doughter of Sua Judas wyfe dyed. Then Judas when he had lefte mournyng, went vnto his shepe sherers to Timnath he and his frende Hira of Odollam.
C And one tolde Thamar saynge: beholde, thy father in lawe goeth vp to Thymnath, to * sheare his shepe. And she put her wydowes garmentes
Ge.xxxi.c of from her and couered her wyth a clooke, and
ii.Re.xiii.c desgysed her selfe: and sat her downe in a comon place whiche is by the hye wayes syde to Thymnath, forbecause she sawe ỹ Sela was growne and she was not geuen vnto hym to wyfe.

When Juda sawe her, he thought it had bene an whore, because she had couered her face. And
D he turned to her vnto the waye, and sayde: come I praye the, let me lye with the, for he knew not that it was his doughter in lawe. And she answered: what wylt thou geue me, for to lye with me? Then sayde he, I wyll sende the a kyd from the flocke. She sayde. Then geue me a pledge tyll thou sende it. He sayde, what pledge shall I geue the? She answered: thy sygnet, thy bracelet, and thy staffe that is in thy hande. And he gaue it her and laye by her, and she was wt chyld by hym. And she gat her vp and wente and put

her

hath shewed Pharao what he is aboute to do. The seuen good kyne are seuen yeres: and the seuen good eares are seuen yeres also, and it is but one dreame Lykewyse, the seuen thynne and euel fauoured kine that came out after them, are seuen yeres: and the seuen emptye, and blasted eares, shall be seuen yeres of hunger. This whiche I haue sayde vnto Pharao, it is that god is about to do, and sheweth it vnto Pharao.

D Beholde there come seuen yere of great plenteousnes throughoute all the lande of Egypte. And agayne, there shal aryse after thē seuen yeres of hunger. And also the plenteousnes shalbe forgotten in the lande of Egypte. And the hunger shall consume the lande: nether shal the plenteousnes be knowne in the lande, by reason of ỹ hunger that shall come after, for it shalbe exceadynge great. And as concernynge ỹ the dreame was doubled vnto Pharao the second tyme, beholde, the thynge is certaynly prepared of God, and God wyll shortly bryng it to passe.

Now therfore let Pharao prouyde for a man of vnderstandyng and wysdome, and set hym ouer the lande of Egypt. And let Pharao do this also that he make officers ouer ỹ lande and take vp the fyfth parte of the lande of Egypte in the seuen plenteous yeres, and let them gather all ỹ foode of these good yeres that come, and lay vp corne vnder the hande of Pharao, that theare maye be foode in the cyties, and there lette them kepe it: that there maye be founde in store in the lande, agaynst the seuen yeres of hunger whiche shall come in the lande of Egypt, that the lande perysshe not throwe hunger.

E And the sayinge pleased Pharao and all hys seruauntes. Then sayde Pharao vnto his seruauntes: where shall we fynde suche a man as this is, in whom is the spryte of God? And Pharao sayd vnto Joseph: for as much as God hath shewed the al this, there is no man of vnderstandynge or of wysdome lyke vnto the. Thou therfore shalte be *ouer my house, and accordynge to thy worde shall all my people be ruled, onely in the kynges seate wyll I be aboue the. And Pharao sayde agayne vnto Joseph: beholde, I haue set the ouer all the lande of Egypt. And he toke of his rynge from his hande, and put it vpon Josephs hande, and arayed hym in cloth of raynes, and put a golden cheyne aboute hys necke, & let hym vpon the best charet that he had, saue one. And they cryed before hym: Bowe the knee, and Pharao made him ruler ouer all the lande of Egypte. And Pharao sayde vnto Joseph: I am Pharao, without the shall no man lyfte vp hys hande or foote in all the lande of Egypte.

Psa ciiii.b
Actes.vii.b
1.Mac.ii.f
Dani.ii.g.

F And he called Josephs name zaphnath Paena. And he gaue hym to wyfe Asnath the doughter of Putiphar preaste of On. Then wente Joseph abrode in the lande of Egypte. And he was thyrtie yere olde when he stode before Pharao kynge of Egypte. And Joseph departynge from the presence of Pharao, went throwe out all the lande of Egypte. And in the seuen plenteous yeres they made sheues and gathered vp all the foode of the seuen plenteous yeres whyche were in the lande of Egypte, and layde vp the same in the cyties. The foode of the feldes that grewe rounde about euery cytie, layde he vp in ỹ same. And Joseph layde vp corne in store, lyke vnto the sande of ỹ see, in multytude out of measure, vntyl he lefte nombrynge: for it was without nombre. And vnto Joseph were borne two sonnes (before the yeres of hunger came) which Asnath the doughter of Putiphar preast of On bare vnto hym. And Joseph called the name of G
the fyrste sonne *Manasse, for God (sayde he) Ge.xlvi.c.
hath made me forget all my laboure and all my fathers household. The name of the seconde called he Ephraim, for God (sayde he) hath caused me to growe in the lande of my trouble.

And when the seuen yeres of plenteousnes ỹ was in ỹ lande of Egypte were ended then came the seuen yeres of *derth accordynge as Joseph Acte.vii.b.
had sayde. And the derth was in all landes: but in all the lande of Egypte was there yet foode. And when ỹ lande of Egypt also began to hunger, the people cryed to Pharao for breade. And Pharao sayde vnto all the Egiptyans, go vnto Joseph, and what he sayth to you, that do. And the derth was throwout all the lande. And Joseph opened all that was in the cytyes, and solde vnto the Egiptyans. For ỹ hunger waxed sore in the lande of Egypte. And all countrees came to Egypte to Joseph for to bye corne: because ỹ the hunger was so sore in all landes.

C The.xlii.Chapter.

C Josephs brethren come into Egypte to bye corne. And he knoweth them and tryeth them. Symeon is put in pryson, the other returne to theyr father to fetche Ben Jamin. His father is loth to let hym go, but at the last he graunteth it.

A And Jacob seynge ỹ there was corne in Egypte, sayde vnto hys sonnes: why gape ye one vpō another? And he sayde: beholde, I haue heard that there is corne in Egypte. *Get you Acte.vii.d.
downe thyther and by vs corne from thēce, that we maye lyue and not dye. So wente Josephs ten brethren downe to bye corne of the Egiptyans. But Ben Jamen Josephs brother wolde not Jacob sende with hys other brethren, for he sayde: lest some myshortune happen hym. And the sonnes of Israell came to bye corne amonge other that came, for there was derth in the land of Canaan. And Joseph was gouerner in ỹ land and solde to all the people of the lande. And hys brethren came, and fell flat on the grounde before hym. When Joseph sawe hys brethren, he knewe them: and made hym selfe straunge vnto them, and spake roughly vnto them, sayinge: Whence come ye? They answered: out of ỹ land of Canaan, to bye vytayle. And Joseph knewe his brethren, but they knewe not hym.

B And Joseph remembred his *dreames which Ge.xxxvii.b.
he dreamed of them, and sayde vnto them: ye are spyes, and to se where the land is weake is your commynge. And they sayde vnto hym: naye my lord, but to bye vitayle thy seruauntes are come We are all one mans sonnes, and meane truely, and thy seruauntes are no spyes. And he sayde vnto them agayne, naye, but euen to se where ỹ lande is weake, is youre cummynge. And they

sayd

saybe: We thy seruauntes are twelue brethren, the sonnes of one man in the lande of Chanaan. And beholde, the ponge st is this daye with oure
C father, and one no man woteth where he is. And Joseph sayde vnto them, that is it that I spake vnto you, saying: ye are spyes. Hereby ye shalbe proued. By the lyfe of Pharao, ye shall not go hence, except your pongest brother come hither. Sende out one of you whiche maye fet your bro ther, and ye shall be kepte in pryson, that youre wordes maye be proued, whether there be any truth in you: or els by the lyfe of Pharao, ye are but spyes. And he put them in ward thre dayes.

And Joseph sayde vnto them the thyrde day This do and lyue, for I feare God. Yf ye meane no hurte, lette one of your brethren be bounde in the house of your pryson, and goo ye and bryng the necessary foode vnto youre housholdes, but bryng your pongest brother vnto me: that your wordes maye be tryed, and that ye dye not. And they dyd so. And one sayde to another: we haue verely synned agaynste our brother, in that we sawe the anguish of his soule when he besought
D vs, and we wolde not heare hym: and therfore is this trouble come vpon vs. And Ruben an=
cvii.d swered them saying: sayde I not vnto you that ye shulde not * synne agaynste the ladde: and ye wolde not heare. And le his bloude is requyred.
E They were not aware that Joseph vnderstode
xli.g. them, for he spake vnto them by an interpreter.
v.a. And he turned from them, and wepte * and tur=
ned to them agayne, and comened wyth them, & toke out Simeon from amonge them, & bounde hym before theyr eyes, and Joseph cõmaunded to fyll theyr sackes with corne, and to put euery mans money in his sacke, and to geue them vp=tayle to spende by the waye. And thus dyd he vnto them. And they laded theyr asses with the corne and departed thence. And as one of them opened hys sacke, for to geue hys asse prouender in the Inne, he spied his money: for it was in his sackes mouth. And he sayde vnto his brethren. my money is restored me agayne: for lo, it is e=uen in my sacke. And theyr herte fayled them, & they were astonyed, and sayde one to another:
F why hath God dealte thus with vs? And they came vnto Jacob theyr father vnto the lande of Chanaan, and tolde hym all that had happened them, saying: The man, euen the lorde of ỹ land spake roughly to vs, and toke vs for spyes of ỹ countre. And we sayde vnto hym: we meane tru lye and are no spyes. We be twelue brethren, & sonnes of our father, one is awaye, and the yon=gest is this daye with oure father in the lande of Chanaan. And the lorde of the countre sayde a=gayne vnto vs: herby shal I knowe yf ye meane truly: leaue one of your brethern here with me, and take fode necessary for your housholdes and get you awaye, and bring your pongest brother vnto me, that I maye knowe ỹ ye are no spyes, but meane truly: So wyll I delyuer you youre brother, and ye shall occuppe in the lande.

G And it fortuned as they emptied theyr sacks beholde, euery mannes bundel of money was in his sacke. And when both they and theyr father sawe the bundels of money, they were afrayde. And Jacob theyr father sayde vnto them: Me haue ye robbed of my chyldren: Joseph is awaye and Simeon is awaye, and ye take Ben Jamin awaye. All these thynges are agaynst me. Ru=ben sayde vnto his father: Slee my two sonnes yf I bryng hym not to the agayne. Delyuer him to my hande, & I wyll bryng hym to the agayne And he sayde: my sonne shal not go downe with you. For his brother is deade, and he is lefte a=lone. Yf some misfortune happen vnto hym by ỹ waye whiche ye go, ye shall * bryngе my graye heade with sorowe vnto the graue. Ge.xlii.g

The.xliii.Chapter.

When Ben Jamin was brought, they returned with gyftes. Simeon is delyuered out of pryson. Joseph goth aside and wepeth. They feast together.

AND the derth was greate in ỹ lande A And it fortuned when they had ea=ten vp ỹ corne which they brought out of the lande of Egypt, theyr fa=ther sayde vnto them: goo agayne, and bye vs a lytle foode. Juda answered hym, & sayde: the man dyd testyfye vnto vs, sayinge: Gen.xliii.d
* loke that ye se not my face, except your brother be with you. Yf thou wylt sende our brother wt vs, we wyll go downe, and bye the foode. But yf thou wylte not sende hym, we wyll not goo downe: for the man sayde vnto vs: loke that ye se not my face, except your brother be with you. And Israell sayde: wherfore delt ye so cruelly wt me, as to tell the man that ye had yet a brother? B They answered: The man asked vs straytly of our kinred saying, is your father yet alyue? haue ye not yet another brother? And we tolde hym accordynge to these wordes. Coulde we knowe that he wolde saye: bryngе your brother downe with you? Then sayde Juda vnto Israel his fa=ther: Sende the ladde with me, ỹ we maye ryse and go, and that we may lyue and not dye: both we, and thou and also our chyldren. I wyl be su=rety for hym, of my handes shalte thou requyre hym. Yf I bryng hym not to the agayne, and set hym before thyne eyes, * then lette me beare the Ge.xliii.g
blame for euer. Truly excepte we had made this tarynge: by this, we had bene there twyse and come agayne. And theyr father Israel sayde vn to them: Yf it must nedes be so now: then do thus C Take of the best frutes of the lande in your ves=selles, and bryngе the man a present, a curtesye of bawme, & a curtesy of hony, spyces & myrre, nuttes and almondes. And take double money in your hande. And the money ỹ was broughte agayne in your sackes, take it agayne with you lest peraduenture it was some ouersyght.

Take also your brother with you, and aryse and go agayne to the man. And God almyghty geue you mercye in the syght of the man, that he maye delyuer you youre other brother, and this Ben Jamin, and I shalbe robbed of my chylde, as I haue bene. Thus toke they the present and twyse so much more money in theyr hande with D Ben Jamin. And rose vp, went downe to Egipt and stode before Joseph. When Joseph sawe Ben Jamin wyth them, he sayde to the rular of his house: bryngе these men home and slaye and make

make redye, for these men shall dyne with me at none. And the man dyd as Joseph badde, and broughte them vnto Josephs house. When the men were brought into Josephs house, they wer afrayde, and sayde: because of the money that came in oure sackes mouthes at the fyrste tyme are we brought in, that he maye pycke a quarell with vs, and to laye some thynge to our charge, and to brynge vs in bondage and our asses also. Therfore came they to the man that was the rular ouer Josephs house, and cõmened with hym at the dore of the house, and sayde.

E Oh Syr, we came downe hither at the fyrst tyme to bye fode: and as we came to an Inne, it happened that we opened our sacks, and behold
Ge.xlii.d. euery mans* money was in hys sacke with full weyght. And we haue brought it agayne in our hande, and other money haue we broughte also in oure handes, to bye foode, but we can not tell who put our money in our sackes. And he sayde peace be vnto you, feare not: youre God and the God of youre father hathe geuen you that treasure in your sackes, I had your money. And he brought Symeon out to them, and the man led them into Josephs house, and gaue them water to wash theyr fete, and gaue theyr asses prouender. And they made redy theyr present agaynste Joseph came at none, for they hearde saye that they shoulde eate breade there. When Joseph came home, they brought ỹ presente into ỹ house to hym, which was in theyr handes, and fel flat
F on the grounde before hym. And he welcomed them curteously saying, is your father that olde man whiche ye tolde me of, in good helth? and is he yet alyue? they answered: thy seruaunte oure father is in good helth, & is yet alyue. And they bowed downe theyr hedes, & made obeysaunce.

And he lyftyng vp his eyes, beheldе his brother Ben Jamin hys mothers sonne, and sayde:
Ge.xliii.e. *is this your yonger brother, of whom ye sayde vnto me? And he sayde: God be mercyfull vnto
Gene.xlii.c and.xlv.a the my sonne. And Joseph made hast (for * hys herte dyd melte vpon hys brother) and soughte where to wepe, and entred into his chamber, and wepte there. And he washed his face and came out, and refrayned hym selfe, and sayd, set bread on the table. And they prepared for hym by hym selfe and for them by them selues, & for the Egiptyans which dyd eate with him by them selues, because the Egipcyans maye not eate breade wt
G the Hebrues, for that is an abhominacyon vnto the Egiptyans. And they satte before hym, the eldest accordynge vnto the age, and the yongest accordynge vnto his youth. And the men marueled amonge them selues. And they broughte rewardes vnto them from before hym: but Ben Jamins part was fyue tymes so much as any of theyrs. And they drynking were dronke wt him.

¶ The.xliiii. Chapter.

¶ Joseph accuseth hys brother of theefte. Juda becommeth suretye for Ben Jamin.

AND he cõmaunded the rular of his house saying, fyll the mens sackes wt foode, as moch as they can cary, & put euery mans money in his sacke mouth, & put my siluer cup in the sackes mouth of the yongest, & his corne money also. And he dyd accordyng to ỹ worde that Joseph had sayde. And in the morning assone as it was lyght the men were let go, they & their asses. And whẽ they were out of the cytie & not yet farre awaye, Joseph sayde vnto the rular of his house: vp & folow after the men, and when ỹ dost ouer take them, ỹ shalte saye vnto them: wherfore haue ye rewarded euel for good? is that not the cup in the which my Lorde drinketh, and for B the whiche he prophecyeth? ye haue euell done ỹ ye haue done. And when he ouertoke them, he sayde these same wordes vnto them. And they answered hym: wherfore sayth my Lorde suche wordes? God forbyd that thy seruauntes shuld do so: beholde, the money which we found in our sackes mouthes, we brought agayne to the out of the lande of Chanaan: howe then shoulde we steale oute of thy Lordes house, eyther syluer or golde? with whome soeuer of thy seruauntes ỹt be founde, lette hym dye, and we also wyl be my Lordes bondmen. And he sayde: Nowe also let it be accordyng vnto your wordes: he wt whom it is founde, shalbe my seruaunt, and ye shall be C harmeles. And at once euery man toke downe his sacke to the grounde, and euery man opened his sacke. And he searched, and begane at the eldest and left at the yongest. And the cup was founde in Ben Jamins sacke. Then they rente *theyr clothes, and laded euery man hys asse, & Ge.xliiii.f went agayne vnto the Cytie. And Juda and his brethren came to Josephs house for he was yet there, and they fell before hym on the grounde. And Joseph sayde vnto them: what dede is this whiche ye haue done? wote ye not ỹ suche a man as I can prophecye? Then sayde Juda: what shal we say vnto my lord? what shal we speake D or what excuse can we make? God hath founde out the wyckednesse of thy seruauntes. Behold both he and we with whome the cuppe is found are my Lordes seruauntes. And he answered. God forbyd that I shulde do so, but the man wt whome the cup is found, he shalbe my seruaunt. And go ye in peace vnto your father.

Then Juda went vnto hym and sayd, oh my Lorde, lette thy seruaunt speake a worde in my Lordes eares, & be not wroth with thy seruaunt for thou art euen as Pharao. My Lorde asked his seruaunt sayinge: haue ye a father or a brother. And we answered my Lorde * we haue a fa Ge.xliii.e.
ther that is olde, and a ponge lad whiche he be- E
gat in hys age: and the brother of the sayde lad is deade and he is all that is lefte of that mother And his father loueth hym. And thou saydst vnto thy seruauntes: bryng hym vnto me, that I maye set myne eye vpon hym. And we answered my Lorde, ỹ the lad coulde not goo from his father, for yf he shulde leaue his father, he were but deade. Then saydst thou vnto thy seruauntes * except your yongest brother come with you Ge.xliii.a.
loke that ye se my face no more. And when we came vnto thy seruaunt oure father, we shewed hym what my Lorde had sayde: And our father sayde vnto vs: goo agayne, and bye vs a lytle F foode. And we answered we can not goo doune. Neuertheles

Neuertheleſſe: yf oure yongeſt brother go wyth vs, then wyll we go downe, for we maye not ſe the mannes face, excepte our yongeſt brother be with vs. And thy ſeruaunt our father ſayde vnto vs: ye knowe that my wyfe bare me two ſonnes. And the one went out from me, and I ſayde
Ge.xxxvij.g of a ſurety he is *torne in peces, and I ſawe him not ſence. And ye take this also awaye from me
Ge.xlij.g. yf ſome miſfortune happen vpon hym, *ye ſhal bringe my graye head in ſorowe vnto ỹ graue.

G Nowe therfore, when I come to thy ſeruaũt my father, and the lad be not with vs (ſeynge ỹ his lyfe hangeth by the laddes lyfe) then ſhall it come to paſſe, that as ſoone as he ſeeth that the lad is not come, he wyll dye. So ſhal we thy ſer-
Gen.xliij.g uauntes *bryng the gray hedde of thy ſeruaunt our father with ſorowe vnto the graue. For I thy ſeruaunte became ſuretye for the lad before
Ge.xliij.b. my father and ſayde: *yf I bryng hym not vnto the againe, I wyll beare the blame vnto my father all my lyfe longe. Nowe therfore let me thy ſeruaunt byde here for the lad, and be my lordes bondman: and let the lad go vp with his brethren. For howe can I goo vp to my father, yf the lad be not with me? onleſſe I wold ſe ỹ wretchednes that ſhall come on my father.

¶The.xlv.Chapter.

¶ Joſeph maketh hym ſelfe knowen vnto hys brethren, and ſendeth for hys father.

A IOſeph coulde no lenger refrayne before all them that ſtoode by hym. Wherfore he cryed: bryng furth all the men fro me. And there remayned no man with hym whyle Joſeph vt-
Gene.xlv.c tered hym ſelfe vnto his brethren. And he *wept
and.xliij.g alowde, ſo that the Egyptyans, and the houſe of Pharao heard it. And Joſeph ſayde vnto his brethren: I am Joſeph, doth my father yet lyue? And his brethren coulde not anſwere hym, they were ſo abaſhed at his preſence. And Joſeph ſayde vnto his brethren: come nere to me, & they
Acte.vij.b. came neare. And he ſayde: *I am Joſeph youre
Tge.xxxvij.f brother ‡ whome ye ſolde into Egypte. Nowe
B therfore be not greued therewyth, neyther let it ſeme a cruell thynge in youre eyes, that ye ſolde me hyther. For God dyd ſende me before you to
Gene.i.d. ſaue lyfe. * For this is the ſeconde yere of derth in the lande, and fyue mo are behynde in whiche there ſhall nether be earyng nor harueſt.

Wherfore God ſente me before you to make prouiſyon, that ye myght contynue in the earth and to ſaue your lyues by a great delyueraunce So nowe it was not you that ſente me hyther, but God: whyche hath made me a father vnto Pharao: and Lorde of all hys houſe, and rular thorowe out all the lande of Egypte. Haſte you
C and goo vp to my father and tell hym. Thys ſayeth thy ſonne Joſeph: God hathe made me Lorde of all Egypte. Come downe therfore vnto me, tarye not. And thou ſhalte dwell in the lande of Goſan: and byde by me, thou and thy chyldren, and thy chyldrens chyldren: thy ſheepe and thy beaſtes, and all that thou haſte. And there wyll I make prouyſyon for the, for there remayne yet fyue yeres of derthe, leeſt thou and thy houſhold and all that thou haſte come to pouertye. And beholde, youre eyes do ſe, and the eyes alſo of my brother Ben Jamin, that myne
D owne mouth ſpeaketh to you. Therfore tell my father of all my honoure in Egypte, and of all that ye haue ſene, and make haſte, and bryng my father hyther. And he fell on hys brother Ben Jamins necke and wepte, and Ben Jamin wepte on hys necke. Moreouer he kyſſed all his brethren and wepte vpon them. And after that hys brethren talked wyth hym. And the tydynges came vnto Pharaos houſe, ſo that they ſayde: Joſephs brethren are come, and it pleaſed Pharao well and all his ſeruauntes.

E And Pharao ſpake vnto Joſeph: ſay vnto thy brethren, thys do ye: lade youre beaſtes and get you hence, vnto the lande of Canaan. Take your father, and your houſholdes: and come vnto me, and I wyll geue you the good of the land of Egypte, and ye ſhall eate of the fat of ỹ laude And thou alſo ſhalte commaunde them. Thys do ye: take charettes wyth you out of the lande of Egypte, for youre chyldren and for your wyues: and bryng your father, and come. Alſo regarde not youre ſtuffe, for the good of all ỹ land of Egypte is youres.

F And the chyldren of Iſraell dyd euen ſo. And Joſeph gaue them charettes accordynge to the commaundemente of Pharao, and gaue them vytaple alſo to ſpende by the waye.
And he gaue vnto eche of them chaunge of rayment: But vnto Ben Jamin he gaue thre hundred peces of ſyluer, and fyue chaunge of raymente. And vnto hys father he ſente after the ſame maner ten aſſes laden with good out of Egypte, and ten she aſſes laden with corne, bread and meate: for his father by the waye. So ſente he his brethren awaye to departe. And he ſayde vnto them: ſe that ye fall not out by the waye.

G They departed therfore from Egypte, and came into the land of Canaan vnto Jacob theyr father, and tolde hym ſayinge: Joſeph is yet alyue and is gouerner ouer all the lande of Egipt And Jacobs herte wauered: for he beleued them not. And they tolde hym all the wordes of Joſeph whiche he had ſayde vnto them. And when he ſawe the charettes, whiche Joſeph had ſente to carye hym, the ſprete of Jacob theyr father reuyued. And Iſraell ſayde: I haue ynoughe that Joſeph my ſonne is yet alyue: I wyll goo and ſe hym yer that I dye.

¶The.xlvi.Chapter.

¶ Jacob with all his houſholde goeth to Joſeph in to Egypte. The genealogye of Jacob. Joſeph meeteth hys father.

IIſraell tooke hys iourney wyth all that he hadde, and came vnto Beer Seba, and offered offerynges vnto the God of hys father Iſahac. And God ſpake vnto Iſraell in a viſyon by nyghte, ſainge: Jacob, Jacob. And he anſwered: here am I. And he ſayde, I am God the God of thy father, feare not to goo downe into Egypte. For I wyl there make of ỹ a great people. I wyl goo downe with the into Egypte

and I wyll also bryng the agayne, and Joseph shall put hys hande vpon thyne eyes. And Jacob rose vp from Beer Seba. And ỹ sonnes of Israel caryed Jacob their father, and their chyldren, and theyr wiues in the charets which Pharao had sent to carye hym. And they toke theyr catell and the goodes whiche they had gotten in the land of Canaan, and came into Egipt: both Jacob and all his sede with hym, his sonnes and
B his sonnes sonnes with hym, his doughters and his sonnes doughters, and all his sede brought he with hym into Egypte. These are the names of the chyldren of Israel which came into Egipt both Jacob & his sonnes: *Ruben, Jacobs first
Exod. i.a. and. bi.c. Nu. xxvi.a ii. Pa.b.a. sonne. The chyldren of Ruben: Hanoch, & Pallu, Hezron and Charmi. The chyldren of Simeon: Jemuell, Jamin, Ohad, Jachim, and zohar, and Saul the sonne of a Cananityth woman.
i Pa.bi.f. The chyldren of * Leui, Gerson, Kahath & Me-
i. Pa. iiij.a rari. The chyldren of * Juda: Er, and Onan, Sela, and Pharez, and zelah: But Er, & Onan dyed in the lande of Canaan. The chyldren of Pharez also were Hezron and Hamul. The chyldren of Israchar: Tola, Phua, Job, and Simrō. The chyldren of zabulon: Sered, Elon, and Jahelelel. These be the chyldren of Lea, which she bare vnto Jacob, in Mesopotamia, wt the dough
C ter of Dina. All the soules of his sonnes & doughters, make thyrty & thre. The chyldren of Gad, ziphion, and Haggi, Suni, and Ezbon, Eri, & Arodi, and Areli The chyldren of * Asser: Jem-
i. Pa.bii.f. na, and Jesua, Jesui, and Bzia, and Serah their syster. And the chyldren of Bzia: Heber & Malchiel. These are the chyldren of Silpha, whome Laban gaue to Lea his doughter. And these she bare vnto Jacob euen. xvi. soules. The chyldren of Rahell Jacobs wyfe: Joseph, & Ben Jamin. And vnto Joseph in ỹ land of Egipt were borne
Ge. xli.a. Manasses, & Ephraim, whiche * Asnath, ỹ doughter of Putiphar prest of On bare vnto hym.
i. Pa. bii.b and. biij a. The chyldren of * Ben Jamin, Bela, Becher Asbel, Gera, Naeman, Ehi, and Ros, Mupim Hupim, & Ard. These are the chyldren of Rahel which she bare vnto Jacob. xiiii. soules all together. The chyldren of Dan, Husim. The chyldrē of Nepthali: Jahezeel, Guni, Jezre, & Sillem.
D These are the sonnes of Bilha, which Laban gaue vnto Rahel his doughter, & she bare these vnto Jacob, all together. vii. soules. And so the
Deute. x.d. * soules that came wt Jacob into Egypte which came oute of hys loynes (beside Jacobs sonnes wyues) were altogether. xlvi. soules. And ỹ sonnes of Joseph, which were borne hym in Egypt were two soules: So ỹ al the soules of the house of Jacob which came into Egypt, are. lxx. And he sent Juda before hym vnto Joseph, to directe his face vnto Gosan, & they came into the lande of Gosan. And Joseph made redy his charet and went vp to mete Israel his father vnto Gosan, and presented hym selfe vnto hym, & fell on hys necke, and wepte vpon his necke a good whyle. And Israel sayde vnto Joseph: Now am I content to dye, in somuch as I haue sene the and because thou art yet alyue. And Joseph sayde vnto his brethren, & vnto his fathers house: I wyll go vp and shewe Pharao, and tell hym. My bre thren and my fathers house, whyche were in the lande of Canaan are come vnto me, and they ar shepeheardes (for they were men of catell) and they haue brought theyr shepe and theyr oxen, and all that they haue. And yf it chaunce that Pharao cal you, and aske you, what your occupacyon is, ye shal answere, thy seruauntes haue bene men occupyed about catel, from our chyldhode vnto this tyme we & our father, ỹ ye maye dwell in the lande of Gosan. For euery shepe kee per is an abhominacyon vnto the Egiptyans.

¶ The. xlvii. Chapter.

¶ Jacob commeth before Pharao, & vnto hym is geuen the land of Gosan. He maketh his son to swere for his burial.

A Joseph came therfore and told Pharao and saide: my father and my bre thren theyre shepe and theyr oxen, & all that they haue, are come out of ỹ lande of Canaan, and beholde: they are in the lande of Gosan. And Joseph toke of the vtmost of his brethren: euen fyue men, and presented thē vnto Pharao. And Pharao sayde vnto his brethren: what is your occupacyon? And they answered Pharao: shepherdes are thy seruauntes, both we and also our father. They sayde moreouer vnto Pharao: for to * sogeorne Ge. xl in ỹ lande are we come, for thy seruauntes haue no pasture for theyr shepe, so sore is the famishment in the lande of Canaan. Nowe therfore let thy seruauntes dwell in the lande of Gosan.

B And Pharao sayde vnto Joseph: thy father & thy brethren are come vnto the. The land of Egypte is before the: In the best place of the land make both thy father and thy brethren dwel: euen in the lande of Gosan let them dwel. Moreouer, yf thou know any man of actiupte among them, make them rulers ouer my catel. And Joseph brought in Jacob hys father, and set hym before Pharao. And Jacob blessed Pharao.

And Pharao sayde vnto Jacob: how olde art thou? And Jacob sayde vnto Pharao: the dayes of my pylgrymage are an hundred and thyrtye yeres. Fewe and euel haue the dayes of my lyfe bene, and haue not attayned vnto the yeres of ỹ lyfe of my fathers, in the dayes of theyr pylgremages. And Jacob blessed Pharao and went out from hym. And Joseph prepared dwellynges for his father and his brethren, & gaue them possessyons in the lande of Egypt, in the best of the lande: euen in the lande of Rameses, as Pharao had commaunded. And Joseph made prouisyon for his father, his brethren: and all his fathers housholde with breade, euen as yong chyldren are fedde. There was no breade in all the C lande, for the dearth was exceedyng sore: so that the lande of Egypte and the lande of Canaan, were famished by the reason of the dearth. And Josephe brought together all the money that was founde in the lande of Egypte, and of Canaan, for the corne whyche they bought: and he layde vp the money in Pharaos house. When mony fayled in the land of Egypt, & of Canaan all the Egiptyans came vnto Joseph and sayde geue vs breade: wherfore sufferest thou vs to

dye

dye before the when our money is spent? Then sayde Joseph: bringe youre catell, and I wyll geue you for your catel, yf ye be without money
D And they brought their catel vnto Joseph. And Joseph gaue them breade for horses & shepe and oxen, & asses, and fed them w̄ bread, for all theyr catel that yere. But when ẏ yere was ēded, they came vnto hym the nexte yere, & sayde vnto him we wyll not hyde it frome my Lorde howe that our money is spente, my Lorde also had our catell and beastes, nether is there ought left in the syght of my Lorde, but euen our bodies and our landes. Wherfore letteſt ẏ vs dye before thyne eyes, and the land to go to nought? bye vs & our landes for bread: and both we & our landes wyl be bounde to Pharao. Only geue vs sede, ẏ we maye lyue and not dye, & that the land go not to waſt. And so Joseph bought all ẏ land of Egypt for Pharao. For ẏ Egiptyans solde euery man
E his lande because the derth was sore vpon them and so the lande became Pharaos. And he appoynted the people vnto ẏ cyties, from one syde of Egypt vnto the other: onely the lande of the Prestes bought he not. For the Prestes had an ordynaunce of Pharao, that they shoulde eate ẏ which was appoynted vnto them: which Pharao had geuen thē wherfore they solde not theyr landes. Then Joseph sayde vnto the folke: beholde I haue bought you this daye & your lande for Pharao. Take there bread and sede and sow the lande. And of the encreaſe, ye shall geue the fyfte parte vnto Pharao, and foure partes shal be your owne, for the sede of ẏ felde and for you, and them of your housholdes, and for your chyldren, to eate. And they answered: Thou haſt sauedour lyues. Let vs fynde grace in the syght of
F my Lorde, and we wyl be Pharaos seruauntes And Joseph made it a lawe ouer the lande of Egypte vnto this daye: that Pharao shulde haue the fyfte parte, excepte the lande of the Prestes only, whiche was not Pharaos.

And Israel dwelte in Egypt: euen in the coūtre of Gosan. And they had theyre possessyons therin, and grewe and multiplyed excedyngly. Moreouer, Jacob lyued in the lande of Egypte seuentene yeres, so that the hole age of Jacob was an hundred and .xlvii yere. When the time drewe nye that Israell muſt dye, he sent for his sonne Joseph, and sayde vnto hym: Yf I haue found grace in thy syght, Oh, put thy hand now
G vnder my thygh, and deale mercyfully & truely with me, that ẏ burye me not in Egypte, but I wyll lye with my fathers, & thou shalt cary me out of Egypte, & bury me in theyr buryall. And he answered: I wyl do as ẏ haſte sayde. And he sayde *swere vnto me, and he sware vnto hym. And Israel worshypped towarde ẏ bedshed.

Ge.xlvi.d.

¶The.xlviii.Chapter.

¶Jacob lyeth sycke. He desyreth Ephraim and Manaſſes for his sonnes, and blesſed them.

A ¶After these dedes it happened, that a messaunger sayde vnto Joseph: thy father is sycke. And he toke with him his two sonnes Manaſſes and Ephraim. Then was it sayd vnto Jacob, beholde: thy sonne Joseph cōmeth vnto the. And Israel toke his strength vnto him and sat vpon the bed, and Jacob sayde vnto Joseph: God almyghty appered vnto me at *Lus

Ge.xxviij.a

in the lande of Canaan, and blesſed me, & sayde vnto me beholde, I wyl make the growe, & wyl multyply the, and wyll make a greate* nomber of people of the, and wyll geue thys lande vnto thy sede after the to an euerlastynge possessyon. Gen.xlvi.a And now thy two sōnes Manaſſes and Ephraim which were borne vnto the in the lande of Egypt, before I came to the into Egipt, ar myne: euen as Ruben and Simeon are myne. And the chyldren which ẏ hast gotten after them, shalbe thyne owne, and shall be called after ẏ names of
B theyr brethren in theyr enheritaunce. And when I came from Mesopotamia, Rahel* dyed vpō my hand in ẏ lande of Canaan, by the way whē there was but a feldes breadth to come vnto Ephrat. Ge.xxxv.g. And I buried her there in the waye to Ephrat. The same is Bethlehem. And Israell beheld Josephs sonnes and sayde what are these? Joseph sayde vnto hys father, they are my sonnes which God hath geuen me here. And he said oh, bryng them to me, & let me blesſe them. And the eyes of Israell were dym for age, so that he coulde not well se. And he brought them to hym and he kyſſed them and embraced them. And Israel sayde vnto Joseph: I had not thoughte to haue sene thy face, and yet lo, God hath shewed it me, and also thy sede, and Joseph toke them away from his lap, & worshipped on the grounde before hym. Then toke Joseph thē both: Ephraim w̄ his right hande toward Israels left hande C and Manaſſes w̄ his left hande, toward Israels ryght hande, & brought them vnto hym. And Israel stretched out hys ryght hande, & layde it on Ephraims hed, which was the ponger, & his left hande vpon Manaſſes hed, guidyng his handes wysely for Manaſſes was ẏ elder. And he blesſed Joseph & sayde: God before whō my fathers Abraham and Jhahac dyd walke, God whiche hath fed me all my lyfe long vnto this day, & the angell whych hath delyuered me from all euell, blesſe the laddes, & let my name be named in thē, and the name of my fathers Abraham & Jsahac and ẏ they may grow into a multitude in ẏ myddes of the earth. When Joseph saw ẏ his father layd his ryght hand vpon ẏ head of Ephraim, it displeſed him. And he lifted vp his fathers hand D to haue remoued it frō Ephraims hed vnto Manaſſes hed, & Joseph sayd vnto his father: not so my father for this is ẏ eldeſt. Put thy ryght hād vpon his hed. And his father wold not, but sayd

I knowe it well my sonne, I knowe it well. He shalbe also a people and shalbe greate. But his yonger brother shalbe greater then he, and hys sede shal be full of people. And he blessed them ỳ daye and sayde: In the, let Israel blesse and saye God make the as Ephraim before Manasses. And Israell sayde vnto Joseph: beholde, I dye. And God shalbe with you & bringe you agayne vnto ỳ lande of your fathers. Moreouer, I haue Joh.iiii.a. geuen vnto the, a portyon of * lande aboue thy brethren, whiche I gat oute of the hande of the Amorite in my swearde, and in my bowe.

¶ The.xlix.Chapter.

¶ Jacob blesseth all hys owne sonnes, and sheweth the what is to come. He appoynteth where he wylbe buryed, and dyeth.

A

AND Jacob called for his sonnes and sayde: come together, that I maye tell you what shall happen you in the laste dayes. Gather you toge- Ge.xxix.f. ther, and heare ye sonnes of Jacob, harken vnto Israell your father. Ruben * myne eldest sonne, thou art my myghte and the begin nynge of my strength the noblenesse of dignyte, and the noblenesse of power. Unstable as wa- ter. Thou shalt not be the chefest, because thou wentest vp to thy fathers bed. Euen then didest thou defyle it, and it was no more my couche.

Thy brethren Simeon and Leui, cruell in- strumentes in theyr habitacyons. Into theyr se- cretes come not my soule, vnto theyr congrega- cyon be my honoure not coupled: for in theyre ge.xxxiiij.d *wrath they slewe a man, and in theyr selfe wyl they dygged downe a wall. Cursed be theyre wrath, for it was shameleße, and theyr fearce- nes, for it was cruell. I wyll deuyde them in Ja- cob, and scater them in Israell.

B Juda thou arte he, whome thy brethren shall i.Para.v.a prayse. Thy hande shalbe in the * necke of thyne ennemyes, thy fathers chyldren shall stoupe be- xxiiij.v.c. fore the. Juda is a * Lyons whelpe. From thy spoyle my sonne thou art come an hye. He layde hym downe and couched hym selfe as a Lyon, & Ge.xlix.d. as a * lyonesse. Who wyl stere him vp? The scep tre shal not departe from Juda, and a lawgeuer from betwene his fete, vntyll Silo come. And vnto hym shall the gatherynge of the people be. He shall bynde hys fole vnto the vyne, and hys asses colte vnto the braunche. He washed his garment in wyne, and his mantell in the blonde of grapes. His eyes are redder then wyne, and his teth whyter then mylke. * Zabulon shal dwel Jos.xviii.d beside the hauen of the see, and nye the hauen of shyppes. His border shalbe vnto Sidon.

Isskaar a stronge asse: couchyng hym downe ¶ betwene two burdens, and sawe that reste was good, and the lande that it was pleasaunte, and bowed hys shoulder to beare, and became a ser- uaunt vnto trybute. * Dan shall iudge his peo- Judi.xiii. xiiii.xv.xvi xvii.xviii.xviii ple and the trybes of Israell, Dan shall be a ser- pent in the waye, an adder in the path, bytynge the horse heles and his ryder fell bakwarde: af- ter thy saluacyon haue I loked O Lorde. Gad, an host of men shall ouercome hym, and he shall ouercome at the last. Of Asser: his bread shalbe fat, and he shall geue pleasures for a kynge.

Nephtalim is a swyfte hynde, geuynge go od D ly wordes. That florysching chylde Joseph, that plenteous chyld by the well syde, the doughters ranne vpon the wal. They haue prouoked hym, and shot him through with dartes. The archers haue enuied hym: But his bowe abode fast, and the armes of his handes were made stronge, by the handes of the myghtye God of Jacob. Out of hym shall come an herdeman, a stone in Isra- ell: From thy fathers God whiche hath helped the, and with the almyghty whiche hath blessed the with blessynges from heauen aboue, wyth blessynges of ỳ depe that lyeth vnder, and wyth blessynges of the brest, and of the wombe. The blessynges of thy father were stronger then the blessynges of mine elders, vnto the vtmost of ỳ hylles of the world, and they shalbe on the head of Joseph, and on the toppe of the heade of hym that was seperate from hys brethren. Ben Ja- min shall raupsche as a wolfe. In the morynge he shall deuoure the praye, and at nyght he shall E deuyde the spoyle. All these are the twelue try- bes of Israell, and this theyr father spake vnto them and blessed them, euery one of them blessed he with a seuerall blessynge. And he charged thē and sayde vnto them: When I shalbe gathered vnto my * people, burye me with my fathers, in Gen.xxv.e the caue that is in the felde of Ephron ỳ Hethite in the double caue that is in the felde by the coū- tre of Mamre in the lande of Canaan. Whiche felde Abraham bought of Ephron the Hethyte for a possessyon to bury in, where as were bury- ed Abraham and Sara his wife. And where as were buried Isahac and Rebecca his wyfe. And there I buryed Lea. The felde and the caue that is therin, was bought of the chyldren of Heth.

And when Jacob had commaunded all that he wolde vnto his sonnes, he plucked vp his fete vnto the bed and dyed, and was * put vnto hys people. And Joseph fell vpon his fathers face, Acte.vii.c. and wepte vpon hym, and kyssed hym.

¶ The.l.Chapter.

¶ Jacob is buryed, Joseph for geueth his brethren the in- iury that they dyd to hym. And he dyeth,

A

AND Joseph cōmaunded his seruaun- tes the Phisycions, to enbawme his father, and the Phisycyons enbaw- med Israel fortie dayes longe, for so longe doth the embawmynge last, & the Egiptyans bewayled hym. lxx. dayes. And when the dayes of weppynge were ended, Joseph spake vnto the house of Pharao, sayinge: yf I haue found fauoure in oure eyes, speake in the ea res of Pharao saying: my father made me swere and sayde: loo, I dye, * burye me in my graue, Ge.xxiii.g whiche I haue made me in the lande of Chana- an. Now therfore let me go and bury my father B and then wyll I come agayne. And Pharao sayde: goo and burye thy father, accordynge as he made the to sweare. And Joseph went vp to burye his father, and with hym went all the ser uaūtes of Pharao ỳ were the elders of his house & al the elders of ỳ land of Egypt, & al the house of Joseph, and his brethren, & his fathers house: onely

only theyr chyldren, and theyr shepe, and theyre catell lefte they behynde in the lande of Gosan. And there wente wt hym also charets and horsemen: and it was an excedynge greate company. And they came to the corne flore of Atad which is beyonde Jordane, & there they made a greate and excedyng sore lamentacyon. And he *mourned for his father seuen dayes. And when the inhabyters of the lande (euen the Canamites) saw the mournynge in the corne flore of Atad, they sayde: this is a great mournyng vnto the Egyptyans: wherfore the name of the place is called the morynge of the Egyptyans, and it is beyonde Jordane: and hys sonnes dyd vnto hym, accordynge as he had commaunded them. For his sonnes caryed hym * into the lande of Canaan, and buryed hym in the double caue of ỹ felde whiche caue * Abraham bought and the felde also, to be a place to burye in, of Ephron the hethyte before Mamre. And Joseph returned into Egypte agayne, he and hys brethren (and all that wente vp wyth hym to burye hys father,) assone as he had buryed hym.

And when Josephs brethren sawe that their father was deade, they sayde: Joseph myghte fortune to hate vs and * rewarde vs agayne all the euell which we dyd vnto hym. And they dyd a commaundement vnto Joseph, saying: thy father charged vs before his death, saying: This wyse shall ye saye vnto Joseph: forgeue (I pray the) the trespace of thy brethren, and theyr syn: for they rewarded the euel. And nowe (we pray the) forgeue the trespace of the seruaũtes of thy fathers God. And Joseph wepte, when they spake vnto hym.

For hys brethren came vnto hym, and fell flatte before his face sayinge: beholde, we be thy seruauntes. To whome Joseph sayde * feare not. Am I God? Ye thought euell agaynste me: but God turned it vnto good, to bringe to passe as it is this daye, and to saue much people alyue. Feare not therfore. Nowe I wyll norysche you, and your chyldren, and he comforted them, and spake kyndely vnto them.

Joseph dwelt in Egypte, he and his fathers house, and Joseph liued an hundred and ten yere. And Joseph sawe * Ephraims chyldren, euen vnto the thyrde generacyon. And vnto Machir the sonne of Manasses were chyldren borne, on Josephs knees. And Joseph sayde vnto his brethren: I dye. And God wyll surely vyset you and bryng you out of this lande, vnto the lande whyche he sware vnto Abraham, Isahac, and Jacob. And Joseph toke an oth of the chyldren of Israell, sayinge: God wyll not fayle but vyset you, and ye shall cary my * bones hence.

And so Joseph dyed, when he was an hundred & ten yere olde. And they embawmed hym with spyces, puttyng hym in a chest in Egypte.

Ge. xxxvi. b.
Ge. xxxvii. b.
Ge. xxxvii. c.
Ge. xxxvii. d.
Ge. xxxviii. d
Ge. xxxix. a
Ge. xl. b.
Ge. xlv. b.
Ge. xlvi. b.
Ge. xlvii. c.
Ge. xlvii. d.
Ge. xlviii. a.
Ge. l. a.
Ge. l. b.
Exo. xiii. b.
Exo. xiii. d.
Exo. xiv. d.
Exo. xxxii. a.
Exo. xxxiii. a.
Exo. xxxiii. b.
Exo. xxxiv. a.
Exo. xxxiv. b.
Exo. xxxvii. a.
Exo. xxxvii. b.
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The ende of the fyrste

booke of Moses: called in the Hebrue, Bereschyth, and in the Latyn, Genesis.

¶ The seconde booke of

Moses called in the Hebrue: Welleh Schemoth. And in the Latin, Exodus.

¶ The fyrste Chapter.

¶ The chyldren of Jacob are nombred. The newe Pharao oppresseth them. The acte of the godlye wyues.

THese are the names of the chyldren of Israel, whiche cam to Egypt with Jacob euery man came with his houshold: Ruben Simeon Leui, and Juda, Isachar, and Beniamin, Dan Nephtali, Gad, and Aser. All the soules that came out of the loynes of Jacob were .lxx. But Joseph was in Egypte already. And Joseph dyed and all his brethren, and all ỹ generacyon, and the * chyldren of Israell grewe encreased, multiplyed, and waxed exceadynge myghtye: and the lande was full of them.

But there rose vp a newe kynge in Egypte, whiche knewe not Joseph. And he sayde vnto hys folke: beholde, the people of the chyldren of Israel are greater and myghtier then we. Come on, let vs playe wyselye with them, lest they multiplye, and lest it happen, that (yf there chaunce any warre) they ioyne them selues vnto our enemies, and fyght agaynst vs, and so get them out of the lande. Therfore dyd they set taskemasters ouer them, to kepe them vnder wyth burdens. And they buylt vnto Pharao treasure cyties: Phiton and Rameses. But the more they vexed them, ỹ more they multiplyed and grewe so that they abhorred the chyldren of Israell.

And the Egiptyans helde the chyldren of Israel in bondage without mercye. Therfore was theyr lyfe bytter vnto them in that cruell bondage, in claye and brycke, & all maner of worke in the feldes. For all theyr bondage whiche they serued them, was full of tirannye.

And the kynge of Egypte sayde vnto the mydwyues of the Hebrues women, of which ỹ ones name was Sephora and the other Phua, when ye do the office of a midwyfe to the woman of ỹ Hebrues and se in ỹ byrth tyme that it is a boye ye shal kyl it. But if it be a doughter, it shall lyue. Notwithstanding the mydwiues feared God, & dyd not as the kyng of Egipt cõmaunded them but saued the men chyldren. And the kyng of Egypt called for the mydwyues, & sayde vnto thẽ why haue you delt on this maner, & haue saued ỹ men chyldren? And ỹ mydwiues answered Pharao, that the Hebrues wemen are not as the wemen of

A Ge. xlvi. b.
B
C
D
Actes. vii. c
Psa. ciii. c.

only theyr chyldren, and theyr shepe, and theyre catell lefte they behynde in the lande of Gosan. And there wente wt hym also charets and horsemen: and it was an excedynge greate company. And they came to the corne flore of Atad which is beyonde Jordane, & there they made a greate and excedyng sore lamentacyon. And he *mourned for his father seuen dayes. And when the inhabyters of the lande (euen the Canamites) saw the mournynge in the corne flore of Atad, they sayde: this is a great mournyng vnto the Egyptyans: wherfore the name of the place is called the morynge of the Egyptyans, and it is beyonde Jordane: and hys sonnes dyd vnto hym, accordynge as he had commaunded them. For his sonnes caryed hym * into the lande of Canaan, and buryed hym in the double caue of ỹ felde whiche caue * Abraham bought and the felde also, to be a place to burye in, of Ephron the hethyte before Mamre. And Joseph returned into Egypte agayne, he and hys brethren (and all that wente vp wyth hym to burye hys father,) assone as he had buryed hym.

And when Josephs brethren sawe that their father was deade, they sayde: Joseph myghte fortune to hate vs and * rewarde vs agayne all the euell which we dyd vnto hym. And they dyd a commaundement vnto Joseph, saying: thy father charged vs before his death, saying: This wyse shall ye saye vnto Joseph: forgeue (I pray the) the trespace of thy brethren, and theyr syn: for they rewarded the euel. And nowe (we pray the) forgeue the trespace of the seruaũtes of thy fathers God. And Joseph wepte, when they spake vnto hym.

For hys brethren came vnto hym, and fell flatte before his face sayinge: beholde, we be thy seruauntes. To whome Joseph sayde * feare not. Am I God? Ye thought euell agaynste me: but God turned it vnto good, to bringe to passe as it is this daye, and to saue much people alyue. Feare not therfore. Nowe I wyll norysche you, and your chyldren, and he comforted them, and spake kyndely vnto them.

Joseph dwelt in Egypte, he and his fathers house, and Joseph liued an hundred and ten yere. And Joseph sawe * Ephraims chyldren, euen vnto the thyrde generacyon. And vnto Machir the sonne of Manasses were chyldren borne, on Josephs knees. And Joseph sayde vnto his brethren: I dye. And God wyll surely vyset you and bryng you out of this lande, vnto the lande whyche he sware vnto Abraham, Isahac, and Jacob. And Joseph toke an oth of the chyldren of Israell, sayinge: God wyll not fayle but vyset you, and ye shall cary my * bones hence.

And so Joseph dyed, when he was an hundred & ten yere olde. And they embawmed hym with spyces, puttyng hym in a chest in Egypte.

Ge. xxxvi. b.
Ge. xxxvii. b.
Ge. xxxvii. c.
Ge. xxxvii. d.
Ge. xxxviii. d
Ge. xxxix. a
Ge. xl. b.
Ge. xlv. b.
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Exo. lxxxvi. a.
Exo. lxxxvi. b.
Exo. lxxxvi. c.
Exo. lxxxvi. d.
Exo. lxxxvii. a.
Exo. lxxxvii. b.
Exo. lxxxvii. c.
Exo. lxxxvii. d.
Exo. lxxxviii. a.
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Exo. lxxxviii. c.
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Exo. lxxxix. b.
Exo. lxxxix. c.
Exo. lxxxix. d.
Exo. xc. a.
Exo. xc. b.
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Exo. xci. b.
Exo. xci. c.
Exo. xci. d.
Exo. xcii. a.
Exo. xcii. b.
Exo. xcii. c.
Exo. xcii. d.
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Exo. xciii. b.
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Exo. xciii. d.
Exo. xciv. a.
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Exo. xcv. a.
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Exo. xcix. c.
Exo. xcix. d.
Exo. c. a.
Exo. c. b.
Exo. c. c.
Exo. c. d.
Exo. ci. a.
Exo. ci. b.
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Exo. civ. a.
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Exo. cvi. d.
Exo. cvii. a.
Exo. cvii. b.
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Exo. cvii. d.
Exo. cviii. a.
Exo. cviii. b.
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Exo. cix. a.
Exo. cix. b.
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Exo. cix. d.
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Exo. cx. d.
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Exo. cxii. d.
Exo. cxiii. a.
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Exo. cxiv. a.
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Exo. cxxxviii. a.
Exo. cxxxviii. b.
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Exo. cxxxviii. d.
Exo. cxxxix. a.
Exo. cxxxix. b.
Exo. cxxxix. c.
Exo. cxxxix. d.
Exo. cxl. a.
Exo. cxl. b.
Exo. cxl. c.
Exo. cxl. d.

The ende of the fyrste

booke of Moses: called in the Hebrue, Bereschyth, and in the Latyn, Genesis.

¶ The seconde booke of

Moses called in the Hebrue: Welleh Schemoth. And in the Latin, Exodus.

¶ The fyrste Chapter.

¶ The chyldren of Jacob are nombred. The newe Pharao oppresseth them. The acte of the godlye wyues.

THese are the names of the chyldren of Israel, whiche cam to Egypt with Jacob euery man came with his houshold: Ruben Simeon Leui, and Juda, Isachar, and Beniamin, Dan Nephtali, Gad, and Aser. All the soules that came out of the loynes of Jacob were .lxx. But Joseph was in Egypte already. And Joseph dyed and all his brethren, and all ỹ generacyon, and the * chyldren of Israell grewe encreased, multiplyed, and waxed exceadynge myghtye: and the lande was full of them.

But there rose vp a newe kynge in Egypte, whiche knewe not Joseph. And he sayde vnto hys folke: beholde, the people of the chyldren of Israel are greater and myghtier then we. Come on, let vs playe wyselye with them, lest they multiplye, and lest it happen, that (yf there chaunce any warre) they ioyne them selues vnto our enemies, and fyght agaynst vs, and so get them out of the lande. Therfore dyd they set taskemasters ouer them, to kepe them vnder wyth burdens. And they buylt vnto Pharao treasure cyties: Phiton and Rameses. But the more they vexed them, ỹ more they multiplyed and grewe so that they abhorred the chyldren of Israell.

And the Egiptyans helde the chyldren of Israel in bondage without mercye. Therfore was theyr lyfe bytter vnto them in that cruell bondage, in claye and brycke, & all maner of worke in the feldes. For all theyr bondage whiche they serued them, was full of tirannye.

And the kynge of Egypte sayde vnto the mydwyues of the Hebrues women, of which ỹ ones name was Sephora and the other Phua, when ye do the office of a midwyfe to the woman of ỹ Hebrues and se in ỹ byrth tyme that it is a boye ye shal kyl it. But if it be a doughter, it shall lyue. Notwithstanding the mydwiues feared God, & dyd not as the kyng of Egipt cõmaunded them but saued the men chyldren. And the kyng of Egypt called for the mydwyues, & sayde vnto thẽ why haue you delt on this maner, & haue saued ỹ men chyldren? And ỹ mydwiues answered Pharao, that the Hebrues wemen are not as the wemen of

A Ge. xlvi. b.
B
C
D
Actes. vii. c
Psa. ciii. c.

men of Egypte: for they are sturdy wemen, and are delyuered yer the mydwyues come at them. And God therfore delt wel with the mydwyues And the people multiplyed & waxed very migh tye. And it fortuned because the mydwyues fea red God, he made them houses. And Pharao charged all his people: saying. All the men chyl dren that are borne cast into the ryuer, and sauc the maydechyldren alyue.

¶ The. ii. Chapter.

¶ Moses is borne and cast into the flagges. He is taken vp of Pharaos doughter. He kylleth the Egiptyan. He flyeth and maryeth a wyfe. The Israelytes crye vnto the Lorde.

A
Erod. vi. c. i. pa. xxiii. b

AND there went a man of *the house of Leui. And toke a doughter of Le ui. And the wyfe conceaued & bare a sonne. And when she sawe that it was a proper chylde * she hyd hym thre monethes: And when she coulde no lenger hyde hym, she toke a basket of bulrusshes & dau bed it with slyme and pytche, and layde ỹ chylde therin, & put it in the flagges by ỹ ryuer brinke. And his syster stode a far of to wete what wold come of it. *And the doughter of Pharao came downe ‡ to washe her selfe in the ryuer, and her maydens walked a longe by the ryuers syde. And when she sawe the basket amonge the flag ges: she sente her mayde to fetche it. And when she had openedit, she sawe it was a chylde: and beholde, the babe wepte. And she had compas syon on it, and sayde: it is one of the Hebrews chyldren. Then sayde his syster vnto Pharaos doughter: shall I goo and call vnto the a nurse of the Hebrues wemen to nurse the the chylde? Pharaos doughter answered her: Go. And the mayde ranne and called the chyldes mother. To whome Pharaos doughter sayde. Take thys chylde away, and nurse it for me, I wyll reward the. And the woman toke the chylde and nursed it vp. The chylde grewe, and she brought it vn to Pharaos doughter, and it was made her son, and she called ỹ name of it Moses, because (sayd she) I toke hym out of the water. And it happe ned in those dayes, when Moses was waxed greete, that he went out vnto hys brethren & lo ked on theyre burdens, and spyed an Egiptyan smytynge an Hebrue whiche was one of his bre thren. And he loked rounde aboute, and when he sawe no man by, he slew the Egiptyan, and hyd hym in the sande. And when he was gone out a nother daye, beholde: two Hebrues stroue toge ther. And he sayd vnto hym that dyd the wrong wher fore smytest thou thy felowe? He answe red: *who made the a man of auctorite to iudge vs? Speakest thou to kyll me, as thou kylledst the Egiptyan? And Moses feared and sayde: of a suretye this thynge is knowne: And Pharao hearde of it, and went aboute to slee Moses:

Act. vii. b.
Gene. xix. b

¶

And Moses flyeng from the face of Pharao, dwelt in the lande of Midian, and he sat downe by a welles syde. The preast of Midian had se uen doughters whyche came and drewe water, and fylled the troughes, for to water theyre fa thers shepe. And the shepherds came and droue theym awaye: but Moses stode vp and helped them, and watered theyr shepe. And when they came to Raguel theyr father, he sayde: how hap peneth it that ye are come so sone to daye? And they answered: a man of Egypt deliuered vs from the hande of the shepherds, and so drew vs water, and watered the shepe. He sayde vn to his doughters. And where is he? why haue ye so left the man? Call hym ỹ he may eate bread. And Moses was content to dwel with the man

And he gaue Moses zephora hys doughter, D
which when she bare a sonne, *called hem Ger Ex. xviii. c.
son: for he sayde, I haue bene a straunger in a straunge lande. *(And she bare yet another sonne, whom *9
he called Eliezer, sayinge, the God of my father is myne helper and hath ryd me out of the handes of Pharao.)

And it chaunced in processe of tyme, that the kynge of Egypte dyed, and the chyldren of Isra ell syghed be the reason of bondage, and cryed. And theyr complaynt came vp vnto God from the bondage: and God hearde theyr mone. And God remembred hys promyse wyth Abraham, Isahac and Jacob. And God loked vpon ỹ chyl dren of Israel, and God had respect vnto them.

¶ The. iii. Chapter.

¶ Moses kepeth shepe. God appeareth vnto hym in a bush, and sendeth hym to the chyldren of Israell, and to Pharao that tyraunte.

A
Ge. xxix. a.

MOses kepte the shepe of * Jethro hys father in lawe, preast of Midian, and he droue the flocke to the backesyde of the desert, and came to the mountayne of God, Horeb. * And the angell of the Lorde Exo. xxiii. a Acte. vii. d.
appeared vnto hym in a flame of fyre out of the myddes of a bushe. And he loked, and beholde, ỹ bushe burned wyth fyre, and the bushe was not consumed. Therfore Moses sayde: I wyll go nowe, and se this greate syght, how it cometh that the bushe burneth not. And when the Lord sawe that he came for to se, God called vnto him out of the myddes of the bushe, and sayde: Mo ses, Moses. He answered: here am I. And he B
sayde: *come not hyther, put thy shoes of thy Iosue. v. d.
fete: for the place whereon thou stondest is holy grounde. And he sayde: ‡I am the God of thy fa ther, the God of Abraham, the God of Isahac, Mat. xxii. c Mar. xii. c. Luke. xx. c.
and the God of Jacob. And Moses hyd his face for he was afrayde to loke vpon God.

And the Lorde sayde, I haue surely sene the trouble of my people which are in Egypte, and *haue heard theyr cry from ỹ face of theyr talk Exo. xxii. c. Eccle. xxi. a
masters. For I knowe theyr sorowes and am come downe to delyuer them oute of the hande of the Egyptyans, and to bringe them oute of that lande vnto a good lande and a large: & vn to a lande that floweth wt mylke and hony euen

vnto

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vnto

vnto the place of the Cananytes and Hethites, and Amorites, and Pherezithes, and Heuites, & of the Jebusites. Now therfore, the complaynt of the chyldren of Israel is come vnto me, and I haue also sene the oppression wherwith ỹ Egiptyans oppresse them. Come thou therfore, and I wyll sende the vnto Pharao, that thou mayest bringe my people the chyldren of Israell out of Egypt. And Moses sayde vnto God: what am I to go vnto Pharao, and to bringe the chyldrē of Israell out of Egypte? And he answered: I wyll be with the. And this shalbe a token vnto the, that I haue sente the: after that thou haste brought the people out of Egypte, ye shal serue God vpon this mountayne. And Moses sayde vnto God: beholde, when I come vnto the chyldren of Israel I shal saye vnto them: the God of your fathers hath sent me vnto you, and yf they saye vnto me, what is his name, what answere shall I geue them? And God answered Moses: I am that I am: and he sayde, thys shalte thou saye vnto the chyldren of Israel: I am hath sent me vnto you. And God spake further vnto Moses: thus shalt thou saye vnto the chyldren of Israel *the Lorde God of your fathers, the God of Abraham, the God of Isahac, and the God of Jacob hath sent me vnto you: thys is my name for euer, and this is my memorypall into generacyon and generacyon. Go and gather the elders of Israell togither, and thou shalt saye vnto them: ỹ Lorde God of youre fathers, the God of Abraham, the God of Isahac, and the God of Jacob appeared vnto me, and sayde: In vysytyng haue I vysyted you, and knowe that whyche is done to you in Egypte. And I haue sayde, I wyll bringe you out of the tribulacyon of Egypt vnto the land of the Cananytes, and Hethites, and Amorites, and Pherezites, and Heuithes, and Jebusites: euen vnto a lande that ꝑoweth with mylke & hony. And when they heare thy voyce then go: both thou and the elders of Israel shall goo vnto the kynge of Egypte, and saye vnto hym: The Lorde God of the Hebrues hath met with vs: & nowe wyll we go therfore .iii. dayes iourney into the wyldernesse, and doo sacrifyce vnto the Lorde our God. And I am sure, that ỹ kynge of Egypte wyll not let you go: no not in a myghtye hande: and I wyll stretch out myne hande and smyte Egypte with all my wonders which I wyll do in the myddes therof. And after that he wyl let you goo. And *I wyl get this people fauoure in the syght of the Egiptyans: so that whē ye go, ye shal not go empty: but a wife shall borowe of her neyghbours and of her ỹ sogeorneth in her house, iewels of syluer and golde and rayment. And ye shall put thē on youre sons and doughters, and shall rob the Eppyptyans.

Debze.xi.e

Exo.xi.a, and.xii.e.

¶ The.iiii. Chapter.

Moses receaued signes of his calling & was sent into Egipt His wyfe zephora circumcysed her son. Aaron meeteth with Moses. Moses taketh his leaue of his father in lawe.

AMoses answered and sayde: Se, they wyll not beleue me, nor harken vnto my voyce: but wyll saye, the Lorde hath not appeared vnto the. And the Lorde sayde vnto hym: what is that which is in thy hande? he answered a rodde. And he sayde: cast it on the ground. And he cast it on ỹ ground and it became a serpent. And Moses fled from the syght of it. And the Lorde sayde vnto Moses: put furth thyne hande & take it by the tayle. And therfore he put furth his hande and caught it, and it became a rodde in hys hande. For this thynge (sayeth he) shall they beleue the, that the Lorde God of theyr fathers, the God of Abraham, the God of Isahac, and the God of Jacob hath appeared vnto the.

And the Lorde sayde furthermore vnto hym thruste thyne hande in to thy bosome. And he thrust his hande into his bosome. And when he toke it out agayne, beholde: his hande was lyperous euen as snowe. And he sayde: put thyne hande into thy bosome agayne. And he put his hande into hys bosome agayne, and plucked it out of his bosome, and beholde, it was turned agayne as his other flesh. Therfore yf they wyl not beleue the, nether heare the voyce of the first token, yet wyll they beleue for the voyce of the seconde token. But and yf they wyll not beleue the two sygnes, neyther herken vnto thy voyce, thou shalte take of the water of the ryuer, and powre it vpon the drye lande. And the water whyche thou takest out of the ryuer, shall turne to bloude vpon the drye lande.

Moses sayde vnto the Lorde: oh my Lorde, I am not eloquente from yesterday and yer yesterdaye, and namely sence thou haste spoken vnto thy seruaunt: but I am slow mouthed and slow tunged. And ỹ Lord sayde vnto hym: who hath made mans mouth, or who hath made the dōme or the deafe, the seynge or the blynde? haue not I the Lorde? Therfore *I wyl be with thy mouth and teache the what thou shalt saye. He sayde: oh my Lorde, sende I praye the by the hande of hym whome thou wylte sende. And the Lorde was angrye wyth Moses, and sayde: doo not I knowe Aaron thy brother the Leuyte, that he can speake? For lo, he commeth furthe to mete the, and when he seyth the, he wylbe glad in hys harte. Therfore thou shalte speake vnto hym, and put these wordes in his mouth, and I wyll be with thy mouth and with his mouth, and wil teache you what ye ought to do. And he shalbe thy spokesman vnto the people: he also shall be thy mouth and thou shalte be his God: and thou shalt take this rod in thy hande, wherwith thou shalte do myracles. Therfore Moses went and returned to Jethro hys father in lawe agayne, and sayde vnto hym: I wyl go nowe, and turne agayne vnto my brethren whiche are in Egypt and se whether they be yet alyue. And Jethro sayde to Moses, goo in peace. And the Lorde sayde vnto Moses in Midian: goo and returne agayne into Egypte, *for they are deade which went aboute to kyll the. And Moses toke hys wyfe, and hys sonnes, and put them on an asse, and wente agayne to Egypte, and Moses toke the rod of God in his hande. And the Lorde sayd vnto Moses: when thou arte entred and come in to Egypte agayne, se that thou doo all these

Exo.iii.b.

Mat.iii.b.

wonders before Pharao, whyche I haue put in
F thy hande: but I wyll holde * hys herte, and he
Exodi.x.c. shall not lette the people goo. And thou shalte
saye vnto Pharao, thus sayeth the Lorde: Is-
rael is myne eldest sonne, and I haue sayde vnto
the that thou shouldest let my sonne go, that he
maye serue me. And thou woldest not let hym
Exo.xii.c. goo, behold, I wyll * sle thyne eldest sonne.

And it chaunced by the way in the Inne that
the Lorde met hym, and wolde haue kylled him.
And Zephora toke a stone, and cut away the fore
skynne of her sonne, and fell at his fete, and sayd
a bloudy husbande art thou vnto me. Then he
let hym go. And she sayde a bloudy husband, be-
G cause of the circumcision. Then sayde the Lorde
vnto Aaron: go mete Moses in the wyldernesse
And he went and met hym in the mount of God
and kyssed hym. And Moses tolde Aaron all the
wordes of the Lorde which had sent hym, and al
the tokens whiche he had charged hym withall.
So wente Moses and Aaron, and gathered all
the elders of the chyldren of Israel. And Aaron
tolde all the wordes which the Lord had spoken
vnto Moses, and dyd the myracles in the syght
of the people, and the people beleued. And when
they hearde that the Lorde had visyted the chyl
dren of Israel and had loked vpon theyr tribula
cyon, they bowed theyr head, and worshypped.

¶ The.v. Chapter.

¶ Moses and Aaron do go vnto Pharao. The people of Is
rael are oppressed more and more, and they crye oute vpon
Moses and Aaron therfore.

A MOses and Aaron went in afterward,
and tolde Pharao, thus sayth ꝑ Lorde
God of Israel: Let my people go, that
they maye kepe holy daye vnto me in
Iob.xxi.b the wyldernes. And Pharao sayde: who * is the
Lorde, that I shulde heare his voyce, and let Is-
raell go? I knowe not the Lorde, neyther wyll I
let Israel go. And they sayde: the God of the He
brews hath met with vs: and therfore wyll we
goo thre dayes tourney in the deserte and sacry-
fyce vnto the Lorde our God: leest there happen
vnto vs, ether pestylence or sweard. Then sayd
the kynge of Egypte vnto them: wherfore dope
(Moses and Aaron) let the people from theyre
worke? get you vnto your labour. And Phar ao
sayde furthermore: beholde, there is muche peo-
ple nowe in the lande, and ye make them leaue
theyr worke. And Pharao cõmaunded the same
daye vnto the taskemasters which were among
the people and vnto the offycers, saying: ye shal
B geue the people nomore strawe, to make brycke
withall, (as ye dyd in tyme passed,) let them goo
and gather them straw them selues, and the nom
bre of brycke whiche they were wonte to make
in tyme passed laye vnto theyr charges also, and
minyshe nothynge therof. For they be ydell and
therfore crye sayinge: we wyll go and do sacry-
fyce vnto our god. They must haue more worke
layde vpon them, that they maye laboure therin
and not regarde vayne wordes.

Then went the taskemasters of the people ⁊
the offycers out: and tolde the people: Thus say
eth Pharao: I wyl geue you nomore strawe, go
your selues and gather you strawe where ye can
fynde it, yet shall none of your laboure be minys-
shed. And so were the people scatred abrode tho-
rowe out all the lande of Egypte: for to gather
stubble in steade of strawe. And the taskema- C
sters hasted them forwarde sayinge: fulfyll our
worke daye by daye, euen as yf ye had strawe.
And the offycers of the chyldren of Israel which
Pharaos taskemasters had set ouer them, were
beaten. And they said vnto them: wherfore haue
ye not fulfylled your taske in makynge brycke,
both yesterday and to daye, as well as in tymes
past? The offycers also of the chyldren of Isra-
ell, came and complayned vnto Pharao, saying
wherfore dealest thou thus wyth thy seruaun-
tes? there is no strawe geuen to thy seruaun-
tes, and they saye vnto vs: make brycke. And
thy seruauntes are beaten, & thy people is foule
intreated. He sayde, ydell are ye, ydell; and ther-
fore ye saye: We wyl go and do sacrifyce vnto ꝑ
Lorde. Goo therfore nowe and worke and there
shall no strawe be geuen you, and yet shall ye de
lyuer the whole tale of brycke. D

And the offycers of the chyldren of Israel dyd
with heuynesse loke on them that sayde: ye shall
minyshe nothynge of youre dayly makynge of
brycke. And they met Moses and Aaron which
stode in theyr waye as they came out from Pha-
rao, and sayde vnto them: The Lord loke vpon
you and iudge you, which hath made the sauour
of vs styncke in the yes of Pharao and in the ey
es of his seruauntes: and haue put a sweарde in
theyr hande to sle vs. Moses returned vnto the
Lorde, and sayde: Lord, wherfore hast thou delt
cruelly wyth this people, & wherfore hacke thou
sent me? for sence I came to Pharao to speake in
thy name, he hath feared foule with this folke, &
yet thou hast not delyuered thy people at all.
Then the Lord sayde vnto Moses: Nowe shalt
thou se, what I wyll doo vnto Pharao, for in a Exo.vi
myghty hande shal he let them go, & * in a mygh
tye hande shall he dryue them out of his lande.

¶ The.vi. Chapter.

¶ God promyseth the delyueraunce of the Israelytes
and the lande of Chanaan. The Genealogy of Ruben,
Symeon/ and Leui. A

AND God spake vnto Moses, & sayd
vnto him: I am the Lord: I appea-
red vnto Abraham Isaac and Ja-
cob as an almighty god: and in my
name Iehouah, was I not knowne Ge.xvi
vnto them. Moreouer * I made an appoyntmēt
with them to geue them the land of Chanaan: ꝑ
lande of theyre pylgremage, wherein they were
straungers. And I haue also heard the gronyng
of the chyldren of Israel, whom the Egyptians
kepe in bondage, and haue remembred my coue-
naunte. Wherfore saye vnto the chyldren of Is-
raell: I am the Lorde, I wyll brynge you oute
from the burdens of the Egyptyans, and wyll
ryd you out of theyr bondage, and wyll delyuer B
you in a stretched out arme and in greate iudge-
mentes. And I wyl take you for my people, and
wyllbe to you a God. And ye shall knowe that
I am the Lorde youre God, whiche bryngeth you
out from the burdens of the Egiptyans. And I
wyll

wyll bryngeyou vnto the lande concernyng the whyche I dyd lyfte vp my hande to geue it vnto Abraham, Isahac, and Jacob, and wyll geue it vnto you for a possessyon: euen in the Lorde.
And Moses tolde the chyldren of Israel euen so.
But they harkened not vnto Moses, for anguysh of spyete and for cruel bondage. The lord spake vnto Moses sayinge: Goo in, and speake vnto Pharao kyng of Egypte, that he lette the chyldren of Israel go out of his lande. And Moses spake before the Lorde, sayinge: beholde, the chyldren of Israell herken not vnto me, howe then shall Pharao heare me, whyche am of vncircumcysed lyppes? And the Lorde spake vnto Moses and vnto Aaron, & gaue them a charge vnto the chyldren of Israell: and vnto Pharao kynge of Egypte: to bryngе the chyldren of Israell oute of the lande of Egypte. These be the heades of theyr fathers houses. The *chyldren of Ruben the eldest sonne of Israel ar these: Hanoh, and Pallu, Hezron, and Charmi, these be y houſholoes of Ruben. The children of Simeon Gemuel, and Jamin, Ohad, and Jachin, Zoar, & Saul the sonne of a Cananitesh wyfe: these are the kynredes of Simeon. These also *are the names of the chyldren of Leui in theyre generacyons: Gerson and Kahath and Merari. Leui lyued an hundred and thyrtye and seuen yere. The sonnes of Gerson: Libni and Semei by theyr kinredes. The chyldren of Kahath: Amram and Iesear, Hebron and Uſiell. And Kahath lyued an hundred and thyrtye and thre yere: The chyldren of Merari: Maheli and Muſi: these are the kynredes of Leui by theyr generacyons. *Amram toke ‡ Jochebed his nyce to wyfe & she bare hym Aaron and Moses. *(And Mariam.) And Amram lyued an hundred and thirty and seuen yere The chyldren of Jezear, Korah, Nepheg, and Sichri. The chyldren of Uſiel, Misael, Elzaphan; and Sithri. And Aaron toke Elizaba doughter of Aminadab: and syster of Nahason to wyfe: whiche bare hym Nadab, and Abihu, Eleazar and Ithamar. The chyldren of Korah: Assir, and Elcana, and Abiasiah: these are the kynredes of the Korahytes. Eleasar Aarons sonne toke hym one of the doughters of Putuel to wyfe whiche bare hym Phinehas, and these are the principall fathers of the Leuytes thorowe out theyr kynredes. This is that Aaron and Moses to whome the Lorde sayde: cary the chyldren of Israell out of the lande of Egypte, accordyng to theyr armyes. These are that Moses and Aaron whiche spake to Pharao kyng of Egypte, that they myght bryng the chyldren of Israel out of Egypte. And in the daye when the Lorde spake vnto Moses in the lande of Egypt he spake vnto hym, sayinge: I am the Lorde, speake thou vnto Pharao the kynge of Egypte all that I saye vnto the. And Moses sayde before y Lorde. Beholde, I am of *vncircumcysed lyppes, & how shal Pharao geue me audience?

¶ The.vii. Chapter.

¶ The tokens to knowe God. The rod of Moses is torned to a serpent. The sorcerars do euen the same. The waters are turned into bloude.

And the Lorde sayde vnto Moses: Beholde, I haue made the Pharaos God, & Aaron thy brother shall be thy Prophet. Thou shalt speake all that I cõmaunded the, and Aaron thy brother shall speake vnto Pharao that he sende the chyldren of Israell out of hys lande. And *I wyll harden Pharaos harte, and multyplye my myracles and my wordes in the lande of Egypte. But Pharao shall not herken vnto you, that I may set myne hande vpon Egypt and bryngе out myne armyes, and my people y chyldren of Israel out of the lande of Egypt, in greate iudgementes, and the Egiptyans shall know that I am the Lorde, when I stretch furth my hande vpon Egypte, and bryngе out y chyldren of Israell from amonge them.

Moses and Aaron dyd as the Lorde cõmaunded them, euen so dyd they. Moses was. lxxx. yere olde, and Aaron. lxxxiii. when they spake vnto Pharao. And the Lorde spake vnto Moses and Aaron sayinge: yf Pharao speake vnto you sayinge: shewe a wonder, thou shalt say vnto Aaron: take thy rod and caste it before Pharao, that it maye be a serpent. Then went Moses and Aaron in vnto Pharao, and dyd euen as the Lorde had commaunded. And Aaron caste furth his rod before Pharao and before hys seruauntes *and it turned to a serpent. Then Pharao called for the wyse men and ‡ enchaunters, and those wyse men of Egypte dyd in lyke maner with theyr sorcery. For they cast downe euery man his rodde, and they turned to serpentes: but Aarons rodde dyd eat vp theyr roddes: and he herdened Pharaos hert: that he harkened not vnto them, euen as the Lorde had sayde.

The Lorde also sayde vnto Moses: Pharaos herte is hardened, he refuseth to let the people goo. Get the vnto Pharao in the morynge, lo, he wyll come vnto the water, and y shalt stande vpon the ryuers bryncke agaynste he come, and the rod whiche turned to a serpente, shalt y take in thyne hande. And thou shalt saye vnto hym: the Lorde God of the Hebrues hath sent me vnto the, sayinge *let my people go, that they may serue me in the wyldernes: And beholde, hytherto thou woldest not heare. Thus sayth the Lord In this thou shalt knowe that I am the Lorde. Beholde, I wyll smyte (wyth the staffe that is in myne hande) the water that is in the ryuer, & it shall turne to bloude. And the fyshe that is in the ryuer shal dye, and the ryuer shal stynke: and it shall greue the Egiptyans to drynke of y water of the ryuer. And the Lorde spake vnto Moses, saye vnto Aaron: take thy staffe, and stretch out thyne hande ouer the waters of Egypt ouer theyr streames, ouer theyr ryuers and pondes, & all pooles of water, whyche they haue, that they maye be bloude, and that there maye be bloude thorowout all the lande of Egypte: both in vessels of woode and also of stone. And Moses and Aaron dyd euen as the Lord commaunded. And he lyfte vp the staffe, and smote the waters that were in the ryuer in the syght of Pharao, and in the syght of his seruauntes: and all the water y

was in the ryuer, turned into bloude. And the
Ps.lxxviii. fyshe that was in the ryuer dyed, *and the ryuer
& and.cv.c. stanke: and the Egiptyans coulde not dzynke of
the waters of the ryuer. And there was bloude
thozowout all the lande of Egypte. And the en-
chaunters of Egypte dyd lyke wyse with theyz
sozcerye, and he hardened Pharaos hert: ney-
Exo.vii.d. ther dyd he harken vnto them *as the Lozde had
and.viii.a. sayde. And Pharao turned hym selfe, and went
agayn into his house, & set not his hert therunto
And the Egiptyans dygged rounde about ỹ ry-
uer foz water to dzynke, foz they couldnot dzynk
of the water of ỹ ryuer. And it continued a weke
after that the Lozde had smyten the ryuer.

¶ The. viii. Chapter.

¶ The plage of frogges. Moses pzayeth foz Pharao. The plage of the flyes.

And the Lozde spake vnto Moses: Goo
Exo.viii.c. vnto Pharao and tel him, thus say
ij.a.f.a. eth the Lozde: * let my people goỹ
they maye serue me. Yf thou wylt
not let them go: behold, I wil smite
all thy bozder with frogges. And the ryuer shal
scrall with frogges, which shal go vp and come
in to thyne house: and in to thy pzeuye chamber
where thou slepest, and vpon thy bed, and in to
the house of thy seruauntes, and vpon thy peo-
ple, and into thyne ouens, and vpon thy meates
And the frogges shal come vpon the and on thy
people, and vpon all thy seruauntes.

Ps.lxxviii.e * And the Lozde spake vnto Moses: saye vn
B to Aaron: stretche furth thyne hande wyth thy
rod ouer the streames, ouer the ryuers, and ouer
the pondes, that thou mayst bzynge vp frogges
vpon the lande of Egipte. And Aaron stretched
hys hande ouer the waters of Egypte, and the
frogges came vp, and couered ỹ lande of Egypt
And the sozcerers dyd lykewyse with theyz sozce-
rery, and bzought frogges vp vpon the lande of
Egypte. Then Pharao called foz Moses and
iiij.xx.xiiij.b Aaron and sayde: * pzaye ye vnto the Lozd that
Exodi.viij.f. he maye take awaye the frogges from me: and
and.ix.e. from my people, and I wyll let the people goo, ỹ
Acte.viij.d they maye do sacrifyce vnto the Lozd. And Mo
C ses sayd vnto Pharo: reioyce thou ouer me, and
appoynte when I shal pzaye foz the and foz thy
seruauntes, and foz thy people, to dzyue awaye
the frogges from the, and thy houses, and ỹ they
may remayne but in the ryuer only. He sayde: to
mozowe. And he sayde, euen as thou hast sayde
that thou mayest knowe that there is none lyke
vnto ỹ Lozde our God. And so the frogges shall
departe from the and from thy houses, from thy
seruauntes: and from thy people, and shall re-
mayne in the ryuer onely. Moses and Aaron
D went out from Pharao, and Moses cryed vnto
the Lozde vpon the appoyntmente of frogges,
whiche he had made vnto Pharao. And ỹ Lozd
dyd accozdynge to the sayinge of Moses. And
the frogges dyed out of the houses, out of ỹ cour
tes and feldes. And they gathered them toge-
ther vpon heapes, and the lande stanke of them.

But when Pharao sawe that he had rest ge-
uen hym, he herdened his herte and herkened not
vnto them, as the Lozde had sayde. And ỹ Lozd
sayde vnto Moses: saye vnto Aaron, stretche
out thy rod and smyte the dust of the lande, that
it maye turne to lyse thozowout all the lande of
Egypte. And they dyd so. Foz Aaron stretched E
out his hande, and with his rod he smote the dust
of the earth which turned to lyse in men & beaste
so that all the dust of the lande turned to lyse,
thozowe out all the lande of Egypte.

And the enchaunters assayde lyke wyse with
theyz enchauntmentes to bzynge furth lyse, but
they coulde not. And the lyse were both vpon
men and beastes. Then sayde the enchaunters
vnto Pharao: it is the finger of God. And Pha
raos herte remayned obstynate, and he harke-
ned not vnto them, euen *as ỹ Lozde had sayde. Exo.viij.a.

And the Lozde sayde vnto Moses: ryse vp
early in the mozny ng, and stand bekoze Pharao
foz he wyll come furth vnto the water and thou
shalt saye vnto hym: thus sayth the Lozde: Let
my people go, that they maye serue me. Els, yf
thou wylt not let my people go: beholde, I wyll
sende all maner of flyes bothe vpon the and thy
seruauntes, and thy people, and into the houses
And the houses of the Egyptyans shalbe full of
flyes, and the grounde wheron they are. And ỹ F
lande of * Golan where my people are, wyll I Ge.xlviii.f.
cause to be wonderful in that daye: so that there
shal no flyes be there. Wherby thou shalt know
that I am the Lozde in the myddes of the earth.
And I wyll put a diuysyon betwene my people
and thyne. And euen to mozowe shall this myza
cle be done. And the Lozde dyd euen so: and there
came noysome flyes into the house of Pharao, &
into his seruauntes houses, and into all the land
of Egypt: and the lande was cozrupt with these
flyes. And Pharao called foz Moses and Aaron
and sayde: Go and do sacrifyce vnto youre God
in the lande. And Moses answered: it is not
mete that we do so. Foz then we must offer vn-
to the Lozde our God, that whyche is an abho-
minacyon vnto the Egiptyans. But and yf we
sacrafyce that which is an abhominacyon vnto
the Egiptyans befoze theyz eyes, shuld they not
stone vs? we wyll go thze dayes iurney into the
deserte, and sacrifyce vnto the Lozde oure God,
* as he hath commaunded vs.

And Pharao sayde: I wyl let you go that ye Exo.viij.f.
maye sacrifyce vnto the Lozde youre God in the G
wyldernesse: but go not farre awaye, pzaye foz
me. And Moses sayde: beholde, I wyll go out
from the, and pzaye vnto the Lozde, that ỹ flyes
maye departe from Pharao, and from hys ser-
uauntes and from his people to mozowe. But
let Pharao from hence furth deceaue nomoze, ỹ
he wyl not let the people go to sacrifyce vnto the
Lozde. And Moses went out from Pharao and
pzayde vnto the Lozde. And the Lozde dyd ac-
cozdynge to the sayinge of Moses, and the flyes
departed from Pharao, and from hys seruaun-
tes, and frome hys people, & there remayned not
one. And Pharao hardened his herte euen then
also, and dyd not let the people go.

¶ The. ix. Chapter.

¶ The mozen of beastes. The plage of botches & sozes. The
hozrybie hayle, thunder, and lyghtenynge.

The

A The Lorde sayde vnto Moses: goo in
vnto Pharao and thou shalt tel him
Exo.bij.c. thus sayth the Lorde God of the E-
bzues: *tel my people goo, that they
maye serue me. Yf thou wylt not let
them go, and wylt holde them styll, beholde: the
hande of the Lorde is vpon thy flocke whiche is
in the felde: for vpon horses, asses, camels, oxen,
and shepe, there shalbe a myghty great morayn
And the Lorde shall do wunderfully betwene ỹ
beastes of Israell and the beastes of Egypte: so
that there shall nothynge dye of all that pertay-
neth to the chyldren of Israel. And the Lorde ap
poynted a tyme, sayinge: to morowe the Lorde
shall fynisshe thys worde in the lande. And the
Lorde dyd it on the morowe, and all the catel of
Egypte dyed: but of the catell of the chyldren of
Israell dyed not one. And Pharao sent, and be-
hold: there was not one of the catel of ỹ Israelites
deade. And the herte of Pharao was harde-
ned that he wolde not let the people go.

B And the Lorde sayde vnto Moses and Aa-
ron: take youre handes full of asshes out of the
fornace, and Moses shal sprynkle it vp into the
ayre, in the syghte of Pharao, and it shall turne
to dust in all the lande of Egypt: that there may
be swellynge sores with blaynes both on man &
beest thorowe out all the lande of Egypte. And
they toke asshes out of the furnace, and stode be-
fore Pharao, and Moses sprynkled it vp in to ỹ
ayre. And there were sores with blaynes both
in men and in beastes: and the sorcerers coulde
not stonde before Moses because of the blaynes
for there were botches vpon the enchaunters &
vpon all the Egiptyans. And the Lorde harde-
ned the herte of Pharao, and he harkened not vn
Exod.iiij.e to them *as the Lorde had sayde vnto Moses.

C And the Lorde sayde vnto Moses: ryse vp
earely in the morynge, and stande before Pha-
rao, and thou shalte tell hym: thus sayth ỹ Lord
God of the Ebrews: *Let my people go, ỹ they
Exo. viii.a maye serue me: or elles I wyll at this tyme send
all my plages vpon thyne herte, and vpon thy
seruauntes and on thy people, that thou mayste
know, that there is none lyke me in all the earth
For nowe I wyll stretche out myne hande, that
I may smyte the and thy people with pestylence
and thou shalte perysshe from the earth. And in
Rom. ix.e. very dede, * for thys cause haue I kepte the, for
Wisd.xij.b.e to shewe the my power: and that they myght de-
clare my name thorowoute all the worlde.

Yet thou exaltest thy selfe agaynste my peo-
ple, that thou wylte not let them go: beholde, to
D morowe this tyme I wyl sende downe a myghty
greate hayle: euen suche a one as was not in
Egypte, sens it was grounded vnto this tyme.
Sende therfore nowe, and gather thy beastes,
and all that thou haste in the felde. For vpon all
the men and the beastes which are founde in the
felde, and not brought home, shall the hayle fall
and they shall dye. And as many as feared the
worde of the Lorde amonge the seruauntes of
Pharao made theyr seruauntes and theyr bea-
stes flee into ỹ houses but he that regarded not
the worde of the Lorde, lefte his seruauntes and
his beastes in the felde. And the Lorde sayde vn
to Moses: stretche furth thyne hande vnto hea-
E uen, that there maye be hayle in all the lande of
Egipte: vpon man and vpon beastes, and vpon
all the herbes of the felde, thorowout all ỹ lande
of Egypte. And Moses stretched out his rod vn
to heauen: and the Lorde thundred and hayled, &
the fyre ran a longe vpon the ground. *And the
Ps.lxxviij. c.e. cv.c Lorde so hayled in the lande of Egypte, ỹ there
was hayle and fyre myngled with the hayle, so
greuous, and suche as there was none thorowe-
out all the lande of Egypte, sence people inhabi
ted it. And the hayle smote thorowout all ỹ land
of Egypte, all that was in the felde both man &
beaste. And the hayle smote all the herbes of the
felde, and broke all the trees of the felde: onely in
F the lande of Gozam, where the chyldren of Is-
rael were, was no hayle. And Pharao sent and
called for Moses and Aaron, & sayde vnto them
I haue nowe synned: the Lorde is ryghteous, &
I and my people are vngodly. *Praye ye vnto
Exo. viii.b the Lorde: for it is muche ỹ there shulde be thun-
ders of God and hayle. I wyll let you go, and ye
shall tary no longer. Moses sayde vnto hym:
assone as I am out of the Cytie, I wyl spreade a-
brode my handes vnto the Lorde, and the thun-
der shall cease, neyther shall there be any more
hayle, that thou mayst know howe that ỹ earth
is the Lordes. But I knowe that thou and thy
seruauntes yet feare not the face of ỹ Lord god.

And so the flaxe and the barly were smytten
for the barly was shut vp, & the flaxe was boul-
G led: but the wheate and the rye were not smyttē
for they were late sowen. And Moses went out
of the cytie from Pharao and spreade abrode his
handes vnto the Lorde: and the thunder & hayle
ceased, neyther rayned it vpon the earthe. And
when Pharao sawe that the rayne and the hayle
and thunder were ceased, he synned agayne: and
hardened his herte, he and his seruauntes. And
the hert of Pharao was hardened: nether wold
he lette the chyldren of Israell go, as the Lorde
had sayde by the hande of Moses.

¶ The.x.Chapter.

¶ The herte of Pharao is hardened of God. The grechop-
pers. The thycke darcknes.

A And the Lorde sayde vnto Moses,
goo in vnto Pharao: for *I haue har
Exo.viii.e dened his herte, and the herte of his
seruauntes, that I might put these
my sygnes amongest them, and ỹ
thou tell in the audience af thy sonne, and of thy
sonnes sonne, what thynges I haue done in E-
gypte, and the myracles whiche I haue done a-
monge them: that ye maye knowe howe that I
am the Lorde. And so Moses and Aaron came
vnto Pharao and sayde vnto hym: Thus sayth
the Lorde God of the Ebrues, howe longe shal
it be or thou wylte submyt thy selfe vnto me?
*Let my people go, that they maye serue me.
Exo.viii.a and.ix.a. Orels *(yf thou do refuse) and wylt not let my peo-
ple go: beholde, to morowe wyll I bringe gre-
shopers into thy coastes, and they shal couer the
face of the earth, that it can not be sene: and they
shal eate the residue which remayneth vnto you
and

and is escaped from the hayle: and they shall eat
euery grene tree that beareth you frute in ỹ felde
and they shal fyll thy houses, and all thy seruaũ
tes houses, and the houses of all the Egiptyans
after suche a maner as neyther thy fathers, noꝛ
thy fathers fathers haue sene, sence ỹ tyme they
were vpon the earth vnto this daye. And he tur-
ned hym selfe about, & went out from Pharao.

And Pharaos seruauntes sayde vnto hym,
Howe longe shall he be a slaunder vnto vs? Let
the men go, that they maye serue the Loꝛd their
God: knowest thou not that Egypte is destroy-
ed? And Moses & Aaron were bꝛought agayne
vnto Pharao, and he sayde: then go, and serue ỹ
Loꝛde your God. Who are they that shall gooꝰ
And Moses answered: we wyll goo wyth oure
ponge and with our olde: yee, and with our sonꝰ
nes and with our doughters, and with our shep
and with our oxen we muste go. Foꝛ we muste
holde a feaste vnto the Loꝛde.

And he sayd vnto them: let it be so. The loꝛd
be with you. When I let you go, and your chyl-
dꝛen also, take hede, foꝛ ye haue some mischefe in
hande. Naye, not so: but go they that are men &
serue the Loꝛde: foꝛ that was your desyꝛe. And
they thꝛuste them out of Pharaos pꝛesence. And
the Loꝛde sayde vnto moses: Stretch out thyne
hande ouer the lande of Egipte foꝛ greshoppers
that they maye come vpon the lande of Egypte
and eate all the herbes of the lande, and all that
the hayle lefte behynde. And Moses stretched
furth hys rod ouer the lande of Egypte: and the
Loꝛde bꝛought an east wynde vpon the lande al
that daye, and all that nyght. And in the moꝛ-
Psal. cv.c. nynge, the easte wynde * bꝛoughte the gresshoꝛ-
Sapt. xvi b pers, and the greshoppers wente vp ouer all the
Joel. i.a. lande of Egypte: and remayned in all quarters
of Egypte very greuously. Before them were
there no suche greshoppers, neyther after them
shalbe: foꝛ they couered all the face of the earth,
so that the lande was darke. And they dyd eate
all the hearbes of the lande, and all the frutes of
the trees, and whatsoeuer the hayle hadde lefte:
there was no grene thynges left in the trees and
herbes of the felde thoꝛow all ỹ lande of Egipt.

Therfoꝛe Pharao called foꝛ Moses and Aa-
ron in haste, and sayde: I haue synned agaynst ỹ
Loꝛde youre God and agaynste you. And nowe
Exod. x.f. foꝛgeue me my synne onely this once: and * pꝛay
vnto the Loꝛde your God, that he maye take a-
waye from me this deth only. And Moses went
out from Pharao, and pꝛayde vnto the Loꝛde.
And the Loꝛde turned a mightye stronge weste
wynde, and it toke awaye tye greshoppers, and
caste them into the red see, so that there was not
one greshopper in all the coste of Egypte. And ỹ
Exo. iiii.c. Loꝛd * hardened Pharaos herte, so that he wold
not let the chyldꝛen of Israell goo.

And the Loꝛd sayde vnto Moses: stretch out
thy hande vnto heauen, that there may be vpon
the lande of Egipte darknes which maye be felt
And Moses stretched furth his hande vnto hea-
Ga. xvii.a. uen, and there was a thycke * darknesse vpon all
the lande of Egypte thꝛe dayes longe, no man
sawe another, nether rose vp from ỹ place where
he was by the space of thꝛe dayes: but all ỹ chyl-
dꝛen of Israell had lyght where they dwelled.

And Pharao called foꝛ Moses and sayde: go
and serue the Loꝛd, only let your shepe and your
oxen abyde, and let your chyldꝛen goo with you
And Moses sayde: thou must geue vs also offe-
rynges and burnt offrynges foꝛ to sacrifyce vn-
to the Loꝛde our God: our catell also shall go wꝫ
vs, and there shall not one hoke be lefte behynde
foꝛ thereof muste we take to serue the Loꝛde, our
God. Neyther do we knowe what we shall ofꝰ
fre vnto the Loꝛde, vntyll we come thyther.

But the Loꝛde hardened Pharaos herte: and
he wolde not let them go. And Pharao sayd vn-
to hym: get the fro me, and take hed to thy selfe,
and se my face nomoꝛe. Foꝛ when soeuer thou
commest in my syght, thou shalt dye. And Mo-
ses sayde: Let it be as thou hast sayde, I wyll
se thy face no moꝛe.

The.xi.Chapter.

The Loꝛde commaundeth to robbe the Egyptyans. The death of all the fyꝛst begotten in Egypte.

And the Loꝛd sayd vnto Moses: yet A
wyll I bꝛyng one plage moꝛe vpon
Pharao & vpon Egypt: and after ỹ
he wyl let you go hence. And when
he letteth you goo, he shall vtterly
dꝛyue you hence. Speake ỹ therfoꝛe in the eares
of the people ỹ euery man boꝛowe of his neygh-
boure, and euery woman of her neyghbours * ie- Exod.xi.g. and.xii.e.
wels of syluer and iewels of gold. And ỹ Loꝛde
shall geue the people fauour in the syghte of the
Egyptyans. Moꝛeouer, * Moses was very Ec.xlv.a.
great in the lande of Egipt, in the syght of Pha- B
raos seruauntes and in the syght of the peoꝛle.

And Moses sayde: thus sayth the Loꝛde: * At Exo.xii.e.
mydnyght wyll I go out into the myddes of E-
gypte, and all the fyꝛste bozne in the lande of E-
gypte shal dye, euen from the fyꝛst bozne of Pha-
rao that sytteth on his seate, vnto ỹ fyꝛst bozne
of the mayde seruaunte that is behynde the myl
and all the fyꝛst gendꝛed of the catell. And there
shall be a greate crye thoꝛowout all the lande of
Egypt, suche as there was neuer none lyke, noꝛ
shalbe. But amonge the chyldꝛen of Israel shal C
not a dog moue hys tunge, noꝛ yet man oꝛ beast
that ye maye knowe howe that the Loꝛde * (by a great myracle) putteth a dyfference bꝛwene the E- *
giptyans and Israel. And these thy seruauntes
shall all come downe vnto me. And fall befoꝛe
me, and saye: get the out and all the people that
are vnder the, and then wyll I departe. And he
wente out from Pharao with an angry counte-
naunce. And the Loꝛde sayde vnto Moses: Pha-
rao shall not heare you, that my wonders maye D
be multiplyed in the Lande of Egipte. And Mo
ses and Aron dyd al these wonders. * (And tokens which are wꝛytten) befoꝛe Pharao. And the Loꝛde *
hardened Pharaos herte, so that he wolde not
let the chyldꝛen of Israell go out of his lande.

The.xii.Chapter.

The passeouer is eaten. The swete bꝛeade. They muste teache theyꝛ chyldꝛen what the passeouer sygnyfyeth. The destruccyon of the fyꝛst begotten in Egypte. The robberie of the Egyptyans. The goyng out of the Israelytes.

And

AND ✠ the Lorde spake vnto Moses and Aaron in ꝑ lande of Egypte sayinge: Thys moneth shall be vnto you the begynnyng of monethes and the fyrste moneth of ꝑ yere shall it be vnto you. Speake ye vnto all the congregacyon of Israel, sayinge: In the tenth daye of this moneth euery man take vnto hym a lambe accordynge to the house of the fathers a lambe throughout euery house. Yf the housholde be to lytle for the lambe, let hym take his neyghbour whiche is next vnto hys house accordyng to the nombre of ꝑ soules: euery one of you, accordyng to his eatyng, shal make your count for a lambe And let the lambe of yours be without blemysh a male of a yere olde which ye shall take out frō amonge the sheye, or from amonge the goates.

Eze.xlv.f. And ye shall kepe hym vntyll the *.xiiij. day of the same moneth. And euery man of the multytude of Israel shall kyll hym about euen. And they shal take of the bloude, and streke it on the two syde postes and on the vpper doze post euen in the houses, where they shall eate hym. And they shal eate the flesche the same nyght, rosted wt fyre and with vnleuened bread and with sower herbes they shall eate it. See ꝑ ye eate not therof rawe nor sodden in water, but rosted with fyre: the heade, fete, and purtenaunce therof. And ye shall let nothyng of it to remayne vnto the mornynge. That whiche remayneth of it vntyll the morowe, shall ye burne with fyer.

B Of this maner shall ye eate it with your loynes girded, and your shoes on your fete and your staues in your handes. And ye shal eate it in hast for it is the Lordes passeouer: ✠ for I wyl passe thorowe the lande of Egypte this same nyght, and wyll smyte all the fyrste borne in the lande of Egypte both of man and beaste, and vpon al the goddes of Egypte wyll I the Lorde do execucyon. And the bloude shalbe vnto you a token in the houses where in ye are. And when I se the bloude, I wyl passe ouer you, and the plage shal not be vpon you to destroye you, when I smyte the lande of Egypte. And this daye shalbe vnto you a remembraunce: and ye shall kepe it holy vnto the Lorde, euen thorowe oute youre generacyons shall ye kepe it holye daye, that it be a

Ex.xviii.a. and.xviiii.c C custome for euer. * Seuen dayes shall ye eate vnleuened bread: and the fyrste daye ye shall put awaye leuen out of your houses. For whosoeuer eateth leuened breade from the fyrst day

Leu.xxiii.a nu.xxviii.c vntyll the seuenth daye, that soule shalbe plucked out from Israell. * The fyrste daye shalbe an holye conuocacyon, and the seuenth daye shall be an holy conuocacyon vnto you. There shalbe no maner of worke done in them, saue about that onely whiche euery man must eate, ꝑ onely maye ye do. And ye shall obserue vnleuened breade. For this same daye haue I brought your armyes oute of the lande of Egypte, ther-

Leu.xxiii.a nu.xxviii.c fore ye shall obserue this daye, and all your chyldren after you, by a custome for euer. * The first moneth, and the fourtene daye of the moneth at euen, ye shall eate swete bread vnto the .xxi. day of the moneth at euen agayn. Seuen dayes shal there be no leuened breade founde in youre houses. And who soeuer eateth leuened breade, that soule shalbe roted out from the multytude of Israell: whether he be a straunger or borne in the lande. Ye shall eate nothynge leuened: but in all D your habitacyons shall ye eate swete breade.

Moses called for the elders of Israel & sayde vnto them: chose out and take you to euery housholde of you a shepe, and kyll it for passeouer. And take a bunch of yssope, & dyp it in the bloud that is in the bason, and stryke the vpper poste and the two syde postes with the bloude that is in the bason, and none of you go out at the doze of his house, vntyl the morynge. For the Lord wyll go aboute to smyte the Egiptyans. And when he seeth the bloud vpon ꝑ vpper doze post and on the two syde postes: he wyl passe ouer the doze, and wyl not suffer the destroyer to come in to your house to plage you. Therfore shal ye obserue this thynge, that it be an ordinaunce both to the and thy sonnes for euer.

And when ye be come into the lande whyche Josu.iiii.d the Lorde wyll geue you, accordynge as he hath promysed, ye shal kepe this seruyce. * And when youre chyldren aske you what maner of seruyce is this ye do, ye shal saye it is the sacrifyce of the Lordes passeouer whiche passed ouer the houses of the chyldren of Israel in Egypte, as he smote the Egiptyans, and saued our houses. And the E people bowed them selues, & worshypped: And the chyldren of Israel went, and dyd as ꝑ Lorde Exod.xl.b pl.cxxxv.b had commaunded Moses & Aaron, Euen so dyd Sa.xviii.c they. And at *mydnyght, the Lorde smote all ꝑ fyrste borne in the lande of Egipte, from ꝑ fyrst borne of Pharao that sate on his seate, vnto the fyrste borne of the captyue that was in pryson, and all the fyrst gendred of catell. And Pharao Sa.xviii.d rose, vp in the nyght, he and all his seruauntes & all the Egiptyans: * and there was a great cryinge in Egypte, for there was no house where there was not one deade. And he called vnto Moses and Aaron by nyght, sayinge: ryse vp & get you out from amonge my people: bothe ye & also the chyldren of Israel, and go and serue the Lorde as ye haue sayde. And take your shepe & Ge.xxxi.a your droues with you as ye haue sayde, and departe and *blesse me. And the Egiptyans were fearce vpon the people, that they myght sende them out of the lande in haste: for they sayde we dye all. And the people toke their dough before it was sowred, and their vitayles bounde in clothes vpon their shulders. And ꝑ childzen of Isra- F el dyd accordynge to the saying of Moses: And Exo.iii.g. they borowed of ꝑ Egiptians * iewels of syluer iewels of gold, & rayment. And the Lord gaue ꝑ people fauoure in the syght of the Egiptyans: so that they graunted suche thynges as they requyred. And they robbed the Egiptyans. And ꝑ * chyldren of Israell toke their iourney frome nu.xxxiii.a Rameses to Suchoth + syxe hundred thousande + Nu.xi.c. men of fote, besyde chyldren. And muche comen people wente out also with them, and shepe and oxen, an exceadynge great flocke. And they baked swete cakes of ꝑ dough which they brought out of Egypt, for it was not sowred. For when they

they were thruste oute by the Egyptyans, they coulde not tary to prepare them selues any prouisyon of meate. The dwellyng of the chyldren of Israel, whiche they dwelled in Egypte was
Gene.xv.c. Judit.v.b. Gala.iii.c. Acte.vii.a. *foure hundred and thyrty yeres: and when the foure hundred and thyrtye yeres were expyred, euen the selfe same daye departed all the hostes of the Lorde out of the lande of Egypt. It is a nyght to be obserued to the Lorde, in the which he brought them out of ỹ lande of Egypt. This is that nyght of the Lorde which all the childrē of Israel must kepe thorowout theyr generacyons. And the Lorde sayde vnto Moses and Aaron: This is the law of the passeouer: there shal no straunger eate therof. But euery seruaunt ỹ is bought for money (after that thou haste cyrcumcysed him) shal eate therof. A straunger and an hyred seruaunt shall not eate therof. In one house shall it be eaten. Thou shalt cary none of
Joh.xix.g. ‡Nu.ix.b. the flesshe out at ỹ house. *Nether shal ye breake a‡bone therof. All the multytude shall obserue it. Yf a straunger also dwell amonge you, and wyll holde Passouer vnto the Lord, let hym circumcise all that be males: and then let him come and obserue it, and he shalbe as one that is born in the land. For the vncircumcysed persone shal not eat therof. One maner of lawe shal be vnto hym that is borne in the lande: & vnto the straūger that dwelleth amonge you. And all the chyldren of Israel dyd as the Lorde cōmaunded Moses and Aaron. Euen so dyd they. And the selfe same daye dyd the Lorde bryng the chyldren of Israel out of ỹ lande of Egypt wt theyr armies.

¶ The.xiii. Chapter.

¶ The fyrste begotten must be sanctifyed vnto the Lorde. The memoryall of theyr delyueraunce. Why they were caryed thorow the wyldernes. The bones of Joseph. The pyller of the cloude.

Exo.xvii.b Nu.viii.c. Luke.ii.d.

AND ỹ Lord spake vnto Moses saying * Sanctify vnto me all the fyrst borne, that open all maner matryces amonge the chyldren of Israel, as well of man as of beaste: for it is myne. And Moses sayde vnto ỹ people: thynke on this day in which ye came out of Egypt, out of the house of bondage: for thorowe a myghtye hande the Lorde brought you out from thence.

I.Cor.v.e There shall no *leuened breade be eaten. This daye come ye out in the moneth when corne be-

Exo.xviii.c xviii.g.and xviii.a. gynneth to rype. *When ỹ Lorde hath brought the into the lande of the Cananytes, Hethytes, Amorytes, Heuites, and Jebusytes: *whiche he

Gen.xv.d. Exod.iii.c. sware vnto thy fathers, that he wolde geue the a lande wherin mylke and hony floweth, ỹ thalt kepe this seruyce in this same moneth. Seuen dayes thou shalte eate swete breade: and in the

Deute.v.b *seuenth daye, it is the feaste of the Lorde.

B Swete breade shalbe eaten seuen dayes, and there shall no leuened breade be sene, nor yet leuen with the in all thy quarters. And thou shalt shewe thy sonne in that daye saying this is done because of that whiche the Lorde dyd vnto me, when I came out of Egypte. And it shall be a sygne vnto the vpon thyne hande, and for a remembraunce betwene thyne eyes, that the Lordes lawe may be in thy mouth. For *in a strong

Exo.xxxv.b hande the Lorde brought the out of Egypte. Kepe therfore this ordynaunce in his season frō yere to yere. And it wyll come to passe, that the Lorde shall bryng the into the lande of the Cananytes, whiche he *sware vnto the and to thy Gene.xv.d fathers: and shall gene it ỹ. And then thou shat appoynte vnto the Lorde all that openeth ỹ matryce. And euery caste thyng that fyrst doth opē the matryce of a beaste which thou hast: yf they be males, they shalbe ỹ Lordes. And euery fyrst gendred of an asse, thou shalt redeme wt a lambe: yf thou redeme hym not, thou shalte breake hys necke. All the fyrste borne amonge thy chyldren also shalt thou bye out. And when thy sonne asketh the to morowe, saying what is this, ỹ shalt saye vnto hym: With a myghtie hande ỹ Lorde broughte vs out of Egypte, out of the house of bondage. And when Pharao was loth to let vs go, the Lorde slewe all the fyrst borne in the land of Egypte: aswell the fyrste borne of man as of beaste. Therfore I sacrifyce vnto the Lorde all the males that open the matryce: and all ỹ fyrst borne of my chyldren I redeme. This shalbe a token vpon thyne hande, and a remembraunce betwene thyne eyes, that the Lorde brought vs out of Egypte thorowe a myghty hande.

C

It came to passe that when Pharao had let the people go, God caryed them not thorowe the waye and lande of the Philystines whiche was the more nye waye. But God sayde: leste ỹ people happly repent when they se warre: & so turne agayne to Egypte. But God led the people aboute thorowe the way of the wyldernes of the red see. And the chyldren of Israell went vp harnessed out of the lande of Egypte. And Moses toke the bones of Joseph with hym: for he made the chyldren of Israel sweare, saying: *God wil Gene.l.d surely vysyt you, and ye shall take my bones awaye hence with you. ‡And they toke theyr iorney from Sucoth: & abode in Etham in ỹ edge of the wyldernes. *And the Lorde went before them by daye in a pyller of a cloude to leade thē the way: and by nyght in a pyller of fyre to geue them lyght, that they myght go both by daye & by nyght. *The pyller of ỹ cloude departed not by daye, nor the pyller of fyre by nyghte, out of the syghte of the people.

Joseph.xxiiiig ‡Nu.xxiii.b Nu.xxiii.c. i.Cor.x.b. Esa.xiiii.c. Neh.ix.d.

¶ The.xiiii. Chapter.

¶ Pharaos herte is hardened and followeth the Israelytes with all hys host and captaynes, and is drowned. The Israelytes grudge. They go thorowe the red see.

AND the Lorde spake vnto Moses, sayinge: Speke to the chyldren of Israell, that they turne & remayne before Pihiroth betwene Migdol and the see, ouer agaynst *Baalzephon: and before that shall they pytche by ỹ see. For Pharao wyll saye of the chyldren of Israel they are tangled in the lande, ỹ wyldernes hath shut them in. And I wyll harden Pharaos hert that he shal folowe after you: and I wyll get me honoure vpon Pharao and vpon al his host: the Egiptyans also shall knowe that I am ỹ Lord And they dyd euen so. And it was tolde the king B of Egypte that the people fled. And the herte of

Nu.xxxiii.b

Pharao

Pharao and of his seruauntes turned agaynste the people & they sayde: why haue we thys done that we haue let Israell go out of our seruyce? & he made redy his charettes: and toke his people with hym and toke syxe hundred chosen charettes, and all the charets of Egypt and captaynes vpon euery one of them. And the Lorde hardened the herte of Pharao kyng of Egypt, and he folowed after the chyldren of Israell. But the
cxxxb.d chyldren of Israel went out with *an hye hande and the Egiptyans folowed after them, and all the horses and charets of Pharao and his horsemen and his hoost ouertoke them abydyng by ý
C see, besyde Pi Hiroth before Baalzephon. And when Pharao drewe nye, the chyldren of Israel lyfte vp theyr eyes and beholde, the Egiptyans folowed after them, and they were sore afrayde
cxxxiii.b * and the chyldren of Israell cryed out vnto the Lorde. But they sayd vnto Moses: because there were no graues in Egypte, haste thou therfore brought vs awaye for to dye in the wyldernes? wherfore haste thou serued vs thus, for to carp vs out of Egypte? Dyd not we tell the thys in Egypte, sayinge: let vs be in rest, that we maye serue the Egiptians? For it had bene better for vs to haue serued the Egiptians then for to dye in the wyldernesse. And Moses sayde vnto the
Dar.xx.c people * feare ye not stand styl, and behold, how the Lorde shall saue you this daye. For ye that haue sene the Egiptyans this daye, shall see thē nomore for euer. The Lorde shall fyght for you, and ye shall holde your peace.

D And the Lorde sayde vnto Moses: wherfore cryest thou vnto me? speake vnto the children of Israell that they go forwarde. But lyfte thou vp thy rod, and stretche out thy hande ouer ý see and deuyde it a sunder, and let the chyldren of Israell go on drye grounde thorow the myddest of the see. And beholde, I wyll harden the herte of the Egiptyans that they maye folowe them. And I wyll get me honoure vpon Pharao and vpon all his hooste, and vpon his charettes and vpon his horsemen. And the Egiptyans shall knowe that I am the Lorde when I haue gottē me honoure vpon Pharao, vpon his charettes, and vpon his horsemen. And the angell of God which went before the hoost of Israel remoued
E and began to go behynde them. And the clouden pyller that was before the face of them began to stande behynde them, & came betwene the hoost of the Egiptyans and the hoost of Israell. It was also a darke cloude, & gaue lyght by nyght: and all the nyght longe the one came not at the other. And Moses stretched furth his hande ouer the see: and the Lorde caryed awaye the see, by a very stronge Easte wynde all that nyght, and made the see drye lande, and the waters were deuyded. And the chyldren of Israell
F went out in to the myddest of the see: vpon ý drye grounde. And the waters were a walle vnto them on the ryght hande, and on theyr left hand And the Egiptyans folowed and went in after them to the myddest of the see, euen all Pharaos horses, his charettes and his horsemen. ✠ And in the mornyng watche, the Lorde *loked vnto the hoost of the Egiptyans out of the fyre and cloudy pyller: and troubled the hoost of the Egiptyans, and toke of his charet wheles and caryed them awaye violently. So that the Egiptyans sayde: Let vs fle from the face of Israel, for the Lorde fyghteth for them agaynst the Egiptians And the Lorde sayde vnto Moses: stretche out thyne hande ouer the see, that the waters maye
G come agayne vpon the Egyptyans, vpon hys charettes and vpon his horsemen.

And Moses stretched furth his hande ouer ý Sapien.x.d see, and it came agayne to his course early in the morynge, and the Egiptyans fled agaynste it. And the * Lorde ouerthrewe the Egiptyans in the myddest of the see: and the water returned & couered the charettes and the horsemen: and all the hoost of Pharao that came into the see after Exo.xv.d. them, so that there remayned not one of them. But the chyldren of Israell walked vpon drye 1.mac.viii.g lande * thorowe the mydst of the see, and the waters were a wall vnto them on the ryght hande of them, and on the lefte. * Thus the Lorde delyuered Israell the selfe same daye out of ý hande Wisd.xv.d. of the Egiptyans: and Israel sawe the Egiptyans dead vpon the see syde. And Israel sawe ý myghty power whiche the Lorde shewed vpon the Egiptyans: * and the people feared ý Lord, and beleued the Lorde & his seruaunt Moses.

¶ The.xv. Chapter.

A ¶ Moses and the people with the wemen syng. At the prayer of Moses, the bytter waters were swete. God muste be heard. They come to Elim.

Exo.xv.d.

Then Moses and the chyldren of Israel sange this songe vnto ý Lord and sayde: ✠ * I wyll synge vnto Esai.xii.a. the Lorde: for he hath tryumphed Ps.cxviii.g gloriously: the horse and hym that rode vpon hym hath he ouerthrowne in the see. * The Lorde is my strength and prayse, and he is become my saluacyon. He is my God, and I wyll glorifye hym: my fathers God, and I wyll exalte hym. The Lorde is a man of warre. The Lorde is his name. Pharaos charettes and his hoost hath he cast into the see. His chosen captaynes also are drowned in the red see, the depe waters haue couered them: they soncke to ý botome as a stone. Thy ryght hande Lorde, is become glorypous in powre: thy ryght hande Lord hath all to dashed the enemye. And in thy great glory thou hast ouerthrowen them that rose vp
B against the: thou sentest furth thy wrath which consumed them euen as stoble. Thorow ý wynd of thy nostrels the water gathered together, the floudes stode styll as an heape, and the depe water congeled together in the herte of the see.

The enemye sayde: I wyl folowe on them: I wyll ouertake them, I wyll deuyde the spoyle, I wyl satisfye my luste vpon them, I wyl drawe my swearde, myne hande shall destroye them. Thou blewest wyth thy wynde, the see couered them, they sancke as leade in the myghtye waters. Who is lyke vnto the O Lorde, amonge goddes? who is lyke the so glorypous in holynes, fearfull in prayses, shewynge wonders? Thou stretchedest out thy ryght hande, the earth swa-

lowed

lowed them. Thou in thy mercye hast caryed this people whiche thou delyueredest: and hast brought them in thy strength vnto thy holy habitacyon. The nacyons heard and were afrayd for owe came vpon the Philistynes. Then the Dukes of the Edomytes were amased, and the myghtyest of the Moabytes, tremblynge came vpon them: all the inhabyters of Canaan waxed faynt harted: ℭ Let feare and drede fall vpon them in the greatnes of thine, let them be as styl as a stone, tyll the people passe thorow, O Lord whyle thys people passe thorowe whyche ỹ hast gotten. Thou shalt bryng them in, and plante them in the mountayne of thyne enherytaunce, the place Lorde whiche ỹ hast made for to dwell in the sanctuarye, O Lorde, whyche thy handes haue prepared. The Lorde shall rayne euer and alwaye. For Pharaos horse went in with hys charettes and horsemen into the see, and ỹ Lord brought the waters of the see vpon them.

But the chyldren of Israel went on drie land in the mydst of the see. And Mir Jam a prophetysse, the syster of Aaron toke a tymbrell in her hande and all ỹ wemen came out after her with tymbrels and daunces. And Mir Jam sange before them: * Synge ye vnto the Lorde: for he hath tryumphed gloriously: the horse and his ryder hath he ouerthrowne in the see. And so Moses brought Israel from the red see, & they went out into the wyldernes of Sur. And they went thre dayes longe in the wyldernesse, and founde no waters. And when they came to Mara, they coulde not drynke of the waters of Mara: for they were bytter, therfore the name of the place was called Mara, (that is to saye bytternes.) And the people murmured agaynst Moses, sayinge: what shall we drynke? * And he cryed vnto the Lorde: and the Lorde shewed hym a tree, which when he had cast into the water, ỹ waters were made swete. There he made them an ordynaũce and a lawe, and there he proued hym, and sayde yf thou wylt herken * vnto the voyce of ỹ Lord thy God, and wylt do that which is ryght in his syght, and wylt geue eare vnto his cõmaundementes, and kepe all his ordynaunces: then wyl I put none of these dyseases vpon the whiche I brought vpon the Egiptyans: for I am ỹ Lord that healeth the.

Exo. xv. a.

Deu. xxviii c

Judi. b. d. Ec. xxviii. a.

ℭ The xvi. Chapter. ✠

ℭ The Israelites come into the deserte of Syn. It rayneth quayles and manna. They grudge.

THe * chyldren of Israel came to Elim where were twelue welles of water, and .lxx. palme trees, and they abode there by the waters. And they toke theyr iorney from Elim: and all the whole company of the chyldren of Israel came to the wyldernes of Syn which is betwene Elim and Sinai: the fyftene daye of the seconde moneth after theyr departynge out of the lande of Egypte And the hole multytude of the chyldren of Israel * murmured agaynste Moses and Aaron in the wyldernes: and the chyldren of Israel sayde vnto them: wolde to God we had died by ỹ hand of the Lorde in the lande of Egypt, when we sat by the flesh pottes, and when we dyd eate bread our bellyes ful: for ye haue brought vs out into this wyldernesse, to kyll thys hole multytude w̃

hunger. Then sayde the Lorde vnto Moses: behold, I wyl rayne * bread from heauen to you, & the people shal go out, and gather daye by daye that I maye proue thẽ, whether they wyl walke in my lawe or no. The syxte daye they shal prepare for them selues that which they wyl bryng in, and let it be twyse asmuche as they gather in dayly. And Moses and Aaron sayd vnto all the chyldren of Israell: at euen ye shall knowe that it is the Lorde, which brought you out of ỹ land of Egypte: and in the morynge, ye shall se the glory of the Lorde, because he hath heard your grudgynges agaynst the Lorde. And what are we that ye haue murmured agaynste vs? And Moses sayde: At euen shal the Lorde * geue you flesche to eate, and in the morning bread ynough for the Lorde hath heard youre murmuringes: which ye murmur against him: for what ar we? your murmurynges are not agaynst vs, but agaynste the Lorde. And Moses spake vnto Aaron: Saye vnto all the company of the chyldren of Israell, come forthe before the Lorde: for he hath heard your grudgynges. And as Aaron spake vnto the whole multytude of the chyldren of Israell, they loked towarde the wyldernes: & beholde, the glorye of the Lorde appeared in the cloude. ✠ And the Lorde spake vnto Moses: sayinge, I haue heard the murmurynge of the chyldren of Israell, tell them therfore and saye: at euen ye shall eate flesche, and in the morynge ye shalbe fylled with breade, and ye shal knowe that I am the Lorde your God. And at euen the * quayles came and couered the ground where they laye. And in the morynge, the dewe laye rounde about the host. And when the dewe was fallen, beholde: it laye vpon the grounde in the wyldernes, smal, and rounde and thynne, as the hore frost on the grounde. And when the chyldren of Israell sawe it, they sayde euerye one to his neyghbour: It is Manna. For they wist not what it was. And Moses sayde vnto them: this is the bread which the Lorde hath geuen you to eate. This is the worde whiche the Lorde hath commaunded, gather it euery man for hym selfe to eate: a gomer full for a man accordyng to the nombre of you, & take euery man for thẽ whiche are in his tente. And the chyldren of Israell dyd euen so and gathered, some more, some lesse, and when they dyd meate it w̃ a gomer, * vnto hym that had gathered muche, remayned nothynge

B Sapi. xvi. d pſ. lxxviii. e Iohn. vi. b

Numer. xi. a

C

Numer. xi. a

D

ii. Co. viii. c

ouer

ouer, & vnto hym that had gathered lytle, was there no lacke: euery man gathered suffyciente for his eatynge. And Moses sayde vnto them.

E Se that no man let ought remayne of it tyll the morynge. Notwithstandynge they harkened not vnto Moses: but some of them lefte of it vntyll the morynng, and it waxed full of wormes and stancke, and Moses was angry wyth them. And they gathered it all morynynges, euery man for his eatynge. And assone as the heate of the sunne came, it moulte. And the syxte daye they gathered twyse so muche breade, two gomers for one man: and all the rulers of the multytude came and tolde Moses. He sayde vnto them: this is that whiche the Lorde hath sayde: to morowe is the reste of the holy Sabboth vnto the Lorde: bake that which ye wyl bake, and seth that ye wyll seth, and that whyche remayneth, laye it vp tyll the morynge. And they layde it vp tyll the morynge, as Moses bad, and it stanke not, neyther bred there any wormes therin. And Moses sayde: that eate thys daye: for it is the Sabboth vnto the Lord: to daye ye shall not fynde it in the felde. Syxe dayes shall ye gather it, and in the seuenth daye whiche is the Sabboth, there shall be none. Notwythstandynge, there wente out some of the people in the seuenth daye for to gather, and they found none And the Lorde sayde vnto Moses: howe longe refuse ye to kepe my cõmaundementes, and my lawes? Se, the Lorde hath geuen you a Sabboth, therfore he geueth you the syxte daye bread for two dayes. Byde therfore euerye man at home and let no man go out of hys place the seuenth daye. And the people rested the seuenth
Num.xi.b. daye. And the house of Israell called it Manna. * And it was lyke vnto Coriandre sede, whyte and the taste of it was lyke vnto wafers made with hony. And Moses sayd: this is that which the Lorde cõmaunded, fyl a gomer of it, which maye be kepte for your chyldren after you: that they may se the bread wherwith I haue fed you in wyldernesse, when I brought you out of the
Hebre.ix.b lande of Egypte. And Moses spake vnto Aaron: take a cruse and put a *gomer full of Manna therin, and laye it vp before the Lorde to be kepte for your chyldren after you, as the Lorde
xi Exo.ix.d commaunded Moses. So Aaron layde it vp before the testimony to be kepte. * And the chyl-
Judith.b.d dren of Israell dyd eate Manna fortye yere, vntyll they came vnto a lande inhabyted. And so
Josu.b.b they dyd eate Manna euen vntyll they came vnto the borders of the lande of Canaan. A gomer is the tenth parte of an Epha.

¶ The xvii. Chapter.

¶ The Israelytes come into Raphidim. They grudge. Water is geuen them out of the rocke. Moses holdeth vp his handes: and they ouercome the Amelechytes.

A

Num.xxiiii.b

AND all the company of the chyldren of Israel thorowout theyr armyes went from the wyldernes of Sin, after the commaundemente of the Lorde, and pytched in * Raphidim where was no water for the people to drynke. And the people chode wyth Moses, and sayde, geue vs water to drynke. Moses sayde vnto them: why chyde ye wyth me? wherfore doo ye tempte the Lorde? There the people thyrsted for water, and the people murmured agaynste Num.xx.a
Moses, and sayde: * Wherfore haste thou thus brought vs oute of Egypte: to kyll vs and oure chyldren and catell with thyrste.

And Moses cryed vnto the Lorde, sayinge: what shal I do vnto this people? they be almost ready to stone me. And the Lorde sayde vnto Moses: go before the people, and take with the of the elders of Israell, and thy rodde wherwith thou smotest the ryuer, take in thine hande, and
i.Cor.x.a go: Beholde, * I stand before the vpon a rocke Deute.xx.b
that is in Horeb: and thou shalt smyte the rocke psa.lxxviii
and there shall come water out therof, that the Num.xx.b
people maye drynke. * And Moses dyd euen so before the eyes of the elders of Israell. And he Tentacion
called the name of the place * Massa and + Meriba, because of the chydynge of the chyldren of Strype.
Israel, and because they tempted the Lorde, sayinge: is the Lorde amonge vs or not?

Then came Amalech and fought wyth Israell in Raphidim. And Moses sayde vnto Josua: chuse vs out men, and go fyght with Amalech, and to morowe I wyll stande on the toppe of the hyl, and the rod of God shalbe in my hand
D Josua dyd as Moses bade hym, & fought wyth Amalech. And Moses, and Aaron, and Hur went vp to the toppe of the hyll. And it happe-
Judi.vii.e ned, that when * Moses helde vp his hande, Is-
Deu.xxv.d raell had the better. And when he let hys hande downe, Amalech had the better.

But Moses handes were heuy, and therfore they toke a stone and put it vnder hym, and he sat downe theron. And Aaron and Hur stayed vp his handes, the one on the one syde, and the other on the other syde. And his handes remayned steadye vntyll the goynge downe of the sun And Josua dyscomfited Amalech and hys people, with the edge of the swearde.

E And the Lorde sayde vnto Moses: wryte this for a remembraunce in a boke, and commytte it
Mat.xxiiii.b vnto the eares of Josua for * I wyl vtterly put
Luke.xx.a. out the remembraunce of Amalech from vnder heauen. And Moses made an aulter and called the name of it: The Lorde is he that worketh myracles for me. For he sayde: the hande is on the seate of God, the Lorde wyll haue warre with Amalech from generacyon to generacyon.

¶ The. xviii. Chapter.

¶ Jethros counsell is refraced of Moses.

JEthro the Preest of Madiam Moses father in lawe, heard of all that God hadde done for Moses, and for Israel his people, and that the Lorde had brought Israell out of Egypte
Exod.ii.d. and, iiii.f * Therfore he toke Ziphora Moses wyf. (After he had sente her backe) and her two sonnes,
Exod.ii.d of whyche the one was called * Gerson, for he sayde: I haue bene an alyant in a straunge lond The name of the other was Eliesar: for the god of my father (sayde he) was myne helpe, and delyuered me from the swearde of Pharao.

And Jethro Moses father in law came with

his two sonnes, and hys wyfe vnto Moses into the wyldernes: where he abode by the mount of God. And he sayde vnto Moses: I thy father in lawe Jethro am come to the, and thy wyfe also and her two sonnes wyth her. And Moses

went out to mete his father inlaw and dyd obeysaunce and kyssed hym, and eache asked other of his health, and they came into the tent. And Moses tolde his father in lawe all that ꝑ Lorde had done vnto Pharao and to the Egyptyans for Israels sake, and all the trauayle that had happened them by the waye, and howe the Lorde delyuered them. And Jethro reioysed ouer all the goodnesse whiche the Lorde had done to Israel and because he had deliuered them out of ꝑ hand of the Egiptyans. And Jethro sayde: blessed be the Lorde whiche hath delyuered you out of the hande of the Egiptyans, and out of the hand of Pharao, whiche hath also delyuered hys people from the captyuitye of the Egiptyans. Now I knowe that the Lorde is greater then all gods, for in the thynge whereby they dealte cruelly ẅ them, are they them selues perysshed. And Jethro Moses father in lawe offred burnt offrynges and sacrifyces vnto God. And Aaron and all the elders of Israel came to eate breade with Moses father in lawe before God.

C And it chaunced on the morowe, that Moses sat to Judge the people, and the people stode aboute Moses from morynge vnto euen. And when Moses father inlaw sawe all that he dyd vnto the people, he sayde: what is this that thou dost vnto the people? why syttest thou thy selfe alone, and all the people stande aboute the from morynge vnto euen? And Moses sayde vnto his father inlawe: because the people come vnto me to seke councell of God. When they haue a matter, they come vnto me, & I iudge betwene euery man and his neyghboure, and shewe them the ordinaunces of God and his lawes.

And Moses father inlawe sayde vnto hym: it is not well that thou dost. Thou both werye-est thy selfe, and this people that is with the: for Deute. i.b. this thynge is of more weyght, then ✱thou arte able to perfourme thy selfe alone. Heare nowe therfore my voyce, and I wyll geue the councel, and God shalbe with the. Be thou vnto the people to Godwarde, that thou mayste bryng the causes vnto God, and thou shalt teache them ordynaunces, and lawes, and shewe them the way wherin they must walke, and the worke ꝑ they D must do. Moreouer, thou shalt seke out amonge all the people, men of actiuyte, and such as feare God: true men, hatynge couetousnes: and make them hedes ouer the people captayns ouer thousandes, ouer hundredes, ouer fyfty, and ouer ten And let them iudge the people at all seasons. And euerye ✱ greate matter that happeneth, let Deu. them bryng vnto the, but let them iudge al smal causes them selues, and so shall it be easyer for thy selfe, and they shall beare with the. If thou shalt do this thyng, (and God charge the withall) thou shalt be able to endure, and yet the people shall come to theyr place in peace.

And so Moses obeyed the voyce of hys father inlawe, and dyd all that he had sayde, and chose actyue men oute of all Israell, and made them as heades ouer the people: namely captaynes ouer thousandes, ouer hundreds, ouer fyfty, and ouer ten. And they iudged the people at all seasons, but brought the hard causes vnto Moses: and iudged all small matters them selues: And Moses let hys father inlawe departe, and he wente into his owne lande.

C The.xix. Chapter.

C The chyldren of Israel come to the mount Sinay. The people of God are holy and a royal preesthode. He that toucheth the hyll dyeth. God appeareth vnto Moses vpon the mounte in thunder and lyghtenynge.

A IN the thyrde moneth, when the chyldren of Israell were gone out of the lande of Egypte, the same daye came they in to the wyldernesse of Sinai. ✱ For they were departed from Ra- nu. ff phidim, and were come to the deserte of Sinay, and had pytched theyr tentes in the wyldernesse And there Israel abode before ꝑ mounte. ✱ But Ex. ff Moses went vp vnto God, and the Lorde called to hym out of the mountayne, sayinge: thus shalt thou saye vnto the house of Jacob, and tel the chyldren of Israell: ye haue seen what I dyd vnto the Egiptyans, and tooke you vp vpon Egles wynges, and haue brought you vnto my selfe. Nowe therfore ✱ yf ye wyl heare my voyce Deu. f in dede, and kepe myne appoyntment, ye shalbe myne owne, aboue all nacyons, for all the earth is myne. Ye shall be vnto me also a kyngdome of ✱ Preastes and an holy people: and these are 1. Pet. the wordes which thou shalt saye vnto the chyldren of Israell. Moses came and called for the elders of the people, and layde before theyre faces all these wordes, whyche the Lorde commaunded hym. And the people answered all together, and sayde. ✱ All that the Lorde hathe Ex. ff sayde, we wyll doo. And Moses brought the Deu. i wordes of the people vnto the Lorde. ffvi. d

And the Lorde sayde vnto Moses: Loo, I come

come vnto the in a thycke cloude, that the people maye heare me talkynge wyth the, and beleue the for ever. Moses shewed the wordes of the people vnto the Lorde.

B And the Lorde sayde vnto Moses: Go vnto the people, and sanctifye them to daye and to morowe, and let them washe theyr clothes: and be redy agaynst the thyrde daye. For the thyrd daye the Lorde wyll come downe in the syghte of all the people vpon mount Sinai. And thou shalt set markes rounde aboute the people and saye: beware that ye go not vp into the mount, or touche the borde of it. Who soever toucheth Debr. xii.e the *mounte, shall surely dye. There shall not an hande touche it: Els he shalbe stoned or shot thorowe: whyther it be beast or man, it shal not lyue: when the trumpe blowethlonge, then may they come vp into the mountayne.

C And Moses went downe frome the mounte vnto the people, and sanctifyed them, and they washed theyre clothes: And he sayde vnto the people: be redye agaynste the thyrde daye, and come not at your wyues. And the thyrde daye in the morynyng there was thunder, and lyghtning and a thicke cloude vpon the mount, & the voyce of the trumpe exceadynge lowde, so that all the people that was in the hoste was afrayde. And Moses brought the people out of the tentes to Deu.iiii.b. mete with God, and they *stode vnder the hyll. And mount Sinay was altogether on a smoke because the Lorde descended downe vpon it in fyre. And the smoke therof ascended vp, as the smoke of a kele, and all the mounte was exceadynge fearful. And when the voyce of ỹ trumpe blewe and waxed lowder and lowder: Moses spake, and God answered hym by a voyce.

D And the Lorde came downe vpon mount Sinay, euen in the toppe of the hyll, and when the Lorde called Moses vp into the toppe of ỹ hyl, Moses wente vp. And the Lorde sayde vnto Moses: Go downe: charge the people, that they prease not vp to se the Lord, and so many of thẽ perysshe. And let the prestes also whiche come to the Lorde sanctifye them selues, leste the Lorde destroy them. And Moses sayde vnto the Lord the people can not come vp into the mount Sinay, for thou chargedst vs sayinge: set markes aboute the hyll, and sanctifye it. And the Lorde sayde vnto [illegible] awaye, and get the downe: and thou shalt come vp, thou and Aaron wyth the. But let not ỹ prestes & the people presume for to come vp vnto the Lorde: lest he destroye them. And so Moses went downe vnto ỹ people & told them.

¶The.xx.Chapter.

¶The ten commaundementes are geuen the altare of erth.

A AND God spake all these wordes, and sayd: I am the Lord thy God whiche haue *brought the out of Deut.v.a. the lande of Egipt, out of ỹ house of bondage. Thou shalte haue none other goddes in my syghte.

Leu.xxvi.a Deut.iiii.c and.xxvii.c *Thou shalte make the no grauen ymage, neyther any symilytude that is in Heauen aboue, eyther in the earthe beneth, or in the waters vnder the earthe. * Thou shalte not worshyppe them, neyther serue them: for I the Lorde thy God, am a gelouse God: and vysete the synne of the fathers vpon the chyldren vnto the thyrd and fourthe generacyon of theym that hate me: and shewe mercy vnto thousandes in them that loue me and kepe my commaundementes. Naum. i.a Ex.xxxiiii.d

B Thou shalt not *take the name of the Lord thy God in vayne, for the Lorde wyll not holde hym gyltlesse that taketh his name in vayne. Leui.xix.d. Ec.xxiij.b.

*Remember the Sabboth daye, that thou sanctifye it. Syxe dayes shalte thou labourre and doo all that thou haste to doo: but the seuenth daye is the Sabboth of the Lorde thy God, in it thou shalte do no maner of worke, thou and thy sonne, and thy doughter, thy manseruaunt, and thy maydeseruaunte, thy catell, and the straunger that is within thy gates. For in syxe dayes the Lorde made Heauen and earthe, the see, and all that in them is, and * rested the seuenth daye wherfore the Lorde blessed the Sabboth daye, and halowed it. ✠ *Honour thy father and thy mother, that thy dayes maye be longe in the lande, which the Lorde thy God giueth the. Ex.xxxiiii.b Gene.ii.a. Mat.xxb.a Mar. vii.b

C ‡Thou shalte not kyll. ‡Math.v.c

‡Thou shalt not breake wedlocke. ‡Lu.xviij.b

‡Thou shalte not steale. ‡Mat.v.d.

‡Thou shalte not beare false wytnesse agaynste thy neyghboure. ‡Ro.xiii.c

‡Thou shalte not couet * thy neyghboures house: neyther shalt thou couet thy neyghbours wyfe, or hys man seruaunte, or hys mayde, or hys Oxe, or his asse, or what soeuer thy neyghboure hath. And all the people sawe the thunder, and the lyghtenynge, and the noyse of the trumpe, and the mountayne smokynge. ‡Ro.vii.b

And when the people sawe it, they remoued and stode a far of, and sayde vnto Moses, talke *thou with vs, and we wyll heare: but lette not God talke wyth vs, leste we dye. And Moses sayde vnto ỹ people: feare not, for God is come to proue you, and that his feare maye be in your face, that ye synne not. And the people stode a far of: And Moses went into the thycke cloude where God was. And the Lorde sayde vnto Moses: thus thou shalte saye vnto the chyldren of Israell. Ye haue sene that I haue talked with you from out of heuẽ. Ye shal not make therfore wyth me gods of syluer, neyther shall ye make you goddes of golde. *An aultar of earth thou shalt make vnto me, and theron offer thy burnt offerynges, and thy peace offerynges, thy shepe, and thyne oxen. In all places where I shall put the remembraunce of my name I thither I wyl come vnto the and blesse the. And yf thou wylt make me an aultar of stone, se thou make it not of hewen stone. Els yf thou lyfte vp thy toole vpon it, thou hast poluted it. Nether shalt thou go vp by steppes vnto myne aultar, that thy fyl thynesse be not shewed theron. C Deu.xxvii.c Debr.xii.e de.xxvii.a. Jos.viii.f 1 i.mac.iiii.f

¶The.xxi.Chapter.

¶Temporall and ciuile ordynaunces.

THese are the lawes: whiche ỹ shalt set before thẽ. If ỹ bie a seruant ỹ is an Hebrue vi.yeres he shal serue, and in the seuenth A

dii he shall

he shall goo out free, payinge nothynge. Yf he came alone, he shall goo oute alone. And yf he came maryed, hys wyfe shall go out with hym.

And yf hys mayster haue geuen hym a wyfe, and she haue borne hym sonnes or doughters: then the wyfe and her chyldren shall be her masters, and he shall go out alone. And yf the seruaunte saye: I loue my master, my wyfe and my chyldren, I wyll not goo out free. Hys master shal bringe hym vnto the Iudges, and set hym to the doore or to the doreposte, and hys master shall bore hys eare thorowe wyth a nawle, and he shalbe hys seruaunte for euer.

B And yf a man sell hys doughter to be a seruaunt: she shal not goo out as the men seruauntes doo. Yf she also please not her master, and he geueth her to no man to wyfe, then shall he lette her goo free: to sell her vnto a straunge nacyon shall he haue no power, seynge he despysed her. Yf he haue promysed her vnto hys son to wyfe, he shall deale wyth her, as men do wyth theyre doughters. And yf he take hym another wyfe, yet her fode, her raymente, and dutye of marryage: shall he not minyshe. And yf he do not these thre vnto her, then shall she goo oute free, and paye no money. * He that smyteth a man that Leu.xxiiii.c nu.xxxv.b. he dye, shall be slayne for it. Yf a man laye not Math.v.c. a wayte, but God delyuer hym into hys hande, then I wyll poynte the a place whyther he shall flee. Yf a man come presumpteously vpon hys neyghboure to slaye hym with gyle, thou shalte xxi.Exo.f.g. take hym fro myne * aulter that he dye. He that smyteth hys father or hys mother, lette hym be deu xxiiii b slayne for it. * He that stealeth a man and selleth hym (yf it be proued vpō him) shalbe slayne for it. * And he that curseth hys father or mo- Leui.xx.b Deu.xx.c. ther, shall be put to death for it. Yf men stryue Mat.xv.a. together, and one smyte another with a stone or marc.viii.b with hys fyste, and he dye not, but lyeth in bed: yf he ryse agayne and walke without vpon hys staffe, then shall he that smote hym goo quyte: saue onely he shall beare hys charges for lesyng ¶ his tyme, and shal paye for his healyng. And yf a man smyte hys seruaunt or hys mayde with a rodde, and they dye vnder hys hande, it shall be auenged in dede.

And yf they contynue a daye or two, it shall not be auenged, for they are hys money. Yf men stryue and hurte a woman with chylde, so that her frute departe from her, and yet no mys- fortune followe: then shall he be merced accor- dyng as the womans husbande wyll laye to his charge, and he shall paye as the dayes men ap- Le xxiiii.c, poynte hym. * And yf any mysfortune folowe: Deu.xix.d. then shall he paye lyfe for lyfe ‡ eye for eye, tothe Mat.v.f. for tothe, hande for hande, fote for fote, burning for burnynge, wounde for wounde, strype for strype. And yf a man smyte hys seruaunte or hys mayde in the eye, and it perysshe, he shall let them goo free for the eyes sake.

Also yf he smyte oute hys seruaunte or hys maydes tothe, he shall lette them goo oute free for the tothes sake. Yf an oxe gore a man or a Gene.xix.a woman: that they dye, then the * Oxe shall be stoned, and hys flesshe shall not be eaten, but the owner of the Oxe shall goo quyte.

Yf the oxe were wonte to pushe in tyme past D and it hath bene tolde hys master: and he hathe not kepte hym, but that he hath kylled a man or a woman: then the Oxe shall be stoned, and hys owner shall dye also. Yf there be sette to hym a summe of money, then he shall geue for the delyueraunce of hys lyfe what so euer is putte vnto hym. And whyther he hath gored a sonne, or hurte a doughter, he shalbe serued after ꝑ same maner. But yf he be a seruaunte or a mayde that the Oxe hath gored, then he shall geue vnto theyr master thyrtye sycles of syluer, and the Oxe shall be stoned. Yf a man open a well, or dygge a pytte and couer it not, and an oxe or an asse fall therin, the owner of the pyt shall make it good, and geue money vnto theyr master, and the deade beaste shall be hys.

Yf one mannes oxe hurte another that he dye then they shall sell the lyue Oxe, and deuyde the money, and the deade oxe also they shall deuyde. Or yf it be knowen that the Oxe hathe vsed to pushe in tymes paste, and hys master hathe not kepte hym, he shall paye Oxe for Oxe, and the deade shall be hys owne.

¶ The.xxii Chapter.

¶ Suche lyke lawes as are in the chapter aboue.

A If a man * steale an Oxe or a shepe, and kyll it or sell it, he shall restore fyue Oxen for an Oxe, ‡ and foure shepe for a shepe. If a theke be founde breakynge vp, and be smyt- xxi.Exo.f ten that he dye, there shall no bloude be shed for hym: but yf the sunne be vp when he is founde, then there shalbe bloudeshed for hym.

A theke shal make restitucyon: yf he haue not wherwith, he shalbe solde for his thefte. If the thefte be founde in hys hande alyue, (whyther it be oxe, asse, or shepe) he shall restore double. If a man do hurte felde or vyneyarde, and put in his beast to fede in another mans felde: of the best of his owne felde, & of the best of hys owne vineyarde, shall he make restitucyon.

If fyre breake oute and catche in the thornes B and the stackes of corne, or the stondynge corne or felde be consumed therwyth, he that kyndled the fyre, shall make restytucyon.

If a man delyuer hys neyghboure money or stuffe to kepe, and it be stollen out of hys house, yf the thefe be fonnd, let hym paye double. And yf the thefe be not founde, then the good man of the house shall be brought vnto the Iudges.

o* (And shal sweare) Whyther he haue put his hande * o vnto hys neyghboures good.

And in all maner of trespace, whether it be for oxen, asse, shepe, raymente, or any maner of lost thynge whych another chalengeth to be his the cause of bothe partyes shall come before the Iudges. And whome the Iudges condempne: let hym paye double vnto hys neyghboure.

If a man delyuer vnto hys neyghboure to kepe, asse, Oxe, shepe, or what so euer beaste it be, and it dye or be hurte, or taken awaye (and no man se it:) then shall an othe of the Lorde be

betwene

betwene them, that he hath not put hys hande vnto hys neyghboures good, and the owner of
C it shall take the othe, and ỹ other shall not make it good. And yf it be stollen from hym, then he shall make restytucyon vnto the owner therof. Yf it be torne with wylde beastes, then let hym bryng recorde of the tearynge, and he shall not make it good. And yf a man borowe ought of his neyghboure, and it be hurte or elles dye, and the owner therof be not by, he shal make it good
But yf the owner therof be bye, he shall not make it good: namely, yf it be an hyred thynge, and came for hys hyre. * Yf a man entyse a
Exo.xxii.a mayde that is not betrouthed, and lye with her, he shall endote her, and take her to hys wyfe.
And yf her father refuse to geue her vnto hym, he shall paye money accordynge to the dowrye
C.Negum. xxviii.a, of Vyrgynes. Thou shalte not suffre a * wytch to lyue. CWho soeuer lyeth wyth a beast, shall be slayne for it. He that offereth vnto any goddes sauc vnto the Lorde onely, lette hym be vtterly rooted oute. * Vexe not a straun-
Leui.xix.f. ger, neyther oppresse hym: for ye were straungers in the lande of Egypte. * Ye shal trou-
Zach.vii.c ble no wydowe, nor fatherlesse chylde. Yf ye shall trouble theym, and they crye vnto me, I wyll surely heare theyre crye, and then wyll my wrath waxe hote, and I wyll kyll you with the swearde, and your wyues shalbe wydowes, and your chyldren fatherlesse.
Eze.xvii.c. Leui.xxv.f * Yf thou lende money to any of my people ỹ
deu.xxiii.d is poore by the, thou shalt not be as a tyraunte
D vnto hym: nether shalt thou oppresse hym with
deu.xxiii.b vsury. * Yf thou take thy neyghbours rayment to pledge, ỹ shalte delyuer it vnto hym agayne by that the sunne go downe. For that is his co-
uerynge onely: euen the rayment for his skynne wherin he slepeth. And when he cryeth vnto me, I wyll heare hym, for I am mercyfull.
Le.xx.xbi.b. Act.xxiii.a * Thou shalt not raple vpon the goddes † ne-
ther blaspheme the ruler of thy people. Thy fru-
Exo.xiii.a. tes (whether they be dyre or moyst) se thou kepe not backe. * Thy fyrste borne sonne thou shalt geue me, lykewise also shalt thou do with thyne oxen and with thy shepe. Seuen dayes it shal-
be with the damme, † the eyght daye thou shalt geue it me. Ye shalbe holy people vnto me, ney-
ther shall ye eate any flesche that is torne of bea-
stes in the felde. But shall cast it to dogges.

CThe.xxiii.Chapter.

CHere I set no sume, because I wolde all men shulde reade the Chapter thorowe out, and the two that are nexte before also.

A THou shalte not accepte a vayne tale, neyther shalte put thyne hande wyth the wycked, to be an vnrygh teous wytnesse. Thou shalte not folowe a multytude to do euell: neyther answere in a mat ter of plee that thou woldest (to folowe many) turne asyde from the trueth, neyther shalt thou
Deu.xvi.a paynte a poore mannes cause. * Yf thou mete thyne enemyes oxe or asse goynge astraye, thou
Exo.xxiii.a shalt bryng e them to hym agayne. * Yf thou se thyne ennemyes asse synke vnder hys burthen, thou shalte not passe by and let hym alone: but shalte helpe hym to lyfte hym vp agayne.
Thou shalte not hynder the ryghte of the poore, in theyr sute. Kepe the farre from a false mater, * and the innocent and righteous se thou slaye not, for I wyll not Justifye the wycked. Psal. 9.
* Thou shalte take no gyftes, for gyftes blynde the seyng, and peruerte the wordes of the ryghte Eccle.xx.d.
ous. Thou shalt not oppresse a straunger, for ye knowe ỹ herte of a straunger, seyng ye were straungers in the lande of Egypte.
* Syxe yeres thou shalt sowe thy lande, and B
gather in the frutes therof: and the seuenth yere Leui.xxv.a
thou shalt let it reste and lye styll, that the poore of thy people maye eate, and what they leaue, the beastes of the felde shall eate. In lyke ma-
ner thou shalt do also with thy vyneyarde, and thyne olyue trees. * Syxe dayes thou shalt do Exod.xx.d
thy worke, and in the seuenth daye ỹ shalt reste, that thyne oxe and thyne asse maye rest, and the sonne of thy mayde and the straunger may be re freshed. In all thynges that I haue sayde vn-
to you, be cyrcumspecte. And make no reher-
sall of the names of straunge goddes, * neyther Ephe.v.a. let it be hearde out of thy mouth.
Thre feastes thou shalt hold vnto me in a yere
* Thou shalte kepe the feaste of swete breade, Exod.xii.c. that ỹ eate vnleuened breade seuen dayes longe Exxxiiii.c. as I cõmaunded the, in the tyme of the moneth when corne begynneth to rype, for in that Mo-
neth ye came out of Egypte: * and se that no mã
appeare before me emptye. And the feaste of et.xxxiii.c Haruest when thou reapest the fyrste fruytes of Deu.xvi.a thy labours, whiche thou haste sowen in ỹ felde. C
And the feast of ingatherynge, whyche is in the ende of the yere when thou hast gathered in thy laboures out of the felde.
* Thre tymes in a yere shal all thy men chyl-
dren appeare before the Lorde God. Deu.xvi.c.
* Thou shalte not offer the bloude of my sa-
crifyce vpon leuened breade: neyther shall the ex.xxiii.d fatte of my feaste remayne vntyll the mornyng.
* The fyrst of the fyrst frutes of thy lande thou exxxiii.g shalt bryng into the house of the Lord thy God, deu.xvi.a. * thou shalt also not sethe a kydde in his mothers
mylke. Beholde, I sende an angell before the, deu.xiii.c. to kepe the in the waye, and to bryng e the in to ex.xxiii.d the place whyche I haue prepared. Beware of hym, and heare hys voyce, and resyste hym not: for he wyll not spare youre mysdedes, and my name is in hym. But and yf thou shalt herken vnto his voyce, and do all that I speake, I wyl be an enemye vnto thyne enemyes, and an ad-
uersary vnto thyne aduersaryes. For myne an-
gell * shall go before the, and bryng e the in vn- Exo.xiii.a.
to the Amorites, and Hethytes, and Pherezites, and Chananites, Heuites, and Jebusites, and I shall destroye them. Thou shalt not worshyp
theyr * goddes, nether serue them, neyther do af- Nu.xxv.a.
ter the workes of them: but ouerthrowe them, D
and breake downe the ymages of them. And ye shall serue the * Lorde youre God, and he shall blesse thy bread and thy water, and I wyl take Deu.vii.d. all sycknesse awaye from the myds of the.
There shalbe no womã chyldlesse or vnfrute full in thy lande: the nombre of thy dayes wyll

I fulfyll. I wyll sende my feare before the, and wyll trouble all the people whyther thou shalte go. And I wyl make all thine enmies turne their backes vnto the, and I wyl sende hornettes before the, whiche shall dryue out the Heuites, the Cananites, and the hethites before the. Neuertheles, I wyll not cast them out in one yere, lest the lande growe to a wylderneſſe: and the beastes of the felde multiplye agaynst the. By lytle and lytle I wyll dryue them out before the, vntyll thou be increased, and inheret the lande. And I wyll make thy costes from the red see vnto the see of the Philistynes, and from the desert vnto the ryuer. For I wyll delyuer the inhabyters of ỹ lande into thyne hande, and thou shalt
Deu.vii.a. dryue them out before the. * Thou shalt make
Ex.xxiiii.b none appoyntmente with them, nor with theyr goddes. Nether let them dwell in thy lande, leste they make the syn agaynst me: for yf thou serue theyr goddes, it wyll be thy decaye.

¶The. xxiiii. Chapter.

¶Moses ascendeth vp to the mounte and wryteth the worde of the Lorde. The bloude of the couenaunte. The elders of Israell iudge the people.

AND he sayde vnto Moses: come vp vnto the Lorde: ỹ and Aaron, Nadab and Abihu, and the.lxx. elders of Israell, and ye shall worshyppe a farre of. And Moses hym selfe alone shal go vnto the Lorde, but they shal not come nye, neyther shal the people go vp wt hym.
Exo.xix.a. And Moses came, and tolde the people * all the wordes of the Lorde and all the lawes. And all the people answered with one voyce, and sayde: all the wordes which the Lorde hath sayde, wyl we do. And Moses wrote all the wordes of the
Exodi.xx.d Lorde, and rose vp early, and set vp an * aulter
B vnder the hyll, and twelue stones accordyng to the twelue trybes of Israel, and sent yonge men of the thyldren of Israell, which brought burnt offrynges, and offered peace offerynges of oxen vnto the Lorde. And Moses toke halfe of the bloude, and put it in basens, and the other halfe he sprenkled on the aulter. And he toke the boke of the appointment and red it in the audyence of the people. And they sayde. All that the Lorde hath sayde, we wyll do and be obedyent. And
i.Pet.i.a Moses toke the * bloud, and sprynkled it on the
‡Hebr.ix.e people, and sayde: beholde, ‡ this is the bloud of the appoyntment, which the Lorde hath made with you vpon all the wordes.

C Then went Moses and Aaron, Nadab, and Abihu, and the.lxx. elders of Israel vp, and saw the God of Israel, and there was vnder his fete as it were a worke of a Saphir stone, and as it were the Heauen when it is cleare, and vpon the nobles of the thyldren of Israell he set not hys hand. And they saw God and dyd eat & drynke.

✠ And the Lorde sayde vnto Moses: come vp to me into the hyll, and be there, and I wyll geue the tables of stone, and a lawe and cõmaun
D dementes, which I haue wrytten ỹ thou mayst teache them. And Moses rose vp and his mynyster Iehosua, and Moses went vp into the hyll of God and sayde vnto the elders: tarye ye here vntyll we come agayne vnto you. Beholde here is Aaron, and Hur with you. Yf any man haue any matter to do: lette hym come to them. And Moses went vp in to the mounte, and a cloude couered the hyll, and the glorye of the Lorde abode vpon the mounte Sinay, and the cloude couered it syxe dayes. And the seuenth daye he called vnto Moses oute of the cloude. And the fassyon of the glory of the Lorde was lyke consumynge fyre on the toppe of the hyll in the syght of the thyldren of Israell. And Moses went into the cloude, and got hym vp into ỹ mountayn And Moses was in the * mounte forty dayes, Ex.f
and forty nyghtes. ✠

¶The. xxv. Chapter.

¶The Lorde sheweth Moses the fassyon of the holy place and the thynges pertaynyng therto.

AND the Lorde spake vnto Moses, sayinge: speake vnto the thyldren A of Israell, that they brynge me an heue offryng: of euery man that geueth it wyllyngly wyth hys herte, ye shall take it. * Thys is the heue offerynge
Ex. whyche ye shall take of them, golde and syluer, and brasse: pelowe sylke, purple, scarlet, whyte sylke, and goates heare, rammes skynnes that are red, and the skynnes of taxus, & sethim wod oyle for lyght, spyces for anoyntynge oyle, and for sweete sence. Onix stones and stones to be set in the Ephod and in the brestlappe.

And lette them make me a sanctuary (that I maye dwell amonge them.) And accordynge to all that I shewe the both after the fassion of the habitacyon, and after the fassyon of all the ornamentes therof, euen so shal ye make it. And they shall make an * arke of sethim wo[illegible]de, two cu-
Exo bits. bytes and an halfe longe, a cubyte and an halfe brode, and a cubyte and an halfe hye. And thou shalt ouerlaye it with pure golde, wythin, and without shalt thou ouerlaye it, and shalt make an hye vpon it a crowne of golde rounde about. And thou shalt caste foure ringes of gold for it, and put them in the foure corners thereof. ii. ryngs shalbe in the one syde of it, & .ii. in the other.

And thou shalt make barres of sethim wood B
and couer them wyth golde, and put the barres in the rynges alonge by the sydes of the arke, to beare it withall. And the barres shall be in the rynges of the arke, and shall not be taken away from it. And thou shalt put in the arke the wytnesse which I shal geue ỹ. And thou shalt make a mercyseat of pure of gold. ii. cubites & an halfe

longe

longe, and a cubyte and a halfe broade.

And thou shalt make two cherubins of gold: Euen of a whole worke shalt thou make them in the two endes of the mercy seate: and the one cherub shalt thou make on the one ende, and the other on the other ende. Euen of the same mercy seate shall ye make Cherubins in the two endes therof. And the Cherubins shall stretche theyr wynges abrode ouer an hye, couerynge the mercyseate with theyr winges, and theyr faces shal loke one to another: euen to the mercy seat ward shall the faces of the Cherubyns be. And thou
Rom.iii.d. Debr.b.a. shalt put the *mercyseate aboue vpon the arke, and in the arke thou shalt put the witnes which I wyll geue the. And from thence I wyll testifye vnto the and wyl comon with the from vpō the mercyeseate: from betwene the two Cherubins which are vpon the arke of wytnesse, of all thynges which I wyll geue the in commaundement vnto the chyldren of Israell.

C Exr.xxxvii.b * Thou shalte also make a table of Sethym wood of.ii.cubytes longe, and one cubyte brode and a cubite and an halfe hye. And thou shalt couer it with puer gold, & make there to a crowne of golde rounde about. And make vnto that an whope of foure fyngers brode rounde aboute. And make a golden crowne also to the whope, rounde aboute. And make for it four rynges of golde, and put the rynges in the corners that ar on the foure fete therof: euen ouer agaynste the whope shall the rynges be, to put in barres, to beare the table withall. And thou shalt make ꝑ barres of sethim wood, and ouerlay them wyth golde, that the table maye be borne with them. And thou shalt make hys dyshes, and spones, flatpeces, and pottes to powre out withall: Euen of fyne golde shalt thou make them. And ꝑ
D shalt set vpon the table, shewbread before me alwaye. Exr.xxxviii.c * And thou shalt make a candelstycke of pure golde euen of a whole worke shall the candelstycke be made wyth hys shafte, braunches, bolles, knoppes and floures proceadynge there out: Syxe braunches also shall procede out of ꝑ sydes of it: thre braunches of ꝑ candelstycke out of the one syde, and thre out of the other. Thre cuppes lyke vnto almondes with knoppes and floures in one braunche. And thre cuppes lyke almondes in the other braunche, wyth knoppes and floures. And euen so thorowe out the syxe braunches that procede out of the candelstycke: and in the candelstycke selfe foure cuppes lyke vnto almonds with theyr knoppes and floures and there shalbe a knop vnder euery two braun
ow ches. (in thre rowmes) Of the syxe that procede out of the candelstycke. And the knoppes and ꝑ braunches shalbe of it. And it shalbe one worke euen of pure golde. And thou shalt make the seuen lampes of it: and the seuen lampes therof, shalt thou put an hye thereon, to geue lyght vnto the other syde that is ouer agaynste it. The tonges and snoffers therof shall be of pure golde. Of an hundred pounde weyght of fyne golde shalte thou make it with all the apparell.
Heb.viii.a Act.vii.f. * Loke therfore that thou make them after the fassyon that was shewed the in the mount.

The.xxvi.Chapter.

This chapter also describeth the thynges pertaynynge to the holye place.

MOreouer the tabernacle shalte thou make with x.curtaynes of white twined sylke yelowe sylke, purple and skarlet. And in them thou shalte make ypocrites of broyderde worke. The lengthe of one curtayne shalbe eyght and twentye cubytes, and the bredth of one curtayne foure cubytes, and euerye one of the courtaynes shall haue one measure: fyue curtaynes shall be coupled together one to another: and fyue curtayns shalbe coupled together one to another.

And thou shalt make lowpes of yelow sylke B alonge by the edge of the one curtayne which is in the selueedge of the couplynge curtayne. And lykewyse shalte thou make in the edge of the vtmost curtayne that is to be coupled therwith on the other syde. Fyftye lowpes shalt thou make in the one curtayne, and fyftye lowpes shalte thou make in the edge of the curtayne that is to be coupled therwyth on the other syde: that the lowpes maye take holde one of a nother. And thou shalte make fyftye buttons of golde, and couple the curtaynes together with the buttons and it shalbe one habytacyon.

Exr.xxxvi.b * And thou shalte make a leuen curtaynes of C goates heare, to be a couerynge vpon the tabernacle. The length of a curtayne shall be thyrty cubytes, and the bredth foure, and they shall be all leuen of one measure. And thou shalte couple fyue curtaynes by them selues, and the syxe by them selues, and shalt double the syxte in the fore fronte of the tabernacle. And thou shalte make fyftye lowpes in the edge of the vtmoste curtayne on the one syde: euen in the edge of the couplynge curtayne: and fyftye lowpes in the edge of the other curtayne that muste be ioyned vnto it. And thou shalt make fyftye buttones of brasse, and put them on the lowpes: and couple the couerynge together, that it may be one.

And the remnaunt that resteth in the curtaynes of the couerynge: euen the halfe courtayne that resteth, shall be lefte on the backe sydes of the habytacyon: that a cubyte on the one syde, and a cubyte on the other syde maye remayne in the length of the curtaynes of the couerynge, and that it maye remayne of ether syde of the habitacyon to couer it wythall. And vpon the tabernacle thou shalte make a couerynge of rammes skynnes dyed redde: and yet a couerynge aboue all of taxus skynnes.

And thou shalt make bordes for the habita- D cyon of sethim wood to stande vpryght: ten cubytes longe shall euerye borde be, and a cubyte and an halfe brode. Two fete shall there be in one borde: and they shalbe seperate one from an other. And thus shalt thou make for all the bor- Exr.xxvi.e des of the tabernacle. * And thou shalt make twentye bordes for the habitacyon on the south syde, and thou shalte make sockettes of syluer, vnder the twentye bordes: two sockettes vnder one borde, for hys two fete, and two sockettes vnder a nother borde for hys two fete.

E In lyke maner in the nozth syde of ỹ habitacyon there shalbe.xx. bozdes. xl. sockets of syluer: ii. sockets vnder one bozde, & two sockets vnder a nother bozde. And in the west ende of the habitacyon, shalte thou make syxe bozdes, and two bozdes shalt thou make in the cozners of the habitacyon in the metyng together of the two sydes. And they shalbe coupled together beneth, and lykewyse aboue to a rynge. And thus shall it be foz the two bozdes that are in the cozners. And they shalbe eyght bozdes hauing sockettes of syluer, euen syxtene sockettes: that there may be two sockettes vnder one bozde, and two sockettes vnder another bozde.

F And thou shalt make barres of sethim wood fyue foz the bozdes of the tabernacle in one syde and fyue barres foz the bozdes of the tabernacle in the other syde, and fyue barres foz the bozdes of the tabernacle in the west ende. And ỹ mydle barre shall goo alonge thozowe the mydddes of the bozdes frome the one ende vnto the other. And thou shalt couer the bozdes with gold, and make theyz ringes of golde, to put ỹ barres thorowe, and thou shalte couer the barres wyth golde also. And thou shalt rere vp the habitacyon accozdyng to the fassyon therof, as it was shewed the in the mount. And thou shalt make a vayle of yelowe sylke, of purple, scarlet, and white twyned sylcke. Of bzoyderd wozke with pyctures shalt thou make it. And hange it vpon foure pyllers of Sethim woode couered wyth golde. Whose heades shalbe of golde, standyng vpon foure sockettes of syluer. And thou shalt G hange vp ỹ vayle with ringes, that thou mayst bzyng in (within the vayle) the arke of wytnes And the vayle shall vnto you deuyde the holye from the most holy. And thou shalt put the mercye seate vpon the arke of wytnesse in the holyest place. And thou shalt put the table without the vayle: and the candelsticke ouer agaynst the table on the south syde of ỹ habitacion. And put the table on ỹ nozth syde. And thou shalt make an hangyng foz the dooze of the tabernacle of yelow sylke, purple, scarlet, & whyte twyned sylke wzought wt nedle wozke. And ỹ shalt make foz the hanging, fyue pillers of sethim wood & couer them with golde, & their knops shalbe of golde, and ỹ shalt cast fyue sockets of bzasse foz them.

¶The.xxvii.Chapter.

¶ The fozme of the alter of the burnt offryng with his hozns, rynges, staues, gredyrnes, & other oznamentes.

A Exo. xxxviii & Eze. xliii. d

AND thou shalt make an* altar of sethim wood, fyue cubites longe and fyue cubytes bzode. Foz it shalbe foure square, and thze cubytes hye. And thou shalt make it hozns in ỹ foure cozners of it, the hozns shall be of it selfe, and thou shalt couer it with bzasse. And make his aschepannes, schouels, basens, fleschokes, fyzepannes, and all the apparell therof foz the same of bzasse. And thou shalt make vnto it a gredperne also (lyke a net) of bzasse. And vpon that net shalte thou make foure bzasen rynges in the foure cozners therof: and thou shalt put it vnder the compasse of the altare beneth, that the nette maye be in the mydddes of the altare. And thou shalt make (two) barres foz the altare of sethim woode, and couer them with bzasse, and let them be put in rynges a longe by the sydes of the altar to beare it with all. And make the alter hollowe with bozdes: euen as it was shewed the in the mounte, so shall they make it. 25

And thou shalt make the courte of the habytacyon, that there maye be in the south syde hangynges of whyte twined sylke, of an hundzed cubytes longe, foz one syde, and twentye pyllers therof, wyth theyz twentye sockettes of bzasse: but the knoppes of the pyllers and theyze whopes shalbe syluer. In lykewise on the nozth syde there shall be hangynges of an hundzed cubytes longe and .xx. pyllers wyth theyz .xx. sockets of bzasse, and the knoppes and the whopes of syluer. And the bzeadth of the courte which is eastwarde shall haue fyftye cubytes. Hangynges of fyftene cubytes in the one syde: and theyze pyllers with theyz thze sockettes: and lykewyse on the other syde shall be hangynges of fyftene cubytes with theyz thze pyllers and sockettes. C

And in the gate of the courte shall be a vayle of twentye cubytes of yelowe sylke, purple, and skarlet, and white twyned sylke wzought with nedle wozke: and foure pyllers with theyz foure sockets. All the pyllers rounde about the courte shalbe whoped with syluer, and theyz knoppes shalbe of syluer, and theyz sockettes of bzasse. The length of the courte shall be an hundzed cubytes, and the bzedth fyftie, and the heygth fyue And the hangynges shall be of whyte twyned sylke, and theyz sockettes of bzasse. All the vessels of the habytacyon in all maner serupce and the pynnes therof: yee, and all the pinnes also of D the courte, shalbe of bzasse. *And thou shalt cõ- Leui.xx
maunde the chyldzen of Israell, that they geue the pure oyle olyue beaten foz ỹ lyght, to powze alwaye into the lampes. In the tabernacle of wytnesse without the vayle whyche is befoze ỹ wytnes, shall Aaron & his sonnes dzesse it both euenyng and moznyng befoze the Lozde: and it shall be a statute foz euer vnto the generacyons of the chyldzen of Israell.

¶The.xxviii.Chapter.

¶ Aarons apparell and his sonnes.

AND take thou vnto the Aaron thy A
bzother and hys sonnes with hym, from amonge the chyldzen of Israell, that they maye mynyster vnto me. Aaron, Nadab, and Abihu, Eleasar, and Ithamar, Aarons sonnes. And thou shalt make holy rayment foz Aaron thy bzother that they maye be vnto glozy and bewtye. And thou shalt speake vnto all that are wyse harted, and whomesoeuer I haue fylled with the spzete of wysdome: that they make Aarons raymente to consecrate hym wyth, that he maye minyster vnto me. These are the garmentes whiche they shal make, a bzest lap, Ephod, a tunicle, a strayt cote, a myter, and a gyzdell. These holye gar- 25
mentes shall they make foz Aaron thy bzother: and hys sonnes, that they maye mynyster vnto me. And let them take golde, yelowe sylke, purple

ple, skarlet, and whyte twined sylke. They shal make the Ephod of golde, pelowe sylke, purple, skarlet, and whyte twined sylke with broyderd worke. The two sydes shall come together, and be closed vp in the two edges therof. And the gyrdle of the Ephod shalbe of the same worke-manshyp, and of the same stuffe, euen of golde, pelowe sylke purple, skarlet and whyte twined sylke. And thou shalt take two onix stones, and graue in them the names of the chyldren of Israell: syxe names of them in the one stone, and the other syxe in the other stone: accordyng to (the order of) their byrth. After the worke of a stone grauer, and of hym that graueth sygnets shalt thou graue the two stones wyth the names of ỹ chyldren of Israel, and shalt make them to be set in golde. And thou shalt put the two stones vpō the two shulders of the Ephod, that they maye be stones of remembraunce vnto the chyldren of Israel. And Aaron shall beare their names before the Lorde vpon his two shoulders for a remembraunce. ¶ And thou shalte make hokes of golde and two cheynes of fyne gold lynkworke and wrethed, and fasten the wrethed cheynes to the hokes. And thou shalt make the brestlap of iudgment with broydred worke, euen after the worke of the Ephod shalt ỹ make it: namely of golde, pelow sylke, purple skarlet, & white twyned sylke, shalt ỹ make it. Four square it shalbe and double, an hand bred longe & an hande bred brode. And thou shalt fyl it wt four rowes of stones. In the fyrst rowe shalbe a Sardios, a Topas and Smaragdus: in ỹ second row, a Ruby Saphir, and Diamonde: in the thyrd Ligurios an Achat, and Amatist: in ỹ fourth, a Turcas, Onix, and Jaspis. And they shalbe set in golde in their inclosers. And the stones shalbe grauen as sygnets be grauen with the names of ỹ chyldren of Israell, euen with twelue names, euery one with his name accordyng to the twelue tribes. And thou shalt make vpon the brestlappe, two fastenyng cheynes of pure golde and wrethen worke. And thou shalt make lykewyse vpon the brestlap two rynges of golde: and putte them on the edges of the brestlap, and put ỹ two wrethen cheynes of gold in the .ii. rynges which are in the edges of the brestlappe. And the other two endes of the two cheynes, thou shalt fasten in two cloke hokes, and put them vpon the shulders of the Ephod on ỹ forepyde of it. And thou shalt yet make two rynges of gold, which thou mayst put in the two edges of the brestlap, euen in the borders therof, towarde the inspde of the Ephod ouer agaynst it. And yet two other rynges of golde thou shalt make and put them on ỹ two sydes of the Ephod, beneth ouer agaynst ỹ brestlap, alowe where the sydes are ioyned together vpon the broydered gyrdle of the Ephod. And they shal bynde the brestlap by his rynges vnto the rynges of the Ephod with a lace of pelowe sylke, ỹ it maye lye close abone ỹ broiderd gyrdell of the Ephod, and that ỹ brestlap be not losed from the Ephod. And Aaron shall beare ỹ names of the chyldren of Israell in the brestlap of Judgement vpon his herte when he goeth in to the holy place for a remembraunce before the Lorde alwaye. And thou shalt put in the brestlap of iudgment Urim & Thumin: and they shal be euen vpon Aarons hert, when he goeth in before the Lorde: and Aaron shal beare the iudgement of the chyldren of Israel vpon his hert before the Lorde alway. And thou shalt make the tunycle vnto the Ephod altogether of pelowe sylke. And there shalbe an hole for the heade in the mydst of it hauyng a bonde of wouen worke rounde aboute the coller of it (as it were the coller of a partlet) that it rent not. And beneth vpon the hem, thou shalte make pomgranates of pelow sylke and of purple and skarlet, round aboute the hem, and belles of gold betwene them rounde about: and let there be euer a golden bel and a pomgranate, a golden bel and a pomgranate, rounde aboute vpon the hem of the tunycle

* And Aaron shal haue it vpon hym, when he minystreth, and the sounde shalbe hearde, when he goeth into the holy place before the Lord, and when he commeth out, and he shall not dye. And thou shalt make a plate of pure golde, and graue theron, as sygnettes are grauen. The holynesse of the Lorde, and put it on a pelowe sylke lace to be vpon the mytre, euen vpon the fore fronte of it. And it shalbe vpon Aarons forehead: ỹ Aaron maye beare the sygne of the holye thynges whiche the chyldren of Israel halow in all their holy gyftes. And it shalbe alwayes vpon hys forehead, for the reconcilyng of them before the Lorde. And thou shalt make a lynnen cote, and thou shalt make a mytre of lynnen and a gyrdel of nedle worke. And thou shalte make for Aarons sonnes also cotes, gyrdels, and bonets, glorious and bewtyfull, and thou shalte put them vpon Aaron thy brother, and on his sons with hym: and shalt annoynt them, and fyl their handes, and sanctifye them, that they maye minystre vnto me. And thou shalt make them lynnen breches to couer their preuityes from ỹ loynes vnto the thyes shall they reache. And they shalbe vpon Aaron and his sonnes when they come into the * tabernacle of wytnes, or when they come vnto ỹ altar to minyster in holynesse, that they beare no synne, and so dye. And it shalbe a lawe for euer vnto Aaron & his sede after hym.

Ex. xxvii.a

¶ The .xxix. Chapter.

¶ The consecracyon of Aaron and of his sonnes.

THis thing also shalt thou do vnto the when thou * halowest them to be my prestes. Thou shalt take a calfe, euen a yong oxe, and two rammes that are without blemyth, & vnleuened bread and cakes of swete bread tempered with oyle, and wafers of swete breade anoynted with oyle (of wheten flower shalt thou make them) and put them in a maunde, and bryng them in the maunde with ỹ calfe and the two rammes. And bryng Aaron and hys sonnes vnto the dore of the tabernacle of wytnes, and washe them with water, & take the garmentes, and put vpon Aaron: ỹ strayte cote the tunycle of the Ephod, and the Ephod, & the brestlap: and gyrde them to him with ỹ broydered gyrdell whiche is in the Ephod. And put

Leu. viii. b.

the mytre vpon his head: & put the holy crowne vpon the mytre. Then shalte thou take the anoyntyng oyle, and powre it vpon his head, and anoynte hym. And bryng his sonnes, and put albes vpon them, and gyrde them with gyrdels aswell Aaron as his sonnes. And put the myters on them, and ỹ prestes office shalbe theyrs for a perpetuall lawe. And thou shalt fyll the handes of Aaron and of his sonnes: and bryng
Leui. 1.b. the calfe before the tabernacle of wytnes. * And Aaron and his sonnes shall put theyr handes vpon the head of the calfe, and thou shalt kyl him before the Lorde, by the doore of the tabernacle of wytnes. And take of the bloude of the calfe & put it vpon the hornes of ỹ aultar with thy fynger: and powre all the bloude beside ỹ bottome of the altar, and take all the fat that couered ỹ inwardes, and the kall that is on the lyuer, and the two kydneys, and the fat that is vpon them and burne them vpon the altar. But the flesshe of the calfe and his skynne, and hys donge shalt thou burne with fyer without the hoost. It is a
C synne offryng. Thou shalt also take one ram, & Aaron and his sonnes shall put theyr handes vpon the head of the ram, and when ỹ hast slayne the ramme, thou shalt take his bloud, and sprinkle it rounde about vpon the altar, and cut the ramme in peces, and wash the inwardes of him and hys legs, and put them vnto the peces and vnto his head: and then burne the hole ram vpō the altar for a burnt offryng vnto the Lord, and for a swete sauour & a sacrifyce vnto the Lorde.
Leui. viii.d. * And take the other ram, and Aaron and his sonnes shall put theyr handes vpon his heade. Then shalt thou kyl him, and take of his bloud and put it vpon the typ of the ryght eare of Aaron and of hys sonnes, and vpon the thumbe of
D theyr ryght handes, and vpon the greate too of theyr ryght fote, and sprynkle the bloude vpon the altar rounde about. And thou shalt take of the bloude that is vpon the altare, and of the anoynting oyle, and sprynkle it vpon Aaron and his vestymentes, and vpon his sonnes and vpō theyr garmentes with hym. And he shalbe hallowed and his clothes, and his sonnes, and their
Leu. viii.c. clothes with hym. * And thou shalt take the fat of the ram and his rompe, and the fat that coureth the inwardes, and the kall of the lyuer, and the two kidneys, and the fat that is vpon them and the ryght shulder: for the ram is a full offerynge: and a symnel of bread, and a cake of oyle bread, and a wafer out of the basket of swete bread that is before the Lord, and put all vpon the handes of Aaron, and on the handes of hys sonnes: and waue them for a waue offeryng before the Lorde. And agayne, thou shalt take it from of theyr handes, and burne it vpon the altar for a burnt offeryng, to be a sauour of swetnes before the Lorde. For it is a sacrifyce vnto
Leu. viii.c. the Lorde. * And thou shalt take the brest of the
E ram of Aarons consecracyon, and waue it for a waue offerynge before the Lorde: and it shall be thy parte. And thou shalt sanctifye the brest of the waue offerynge: and the shulder of the heueofferynge, whiche is waued and heued vp of the ram of the consecracyon for Aaron and for hys sonnes. And it shalbe Aarons and his sonnes by a statute for euer, of the chyldren of Israel: for it is an heue offryng: Euen an heue offryng of the chyldren of Israel, and of theyr peaceoffrynges Theyr heueofferynges is the Lordes. And the holy garmentes of Aaron shalbe his sonnes after hym, to be anoynted therin: and to fyll theyr handes therin. And that sonne ỹ is preast in his stede after him, shal put them on. vii. dayes whē he cōmeth into ỹ tabernacle of wytnes, to minyster in the holy place. * And ỹ shalt take the ram Leu. viii.c.
of ỹ consecracyon, and seth his flesshe in an holy place. And Aaron & his sons shal eat the flesh of the ram, & the bread that is in the basket, euē by
F the dore of the tabernacle of wytnes: & they shal eate them, because the attonemente was made therwith, to fyll theyr handes, and to consecrate them: but a straunger shall not eate therof, because they are holy. And yf ought of the flesh of the consecracyon or of the breade remayne vnto the mornyng, thou shalt burne it with fyre, and it shall not be eaten, because it is holy. Therfore shalte thou do vnto Aaron and his sonnes, euen so, accordyng to all thynges which I haue commaunded ỹ, seuen dayes shalt thou fyl their handes, and offer euery dayr a calfe for a synne offeryng, for to reconcyle withall: that thou mayest clense the aultar when thou reconcylest vpon it and thou shalt anoynte it, to sanctifye it. Seuen dayes thou shalt reconcyle vpon the altar, and sanctifye it, and it shalbe as an altare most holye. Euery one that toucheth the aultar, lette hym be holy. * This is that whiche thou shalt Nu. xxviii.a
G offer vpon the aultare: euen two lambes of one yere olde, daye by day contynually: the one thou shalt offre in the morning, and the other at euen And wyth the one lambe a tenth deale of floure myngled with the fourth parte of an hyn of beten oyle, and the fourth part of an hyn of wyne, for a drynke offryng. And the other lambe thou shalt offer at euen, and shalte goo thereto accordynge to the meate offerynge and drynke offeryng in the morning, to be an odoure of a swete sauoure and a sacrifyce vnto the Lorde. And let this be a contynual burnt offring amonge your chyldren after you before the doore of the tabernacle of wytnesse before the Lorde, where I wyl
*mete you, to speake there vnto you. There I Exod. i.a.
wyll mete with the chyldren of Israel, and wyl Nu. xii.a.
be sanctifyed in myne honoure. And I wyl sanctifye the tabernacle of wytnes and the aultar. And I wyll sanctifye also both Aaron and hys sonnes to be my preastes. And I wyll *dwell a- Leui. xxv.b
monge the chyldren of Israel: and wyl be theyr i. Cor. vi.d.
God. And they shall knowe that I am the Lord theyr God, that brought them out of the lande of Egypte, for to dwel amonge amonge them: euen I the Lorde theyr God.

C The. xxx. Chapter.

C The alter of incece. The brasse lauer. The anoynting oyle

AND thou shalt make an aultare to burne incense of sethim wood shalt thou make A
it, a cubyte longe and a cubyte broade: euen foure square shal it be and two cubytes hye

the

the hornes thereof shall proceade out of it, and thou shalt ouerlaye it with fyne golde, both the rofte and the walles rounde aboute and his hornes also, & shalt make vnto it a crowne of golde rounde about, and two golden rynges on either syde: euen vnder the crowne, that they maye be as places for the barres to beare it withal. And thou shalt make the barres of sethim wood, and couer them wyth golde. And thou shalt put it before the vayle, that is by the arke of wytnesse before the mercyseate that is vpon the wytnesse
25 where I wyll mete the. And Aaron shall burne theron swete incense euery morninge, when he dresseth the lampes euen then shal he burne it: & lykewise at euen, when he setteth vp the lampes he shall burne incense: and this incensyng shalbe perpetually before the Lorde thorowout youre
Exod. 30.a. generacyons. Ye shall put no *straunge incense theron, burnt sacrifyce or meate offryng, nether powre any drynkeofferyng theron.

And Aaron shall reconcyle vpon the hornes of it once in a yere: wyth the bloude of the synne offeryng of reconcilynge: euen once in the yeare shall he reconcyle it thorowe your generatyons It is most holy vnto the Lorde. And the Lorde
Nume 1.a. spake vnto Moses, saying: *Yf thou takest the
Deu. xxvi.a summe of the children of Israel after theyr nombre, they shall geue euery man a reconcilynge of his soule vnto the Lorde when thou tellest them that there be no plage amonge them, when thou tellest them. And thus muche shall euery man
Deu. xxvii.b geue, and that goeth into the nombre: halfe a sy-
Num. iii.g cle, after the sycle * of the sanctuarye: a sycle is
Exe. xlv.d. twenty halfepence. An halfe sycle shall be the heueofferynge of the Lorde. All that are nombred from twenty yere old and aboue, shal geue an heueoffryng vnto the Lorde. The ryche shal not passe, and the poore shall not go vnder halfe a sycle. But ye shall geue an heue offeryng vnto the Lorde that he maye haue mercye vpon your soules. And thou shalt take the reconcilyng mo ney of the children of Israel, and shalt put it vn to the vse of the tabernacle of wytnesse, that it maye be a memoryal vnto the children of Israell before the Lorde, that he maye haue mercye
¶ vpon your soules. And ỹ Lord spake vnto Mo-
Exo. xl.d. ses, saying: *ỹ shalt make a lauer of brasse, and his fote also of brasse to wash withal, & shalt put it betwene ỹ tabernacle of wytnes, and the aulter, and put water therin. For Aaron & his sons shal wash theyr handes & theyr fete therin: euen when they go into the tabernacle of wytnes, or when they goo vnto the aulter to minyster and to burne the Lordes offeryng, they shall washe them selues with water, leste they dye. And it shalbe an ordynaunce vnto them for euer, bothe vnto hym and his sede thorowout theyr generacyons. And the Lorde spake vnto Moses saynge: Take vnto the principall spyces: of the moste pure myrre fyue hundred sycles, of swete cynamon halfe so muche, euen two hūdred and fyftye sycles: of swete calamus, two hundred & fyftye, of cassia, two hundred and fyftye, after
Leu. vii.b the holy sycle, and of oyle olyfe an hyn. *And ỹ shalt make of the oyle an holye oyntment, euen an oyntment compounde after the crafte of the apotecarye. And thou shalt noynte the tabernacle of wytnesse therwith, and the arke of witnes and the table, and all hys apparell, and the candelstycke, and all his apparell: and the aulter of encense, and the aulter of burnte sacrifyce wyth all his vesselles, and the lauer and his fote. And thou shalt sanctify them, that they may be most holy: so that no man touche them, but they that be halowed. And thou shalt anoynt Aaron and his sonnes, and consecrate them, that they may minystre vnto me. And thou shalt speake vnto the chyldren of Israell, sayinge: this shall be an holy oyntyng oyle vnto me, thorowout your generacyons. Upon mans fleshe shal it not be powred: nether shall ye make any other after the makynge of it, for it is holye: and shalbe holye vnto you: whosoeuer maketh lyke vnto that, or whosoeuer putteth any of it vpon a straunger, shal perysshe from amonge his people.

And the Lorde sayde vnto Moses: take vnto the swete spyces: balme, Onicha, swete galbanum, these spyces wyth pure franckyncense, of eache lyke much, & make of them swete smelynge incense, after the crafte of the apoticary, myngled together, pure and holy. And beate it to pouder and put of it before the wytnes in the tabernacle of wytnesse, where I wyll mete the. It shalbe vnto you moste holy. And se that ye make none after the makynge of that. It shalbe vnto you holy for the Lorde. Who soeuer shall make lyke vnto that, to smel therto, shal perysh from amonge hys people.

¶ The .xxxi. Chapter.

¶ The callynge of Bezaleel and Aholiab the workemen. The Sabboth is commaunded. The tables of stones are geuen Moses.

AND the Lorde spake vnto Moses saynge: beholde, * I haue called by name, Bezaleel, ỹ son of Uri, the sunne of Hur of ỹ trybe of Juda. And I haue fylled hym wyth the spyrete of God, in * wysdome, and vnderstandynge, in knowledge and in all maner of worke, to fynde out sotle feates and to worke in golde, syluer and brasse: and in ỹ craft to set stones, and to carue in tymber, & to worke in all maner of workmanshyp. And beholde, I haue geuen hym to be his companyon Aholiab the sonne of Ahisamach of the trybe of Dan, & in the hertes of all that are wyse harted, haue I put wysdome to make all that I haue commaūded the, the tabernacle of wytnesse, the Arke of wytnesse, and the mercy seate that is therupon: and all the ornamentes of the tabernacle, and ỹ table and his ornamentes, and the pure candelstycke with all his apparel, and the aulter of encence: and the aulter of burnt offerynges and al his vessels, and the lauer with his fote. The vestymentes to minyster in and the holy garmentes for Aaron the Preast, and the garmentes of his sonnes to minyster in, and the anoyntynge oyle: and swete cense for ỹ sanctuary, accordyng to all that I haue commaunded the shal they do.

Exo. xxxb.d.

iii.Re.b.ii.b

And the Lorde spake vnto Moses, sayinge: ¶ Speake vnto the chyldren of Israell and saye:

In any

Exo.xx.b. In any wyse se that ye kepe my * Sabbothes: for it is a sygne betwene me and you in your generacyons, for to knowe that I the Lorde am he
Num.xv.d that doth sanctifye you. * Kepe my Sabboth therfore: for it is holy vnto you. He that defileth it, shalbe slayne. For whosoeuer worketh therin, the same soule shalbe roted out from amonge his people. Syxe dayes shall men worke. And in the seuenth daye is the Sabboth of the holye reste of the Lorde. Whosoeuer doth any worke
D in the Sabboth daye, shall dye: wherfore let the chyldren of Israell kepe the Sabboth, that they obserue it throwout theyr generacoins, that it be an appoyntment for euer. For it is a sygne betwene me and the chyldren of Israell for euer
Gene.i.d. * For in syxe dayes the Lorde made heauen and earth: and in the seuenth daye he rested, and was refreshed. And when the Lord had made an ende of comenyng with Moses vpon the mounte Si
Ex.xxxii.d. nai * he gaue hym two tables of wytnesse: euen tables of stone, wrytten with ꝑ fynger of God.

¶The.xxxii.Chapter.

¶The golden calfe. Moses prayeth for them. He breaketh the tables for anger. He chydeth Aaron. The poolatres are slayne.

AND when the people sawe, that it was longe or Moses came downe out of the mountayne, they gathered them selues together vnto Aaron, and sayde vnto hym: * Up,
Acte.vii.c. make vs goddes to go before vs: for of this Moses (the felowe that brought vs out of the lande of Egypte) we wote not what is become. And
Iud.viii.e Aaron sayde vnto them: * plucke of the golden earynges which are in the eares of your wyues, your sonnes, and of your doughters: and bryng them vnto me. And all the people plucked of the golden earynges, which they had in theyr eares
Psal.cvi.c and brought them vnto Aaron. And he * receaued them of theyr handes, and fassyoned it with a grauer, and made of it a calfe of molten metal
And they sayde: * These be thy goddes, O Is-
iii.Re.xii.f raell whiche brought the out of the lande of E-
B gypte. And when Aaron sawe that, he made an aultar before it. And Aaron cryed, sayinge: to morowe is the holy daye of the Lorde. And they rose vp in the mornynge: and offered burnt offerynges, and brought peace offrynges also. And
i.Cor.x.b * the people sat them downe to eate and dryncke and rose vp agayne to playe.

And ✠ the Lorde sayde vnto Moses: * go.
Deut.ix.b. get the downe: thy people which thou broughtest out of the lande of Egypte, haue marred all they are turned at once out of the waye, which I commaunded them: * for they haue made them
Psa.cvi.c a calfe of molten metall, and haue worshypped it and haue offered therto, sayinge: These be thy goddes, O Israell which haue brought the out
C of the lande of Egypte. And the Lorde sayde vn-
Exo.xxxiv. to Moses: * I haue sene this people: and behold it is a stysnecked people, and nowe suffre me, ꝑ my wrath maye waxe hote agaynste them, and consume them: and I wyll make of the a myghtye people. And Moses besought the Lorde hys God, and sayde: O Lorde, why doth thy wrath waxe hote agaynst thy people, whiche thou hast brought out of the lande of Egypte, with great powre and with a mightye hande? * Wherfore Nu.xiiii.e
shulde the Egiptyans speake and saye: For a myschefe dyd he bryng them out euen for to sley them in the mountaynes, and to consume them from the face of ꝑ earth? Turne from thy fearce wrathe: and turne frome thys euell (deuysed) agaynst the people. Remembre Abraham, Isahac, and Israell thy seruauntes to whome thou swarest by thyne owne selfe: and saydest vnto them, * I wyl multiplye youre sede, as the starres of heauen, and all this lande that I haue spoken of wyl I geue vnto your sede, and they shal enheret it for euer. And the Lord repented hym selfe from the euell ✠ whiche he sayde he wolde do vnto hys people. And Moses turned hys
backe and went downe from the hyll & the * two Ex.xxxi.d
tables of wytnes were in his hande: and ꝑ same tables were wrytten on both the leaues, & were the worke of God, and the wrytynge was the wrytynge of God grauen in the tables. And when Iosua hearde the noyse of the people, as they showted, he sayde vnto Moses: there is a noyse of warre in the host. And he answered: it is not the crye of them that haue the mastry, nor of them that haue the worse: but I do heare the noyse of them that synge.

And it fortuned, assone as he came nye vnto
E the hoste, he sawe the calfe and the daunsynge: & Moses wrath waxed hote, and he caste ꝑ tables out of hys handes, and brake them beneth ꝑ hyl
* And he toke the calfe whiche they had made, & Deute.ix.e
burned it in the fyre, and stampte it vnto powder, and strowed it in the water, and made ꝑ chyldren of Israell dryncke of it. And Moses sayde vnto Aaron: what dyd this people vnto ꝑ, that thou hast brought so greate a synne vpon them?

And Aaron answered: let not ꝑ wrath of my Lorde waxe fearce, thou knowest ꝑ people that they ar cuꝫ set on mischefe: For they sayde vnto me: make vs gods to goo before vs, for we wot not what is become of Moses, the felowe that brought vs out of the lande of Egypte. And I sayde vnto them: let them ꝑ haue golde plucke it of, and bryng it me: and I dyd caste it into the fyre: and therof came out this calfe.

Moses therfore sawe that the people were na-
F ked (and that Aaron had made them naked vnto theyr shame amonge theyre enemyes) and he wente and stode in the gate of ꝑ hoste, and sayde Yf any man pertayne vnto the Lorde, lette him come vnto me. And all the sonnes of Leui gathered them selues together, and came vnto hym. And he sayde vnto them. Thus sayth the Lord God of Israell, put euery man hys swearde by his syde, and goo in and out, from gate to gate: throwout the hooste, and slaye euery man, hys brother and euery man his companyon, and euery man his neyghboure. And the chyldren of Leui dyd as Moses had sayde. And there fell of the people the same daye aboute thre thousand men And Moses sayde: fyl your handes vnto ꝑ Lord this daye, euery man vpon hys sonne and vpon his brother, and that there maye be geuen you a G
blessynge this daye. And on the morowe it fortuned

tuned that Moses sayde vnto ỹ people: ye haue synned a greate synne. And nowe I wyll go vp vnto the Lorde: yf paraduenture I maye purchase an attonemente for youre synne. Moses therfore went agayne vnto the Lorde, & sayde: Oh, thys people haue synned a great synne and haue made them goddes of golde. And nowe I praye the, either forgeue them their synne: or (yf
Deu.ix.f. ỹ wylt not)* wype me out of thy booke, which thou hast wrytten. And the Lorde sayde vnto Moses: I wyll putte hym out of my booke that hath synned agaynste me. And nowe go thou, bringe the people vnto the place whiche I sayde
Exo.xiii.a vnto the: beholde, *myne angell shall go before the. Neuerthelater in the daye when I viset, I wyll viset theyr synne vpon them. And ỹ Lorde plaged the people, because they made the calfe whyche Aaron made.

¶ The .xxxiii. Chapter.

¶ The Lorde sendeth an angell before his people. The Lorde denyeth to go vp with the people. The people lament their synne. Moses talketh with the Lorde.

A ND the Lorde sayde vnto Moses, departe and go hence: thou and the people, whiche thou hast brought out of the lande of Egypte, vnto ỹ lande whiche I sware vnto Abra-
Gen.xxii.d ham, Isahac, and Jacob, sayinge: * vnto thy
Exo.xxiii.c seede wyll I geue it‡ (and I wyll sende an angel
Deu.d. before the: and wyll cast out the Cananites, the Amorites, and the Hethites, the Pherezites, the Heuites, and the Jebusytes) a lande ỹ floweth with mylke & hony. For I wyll not go amonge
Exo.xxxii.c. you my selfe: *for ye ar a styffnecked people: lest I consume the in the waye. And when the people hearde this euel tydinges, they sorowed: and no man put on his best rayment. And the Lorde spake vnto Moses: saye vnto the chyldren of Israel: ye are a styffnecked people: I muste come once sodenly vpon you, and make an end of you Therfore now put thy goodly raymēt from the that I maye wete what to do vnto the. And the chyldren of Israel layde theyr goodly rayment from them, euen by the mount of Horeb.

B And Moses toke the tabernacle, and pytched it wythout the hoost a farre of from the hoste, & called it the tabernacle of wytnesse. And so it came to passe that euery one which wolde pray vnto the Lorde, wente out vnto the tabernacle of wytnes, whiche was without the hoste. And it fortuned, that when Moses wente out vnto ỹ tabernacle, all the people rose vp: and stode euery man at his tent doore: and loked after Moses vntyll he was gone into the tabernacle. And as sone as Moses was entred into the tabernacle, the cloudy pyller descended, and stode at ỹ doore of the tabernacle, and he talked with Moses. And all the people sawe ỹ clowdy pyller stande at the tabernacle dooze, and they rose vp, and worshypped euery man in his tent doore.

And the Lorde spake vnto Moses: * face to
Exo.xxxiii.e face, as a man speaketh vnto hys frende: and he ¶ turned agayne into the hoste. And the chylde Josua his seruaunt the sonne of Nun, departed not out of the tabernacle. And Moses sayde vnto ỹ Lorde: se, thou sayst vnto me: leade thys people furth, and thou hast not shewed me whom thou wylte sende with me. And thou hast sayde moze ouer: I knowe the by name, and thou haste also founde grace in my syghte. Nowe therfore yf I haue founde fauoure in thy syght, then shewe me thy waye, that I maye knowe the, and that I maye fynde grace in thy syght. And consyder also ỹ this nacyon, is thy people. And he sayde: my presence shall go with the, and I wyll geue the reste. He sayde vnto hym: If thy presence go not with me, carye vs not hence: for howe shall it be knowen here, that I and the people haue founde fauoure in thy syght, but in that thou goest with vs? If thou go with vs, shal not I and thy people haue preemynence before all the people that are vpon the face of the earth? And the Lorde sayde vnto Moses: I wyll do this also ỹ thou haste sayde, for thou haste founde grace in my syght, and I knowe the by name.

D And he sayde, I beseche the: shew me thy glorye. And he sayde: I wyll make all my good go before the, and I wyll be called in thys name of
Roma.ix.c the Lorde before the *and wyll shewe mercye to
Roma.ix.c whome *I wyll shewe mercye, & wyll haue compassyon on whome I wyll haue compassyon. And he sayd furthermoze: thou mayst not se my face for *there shal no man se me, and lyue. And
Deu.xiii.b. Judge.vi.c and.xiii.d. John.i.c. the Lorde sayde: beholde, there is a place by me, and thou shalt stande vpon a rocke: and whyle my glory goeth furth, I wyll put the in a cleft of the rocke: and wyll put myne hande vpon the whyle I passe by. And I wyl take awaye myne hande, and thou shalte se my backe partes: but my face shall not be sene.

¶ The .xxxiiii. Chapter.

¶ The tables are renued. The mercy of God. To haue felowshyp with the Gentyles is forbydden, and theyr goddes stryke also. Of theyr sealles.

A ND the Lorde sayde vnto Moses * hewe the two tables of stone,
Deut.x.a. lyke vnto the fyrste, and I wyll wryte vpon theym the wordes ỹ were in the fyrste tables whych ỹ brakest. And be ready in ỹ morninge, that thou mayst come vp early vnto the mounte of Sinai: and stande there with me in ỹ top of the mount. There shall no man come vp with the, nether let any man be sene thorowout all the mounte, nether let the shepe nor oxen fede before the hyll. And Moses hewed two tables of stone lyke vnto the fyrste, and rose vp early in the morninge, and went vp vnto the mount of Sinai, as the Lorde had cōmaunded hym: and toke

toke in his hande the two tables of stone. And the Lorde descended in the cloud, and stode with hym there: and he called vpon the name of ꝑ lord And when the Lorde walked before hym, he cryed, Lorde* Lorde God, mercyful and gracyous longe sufferynge, and aboundaunt in goodnes & truth, and kepyng mercy in store for thousands forgeuynge wyckednes, vngodlinesse and synne and not leauyng one innocent, vysytyng the wickednes of the fathers vpon the childzen and vpō chylders chyldzen, euen vnto the thyrd & fourth generacyon. And Moses bowed hym selfe to the earth quyckly, and worshypped, and sayde: Yf I haue fonnde grace in thy syghte (O Lorde) then let my Lord go with vs: for it is a stubburne people, and thou shalt haue mercye vpon oure wyckednes and our synne, & shalt take vs for thyne enheritaunce. And he sayde: beholde, I make an appoyntmente before all the people, and I wyll do meruayles: suche as haue not bene done in all the worlde, nether in all nacions. And all the people amonge which thou arte, shall se the worke of the Lorde: for it is a terryble thynge that I wyll do with the: kepe those thynges that I cōmaunde the this daye. Beholde, I caste out before the, the Amorytes, Cananytes, Hethytes, Pherezytes, Heuytes & Iebusytes.* Take hede to thy selfe, that thou make no compacte with ꝑ inhabyters of the lande whither thou goest, lest yt because of ruyne among you. But ouerthrow theyr aulters, and breake theyr ymages and cut downe theyr groues. Thou shalt worshyppe no straunge god. For the Lorde is* called gelous, because he is a gelous God: lest ꝑ thou make any agremente with the inhabyters of the lande, and they go a whorynge after theyr goddes, and do sacrifyce vnto theyr gods, they call the, and thou eate of theyr sacrifyce: & thou take of theyr doughters vnto thy sonnes, & theyre doughters go a whorynge after theyr gods, and make thy sonnes go a whorynge after theyr goddes also.

Psalmus. cxxvi.e. Ioel.cxxiii.d

Deut.vii.a iii. Reg.xi.a

Exodi.xx.a

B

C Thou shalt make the no goddes of metall.

Exod.xii.b and.xxiij.b

The* feaste of the swete breade shalt thou kepe Seuen dayes shalt thou eate vnleuened breade as I cōmaunded the in the tyme of the moneth, when corne begynneth to rype. For in the moneth when corne begynneth to rype, thou camst out of Egypte. * All that breaketh vp the matrice is myne: and all that breaketh the matrice amonge the catell, yf it be male: whyther it be oxen or shepe. But the fyrst of the asse thou shalt bye out with a lambe. And yf thou redeme hym not, thou shalt breake hys necke. All the fyrste borne of thy sonnes shalt thou redeme. * And se that no man appere before me emptye.

Exo.xiii.a. and.xxii.b. Nu.xviii.c

Exo.xviii.b Ec.xxxb.a. Deu.xvi.b ‡Exo.xx.b Exo.xxiii.c

‡ Syxe dayes thou shalte worke, and in the seuenth daye thou shalt rest, both from earynge and reapyng. * Thou shalt obserue the feaste of wekes with theyr fyrst frutes of whete haruest, and the feaste of ingatherynge at the peres ende Thrise in a yere shal all your men chyldzen appere before the Lorde Iehoua God of Israell. When I cast out the nacyons before the, and enlarge thy coastes, so that no man shal desyre thy land, thou shalt go vp to appeare before ꝑ lorde thy God thryse in the yere. * Thou shalte not offer the bloude of my sacrifyce vpon leuen, neyther shall oughte of the sacrifyce of the feaste of Passeouer be lefte vnto the morynge. * The fyrste rype frutes of my lande, thou shalt bryng vnto the house of the Lorde thy God. And thou shalt not *seth a kyd in his mothers mylke.

Exo.xxiii.c Deu.xiiii.c Exo.xxiii.c

1 Exo.xxiii.c

And ꝑ Lord sayde vnto Moses: wryte these wordes: for after the tenoure of these wordes I haue made a couenaunte with the and with Israell. * And he was there with the Lorde fourtye dayes and fourtye nyghtes, and dyd nether eate breade nor drynke water. * And he wrote vpon the tables the wordes of the couenaunt, euen ten verses. And it fortuned when Moses came downe from mount Sinai, the two tables of witnesse were in Moses hand, when he came doune from the mount. And Moses wyst not ꝑ the skinne of his face shone in maner of an horne whyle he talked with hym. And Aaron and all the chyldzen of Israell loked vpon Moses: and beholde, the skynne of hys face shone, and they were afrayde to come nye hym. And when he had called them. Aaron and all the chefe that were in the company came vnto hym, and Moses talked wyth them. And afterwarde all the chyldzen of Israel came nye, and he cōmaunded them all that the Lorde had sayde vnto hym in mount Sinai. And when Moses had made an ende of comenynge wyth them, *he put a couerynge vp on his face. And agayne, when Moses went in before the Lord to speake with hym *he toke the couerynge of vntyll he came out. And he came out, and spake vnto the chyldzen of Israell that which he was cōmaunded. And the chyldzen of Israel sawe the face of Moses, that the skynne of Moses face shone. And Moses put the couerynge vpon his face agayne, vntyll he went in to comen with hym.

Exo.xxxiii.d

1.Cor.iii.b

1.Cor.iii.e.

C The.xxxv.Chapter.

C The Sabboth. The fyrst frutes are requyred. The redynes of the people to offer. Bezaleel and Ahaliab are prayed of Moses, and set to worke.

AND Moses gathered all the company of ꝑ chyldzen of Israel together, and sayde vnto them: these are the wordes which the Lorde hath commaunded that ye shulde do them.

A

* Syxe dayes ye shall worke: but the seuenth daye shall be vnto you the holy Sabboth of the Lordes rest: who soeuer doth any worke therin, shall dye. Ye shall kyndle no fyer throwout all your habitacyons vpon the Sabboth daye.

Exo.xx.b

And Moses spake vnto all the multytude of the chyldzen of Israel saying: *this is the thing whiche the Lorde commaunded, sayinge: Take from amonge you an heue offryng vnto ꝑ Lord. Who soeuer is of a wyllyng hert, let hym bring it for the heue offeryng of the Lorde. Namely golde, syluer, and brasse, and yelowe sylke, purple skarlet, whyte sylke, goates heare, and rammes skynnes redde, and taxus skynnes wyth sethim woode: oyle for lyght, and spyces for the anoyntynge oyle, and for the swete encense. And Onix stones and stones to be set in the Ephod, and in the breste lappe. And let all them that are wyse-

Exo.xxv.a

B

wyse harted amonge you, come & make all that the Lorde hath commaunded: the habitacyon w̄ the tent therof and his couerynge, and hys rynges, and hys borders, hys barres, hys pyllers, and hys sockettes, the arke, and the staues ther of: wyth the mercye seate, and the vayle that couereth it: the table and his barres, and all hys vessels: and the shewbreade, the candelstycke of lyght and his apparell and his lampes with the ople for the lyght: the cense aultar and hys barres the annoyntynge ople and the swete cense, & the hangynge of the dore at the entrynge in of ꝑ tabernacle: ꝑ aultar of burnt sacrifyce with hys brasen gredyren, hys staues and all his vessels: the lauer and his fote, and the hangynges of the courte, with his pyllers and theyr sockettes, and the hangynge in the dore of the courte: the pynnes of the habitacion, & the pynnes of the courte with theyr cordes: the mynystrynge garmentes to mynyster in the holy place: and the holy vestementes for Aaron the Preaste, and ꝑ vestymentes of his sonnes: that they maye mynyster in.

¶ And all the company of the chyldren of Israell departed frome the presence of Moses. And euery one came (as many as theyr hertes corayged them, and as many as theyre spretes made them wyllynge) and brought a present for the Lorde, to the makynge of the tabernacle of wytnesse, and for all his vses, and for the holy vestementes. And they came bothe men and wemen (euen as manye as were wyllynge herted) and brought bracelettes, and earynges, rynges, and chaynes, whiche iewels were all of golde: and al the men brought a waue offerynge of gold vnto the Lorde. And euery man wyth whome was found yelow sylke, purple, skarlet, whyte sylke and goates heare and red skynnes of rammes, & taxus skyns, brought them. All that dyd heaue vp an oblacyon of gold and brasse, and brought an heue offerynge vnto the Lorde. And all men with whome was founde sethim woode for any maner worke of mynystracyon, brought it.

D And all the wemen ꝑ were wyse herted: dyd spynne with theyr handes, and broughte ꝑ spun worke both of yelowe sylke, purple, skarlet, and whyte sylke. And all the wemen whome theyr owne herte moued, spanne goates heare wysely And the Lordes brought onix stones, and stones to be set in the Ephod, and in the brestlap, and spyce, and ople for lyght, and for the anoyntyng ople, and for the swete cense. And the chyldren of Israell brought a wyllynge offerynge vnto the Lorde both men & wemen, as many as had wyllynge hertes to bryng, for all maner of workes which the Lorde had commaunded to be made, by the handes of Moses.

And Moses sayde vnto the chyldren of Isra-
.a. ell: beholde, *the Lorde hath called by name Bezaleel the sonne of Uri the son of Hur of ꝑ tribe of Juda, and hath fylled hym with the spryte of God, in wysdome and vnderstandyng, in knowledge, and in all maner worke, to fynde out curyous workes which are made in golde, syluer, and brasse. In the crafte of stones to set them, & in carupnge of woode to make any maner of

tle worke. And he hath put in his harte that he maye teache: both he and Aholiab the sonne of Ahisamach of the tribe of Dan. Them hath he fylled with wysdome of herte, to worke all maner of grauen, and sotle, and nedle worke in yelowe sylke, and purple, in scarlet, & whyte sylke, and in weuynge. And to do all maner of worke and sotle feates.

¶ The.xxxvi. Chapter.

¶ The thynges that Bezaleell and Aholiob made.

AND Bezaleel wrought, and Aholi- Exo.xxxi.c
ab & all wyse harted men, to whom the Lorde gaue wysdome and vnderstandynge, to knowe howe to worke all maner worke for the seruyce of the sanctuary, and all that the Lord had commaunded. And Moses called Bezaleel, Aholiab and all the wyse herted men and suche as ꝑ Lord had geuen wysdome vnto, and as many as their hertes couraged to come vnto that worke to worke it. And they receaued of Moses all the present, which ꝑ chyldren of Israel had brought for the worke of the seruyce of the sanctuary, to make it. And besyde that they brought gyftes vnto it euery daye in the morynge.

And all the wyse men that wrought all the holy worke, came euery man frome hys worke whiche they made, and spake vnto Moses, sayinge: the people brynge to muche and more then ynough, for the seruyce & worke which the Lord hath commaunded to be made. And then Moses gaue a commaundement, and they caused it to be proclamed thorowout the hoost sayinge: se that neyther man nor woman prepare any more worke for the present of the sanctuarye: and so ꝑ people were forbydden to brynge: for the stuffe they had was suffyciēt for all ꝑ worke, to make it, and to muche. *All the wyse harted men ther- Exo.xxvi.e.
fore, and they that wrought for the habitacyon, B made ten curtaynes of whyte twined sylke, yelowe sylke, purple and scarlet: with pyctures of brodred worke made he them. The lengthe of one curtayne was.xxviii. cubytes, and ꝑ bredth foure, and the curtaynes were all of one syse.
And he coupled fyue curtaynes by them selues, and other fyue by them selues. And he made lowpes of yelow sylke alonge by the edge of one curtayne, euen in the seluage of the couplynge curtayne. And lykewyse he made on the syde of the couplynge courtayne on the other syde. Fyfty lowpes made he in the one curtayn, and fyfty in the edge of the couplynge curtayne on the other syde: and the lowpes helde one curtayne to another. And he made fyfty rynges of golde, and coupled the curtaynes one to another wyth the rynges: and so was it made one dwelling place.

* And he made a leuen curtaynes of goates Exo.xxvi.a
heare, to be a tent ouer ꝑ tabernacle. The length of a curtayne, had thyrty cubytes and was four cubytes brode, and they all eleuen of one syse.
And he coupled fyue curtaynes by them selues, and syxe by them selues, and he made fyfty lowpes alonge by the border of ꝑ vtmost couplyng curtayne, and fyfty in the edge of the other couplyng curtayne. *(That they might be ioyned together) *

And

C And he made fyftye rynges of brasse to couple ỹ tent together, that it might be one. And he made a couerynge vpon the tent of rams skynnes red, and yet another of tarus skynnes aboue that.

Exo. xxvi.a *And he made standynge bordes (for the tabernacle) of Sethim woode. The length of a borde was ten cubytes, the bredth one cubyte & an halfe. One borde had two fete, wherby they were ioyned one to another. And thus made he for all the bordes of ỹ tabernacle. And he made twentye bordes for the south syde of the habitacyon, and fourty sockets of syluer vnder the twentye bordes, two sockettes vnder one borde, for hys two fete, and two sockettes vnder another
b borde for his two fete.* (where the sockets of the sydes end in the corners.) And for the other syde of ỹ dwellynge whiche is towarde ỹ north, he made twentye bordes, and theyr fourty sockettes of syluer two sockettes vnder one borde, and two sockettes vnder the other. And towarde the west ende
c of the tabernacle,* (That is to saye, at that ende of the tabernacle which enclyneth towarde the see) he made syxe bordes, and two other bordes made he in the corners of the habitacyon, for eyther syde, and they were ioyned close beneth & aboue with a clampe and thus they dyd to both the corners. And there were eyght bordes and syxtene sockettes of syluer: vnder euery borde two sockettes.

D And he made barres of Sethim woode, fyue for the bordes of the tabernacle in the one syde: and fyue for the bordes of the tabernacle in the o
e ther syde: and fyue barres for the bordes of the habitacyon in the west ende.* (Towarde the see.) And he made the myddest barre to shote thorow the bordes: euen from the one ende to the other, & ouerlayde the bordes with golde, and made rynges of golde to thruste the barres thorowe, and couered the barres with golde. And he made an hangynge of yelowe sylke, purple, skarlet, and whyte twyned sylke, euen wyth pyctures made he it of brodred worke. And made therunto four pyllers of Sethim wood, and ouerlayde them with golde. Theyr knoppes were also of golde, and he caste for them four sockets of syluer. And he made an hangynge for the Tabernacle dore: of yelow sylke, purple, skarlet, and with whyte twyned sylke of nedle worke. And the fyue pyllers of it with theyr knoppes, and ouerlaydc the knoppes of them and the whopes with golde. Theyr fyue sockettes also were of brasse.

C The.xxxvii.Chapter.

C The arke of wytnes. The mercye seate. The table. The candelstycke. The lyghtes. The altare & the incense.

A Exo. xxv.a And Bezaleel made ỹ *arke of Sethim wood, two cubytes & an halfe longe, and a cubyte & a halfe brode, and a cubite and a halfe hye: and ouerlayde it with fyne golde wythin and without, and made a crowne of golde to it rounde about, and caste for it foure rynges of golde for the foure corners of it two rynges for the one syde, and two for the other, & made barres of Sethim wood, and couered them wyth golde, and put the barres in the rynges alonge by the syde of the arke, to beare it withall.

And he made the mercy seate* (That is to saye, Goddes answerynge place) of pure golde: two cubytes and a halfe was the length therof, and one cubyte and a halfe the bredth: and he made two Cherubyns of thycke golde vpon the two en- B des of the mercye seate. One Cherub on the one ende, and another Cherub on the other ende.

Euen of the mercye seate made he the Cherubyns: namely, in the endes therof. And the Cherubyns spred oute theyr wynges aboue and hyd, and couered the mercyeseate therewyth. And theyr faces were one to a nother: euen to ỹ mercye seate warde, were the faces of the Cherubyns.* And he made the table of Sethim wod, Exo. xxv.c two cubites was the length therof, and a cubite the bredth, and a cubyte and a halfe the heyght of it. And he ouerlayde it with fyne golde, and made therto a crowne of golde rounde aboute, and made therto an whope of an handē breade, rounde about & made vpon the whope a crowne of golde rounde about, and caste for it foure rynges of golde, and put the rynges in the four corners that were in the four fete therof. Euen hard by the whope were the rynges, into the whiche the barres were put, to beare the table withall. And he made the barres of Sethim woode, and C couered them with gold to beare the table with all, and made the vessells (for the table) of pure golde: the dysshes, spones, flat peces, and pottes to powre withall. * And he made the candel- Exo. xxv.d. stycke of pure gold: euen of one pece made he the candelstycke. For his fote, his shafte, hys cuppes, hys knoppes, and hys floures, were of one pece. Syxe braunches proceadynge out of the sydes therof, thre oute of the one syde, and thre out of the other. And in one braunche thre cuppes made lyke vnto almondes wyth knoppes & floures: and in another braunch thre cups made lyke almondes with knoppes and floures.

And so thorowoute the syxe braunches that proceded out of the candelstycke. And vpon the candelstycke selfe were foure cuppes after the facyon of almondes, wyth knoppes and floures: vnder euery two braunches a knoppe. And the knoppes and the braunches proceded out of it, & it was all one pece of pure thycke golde. And he made his seuen lampes with ỹ tonges and snofers therof, of pure golde. Euen of an hundred weyghte of pure golde, made he it wyth all the vessels therof. And he made the cens aultar of D Sethim wood. The length of it was a cubyte, and the bredth a cubyte, for it was four square, and two cubytes hye, with hornes proceadyng out of it. And he couered it with pure gold, both the toppe and the sydes therof round about, and the hornes of it, and made vnto it a crowne of golde round aboute. And he made two rynges of golde for it, euen vnder the crowne therof in the two corners of it and in the two sydes therof to put bars in, for to beare it withall: and made the barres of Sethim wood and ouerlayd them with golde. And he made the holy anoyntynge oyle, and the swete pure incens after the apotecaryes crafte.

C The.xxxviii.Chapter.

¶ The aultar of burnt offerynges. The brasen lauer. The summe of that the people offered.

Exo.xxxviii a

AND he made the burnt offering aultar * of Sethim wod, fyue cubytes was the length therof, and fyue cubites the bredth: euen.iiii.square & iii. cubytes hye. And he made vnto it hornes in the four corners of it procedyng out of it and he ouerlayd it w̄ brasse. And he made al the vessels of the aultar: the cauldrons, shouels, basyns, fleshokes, and cole pannes. All the vessels therof made he of brasse. And he made a brasen gredyren of networke vnto the altar, round aboute a lowe beneth vnto the mydst of the aultar, and cast foure rynges of brasse for the foure endes of the gredyren to put barres in. And he made the barres of Sethim wood, and couered them with brasse, and put the barres into ỹ rynges in the foure corners of the aultar, to beare it withal and made the aultar holowe with in the bordes. And he made the lauer of brasse, and the fote of it also of brasse in the syght of them that B dyd watch at the doze of the tabernacle of wytnesse. And he made the courte on the south syde, and the hangynges of the courte were of whyte twyned sylke, haunge an hundred cubytes,

The pyllers were twenty, and theyr brasen sockettes twenty. But the knoppes of the pyllers, and theyr whopes were of syluer. And on the north syde: the hangynges were an hundred cubytes. Theyr pyllers were twenty, and theyr sockettes of brasse twentye. But the knoppes and the whopes of the pyllers were of syluer. On the west syde, were hangynges of fyfty cubytes, ten pyllers and theyr ten sockettes * (Of brasse) But the knoppes and the whopes of the pyllers were of syluer. And towarde the east syde, were hangynges of fyfty cubytes: the hangyngs of the one syde of the gate, were fyftene cubytes longe, wyth thre pyllers, and thre sockettes. And of the other syde of the courte gate were hangynges also of fyftene cubytes longe, with thre pyllers and thre sockettes.

All the hangynges of ỹ courte round about were of whyte twyned sylke: but the sockettes C of the pyllers were of brasse: and the knoppes, and the whopes of the pyllers were of syluer, & ỹ couering of the heades was of syluer, and all ỹ pyllers of the courte were whoped aboute with syluer. And the hangyng of the gate of the court was nedle worke, of yelowe sylke, purple, scarlet and whyte twyned sylke. xx. cubytes longe, and fyue in the bredth, ouer agaynste the hangynges of the courte. And theyr pyllers were foure, and theyre foure sockettes of brasse: and the knoppes of syluer, and the heades ouerlayde with syluer, and whoped aboute wyth syluer, & all the pynnes of the tabernacle and of the court rounde aboute, were of brasse. This is the sum of the habitacyon of witnes, as it was counted accordyng to the cōmaundemente of Moses for the office of the Leuites by the hande of Ithamar sonne to Aaron the preast. And bezaleel ỹ sonne of Uri the sonne of Hur of the trybe of Iuda, made all ỹ the Lord cōmaunded Moses, and with him was Aholiab sonne of Ahisamach of the trybe of Dan, a cunnynge grauer and a worker of nedle worke in yelowe sylke, purple, scarlet, and whyte twyned sylke. All the golde that was occupyed for all the worke of the holy place D was the golde of the waueofferynge, euen.xxix. hundred weyght, and seuen hundred and.xxx. sycles, accordynge to the sycle of the Sanctuary. And the summe of syluer that came of the multitude, was fyue score hundred weyght, & a thousande seuen hundred and.lxxv. sycles, after the sycle of the Sanctuarye.

For euery man an halfe weyght, euen halfe a sycle after the sycle of the Sanctuarye, for all them that wente to be nombred frome. xx. yere olde and aboue, euen for syxe hundred thousand and thre thousand and fyue hundred and.l. men.

And of the fyue score hundred weyght of syluer, were cast the sockets of the sanctuarye, and the sockets of the vayle, an hundred sockets of ỹ fyue score hundred weyght an hundred weyght to euery socket. And of the thousande seuen hundred and.lxx. sycles, he made knoppes to the pyllers, and ouerlayde the heades and whoped thē (with syluer.) And the brasse of the waueoffring & was.lxx. hundred weyght, and two thousand, & iiii. hundred sycles. And therwith he made ỹ sockettes to the doze of the tabernacle of wytnesse, and the brasen aultare and the brasen gredyren for it, wyth all the vessels of the aultar, and the sockets of the court round about, and ỹ sockets for the courte gate, and all the pynnes of ỹ habitacyon, & all the pyns of ỹ court round aboute.

¶ The.xxxix. Chapter.

¶ The apparell of Aaron and his sonnes. All that the Lord commaunded, was offered.

AND of the yelowe sylke, purple, and scarlet, they made the vestimentes of A minystracyon to do seruyce in the holy place, and made the holy garmentes for Aaron, as the Lord cōmaunded Moses. And he made the Ephod of golde, yelowe sylke purple, skarlet, and whyte twyned sylke. And they dyd beate the gold into thynne plates, and cut it into wyers: to worke it in the yelow sylke purple, scarlet, and in the fyne whyte, with brodered worke. And they made two sydes for it, to close them vp by the two edges. And the brodrynge of the gyrdell that was vpon it, was of the same stuffe, and after ỹ same worke: of gold yelowe sylke, purple scarlet, and twyned whyte sylke, as the Lorde commaunded Moses.

And they wrought Onix stones closed in ouches of golde, and graued as sygnettes are grauen with the names of the chyldren of Israell, & B put them on the shulders of ỹ Ephod, that they shulde be stones for a remembraunce of the chyldren of Israel, as the Lorde commaunded Moses. And he made the brestlap of conning worke and lyke the worke of the Ephod: euen of golde yelowe sylke, purple, scarlet and twyned whyte sylke. It was foure square, and they made the brestlappe double, an hande braedth longe, and an hande bredth broade.

And they fylled it wyth foure rowes of stones. The fyrste rowe, a Sardios, a Topas and C

or an Emeraude. ‡or a carbuncle.

* Smaragdus: the seconde rowe, a ‡ Rubye, a Saphir and a Dyamonde: in the thyrde rowe, Ligurios, an Achat, & an Amatist: in the fourth row, a turcas, an Onix, and a Jaspis. And they were closed in ouches of golde in theyr inclosers And the twelue stones were grauen as sygnets with the names of the chyldren of Israell: euery stone with hys name, accordynge to the twelue trybes. And they made vpon the brestlap, two fastenyng cheynes of wrethen worke and puer golde. And they made two hokes of golde, and two golde rynges: and put the two rynges in ỹ two corners of the brestlappe. And they put the two cheynes of golde in the two rynges, in the corners of the brestlappe.

D And the two endes of the two cheynes they fastened in the two hokes, and put them on the shulders of the Ephod vpon the fore fronte of it And they made two rynges of golde, and putte them on the two corners of the brestlappe vpon the edge of it, whyche was on the inside by the Ephod. And they made two golden rynges, and put them on the two sydes of the Ephod, beneth on the foresyde of it and ouer agaynst his felow aboue vpon the bordring of the Ephod, & they strayned the brestlappe by hys rynges vnto the rynges of the Ephod, with a lace of yelow sylke that it myght be vpon the broyderynge of the Ephod, and that the brestlap shulde not be lowsed from of the Ephod: as the Lorde cõmaunded Moses. And he made the tunycle vnto the Ephod of wouen worke, altogether of yelow sylk and there was an hole in the myddest of the tunycle, as the coler of a partlet, wt a bonde rounde aboute the coler, that it shulde not rent.

E And in the tunycle they made hemmes wyth pomgranates, of yelowe sylke, purple scarlet, and whyte twyned sylke. And they made lytle belles of pure golde, and put them amonge the pomgranates rounde about vpon the edge of ỹ tunycle: a bell and a pomgranate, a bell and a pomgranate rounde aboute the hemmes of the tunycle to mynister in, as the Lorde commaunded Moses. And they made cotes of fyne whyte of wouen worke for Aaron and his sonnes, and a mytre of fyne whyte, and goodly bonettes of fyne whyte, and lynen breches of twyned whyt and a gyrdell of twyned whyte, yelowe sylke, purple and scarlet: euen of nedle worke, as the Lorde commaũded Moses. And they made the plate for the holy crowne of fyne golde, & wrote vpon it wyth grauen worke, the holynes of the Lorde: and tyed vnto it a lace of yelowe sylke to fasten it an hye vpon the mytre, as the Lord commaunded Moses.

F Thus was all the worke of the habitacyon and of the Tabernacle of wytnesse fynyshed. And the chyldren of Israel dyd accordyng to al that the Lorde had commaunded Moses: euen so dyd they. And they brought the habitacyon vnto Moses: the tente and all hys apparel, buttons, bordes, barres, pyllers, and sockettes, the couerynge of rammes skynnes redde, and the couerynge of taxus skynnes, and the hangynge vaple, the arcke of wytnesse and the barres ther of, and the mercye seate: the table, and all the vesselles therof, and the shewe bread: the pure candelsticke, with the lampes therof: euen with the lampes to be prepared, and all the vesselles therof, and the oyle for lyght: the golden aultar and the anoyntynge oyle, and the swete cens, and the hangynge of the Tabernacle doore, and & the brasen aultar wyth hys gredyren of brasse, his barres and all hys vessels, the lauer and hys fote: the hangynges of the courte with hys pyllers and sockettes: the hangynge to the courte gate, and hys pynnes and coordes, and all the vessell of the seruyce of the habytacyon for the Tabernacle of wytnesse: the minystrynge vestymentes to serue in the holy place, and the holy vestementes for Aaron the Preaste, and hys sonnes raymentes to mynyster in: accordynge to all that the Lorde commaunded Moses: euen so the chyldren of Israell made all the worke. And Moses behelde all the worke, and se: they had done it euen as the Lord commaunded: euen so had they done, and Moses blessed them.

¶ The.xl. Chapter.

¶ The tabernacle is reared vp. The glorye of the Lorde appeareth in a cloude couerynge the tabernacle.

AND the Lorde spake vnto Moses, A sayinge. In the fyrste daye of the fyrste moneth, shalte thou sette vp the habitacion and the Tabernacle of witnesse, and put therin the arke of wytnesse, and couer the arke wyth the vayle, and brynge in the table, and apparell it accordynge to the order thereof. And thou shalte brynge in the candelstycke, and lyghte his lampes, and sette the censse aultare of golde before the Arke of wytnesse, and put the hangynge at the doore of the habitacyon.

And sette the burnte offerynge aultare before the doore of the habitacyon and Tabernacle of wytnesse, and sette the lauer betwene the Tabernacle of witnesse and the aultar, and put water therein, and make the courte rounde aboute, and hange vp the hangyng at the courte gate. * And thou shalte take the anoyntynge oyle, and anoynte the habitacyou, and all that is therin, and hallowe it wyth all the vesselles therof, that it maye be holy. And thou shalt anoynte the aultar of the burnt offerynge and all his vessels, and sanctifye the aultar, that it may be an aultar moste holy. Exo. xxx.c. B

And thou shalte anoynte also the lauer and his fote, and sanctifye it. And thou shalt bryng Aaron and hys sonnes vnto the doore of the Tabernacle of wytnesse, and washe them wyth water. And thou shalt put vpon Aaron the holy vestymentes, and anoynte hym, and sanctyfy hym that he maye minyster vnto me. And thou shalt bryngе hys sonnes, and clothe them wyth garmentes, and anoynte them as thou dydest anoynte theyr father, that they maye minyster vnto me. For theyr anoyntynge shall be an euerlastynge presthode vnto them thorowout theyr generacyons. * And Moses dyd accordynge to all that the Lord commaunded hym: euen so dyd he. Thus was the Tabernacle reared vp the Num. bii.a C

fyrst

kyrste daye in the kyrst moneth in ỹ seconde yere. And Moses reared vp the tabernacle and fastened hys sockettes, and set vp the bordes therof, and put in the barres of it and reared vp his pyllers, and spredе abrode the tent ouer the habitacyon, and put the couerynge of the tente an hye aboue it: as the Lorde commaunded Moses.

And he toke the testimony, and put it in the Arke, and sette the barres to the Arke, and put the merciseate an hye vpon the Arke, & brought the arke into the habitacion, and hanged vp the vayle, and couered the Arke of wytnesse, as the Lorde commaunded Moses.

And he put the table in the tabernacle of wytnesse in the North syde of the habitacyon, (but without the vayle) and sette the breade in order before the Lorde, euen as the Lorde hadde commaunded Moses. And he put the candelstycke in the Tabernacle of wytnesse ouer agaynst the table towarde the south syde of the habitacyon, and sette vp the lampes before the Lorde: as the Lorde commaunded Moses.

And he put the golden aultar in the Tabernacle of wytnesse before the vayle, and brente swete cense theron, as the Lorde commaunded Moses. And he hanged vp the hangynge at the doore of the habitacyon, and sette the burnte offerynge aultar by the entrynge in of the habitacyon of the Tabernacle of wytnesse, and offered burnt offerynges and meate offerynges ther
Exo. xxx.c. on, as the Lorde commaunded Moses.

D * And he sette the lauer betwene the Tabernacle of wytnesse and the aultare, and powred water therin, to washe withall. And Moses, Aaron and hys sonnes, washed theyre handes and theyr fete there at: when they went into the Tabernacle of wytnesse, and when they wente to the aultar: they washed them selues, as the Lorde commaunded Moses. And he reared vp the courte rounde about the habitacyon and the aultar, and sette vp an hangynge at the courte
Num.ix.c. gate: and so Moses fynished the worke.

* And the cloude couered the Tabernacle of wytnesse, and the glorye of the Lorde fylled the habitacyon. And Moses coulde not entre into the tabernacle of wytnesse, because the cloude a-
o* bode theron, and the glorye of the Lorde fylled the habitacyon. *(For the cloude had couered all.

And when the cloude was taken vp from of the habitacyon, ỹ children of Israell toke theyr iorneys thorowe out theyr armyes. And when the cloude was not taken vp, they iorneyed not tyll it was taken vp: for the cloude of the Lorde was vpon the habitacyon by daye, and fyre by nyghte: in the syghte of all the house of Israell, thorowe out all theyr armyes.

¶ The ende of the seconde booke of Moses, called in the Hebrue Uelleschemothe, and in the Latyne, Exodus.

(,',)

¶ The thyrde booke of

Moses called in the Hebrue Uariah: and in the Latyn, Leuiticus.

¶ The fyrst Chapter.

¶ The order of the burnte offerynges.

AND ỹ Lorde called Moses, & spake vnto hym out of the Tabernacle
*of wytnes, saying: Speake vn- Exo.xxv.a
to the children of Israell, & thou shalt saye vnto thē. If a man of you brynge a sacrifice vnto ỹ Lorde ye shal brynge your sacrifyce from amonge the catel, euen from among the oxen & the shepe. If his sacrifice be a burntofferinge, let hym offre a male of the oxen without blemysh, & bring hym (of hys owne voluntary wyl) vnto the doore of ỹ tabernacle of witnes before ỹ Lord. And he shal put his hand vpon the head of the brentsacrifyce and it shalbe accepted for hym, to be his attonement. And he shal kyll the calfe of ỹ droue before the Lorde. And the preastes Aarons sonnes, shal B
bryng the bloud, & shall sprynkle it round about vpon the aultar, that is by the doore of the tabernacle of witnesse. And then shal he flaye ỹ burnt offeryng, and hewe hym in peces. And the sonnes of Aaron the Preast shall put fyre vpon the aultar, and put wood vpon the fyre. And ỹ preastes Aarons sonnes shal laye the partes (euen ỹ head and the fatte) vpon the wood that is on the fyre in the aultar. But the inwardes and the legges therof he shal washe in water, and the preest shall burne all on the aultare, that they may be a burntsacrifyce for a swete odour vnto ỹ Lord

And yf his sacrifyce be of the flockes (namely of the shepe or gootes) let hym bryng a male C
without blemysh for a burntofferynge. And let hym kyll it on the northsyde of the altare before the Lorde. And the preestes Aarons sonnes shall sprynkle the bloude roundabout vpon ỹ aultar. And it shall be cut in peces: euen with hys head and his fat, and the preest shall put them vpon ỹ wood that lyeth vpon ỹ fyre on the aultar. But he shal wash the inwards, and ỹ legs with water: and the preast shall brynge all together and burne it vpon the aultare for a burnt offerynge of a swete sauoure vnto the Lorde. Yf the burnt offerynge for the sacrifyce of the Lorde be of the D
foules, he shall bryng his sacrifyce of the turtyll doues or of the yonge pygeons. And the Preast shall brynge it vnto the aultar, and wrynge the necke a sunder of it, and burne it on the aultar.

But the bloude therof shall runne oute vpon

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¶ The order of the burnte offerynges.

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bryng the bloud, & shall sprynkle it round about vpon the aultar, that is by the doore of the tabernacle of witnesse. And then shal he flaye ỹ burnt offeryng, and hewe hym in peces. And the sonnes of Aaron the Preast shall put fyre vpon the aultar, and put wood vpon the fyre. And ỹ preastes Aarons sonnes shal laye the partes (euen ỹ head and the fatte) vpon the wood that is on the fyre in the aultar. But the inwardes and the legges therof he shal washe in water, and the preest shall burne all on the aultare, that they may be a burntsacrifyce for a swete odour vnto ỹ Lord

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without blemysh for a burntofferynge. And let hym kyll it on the northsyde of the altare before the Lorde. And the preestes Aarons sonnes shall sprynkle the bloude roundabout vpon ỹ aultar. And it shall be cut in peces: euen with hys head and his fat, and the preest shall put them vpon ỹ wood that lyeth vpon ỹ fyre on the aultar. But he shal wash the inwards, and ỹ legs with water: and the preast shall brynge all together and burne it vpon the aultare for a burnt offerynge of a swete sauoure vnto the Lorde. Yf the burnt offerynge for the sacrifyce of the Lorde be of the D
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But the bloude therof shall runne oute vpon

by the syde of the aultar. And he shall plucke awaye his croppe with his fethers, and cast them besyde the aultar on the easte parte in the place of ashes. And he shall breake the wynges of it, but plucke them not a sunder. And the Preast shal burne it vpon the aultar, euen vpon ỹ wod that is vpon the fyre, that it maye be a burnt sacrifyce for a swete sauoure vnto the Lorde.

¶ The.ii. Chapter.

¶ The order of meate offerynges.

A THe soule that wyll offer a meate offerynge vnto the Lorde, the same offering shalbe of fyne floure, and he shal poure oyle, vpon it, and put frankencens theon, and shal bryng it vnto Aarons sonnes the preastes. And he shall take therout hys handefull of the floure, and of the oyle wyth all the frankencens, and the preast shall burne it for a memoryall of hym vpon ỹ aultar: to be an offeryng for a swete sauour vnto the Lorde. And the remnaunt of ỹ meatofferyng shalbe Aarõs and his sons, a thing most holy of ỹ sacrifyces of the Lorde. Yf thou bryng also a meatofferyng ỹ
B is baken in ỹ ouen, let it be a swete cake of fyne floure myngled with oyle, or an vnleuened wafer anoynted with oyle. If thy meatofferyng be baken in the fryinge pan, it shalbe of swete flour myngled with oyle. And thou shalt mynce it small, and powre oyle theron, that it maye be a meateofferynge. And yf thy meate offeryng be a thynge broyled vpon the gredyron, let it be of floure myngled with oyle. And thou shalt bring the meate offeryng (that is made of these thynges) vnto the Lorde, and shalte delyuer it vnto the preast that he maye offre it vpon the aultar, and the preast shall take of the meate offerynge a memoryall, and shall burne it vpon the aultar that it maye be a burnt offeryng for a swete sauoure vnto the Lorde. And that which is left of
C the meate offeryng shalbe Aarons and his sonnes. It is a thynge most holy of the offerynges of the Lorde. All the meate offerynges whiche ye shall bryngе vnto the Lorde, shall be made without leuen. If for ye shall nether burne leuen nor hony in any offerynge of the Lorde.

Notwithstandyng ye shall bryng the fyrstlynges of them vnto the Lorde: but they shal not come vpon the aultar for a swete sauoure. *All the meat offerynges also that ỹ seasonest wyth salte: nether shalt thou suffer the salte of the couenaunt of thy god to be lacking from thy meat offeryng: but vpon all thyne offerynges ỹ shalt bryng salte. And yf thou offer a meatofferynge of thy fyrstcrype frutes vnto the Lorde, ỹ shalt offer for the meatoffryng of thy fyrst frutes, eares of corne dryed by the fyre, and corne beaten as meale. And thou shalt put oyle von it, & laye frankensence theron, that it maye be a meatoffe ryng. And the preast shal burue parte of the beated corne and parte of that oyle withall ỹ frankensens, for a remembraunce. And it shalbe a sacrifyce vnto the Lorde.

Math.v.b. Mar.ix.g. Collo.iiii.a

¶¶ The.iii. Chapter.

¶ The order of peace offerynges.

AND if his sacrifyce be a peace offering A and he take it from amonge ỹ droues (whether it be male or female) he shal bryng such as is without blemish, before the Lord: & put his hande vpon the heade of his offering, and kyll it at the dore of the tabernacle of wytnes. And Aarons sons ỹ preastes shal sprynckle the bloude vpon the aultar rounde about. And he shal offer somwhat of ỹ peace offeryng to be a sacrifyce vnto the Lorde: euen ỹ fat *that is aboute the inwardes: and all the fat ỹ Exo.xxix.e is aboute the inwardes, and the two kydneys, and the fat that is on them and vpon the loynes and the aboundance that is on the liuer shall he take awaye wt the kydneys. And Aarons sons shal burne them on the aultar vpon the burnt sacrifyce whych is vpon the wood ỹ is on the fyre B to be a burnt sacrifyce for a swete sauour vnto ỹ Lord. Yf he bryng a peace offering vnto ỹ Lord from of the flocke, let hym offer male or female: but without blemish. And yf he offer a shepe for his sacrifyce, he shal bryng it before the Lorde, & put his hande vpon his offeringes head, and kyll it before the dore of the tabernacle of wytnes, & Aarons sons shal sprynkle ỹ bloud therof round aboute the aultar. And of the peaceofferyng, let hym bryng a sacrifyce vnto the Lord: ỹ fat ther of, and the rumpe all together, whych they shall C take of, hard by the backe bone: and the fat that couereth the inwardes, and all the fat ỹ is vpon the inwardes and the two kydneys, and the fat that is vpon them and vpon the loynes, and the abundaunce that is vpon the lyuer shall he take away wt the kydneys. And the preast shal burne them vpon the aultar, to be the foode of a sacrifyce vnto the Lord. If his offeryng be a gote, he shal bryng it before the Lorde, and put his hand vpon the head of it, & kyll it before the tabernacle of the couenaunt, and the sons of Aaron shal sprynkle the bloude therof vpon ỹ aultar round D about. And he shall bryng therof his offeryng euen a sacrifyce vnto the Lord: the fat ỹ couereth the inwardes, and all the fat that is vpon the inwardes, and the two kydneys, & the fat that is vpon them and vpon the loynes, and the abundaunce vpon the lyuer shall he take away wt the kydneys. And the preest shal burne them vpon ỹ altar for ỹ food of the sacrifyce: ỹ all the fat may be a swete sauour vnto ỹ Lord. Let it be a perpetual statute for youre generacyons, thorowout your dwellyngs, ỹ ye eat nether fat nor *bloude Gene.ix.a. Leu.vii.d. and,xix.f.

¶ The.iiii. Chapter.

¶ The offerynge made for synnes done of ygnorauuce.

AND the Lorde spake vnto Moses, A saying: speake vnto the chyldren of Israel, and saye: If a soule syn thorowe ignoraũce, and hath done any of those thinges which ỹ Lord hath forbidden in his commaundementes to be done. As yf the preest that is anointed do synne (accordyng to the syn of the people) let hym bryng for hys syn which he hath synned a yonge oxe wout blemysh vnto ỹ Lord for a syn offerynge. And he shall bryngе the yonge oxe vnto the dore of the tabernacle of wytnes before the Lorde, and shal put

by the syde of the aultar. And he shall plucke awaye his croppe with his fethers, and cast them besyde the aultar on the easte parte in the place of ashes. And he shall breake the wynges of it, but plucke them not a sunder. And the Preast shal burne it vpon the aultar, euen vpon ỹ wod that is vpon the fyre, that it maye be a burnt sacrifyce for a swete sauoure vnto the Lorde.

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B is baken in ỹ ouen, let it be a swete cake of fyne floure myngled with oyle, or an vnleuened wafer anoynted with oyle. If thy meatofferyng be baken in the fryinge pan, it shalbe of swete flour myngled with oyle. And thou shalt mynce it small, and powre oyle theron, that it maye be a meateofferynge. And yf thy meate offeryng be a thynge broyled vpon the gredyron, let it be of floure myngled with oyle. And thou shalt bring the meate offeryng (that is made of these thynges) vnto the Lorde, and shalte delyuer it vnto the preast that he maye offre it vpon the aultar, and the preast shall take of the meate offerynge a memoryall, and shall burne it vpon the aultar that it maye be a burnt offeryng for a swete sauoure vnto the Lorde. And that which is left of
C the meate offeryng shalbe Aarons and his sonnes. It is a thynge most holy of the offerynges of the Lorde. All the meate offerynges whiche ye shall bryngе vnto the Lorde, shall be made without leuen. If for ye shall nether burne leuen nor hony in any offerynge of the Lorde.

Notwithstandyng ye shall bryng the fyrstlynges of them vnto the Lorde: but they shal not come vpon the aultar for a swete sauoure. *All the meat offerynges also that ỹ seasonest wyth salte: nether shalt thou suffer the salte of the couenaunt of thy god to be lacking from thy meat offeryng: but vpon all thyne offerynges ỹ shalt bryng salte. And yf thou offer a meatofferynge of thy fyrstcrype frutes vnto the Lorde, ỹ shalt offer for the meatoffryng of thy fyrst frutes, eares of corne dryed by the fyre, and corne beaten as meale. And thou shalt put oyle von it, & laye frankensence theron, that it maye be a meatoffe ryng. And the preast shal burue parte of the beated corne and parte of that oyle withall ỹ frankensens, for a remembraunce. And it shalbe a sacrifyce vnto the Lorde.

Math.v.b. Mar.ix.g. Collo.iiii.a

¶¶ The.iii. Chapter.

¶ The order of peace offerynges.

AND if his sacrifyce be a peace offering A and he take it from amonge ỹ droues (whether it be male or female) he shal bryng such as is without blemish, before the Lord: & put his hande vpon the heade of his offering, and kyll it at the dore of the tabernacle of wytnes. And Aarons sons ỹ preastes shal sprynckle the bloude vpon the aultar rounde about. And he shal offer somwhat of ỹ peace offeryng to be a sacrifyce vnto the Lorde: euen ỹ fat *that is aboute the inwardes: and all the fat ỹ Exo.xxix.e is aboute the inwardes, and the two kydneys, and the fat that is on them and vpon the loynes and the aboundance that is on the liuer shall he take awaye wt the kydneys. And Aarons sons shal burne them on the aultar vpon the burnt sacrifyce whych is vpon the wood ỹ is on the fyre B to be a burnt sacrifyce for a swete sauour vnto ỹ Lord. Yf he bryng a peace offering vnto ỹ Lord from of the flocke, let hym offer male or female: but without blemish. And yf he offer a shepe for his sacrifyce, he shal bryng it before the Lorde, & put his hande vpon his offeringes head, and kyll it before the dore of the tabernacle of wytnes, & Aarons sons shal sprynkle ỹ bloud therof round aboute the aultar. And of the peaceofferyng, let hym bryng a sacrifyce vnto the Lord: ỹ fat ther of, and the rumpe all together, whych they shall C take of, hard by the backe bone: and the fat that couereth the inwardes, and all the fat ỹ is vpon the inwardes and the two kydneys, and the fat that is vpon them and vpon the loynes, and the abundaunce that is vpon the lyuer shall he take away wt the kydneys. And the preast shal burne them vpon the aultar, to be the foode of a sacrifyce vnto the Lord. If his offeryng be a gote, he shal bryng it before the Lorde, and put his hand vpon the head of it, & kyll it before the tabernacle of the couenaunt, and the sons of Aaron shal sprynkle the bloude therof vpon ỹ aultar round D about. And he shall bryng therof his offeryng euen a sacrifyce vnto the Lord: the fat ỹ couereth the inwardes, and all the fat that is vpon the inwardes, and the two kydneys, & the fat that is vpon them and vpon the loynes, and the abundaunce vpon the lyuer shall he take away wt the kydneys. And the preest shal burne them vpon ỹ altar for ỹ food of the sacrifyce: ỹ all the fat may be a swete sauour vnto ỹ Lord. Let it be a perpetual statute for youre generacyons, thorowout your dwellyngs, ỹ ye eat nether fat nor *bloude Gene.ix.a. Leu.vii.d. and,xix.f.

¶ The.iiii. Chapter.

¶ The offerynge made for synnes done of ygnorauuce.

AND the Lorde spake vnto Moses, A saying: speake vnto the chyldren of Israel, and saye: If a soule syn thorowe ignoraũce, and hath done any of those thinges which ỹ Lord hath forbidden in his commaundementes to be done. As yf the preest that is anointed do synne (accordyng to the syn of the people) let hym bryng for hys syn which he hath synned a yonge oxe wout blemysh vnto ỹ Lord for a syn offerynge. And he shall bryngе the yonge oxe vnto the dore of the tabernacle of wytnes before the Lorde, and shal put

put his hande vpon the ponge oxe head, and kyll
B the ponge oxe before the Lorde. And the preast
Leui.iv.c that is appoynted * shall take of the ponge oxe
bloude, and bryng it into the tabernacle of wyt
nesse, and the preast shall dyppe his fynger in the
bloude, and sprynckle therof seuen tymes before
the Lorde, euen before the hangynge of the holy
place. And he shal put some of the bloude before
the Lorde, vpon the hornes of ỹ aultar of swete
cens, which is in the tabernacle of wytnes, and
shall powre all the bloude of the ponge oxe vn=
to the botome of the aultar of burnt offerynge,
whyche is at the doore of the tabernacle of wyt=
nesse. And he shal take awaye all the fatte of the
oxe that is for synne, the fatte that coureth the
inwards, and all the fatte that is aboute the in=
wards, and the two kydneys, and the fatte that
is vpon them, and vpon the loynes and the abū=
daunce of the lyuer shall he take away with the
kydneys: as it was taken away in the oxe of the
C peace offerynges, and let the Preast burne them
Exo.xxix.c vpon the aultar of burnt offerynge. * But the
skynne of the ponge oxe, and all hys flesh, with
his head, and his legges, with his inwards, and
his dunge, shall he beare out and carye the pong
oxe altogether out of the hoost vnto a cleane
place: euen where as the asshes are powred out,
and burne hym there on wood in the fyre: euen
by the place where the asshes are caste out, shall
he be brent. Yf the whole congregacyon of Is=
raell synne throwe ignorannce, and the thynge
be hyd from theyre eyes, so that they haue com=
mytted any of those thynges whyche the Lorde
hath forbydden to be done in hys commaunde=
mentes, and haue offended, When the synne
whyche they haue synned in, is knowen, the con=
gregacyon shall bryngе a ponge oxe for the syn:
and bryngе hym before the tabernacle of ỹ wyt=
nesse, and the elders of the multytude shall put
theyr handes vpon the head of the ponge oxe be=
fore the Lorde. And the ponge oxe shalbe slayne
before the Lorde. And the preast that is anoyn=
ted, shall bryngе of his bloude into the taberna=
cle of wytnes, and the preast shal dyppe his fyn
ger in the bloud, and sprynkle it seuen tymes be
fore the Lorde, euen before the vayle.

D And shall put the bloude vpon the hornes of
the aultar, whyche is before the Lorde in the ta=
bernacle of wytnes, and shal powre all ỹ bloud
vnto the bottome of the aultare of burnte offe=
rynge whyche is before the doore of the taberna=
cle of wytnes, and shall take all hys fatte from
hym, and burne it vpon the aultar, and shall doo
with thys ponge oxe, as he dyd with the ponge
oxe for synne: euen so shall he do with this. And
the Preast shall make an attonement for them,
and it shalbe forgeuen them. And he shal bryng
this ponge oxe without the hoost, and burne hym
as he burned the fyrste. For it is an oblacyon
for the synne of the congregacyon.

E When a lorde synneth, and commytteth thо
rowe ygnorannce any of these thynges (whyche
the Lorde his God hath forbydden to be done in
hys commaundementes) and hath offended:
And yf thys synne be shewed vnto hym whyche
he hath done, he shall bryngе his offeryng: euen
an he goate wythoute blemysshe, and laye hys
hande vpon the head of the he goate, and kyll it
in the place where the burnt offeryng is vsed to
be kylled before the Lorde. For it is a synne of=
ferynge. And let the Preast take of the bloude
of the offeryng with his fynger, and put it vpon
the hornes of the burnte offerynge aultare, and
powre hys bloud vnto the bottome of the burnt
offerynge aultar, and burne all hys fatte vpon
the aultar, as the fatte of the peace offerynges.
And the Preaste shall make an attonement for
hym, as concernynge hys synne, and it shall be F
forgeuen hym. Yf one of the comen people of the
lande, sinne thorow ignorannce: and cōmyt any
of the thinges which the Lorde hath forbydden
in his cōmaundementes to be done & so hath tres
paced. Yf this synne which he hath synned, come
to his knowledge: he shall bryngе for hys offe=
ryng, a she goate from among the flockes, with
out blemyshe for hys synne whiche he hath syn=
ned, and laye his hande vpon the head of the of=
ferynge, and slee it in the place of burnt offeryn=
ges. * And the Preast shall take of the bloud
therof wyth hys fynger, and putte it vpon the Leui.iv.d
hornes of the burnt offerynge aultar, and poure
all the bloud vnto the botome of the aultar, and
shall take away all hys fatte, as the fatte of the
peace offerynges is taken awaye. And the preest
shall burne it vpon the aultar, that it maye be a
swete sauoure vnto the Lorde, and the Preaste
shall make an attonement for hym, and it shal=
be forgeuen hym. And yf he bryngе a shepe for
a synne offerynge, he shall bryng a female with
out blemyshe, and laye his hande vpon the head
of the offeryng, and slee it for a synne offerynge G
in the place where they kyll the burnt offeryng.

And the Preaste shall take of the bloude of
the offerynge with hys fynger, and put it vpon
the hornes of the burnte offerynge aultare, and
shall poure the bloude thereof vnto the botome
of the aultar. * And he shall take awaye all the
fatte therof, as the fatte of the shepe of the peace Leui.iii.d
offeryng is wonte to be taken awaye. And the
Preaste shall burne it vpon the aultare: that it
maye be the Lordes burnt sacrifyce, and ỹ preest
shall make an attonement for hys synne, that he
hath commytted, and it shalbe forgeuen hym.

The.v. Chapter.

Of othes. The clensynge of hym that toucheth vn=
cleane thynges. The purgacyon of an other and of syn
done by ygnorannce.

If a soule synne and heare the voyce
of swearyng, and is a wytnes: whe
ther he hath sene or knowen of it, yf A
he haue not vttered it, he shall
beare hys synne. Eyther yf a soule
touch any vncleane thyng: whither it be a cary
on of an vncleane beast, or of vncleane catell, or
vncleane wormе, and is not ware of it: behold,
he is vncleane and hath offended. Eyther yf he
touche any vnclenes of man (what soeuer vncle=
nes it be that a man is wont to be defyled with
all) and is not ware of it, and commeth to the
knowledge of it, he hath trespassed. Ether yf
a soule sweare and pronounceth wyth hys lyp=

pes to do euell, or to do good (what so euer it be that a man vseth to pronounce with an oth) and the thynge be hyd from hym, and cōmeth to the knowledge of it, and hathe offended in one of these. And it shall come to passe that when he hath synned in one of these thynges, he shal confesse that he hath synned in that thynge. Therfore shall he bryng hys trespasse offeryng vnto the Lorde, for his synne whiche he hath synned. A female from the flocke, a lambe or a she goate for a synne offeryng. And the preast shall make an attonement for hym, concernynge his synne
Leui. xii.d. Luke. ii.d * And yf he be not able to bryng suche a shepe, he shall bryng for hys trespace whyche he hath synned, two turtyll doues or two yonge pygeons vnto the Lord one for a synne offeryng, and the other for a burnte offerynge. And he shall bryng them vnto the preast, whiche shall offer the synne offeryng fyrste, and wrynge the necke a sunder of it, but plucke it not cleane of. And he shall sprynkle of the bloude of the synneoffe-
rynge vpon the syde of the aultar: and the reste of the bloude shall he powre by the botome of ỹ aultar: for it is a synneofferynge.

℄ And he shall offer the seconde for a burnt offerynge as the maner is: and so shall the preaste make an attonement for hym (for the syn which he hath synned) & it shalbe forgeuen hym. And yf he be not able to bryng two turtle doues, or two yonge pygeons, then he that hath synned, shall bryng for his offerynge: the thenth parte of an Epha of fyne floure for a synne offeryng, but put none oyle therto, neyther put any frankensence theron, for it is a synne offeryng. And let the preaste offer it, and the Preast shall take hys hande full of it, for a remembraunce therof, and burne it vpon the Aultar, to be a sacrifyce for the Lorde, it is a synne offerynge. And the preast shal make an attonement for hym as touchynge hys synne that he hath synned in one of these, and it shalbe forgeuen. And the remnaunt
D shalbe the preastes, as a meate offeryng.

And the Lorde spake vnto Moses, sayinge: Yf a soule trespace and syn throwe ignorauce in thynges that are consecrated vnto the Lorde, let hym bryng for hys trespace vnto the Lorde
Exo.xxx.b. a ram without blemyshe out of the flockes, valued in money at two sycles after the * sycle of ỹ sanctuary, that it may be for a trespace offering And he shall make amendes for the harme that he hath done in the holy thynge, and let hym put the fyfte parte more therto, and geue it vnto the preast. And the preast shal make an attonement for hym with the ramme that is for the trespace and it shalbe forgeuen hym.

Yf a soule synne and cōmyt any of these thynges whiche are forbydden to be done by the commaundementes of the Lorde: and wyste it not, and hath offended, he shall beare hys synne and shall bryng a ram without blemyshe out of the flocke that is estemed to be wurth a trespace offeryng, vnto the preast. And ỹ preast shal make an attonemēt for hym concerning his ignorauce wherin he erred and was not ware, & it shall be forgeuen hym. This is the trespace offerynge which he offred vnto the Lorde for ỹ trespasse,

℄The. vi. Chapter.

℄The offerynge for synnes which are done willyngly. The lawe of the burnt offrynges. The fyre must abyde euermore vpon the aultar. The offerynges of Aaron, and his sonnes.

AND the Lorde spake vnto Moses, A sayinge: yf a soule synne and trespace agaynst the Lorde, and denye vnto hys nyghbour ỹ whiche was taken hym to kepe, or that was put into hys handes, or doeth violente robberye or wrong vnto his neyghbour, or yf he haue found that which was loste, and denyeth it, and sweareth falsely, vpon what soeuer thynge it be that a man doth, and synneth therin: Yf he haue so synned or trespaced, he shall restore agayne that he toke violently awaye, or the wronge whiche he dyd or that which was deliuered him to kepe or the lost thynge which he founde, and all that about whiche he hath sworne falsely, he shal restore it agayne in the whole summe, and shall ad the fyft part more therto, and geue it vnto hym to whome it pertayneth, the same daye that he offereth for his trespace, and let hym bryng for his trespace vnto the Lorde a ram without blemyshe out of the flocke (that is estemed worth a trespace offeryng) vnto the preast.

And the preast shall make an attonement for B hym, before the Lorde, and it shall be forgeuen hym, what soeuer thynge it be that he hath done and trespaced therin. And the Lorde spake vnto Moses, saying: commaunde Aaron and his sonnes, saying: this is the law of the burnt offering
Exo.xxix.g *The burnt offerynge shalbe vpon the harth of the aultar all nyght vnto the mornyng, and the fyre shalbe kyndled on the aultar. And the preist shal put on his *lynnen albe, and his lynnen bry-
Ex.xxviii.g ches vpon his flesche, and take awaye the asshes vpon the which the fyre consumed the burnt sacrifyce in the aultar, and he shal put them beside the aultare, and put of his raymente, and put on other, and cary the asshes out without the hoost vnto a cleane place. The fyre vpon the aultar shall burne styll, and neuer be put out. But the preast shal laye wood on it euery day in the mornynge, and put the burnt sacrifyce vpon it, and he shall burne theron the fatte of the peace offerynges. The fyre shall euer burne vpon the aultar, and neuer go out. *This is the lawe of the
Num.xv.a Leui. ii.a †meatte offeryng: whiche Aarons sonnes shall bryng before the Lorde, euen before the aultar and one of them shal take his handful of the floure of the meate offerynge and of the oyle and all the frankencens whych is vpon the meate offerynge, and shall burne it vnto a remembraunce vpon the aultar for a swete sauoure, euen a memorypall of it vnto the Lorde.

And of the reste therof, shall Aaron and hys sonnes eate: vnleuened shall it be eaten in the holye place: euen in the courte of the tabernacle of wytnesse they shall eate it. It shall not be baken with leuen. I haue geuen it vnto them for theyr porcyon of my sacrifyces. It is most holy as is the synne offeryng and trespas offeryng. ℄

All the

All the males amonge the chyldren of Aaron
shal eat of it: It shalbe a statute for euer in your
generacyons concerning the sacrifyce of ỹ Lord
let euery one that toucheth it, be holy. And the
Lorde spake vnto Moses, sayinge: this is the of
ferynge of Aaron and of his sonnes whych they
shall offre vnto the Lorde in the daye when he is
anoynted: the tenth parte of an Epha of floure,
for a meate offeryng perpetual: halfe in ỹ mor-
nynge and halfe at nyght: In the frying pan it
shalbe made wyth oyle. And when it is fryed,
thou shalte bringe it in, and the baken offeryn-
ges of thys oblacyon mynsed small, shalte thou
offer for a swete sauour vnto the Lord. And the
Preast of his sons that is anoynted in his steade
shall offer it: It is the Lordes dutye for euer it
shall be burnte altogether.

D For euery meatofferyng that is made for the
Preast, shalbe burnt altogether, and shal not be
eaten. And the Lord spake vnto Moses, saying
speake vnto Aaron, and vnto hys sonnes, and
saye: This is the lawe of the synne offeryng. In
the place where the burnte offerynge is kylled,
shall the synne offeryng be kylled before ỹ Lord
Osee.iiii.b for it is most holy. *The preast that offereth it,
shall eate it: In the holy place shall it be eaten:
euen in the courte of the tabernacle of wytnesse.
No man touche the fleshe therof, saue he that is
halowed. And who so sprynkleth of the bloude
therof vpon any garment, thou shalt wash it in
Leui.vi.b. the holy place, there as it is sprynkled vpon.
*But the earthen pot that it is soden in, shalbe
broken. And yf it be soden in a brasen potte, it
shalbe scoured and rynsed in the water. All the
males amonge the Preastes shall eate thereof,
for it is most holy. And no synne offryng: whose
bloude is broughte into the tabernacle of wyt-
nesse to reconcyle withall in the holy place, shal-
be eaten: but shalbe burnt in the fyre.

¶The. vii. Chapter.

¶ Trespace offerynges. Synne offerynges and peace offe-
rynges. The fat and the bloude maye not be eaten.

A This is the lawe of trespasse offerynge
it is moste holy. In the place where
they kyll the burnt offeryng, shal they
kyll the trespasse offryng also, and his
bloude shall be sprynkle rounde aboute vpon ỹ
aultar. All the fatte therof shall they offer: the
rumpe and the fatte therof that couereth the in-
wardes, and the two kydneys, and the fat that
is on them and vpon the loynes: and the aboun-
dance that is on the lyuer shalt thou take away
with the kydneys, and the Preast shal burne thẽ
vpon the aultar, to be a sacrifyce vnto the Lord
for it is a trespasse offeryng. All the males a-
monge the Preastes shall eate therof in the holy
place, for it is most holy. As the synne offerynge
is, so is the trespace offerynge, one lawe serueth
for both, and it shalbe the preastes that reconcy-
leth therwith. And the Preast that offereth any
mans burnt offerynge, shall haue the skynne of
the burnt offerynge whiche he hath offered.
And all the meate offeryng that is baken in the
ouen and that is dressed vpon the gredyron, and
in the fryinge pan, shall be the Preastes that of-
fereth it. And euery meate offeryng that is myn
gled wyth oyle and that is dry, shall pertayne
vnto all the sonnes of Aaron, and one shal haue B
as muche as another. This is the lawe of the
peace offeryng, when it is offred vnto the Lord
Yf he offer it to geue thankes, he shall bryng vn
to his thãkoffring swete kakes mingled wt oyle
and swete wafers anoynted wyth oyle, & cakes
myngled with oyle of fyne floure fryed. He shall
bring his offryng vpon cakes of leuened breade
for his peace offerynges to geue thankes: and of
all the sacrifyce he shall offer one for an heueoffe
rynge vnto the Lorde, and it shall be the Preas-
tes that sprynkled the bloude of the peace offe-
rynges. And the flesche of the thanke offerynge
in hys peace offerynges, shall be eaten the same
daye that it is offered. And let hym laye vp no-
thynge of it vntyll the morowe. But yf he of-
fer hys sacrifyce by reason of a vowe, or of hys
owne free wyll, it shall be eaten the same daye
that he offreth hys sacrifyce.

And yf ought remayne vntyll the morowe,
it maye be eaten: but as much of the offred flesh
as remayneth vnto ỹ thyrde daye, shalbe burnt
with fyre. And yf any of the flesche of his peace-
offerynges be eaten in the thyrde daye, then shal
he that offereth it obtayne no fauoure, neyther
shall it be rekened vnto hym, but shall be an ab-
hominacyon. Therfore the soule that eateth C
of it shall beare hys synne. And the flesche that
toucheth any vncleane thynge, shall not be ea-
ten, but burnte with fyre: and all that be cleane
shall eate the flesche. But yf any soule eate of the
flesche of the peace offeryng that pertayneth vn-
to the Lorde hauyng his vnclennesse vpon hym
the same soule shall perysche frome amonge hys
people. Moreouer, the soule that doth touche
any vncleane thynge, that is of the vnclennesse
of man, or of any vncleane beaste: or any abho-
minacyon that is vncleane, and then eate of the
flesche of the peace offerynge whiche pertayneth
vnto the Lord, that soule shall perysche from his
people. And the Lorde spake vnto Moses: say-
inge: speake vnto the chyldren of Israell, and
saye. *Ye shall eate no maner fatte of oxen, of Leu.iii.a.
shepe, and of goates: neuerthelater the fatte of
the beaste that dyeth alone, and the fatte of that
whiche is torne with wylde beastes, shall be oc-
cupyed in any maner of vse, but ye shall in no
wyse eate of it. For who so euer eateth the fat
of the beaste of whiche men vse to bryng an of-
rynge vnto the Lorde, that soule that eateth it
shal perysche from his people. Moreoue, ye *shal Gene.ix.a.
eate no maner of bloude, whether it be of foule Leui.xvii.c
or of beaste. What soeuer soule it be that eateth and.xix.f.
any maner of bloude, the same soule shal perysh Deu.xii.b.
from his people. And the Lord talked with Mo- i.Re.xiiii.e
ses, sayinge: speake vnto the chyldren of Israel
and saye: he that bryngeth hys peace offerynge
vnto the Lorde, let hym bryng hys gyfte vnto
the Lord of his peace offeryng: let his owne han-
des bryng the offrynges of ỹ Lorde: euen the fat
with the brest shall he bryng: that the brest may
be waued for a waue offering before the Lorde.

And the preast shal burne the fat vpon the aulter, and the brest shalbe Aarons and his sonnes

And the ryght shulder shall ye geue vnto the Preast, for an heue offeryng, of your peace offerynges. The same that offreth the bloude of the peace offrynges and the fat, amonge the sonnes of Aaron, shall haue the ryghte shulder for hys
Nu.xviii.c parte, for the* wauebreste and the heue shulder haue I taken of the chyldren of Israell, euen of theyr peace offerynges, and haue geuen it vnto Aaron and vnto hys sonnes: by a statute for euer of the chyldren of Israell.

This is the anoyntynge of Aaron and the anoyntynge of his sonnes in the sacrifyces of the Lord, in the daye when he offred them to be preستes vnto the Lorde. And these be the sacrifyces whych the Lorde cõmaunded to be geuen them, (in the daye of theyr anoynting) of the chyldren of Israell, by a statute for euer in theyr generacyons. Thys is the lawe of the burnt offeryng and of the meatofferyng, and of the sacrifyce for synne and trespasse, for consecracyon and for the peace offerynge: whych the Lorde commaunded Moses in the mounte of Sinay, when he commaunded ỹ chyldren of Israel to offer their sacrifyces vnto the Lord in ỹ wyldernes of Sinai.

¶ The. viii. Chapter.

¶ The anoyntynge of Aaron and his sonnes.

Ex.xxix.a
AND the Lorde spake vnto Moses, sayinge: take* Aaron and hys sonnes with him, and the vestures and the anoyntynge oyle, and a ponge ore for synne, and two rammes, & a basket with swete breade: and gather thou all the congregacyon together vnto the dore of the tabernacle of wytnes. And Moses dyd as the Lorde cõmaunded hym, and the people were gathered together vnto the dore of the tabernacle of wytnes. And Moses sayde vnto the congregacyon: this is the thyng whiche the Lorde commaunded to be done. And Moses brought Aaron and his sonnes, and washed them with water, and put vpon hym the albe, and gyrded him wyth a gyrdle, and put vpon hym the tunycle,
✻ (of yelowe sylke) and put ỹ Ephod theron, which he girded with the broyderd gyrdel that was in the Ephod, and bounde it vnto hym therwyth. And he put the brestlappe theron, and put in the
B brestlappe Vrim and Thummim. And he put the myter vpon his heade, and put vpon the myter, (euen vpon the forefrunt of his face) the golden plate or the holy croune, as the Lord commaunded Moses. Exo.xxix.d. *And Moses toke the anoyntyng oyle, and anoynted the Tabernacle and all that was therin, and sanctifyed them, and sprynkled therof vpon the aultar seuen tymes, and anoynted the aultar and all hys vessels, the lauer and his fote, to sanctifye them ✻ (with the oyle.) And
✻ he powred of the anoyntyng oyle vpon Aarons head, and anoynted hym, to sanctifye hym. And Moses brought Aarons sonnes, and put albes vpon them, and gyrded them with gyrdels, and
C put bonettes vpon theyr heades: as the Lorde Exo.xxix.a commaunded Moses. *And he brought ỹ yong ore for synne. And Aaron and hys sonnes put theyr handes vpon the head of ỹ ponge ore that was for synne. And Moses slewe hym, and tok of the bloude whyche he put vpon the hornes of the aultar rounde aboute with hys fynger, and purifyed it, and powred the bloude vnto the botome of the aultar, and sanctifyed it, and reconcyled it. And he toke all the fat that was vpon the inwardes, and the abundaunce of the lyuer, and the two kydneys, and theyr fat, and Moses burned it vpon the aultar. But the ponge ore and hys hyde, hys flesche and hys dunge, he burnt with fyre without the hooste, as the Lord commaunded Moses. And he brought the ram D for the burnt offeryng, and Aaron and his sonnes put theyr handes vpon the head of the ram, whych Moses kylled, and sprynkled the bloude vpon the aultar rounde about, and Moses cut the ram in peces and burnt the head, the peces & the fat, and washed the inwardes and the legges in water, and Moses burnte the ram euery whyt vpon the altar, for a burnt sacrifyce that it myght be a swete sauoure, and an offryng vnto the Lorde, as the Lorde cõmaunded Moses.

Exo.xxix.c
*And he brought the other ram, namely the ram of consecracyon ✻ (of the preastes) and Aaron *2
and hys sonnes put theyr handes vpon the head of the ram: whiche Moses slewe, and toke of the bloude of it, and put it vpon the typ of Aarons ryght eare, and vpon the thumbe of hys ryghte hande, and vpon the greate too of hys ryghte fote. And Moses brought Aarons sonnes, and E
put of the bloude ✻ (of the ram) on the typpe of the *3
ryghte eare of them, and vpon the thumbes of theyr ryght handes, and vpon the great toes of theyr ryght fete, and Moses sprynkled ỹ bloude vpon the aultar rounde aboute.

Exo.xxix.d
*And he toke the fatte and the rumpe, and al the fat that was vpon the inwardes, and the aboundaunce of the lyuer, and the two kydneys with theyr fat, and the ryght shulder. And out of the basket of swete bread that was before ỹ Lorde, he toke one swete cake of oyled breade, & one waker, and put them on the fat and vpon the right shulder: and put altogether vpon Aarons handes, and vpon hys sons handes, and waued it a waue offeryng before the Lorde. And Moses toke them from of theyr handes, and burnte them vpon the aultar, euen vpon the burnt offe- F
rynge aultar: for it was the sacrifyce of consecracyon, for a swete sauour and sacrifyce vnto the Lorde. *And Moses toke the breaste and waued it for a wane offerynge before the Lorde, for Exo.xxix.e
it was of the ram of the consecracyō, and it was Moses parte, as the Lorde cõmaunded Moses.

And Moses toke of the anoynting oyle, and of the bloude whyche was vpon the aultar, and sprynkled it vpon Aaron and vpon hys vestymentes, vpon his sonnes, and on his sonnes vestymentes with hym, and sanctifyed Aaron, his vestures, and his sonnes, and hys sonnes vestures with hym. And Moses sayde vnto Aaron and his sonnes: boyle the flesh in the dore of the tabernacle of wytnesse, and there *eate it with ỹ Exo.xxix.e
breade that is in the basket of consecraeyon, as G
I cõmauaunded, sayinge: Aaron and his sonnes

shall

shall eate it: and that whyche remayneth of the breade, shal ye burne with fyre. And ye shal not departe from the doore of the tabernacle of wytnesse seuen dayes, vntyll the dayes of your consecracyon be at an ende. For seuen dayes shall he fyll your hande as he dyd this daye: euen so ỹ Lorde hath cõmaunded to doo, to reconcyle you withall. Therfore shall ye abyde in the doore of the tabernacle of wytnesse daye and nyght seuẽ dayes longe: and kepe the watche of the Lorde, and ye shall not dye: for so I am commaunded And so Aaron & his sons dyd all thynges which the Lorde cõmaunded by the hande of Moses.

¶ The.ix.Chapter.

¶ The fyrst offrynges of Aaron. Aaron blesseth the people the glory of the Lorde is shewed.

A AND it foretuned that in ỹ eyght day Moses called Aaron and hys sonnes, and the elders of Israell: and sayde vnto Aaron: take the a calfe, a yong one out of the droue, for syn and a ram for a burnt offryng: both without blemyshe, and bryng them before the Lorde. And vnto the chyldren of Israell thou shalte speake, sayinge: take ye an he goate for synne, & a calfe, and a lambe both two of a yere old, without blemysh for a burnt sacrifyce, and an oxe and a ram for peace offrynges, to offer before the Lorde, & a meate offeryng myngled with oyle: for to day the Lorde wyll appere vnto you.

B And they brought that (whych Moses commaunded) before the tabernacle of wytnes, and all the congregacyon came and stode before the Lorde. And Moses sayde: this is the thynge, whiche the Lorde cõmaunded that ye shulde do: and the glorye of the Lorde shall appeare vnto
Debre.b.a. and.bii.d, you. *And Moses sayde vnto Aaron: go vnto the aultar and offer thy sacrifyce for synne, and make an attonement for the and for the people: and thou shalt offer the offryng of the people, to reconcyle them, as the Lorde commaunded.

Aarou therfore wente vnto the aultar, and slewe the calfe which he had for synne. And the sonnes of Aaron brought the bloude vnto hym, and he dypte his fynger in the bloude, and put it vpon ỹ hornes of the aultar, & powred the bloud vnto the botome of the aultar. But the fat and the two kydneys and the abundaunce of the lyuer of the synne offeryng, he burnt vpon the aulter as the Lorde cõmaunded Moses: The flesshe and the hyde he burnte wyth fyre wythoute the
C Leu. iiii.b. hoste. And he slewe the burnt offeryng, *& Aarons sons brought vnto hym the bloud, whyche he sprynkled rounde aboute vpon the aultar. And they brought the burnt offering vnto hym with the peces therof, and the head: and he burnt it vpon the aultar, and dyd washe the inwardes and the legs, & burnt them vpon the burnte offryng on the aultar. And then he brought the peoples offeryng takynge the goate that ỹ people had for the sacrifyce of synne, and slewe it & offered it for synne, as he dyd the fyrste. And brought the burnt offering, and offered it as the
Leui.ii.a. maner was, * and brought the meateoffrynge, and fylled his hande therof, and burnt it vpon ỹ aultar, beside the burnt sacrifyce of ỹ morning.

He slew also the oxe and the ram for ỹ peace offeryng, that the people had for them selues: & Aarons sonnes brought vnto hym the bloude, whyche he sprynkled vpon the aultar rounde aboute, and toke the fatte of the oxe and of ỹ ram the rumpe, and the fat that couereth the inwardes and the kydneys and the abundaunce of the lyuer: and they put the fat vpon the brestes, and he burnte the fat vpon the aultare: but the brestes and the ryght shulders Aaron waued for a waue offerynge before the Lorde, as the Lorde cõmaunded Moses. And Aaron lyfte vp hys hande ouer the people, and blessed them, & came downe from offryng of the synne offryng, burnt offrynges and peace offringes. And Moses and Aaron went into the tabernacle of wytnes and came out, and blessed the people, and the glorye of the Lorde appeared vnto all the people.

*And there came a fyre out from before ỹ Lorde ii.Para.vii.a and consumed vpon the aultar ỹ burnt offrynge ii.Mac.ii.b and the fat. Whiche when all the people sawe, they gaue thankes, and fell on theyr faces.

¶ The.x.Chapter.

¶ Nadab and Abihu are slayne. Israel mourneth for them The preastes are forbydden wyne.

A ND *Nadab and Abihu, the sonnes of Aaron, toke either of them his cẽser, and put fyre therin, and putte cens thereupon, and offered straunge fyre before the Lorde, *whiche he cõmaunded them not and there went a fyre oute from the Lorde, and consumed them, and they dyed before the Lorde Then Moses sayde vnto Aaron: thys is it that the Lorde spake, sayinge: I wyll be sanctifyed in them that come nye me and before all the people I wyll be glorifyed. And Aaron held hys peace. And Moses called Misael and Elsaphã the sonnes of Oziel the vncle of Aaron, & sayde vnto them: come on, carye your brethren from ỹ holy place out of the hoste. And they went to thẽ and caryed them in theyr albes out of the hoste, as Moses had sayde. And Moses sayde vnto Aaron and vnto Eleazar and Ithamar his sonnes *vncouer not your heades, nether rent your clothes, lest ye dye, and lest wrath come vpon al the people: But let your brethren ỹ hole house of Israell bewepe the burnyng which ỹ Lord hath kyndled. And go not ye out from the doore of ỹ tabernacle of wytnesse, lest ye dye: for the anoyntynge oyle of God is vpon you. And they dyd as Moses sayde. And the Lorde spake vnto Aa-

Exo.xxx.b. Leui.xbi.a

Exo.xxx.b.

B Deu.xxiii.a Iere.xbi.b

ron,

ron, sayinge: Thou shalt not drynke wyne and stronge drynke, thou and thy sons that ar with the: when ye go into the tabernacle of wytnesse, lest ye dye. Let it be a lawe for euer throwout
* your generacyons, and that ye may * (haue knowledge to) put difference betwene holy and vnholy, betwene cleane and vncleane, and that ye maye teach the chyldren of Israel all ỹ statutes which the Lorde hathe spoken vnto them by the hande
C of Moses. And Moses sayde vnto Aaron and vnto Eleazar and Ithamar hys sonnes ỹ were lefte: take the meate offerynge that remayneth of the sacrifyces of the Lorde, and eate it wout leuen beside the aultar: for it is most holy: ye shal eate it in the holy place, because it is thy dutye & thy sons duty of the sacrifyces of ỹ Lord: for so I am cõmaunded. And the wauebrest & heue shulder shal ye eat in a cleane place: thou and thy sonnes and thy doughters wyth the. For they be thy dutye and thy sonnes duty geuen out of the peace offerynges of the chyldren of Israell. The heueshulder and the wauebreast shall they bryng in with the sacrifyces of ỹ fat, to waue it before the Lord, and it shalbe thyne and thy sons wt the by a lawe for euer as the Lord hath cõmaunded.

D And Moses sought the goate that was offered for syn, and se, it was burnte. And he was angry wyth Eleazar and Ithamar the sons of Aaron, whiche were lefte alyue, sayinge: wherfore haue ye not eaten the synne offerynge in the holy place, seynge it is most holy: and God hath geuen it you, to beare the synne of the congregacyon, to make agrement for them before ỹ Lord Beholde, the bloud of it was not brought in wt in the holy place: ye shulde haue eaten in the holy place, as I cõmaunded. And Aaron sayde vnto Moses: behold, this daye haue they offered their synne offerynge & theyr burnt offering before the Lord, & it is chaunced me after this maner. And yf I had eaten the sacrifyce to day, shulde it haue bene accepted in the sight of the Lord? And whẽ Moses hearde that, he was contente.

C The.xi. Chapter.

C Of beastes which be cleane, and which be vncleane.

A AND the Lorde spake vnto Moses & Aaron, and sayd vnto them: speake vnto the chyldren of Israel, and say
Gene.viii.a Deu.xiiii.a Actes.x.c. * these are ỹ beastes whiche ye shal eate, amonge all the catell that are on the earth: what soeuer parteth the hoke, and deuydeth it into two clawes, and chaweth cud amonge the beastes, that shal ye eate. Neuerthelesse, these shall ye not eate, of them that chewe cud, and deuydeth the hookes: as is the Camell, whiche chaweth cud, but he deuydeth not ỹ hoke therfore is he vncleane vnto you, euen so the conye, whyche chaweth the cud but deuydeth not the hooke. He is vncleane to you. And the hare, though he chaweth the cud, yet because he deuydeth not the hoke, he is therfore vncleane to you
And agayne, the swyne though he deuyde the hoke into two clawes, yet he chaweth not ỹ cud. He is vncleane to you. Of theyr fleshe shall ye not eate, and theyr carkesses shall ye not touche but lette them be vncleane to you.

These shall ye eate of all that are in the wa B ters: what soeuer hath fynnes and skales in the waters, sees and ryuers, that shall ye eate. And all that haue not fyns and skales in the see, and ryuers, of all that moue and lyue in the waters, let them be abhominacyon vnto you: Ye shall not eate of theyr flesche, but abhore theyre carkases. Let all that haue no fynnes nor skales in the waters, be abhompnable vnto you.

These are they, whyche ye shall abhorre a- C monge the foules, and that oughte not to be eaten, for they are an abhominacyon. The eagle the goshauke, and the cormorante, the vultur, and the kyte after his kynde, and all rauens after theyr kynde: the estryche, the nyghte crowe, the cockowe, and the owle after his kynde, the falcon, the storke, the greate owle, the backe, the pelycane, the pye: the heron, the Jaye after hys kynde, the lapwynge and the swalowe. Let all foules that crepe and goo vpon all foure, be an abhominacyon vnto you.

Yet these maye ye eate, of euery creppynge D thyng that hath wynges and go vpon foure fete euen those ỹ haue knees aboue vpon theyr fete, to leape withal vpon the earth, euen these of thẽ ye may eate * the Arbe after his kynde: the * Selaam after his kynde: ỹ * Hargol after his kynd and the * Hagab after his kynde. All other foules that moue and haue foure fete, shalbe abhompnacyon vnto you. In suche ye be vncleane, and who soeuer toucheth ỹ carkas of them, shal be vncleane vnto the euen: and who soeuer beareth the carkasse of them, shall wash his clothes and be vncleane vntyll euen. Bruchus. Scarabeus Locusta. Attachus.

And euery beaste that hath hooke and deuydeth it not into two clawes, nor chaweth cudde, E suche are vncleane vnto you: euery one that toucheth them, shalbe vncleane. And what soeuer goeth vpon hys handes amonge all maner beastes that go on all foure fete: suche are vncleane vnto you: and who so doth touche their carkasse * shalbe vncleane vntyll the euen. And he that Leui.b.k. beareth the carkasse of them, shall washe his clothes, and be vncleane vntyll the euen, for suche are vncleane vnto you. And let these also be vncleane to you amonge the thynges that crepe vpon the earth, the weasel, and the mouse, and the toode, after theyr kynde, the hedgehog, the stellio, the lacerte, the snayle, and the molle: these are vncleane to you amonge all that crepe: who soeuer doth touche them when they be deade, shalbe vncleane vntyll the euen. And what soeuer any of the dead carkasses of them doth fal vpon shalbe vncleane: whether it be vessell of wood, or rayment, or skynne, or bagge, or what soeuer vessell it be that any worke is wrought in. And it must be plunged in the water, and it shalbe vncleane vntyll the euen, and so shall it be clensed. Agge.ii.e

All maner of earthen vessell wherinto any of F them falleth, shalbe vncleane, with all that ther in is: and * it shalbe broken. All maner meate also ỹ is vsed to be eaten yf any suche water come vpon, it shalbe vncleane. And all maner drynke that is vsed to be dronke in all maner suche vessels shall be vncleane. And euery thynge that Leui. vi.d. and. vb.b.

theyr

theyre carcase falleth vpon, shall be vncleane.
Whether it be ouen or kettell, let it be broken.
For they are vncleane, and shalbe vncleane vnto you: Neuerthelater, yet the fountaynes and welles and collectyon of waters shall be cleane styll. And who so toucheth theyr carkases, shalbe vncleane. Yf the deade carkase of any suche fall vpon any sede vsed to sowe, it shall yet be cleane styl: but and yf any water be powred vpō the sede, and a deade carkasse fall theron, it shal be vncleane vnto you. Yf any beaste of whiche ye may eate, dye and any man touch ỹ deade carkasse therof, he shalbe vncleane vntyll the euen
he that eateth of ỹ dead carkasse of it, shal wash
G his clothes and be vncleane vntyl the euen. And he also that beareth the carkasse of it, shal wash his clothes, and be vncleane vntyll euen

Let euery creppynge thyng that crepeth vpon the earth be an abhominacyon, and not be eaten What soeuer goeth vpon the brest and what so euer goeth vpon foure, or that hath moo fete amonge all creppyng thynges that crepe vpon the earth, of that se ye eate not, for they are abhominable. Ye shall not make your soules abhominable wyth nothynge that crepeth, neyther make your selues vncleane wyth them: that ye shulde be defyled therby. For I am the Lord your God
Leuit.xix.a. Be sanctifyed therfore, and ye shalbe holy, * for
1.Peter.i.c I am holye: and ye shall not defyle your soules with any maner of creppyng thyng, that crepeth vpon the earth. For I am the Lorde ỹ brought you out of the lande of Egypte, to be your God ye shalbe holy therfore, for I am holy. This is the lawe of beastes and foules, and of euery lyuynge creature that moueth in the waters, and of euery creature that crepeth vpon the earth, ỹ there maye be a difference betwene the vncleane and cleane, and betwene the beaste that maye be eaten, and the beast that ought not to be eaten.

¶ The.xii. Chapter.

¶ A lawe howe wemen shulde be purged after theyr delyueraunce.

A AND ỹ Lord spake vnto Moses, saying: speake vnto the chyldren of Israel and saye: yf a woman hath conceaued, and borne a manchylde, she shall be vncleane seuen dayes: euen
Leuit.xii.b. and.xxi.a. Luke.ii.d. in lyke maner as when she is put a part in tyme of her naturall disease. And in the eyght day the
B fleshe of the chyldes * foreskynne shalbe cut awaye. And she shall then contynue in the bloude of her purifyeng thre and thyrtye dayes. She shall touche no halowed thynge, nor come in to the sanctuary, vntyll the tyme of her purifyeng be out. Yf she beare a mayde chylde, she shalbe vncleane two wekes, as when she hath her natu
C rall dysease. And she shall contynue in the bloud of her purifyenge thre score and syxe dayes.

Luke.ii.d * And when ỹ dayes of her purifyeng are out whether it be for a sonne or for a doughter, she shall bryng a lambe of one yere olde for a burnt offeryng, and a yonge pygeon or a turtyll doue for synne vnto the dore of the tabernacle of wytnes and vnto the preast: which shall offer them
D before the Lorde, and make an attonemente for her, and she shall be pourged of the yssue of her bloude. * And this is the lawe for her that hath Leuit.v.d. borne a male or female. But and yf she be not able to bryng a lambe, she shall bryng * two tur Luke.ii.a tyls or two yong pigeons: the one for ỹ burnt offeryng, and the other for syn. And the preest shal make an attonement for her, & she shalbe cleane.

¶ The.xiii. Chapter.

¶ The preestes must iudge who are Lepers.

A AND the Lorde spake vnto Moses and Aaron saying: when there appeareth a rysynge in any mans fleshe, eyther a scabbe, or a glisterynge whyte: and the plage of leprosye be in the skynne of hys fleshe, he shalbe brought vnto Aaron the preast, or vnto one of his sonnes the preastes: and the preast shall loke on the sore in the skynne of hys fleshe.
And when the heare in the sore is turned vnto whyte, and the sore also seme to be lower then ỹ skynne of his fleshe it wyll be a plage of leprosy and the preastes shal loke on him, and iudge him vncleane. Yf there be but a whyte plecke in the skynne of his flesh, and seme not to be lower thē the skynne, nor the heare therof is turned vnto whyte, the preast shall shut hym vp seuen dayes And the preast shall loke vpon hym agayne the seuenth daye. And yf the plage seme to hym to abyde styl, and the plage growe not in the skyn the preast shall shut hym vp yet seuen dayes mo And the preast shall loke on hym agayne the seuenth daye. Then yf the plage be darker, and not growen in the skynne, the preast shall iudge hym cleane, for it is but a skyrfe. And he shall washe his clothes, and be cleane. But and yf the scabbe growe in the skynne after that he is sene of the preast, and iudged cleane, he shalbe sene of
B the preast agayne. Yf the preast se that the scab be growen abrode in the skynne, the preast shal make hym vncleane: for it is a leprosy.

When the plage of the leprosye is in a man, he shalbe brought vnto the preast, and the preest shall se hym. And yf the rysynge be whyte in the skynne, and haue made the heare whyte, & there be rawe fleshe in the sore it wyl be an olde leprosye in the skyn of his fleshe. And the preast shal make hym vncleane, and shall not shut hym vp: seynge he is vncleane. Yf a leprosye breake out abrode in the skynne, and couer all the skynne, from his head to his fote, where soeuer the preest loketh, and the Preast loke vpon hym. And yf the leprosye haue couered all hys fleshe, he shall iudge the plage to be cleane, because it is all turned into whytnesse, and he shalbe cleane. But
C and yf there be rawe fleshe on hym when he is sene, he shall be vncleane.

And the Preaste shall se the rawe fleshe, and declare hym to be vncleane. For the rawe fleshe is vncleane, seynge it is a leprosye. Or yf ỹ raw flesh departe agayne and chaunge vnto whyte he shall come to the preast, and the preaste shall se hym and beholde: Yf the sore be chaunged vnto whyte * (and couer the whole man) the preast shall * 13
iudge the plage cleane and he shalbe cleane. The fleshe also in whose skynne there is a byle and is healed, and in the place of the byle there appeare a whyte

a whyte rysyng, ether a shyning whyte and somwhat reddyshe, it shalbe sene of the Preast.

And yf when the preast seyth hym, it appere
D lower then the skynne, and the heare therof be chaunged vnto whyte, the preast shal iudge him vncleane: for it is a plage of leprosy, broken out of the byle But and yf the preast loke on it and there be no whyte heares therin, and yf it be not lower then the skynne, but be darker, the preast shall shut hym vp seuen dayes.

And yf it spreade abrode in the flesshe, the Preast shall make hym vncleane, seynge it is ỹ plage. But and yf the spot stande styll, and growe not it is the prynte of an hoote byle, and therfore the preast shall declare hym to be cleane. If there be any flesshe, in whose skynne there is a hote burnyng, and the flesshe that burneth haue a whyte spotte, somwhat reddyshe or whyte, the Preast shall loke vpon it. And yf the heare in ỹ bryght spot be chaunged to whyte, and it appeare lower then the skynne, it is a lepersye broken out of the burnyng. And therfore the preast shal iudge hym vncleane, seynge it is the plage of leprosy. But yf ỹ preast loke on it and there be no whyte heare in the bryght spot, and be no lower then ỹ other skynne, but be darker, the preast shal shut hym vp seuen dayes. And the Preast shall loke on hym the seuenth daye: And yf it be growen abrode in the skynne, the preast shall iudge hym vncleane, seyng it is the plage of lepersye. And yf the spot stande styl in it, and growe not in the skynne, but is darke, it is a rysynge of the burnyng, and the Preast shall therfore declare hym cleane, seyng it is the prynt of the burnyng.

E Yf a man or woman hath a sore vpon ỹ heade or the bearde, the preast shall se it. And yf it appeare lower then the skynne, and there be in it
* a yelow heare: & thyn * (more then it was wont to be) the preast shall iudge hym vncleane, seyng that the same fretynge is a token of lepersye vpon ỹ heade or beard. And yf the preast loke on the sore of the prynte, and it seme not lower then ỹ skyn, and that the heare is not blacke, the preast shall shutte vp the frettyng sore seuen dayes. And in the seuenth daye the preast shall loke on the sore and yf the sore be not growen, and there be in it no yelow heare, and the sore seme not lower thē the skynne, he shalbe shauen: but the place of the sore shall he not shaue, and the preast shall shut vp the sore seuen dayes mo. And in the seuenth daye the preast shall loke on the sore: And yf the sore be not growen in the skynne, nor seme lower then the other skynne, the Preaste shall clense hym, and he shall washe his clothes, & be cleane. But yf the sore growe in the flesh after his clensynge, the preast shall loke on hym.

And yf the sore be growen in the skynne, the
F preest shall not seke for yelowe heare, for he is vncleane. But yf he se the prynte stande styll, and that there is blacke heare growne vp therin, the sore is healed, and he shalbe cleane, and the preest shall declare him to be cleane. Yf there be whyte spottes in the skynne of the flesshe of man or woman, the preast shall loke vpon it. And yf the spottes in the skynne of theyr flesshe be somwhat darke and whyte withall, * (he maye be sure, that it is no leprosy) it is a frekell growyng in the flesshe. * Therfore is he cleane. And the man whose head is destytute of heare, (wherby he is made balde) is cleane. And he that hath his heare out in hys forehead, is foreheed balde and cleane. If there be in the bauld head or balde forehead, a whyte reddysh sore scabbe, there is lepersy spronge vp in his baulde head or baulde forehead:

And the Preast shall loke vpon hym, and yf G
the rysyng of the sore be whyte reddyshe in hys baulde head or baulde forehead after the maner of lepersy which is in the skynne of the flesh, the he is a leperous man and vnclean. And the preest shall make hym vncleane, for the plage thereof is in his head. The leper in whome the plage is shall haue hys clothes rent, and hys head bare, & shall put a couerynge vpon his lyppe, and shalbe called vncleane and defyled. And as longe as ỹ dysease lasteth vpon hym, he shalbe defyled and vncleane: he shal dwel alone, euen * without the hoost shal his habitacyon be. The cloth that the plage of lepersye is in, whyther it be lynnen or wollen, whyther it be in the warpe or wooke of lynnen or of wollen: ether in a skyn or any thing made of skynne, yf the dysease be pale or somwhat reddyshe in the cloth or skynne: whether it be in the warpe or wooke, or any thynge that is made of skyn, then it is a plage of lepersye and shalbe shewed vnto the preast. * Nume. v. a iiii. re. fb, a

The Preast therfore shall se the plage, and shut it vp seuen dayes, and loke on the plage the seuenth day. Which yf it be encreased in ỹ cloth (whether it be in ỹ warpe or woke, or in a skyn) or in any thyng that is made of skynne, it is the lepersy of a fretyng sore: it is vncleane: and that cloth shalbe burnt, ether warpe or wooke whether it be wollen or lynnen, or any thynge that is made of skynne, wherin the plage is, for it is a frettyng lepersy, it shalbe burnt in the fyre. If the preast se that the plage is not growen in the cloth: ether in the warpe or woke, or in what soeuer thynge of skynne it be, the preast shal cōmaund them to wash the thyng wherin ỹ plage is, and he shall shut it vp seuen dayes mo. And the Preast shall loke on the plage agayne, after that it is washed. And yf the plage haue not chaunged his coloure, and is spred no further abrode, it is vncleane. Thou shalt burne it in the fyre, for it is a frette inwarde: in parte or in altogether. And yf the preast se that the plage is darker after that it is washed, he shall rente it out of the cloth, or out of the skyn, or out of the warpe, or out of the wooke. And yf it appeare any more in the cloth (either in the warpe or in ỹ wooke, or in any thynge made of skynne) it is a waxynge plage. Thou shalte burne the plage that is in it. Moreouer the cloth, ether warpe or woke or what soeuer thyng of skyn it be whiche thou haste washed, yf ỹ plage be departed there from, it shall be washed once agayne: and then shall it be cleane. This is the lawe of the plage of lepersy in a cloth whether it be wollen or lynnen: ether in the warpe or woke, or in any thyng of skynnes, to make it cleane or vncleane.

The

¶ The.xiiii.Chapter.

¶ The clensyng of the leper, and of the house that he is in.

AND the Lozde spake vnto Moses, saynge * this is the lawe of the leper in the daye of his clensynge: He shalbe brought vnto the prest, and the preast shall go out without the hoost, and loke vpon hym. And yf the plage of lepzosy be healed in the leper, then shall the prest cõmaunde that he which is to be clensed, bzynge two liuynge byzdes and cleane, and cedar wood and purple cloth, and yssope. And the preast shal commaunde that one of the byzdes be kylled in an earthen vessell, and vpon rennynge water. And he shall take the liuyng byzde wyth the cedar wood, the purple and the yssope, and shal dip them and the liuynge byzde in the bloude of the slayne byzde, vpon the rennyng water, & spzynkle vpon hym (that must be clensed of his lepzosye) seuen tymes, and clense hym, and shall lette the liuyng byzde goo fre into the felde.

Mat.viii.a Marc.i.d Luke.v.e. and.xvii.e.

25 And he that is clensed, shall washe hys clothes, and shaue of all hys heare, and washe hym selfe in water, that he maye be cleane. And after that shal he come into the hoost, and shall tarry without his tent seuen dayes, but in ỹ seuenth daye he shall shaue of all his heare, namely, hys heade, hys bearde, and his bzowes: euen all hys heare shalbe shauen of. And he shall washe his clothes and his flesh in water, & he shalbe cleane

In the eyghte daye he shall take two lambes without blemysshe, and an ewe lambe of a peare olde without blemysshe, and thze tenth deales of fyne floure foz a * meate offeryng myngled with oyle and a logge of oyle. And the pzeast that maketh hym cleane, shall bzyng the man whiche is to be made cleane and those thynges, befoze the Lozde, euen befoze the doze of the tabernacle of wytnes. And the pzeast shall take one lambe, & offer hym foz trespace, and the logge of oyle, and waue them before the Lozde. And he shall slee the lambe in the place where the synne offering and the burnt offerynge are slayne: euen in the holy place. Foz as the synne offerynge is, euen so is the trespace offerynge the Pzeastes: seynge it is most holy. And the pzeast shall take of the bloud of the trespace offeryng, and put it vpon the typ of the ryght eare of him that is to be clensed, and vpon the thumbe of hys ryght hande, and vpon the great too of his ryght foote.

Minha.

¶ The pzeast shal take of the logge of oyle, and powze it into the palme of his lefte hande, & dyp his ryghte fynger in the oyle that is in hys lefte hande, and spzynkle of the oyle wyth his fynger seuen tymes befoze the Lozde. And of the rest of the oyle that is in his hande, shall the pzeast put vpon the typpe of the ryght eare of hym that is foz to be clensed, & vpon the thumbe of his ryght hande, and vpon the great too of his ryght fote, euen vpon the bloude of the trespace offeryng. And the remnaunt of the oyle that is in the pzestes hande, he shall powze vpon the head of hym that is foz to be clensed: and ỹ Pzeast shal make an attonement foz hym befoze the Lozde.

And the pzeast shall offer the synne offeryng and make an attonemente foz hym that is to be clensed, foz his vnclennesse. And then shall he kyll the burnt offeryng, and the pzeast shal offer the burnt offeryng and the meate offryng vpon the aultar: and the pzeast shall make an attonement foz hym, and he shalbe cleane. * If he be pooze, and can not get so muche, he shal take one lambe foz a trespace offeryng to waue it foz his clensyng, and a tenth deale of fyne floure myngled with oyle foz a meat offeryng, and a logge of oyle, and two turtyl doues oz two yonge pygeons, suche as he is able to get, wherof the one shalbe foz synne, and the other foz a burnte offerynge. And he shall bzyng them the eyght daye foz his clensynge vnto the pzeast befoze the doze of the tabernacle of wytnes befoze the Lozde.

Leui.b.d.

D And the pzest shall take the lambe that is foz the trespas, and ỹ logge of oyle, and shall waue them befoze the Lozde. And he shall kyl ỹ lambe foz the trespas, and the Pzeast shall take of the bloude of the trespas offerynge, and put it vpon the typpe of his ryght eare that is to be clensed, and vpon the thumbe of hys ryghte hande, and vpon the great too of hys ryght fote. And the preast shall powze of ỹ oyle into his right hande and the pzeast shall with hys fynger spzynkle of the oyle that is in his lefte hand, seuen tymes befoze the Lozde. And the pzeast shall put of ỹ oyle that is in hys hande vpon the typpe of the ryght eare of hym that is to be clensed, and vpon the thumbe of his ryght hande and vpon the greate too of his right fote: euen in the place where the bloude of the trespas offeryng was put.

And the rest of the oyle that is in the Pzeastes hande, he shall put vpon the heade of hym ỹ is to be clensed: that he maye make an attonement foz hym befoze the Lozde. And he shall offer one of the turtyll doues: oz of the yonge pygeons: suche as he can get: the one foz a synne offeryng, aud the othez foz a burnt offeryng wyth the meate offeryng. And the pzeast shall make an attonement foz hym that is to be clensed befoze ỹ Lozde. This is the law of hym in whome is the plage of lepzosye, and whose hande is not able to get that whiche pertayneth to hys clensynge. E And the Lozde spake vnto Moses and Aaron saying, when ye be come vnto ỹ lande of Canaan which I geue you in possessyon.

And yf I put the plage of lepzosye in a house of the lande of your possessyon, he that oweth ỹ house shall come, and tell the pzeast, saying: me thynke that there is as it were a lepzosye in the house. And the pzeast shall commaunde them to emptye the house befoze the Pzeast go into it to se the plage: that all that is in the house be not made vncleane, and then must the pzeast go into se the house. Yf the pzeast also se that ỹ plage is in the walles of the house, and that there be holowe strakes pale oz red which seme to be lower then the wall it selfe, the pzeast shall go out at the house doozes, and shut vp the house seuen dayes. And the pzeast shall come agayne the seuenth daye, and yf he se that the plage be increased in the walles of the house, the pzeast shall cõmaunde them to take away the stones in which

the

the plagets, and let them casse them into a foule place without the cytie, and he shal commaunde the house to be scraped within rounde aboute, & powze out the duste (that they scrape of) wythout the cytie into a foule place.

A And they shall take other stones, and putte them in the places of those stones, & other mozter, to plaster the house withall. And yf ỹ plage come agayne and bzeake out in the house, after that he hathe taken awaye the stones and scraped the walles of the house, and after ỹ he hath playstred the house a newe: the pzeast shal come and se it. And yf he perceaue that the plage hath growen further in the house, it is a krettyng lepzosy in the house. It is therfoze vncleane. And he shall bzeake downe the house. And the stones of it, and the tymber therof, and all the mozter of the house, shall he carye out of the cytie vnto a foule place. Mozeouer, he that goeth into the house all the whyle that it is shut vp, shalbe vncleane vntyl the euen. He that slepeth in ỹ house shal washe his clothes: he lyke wyse that eateth in the house, shall washe his clothes.

And yf the pzeast shall come and se, that the G plage hath spzed no further in the house (after ỹ it is newe plastered) the Pzeast shall iudge that house cleane, because the plage is healed. And let hym take to clense the house withall: two byzdes, cedar wood, purple cloth and yssope. And he shal kyll one of the byzdes in an earthen vessell, and vpon runnynge water: and take the cedar wood, and the yssope, and the purple with the liuyng byzde, and dyppe them in the bloude of the slayne byzde, and in the runnyng water, & spzynkle the house seuen tymes, & clense ỹ house wyth the bloude of the byzde and wyth the runnynge water, with the liuyng byzde, w̃ the cedar wood and the yssope, and the purple cloth. But he shal let the lyuing byzde flee out of the towne into ỹ bzode feldes, and so make an attonement foz the house, and it shalbe cleane. This is the lawe foz all maner plage of lepzosye and bzeakynge out and of the lepzosye of cloth and house: foz a swellynge foz a scabbe, and foz a whyte blyster. To teach when it must be made vncleane and cleane This is the lawe of lepzosye.

¶ The. xv. Chapter.

¶ The maner of purgynge the vnclennesse both of men and wemen.

A AND the Lozde spake vnto Moses, and Aaron saying: Speake vnto ỹ chyldzen of Israell, and saye vnto them: Who soeuer hath a runnyng yssue out of hys flesshe, is vncleane by reason of ỹ yssue. And thys shalbe the token of hys vnclennesse in hys yssue: when he is vncleane. Yf his flesshe runne, oz yf his flesshe congele by the reason of his yssue, then is it vnclennesse. Euery couche wheron he lyeth that hath the yssue, is vncleane, and euery thynge wheron he sytteth, is vnclean: Who soeuer toucheth his couche, shall washe hys clothes, and bath hym selfe in water, and be vncleane vntyll the euen.

And he that sytteth on any thynge wheron he sat that hath the yssue, shall wash his clothes and bathe hym selfe in water, and be vncleane vntyll the euenyng. He that toucheth the flesshe of hym that hath the yssue, shall washe his clothes, and bath hym selfe in water, & be vncleane vnto the euen. If he also that hath the yssue, spit vpon hym that is cleane, he shall washe his clothes, and bath hym selfe in water, & be vncleane vntyll euen. And what hozse harnesse so euer he B rydeth vpon that hath the yssue, shalbe vnclean And who so euer toucheth any thyng that was vnder hym, shalbe vncleane vnto the euen. And he that beareth any suche thynges, shall washe his clothes, and bath hym selfe in water, and be vncleane vnto the euen. And who so euer he toucheth that hath the yssue (& haue not fyrste washed his handes in water) shall washe hys clothes, and bath hym selfe in water, & be vncleane vnto the euen. * The vessell of earth that he toucheth, whych hath the yssue, shalbe broken: and all vessels of wood shalbe rynsed in water. Leuit. vi. d. and. xi. f.

When he also that hath any yssue, is clensed of hys yssue, he shall nomber seuen dayes foz hys clensynge, and washe hys clothes, and bath hys flesh in runnyng water, and so shal he be cleane.

And the eyghte daye he shall take vnto hym two turtyll doues oz two ponge pygeons, and come before the Lozde vnto the doze of the Tabernacle of witnes, and geue them vnto ỹ pzest. And the pzeast shall offer them: the one foz a syn offerynge, and the other foz burnt offeryng: and the Pzeaste shall make an attonement foz hym before the Lozde, as concernyng his yssue. Yf any mans sede departe from hym in hys slepe, he shall washe his flesshe in water, and be vncleane vntyll euen. And all the clothes and all the kürres wherin is suche sede of slepe, shalbe washed with water, and be vncleane vnto the euen. And yf he that hath suche an yssue of sede, do lye with a woman, they shall both washe them selues with water, and be vncleane vntyll euen.

Yf a womans naturall course of bloude doo C runne, she shalbe put a parte seuen dayes: whoso euer toucheth her, shalbe vncleane vnto the euē. And all that she lyeth vpon, in the tyme of her naturall dysease, shalbe vncleane lyke as euery thynge also that she sytteth vpon, is vncleane. Who soeuer toucheth her bed, shall washe hys clothes, and bath hym selfe wyth water, and be vncleane vnto the euen: And who so euer toucheth any thynge that she sat vpon, shall washe his clothes, and bath hym selfe in water, and be vnclean vnto the euen: so that whether he touch her couch, oz any vessell wheron she hath sytten he shalbe vncleane vnto ỹ euen. * And yf a man Leui. xviii. e lye with her, and her vnclennes come vpon hym he shalbe vnclean seuen dayes, and all the couch wheron he lyeth shalbe vncleane.

* When a womās bloud runneth longe time Math. ix. c. out of the time of her natural course: oz yf it run D beyonde her naturall course, let all the dayes of the yssue be iudged vncleane, euen as the dayes of her natural dysease. And she shall be vnclean All her couches wheron she lyeth (as longe as her yssue lasteth) shalbe as her couche when she hath her naturall dysease. And what soeuer she

sytteth

sytteth vpon, shalbe vncleane, as is her vnclennesse when she is put a parte. And who so euer toucheth any of these, shalbe vncleane, and shal washe his clothes, and bath hym selfe in water and be vncleane vnto euen. And after that she is clensed of her yssue, she shall counte her seuen dayes, and after that, she shalbe cleane. In the eyghte daye she shall take vnto her two turtyls oz two ponge pygeons, and bzynge them vnto the pzeaste befoze the doze of the Tabernacle of wytnes. And the pzeast shall offer the one foz a synne offerynge, and the other foz a burnte offerynge: and make an attonemente foz her befoze the Lozde, as concernynge the yssue of her vnclennesse. Therfoze shall he seperate the chyldzē of Israell from theyz vnclennesse, that they dye not in theyz vnclennesse: yf they defyle my habitacyon that is amonge them. This is the law of hym that hath a runnynge yssue, and of hym whose sede runneth from him in his slepe, & is defyled therin, and of her, that (foz her natural disease) is put apart, and of whoso euer hath a running yssue: whether it be man oz woman, and of hym that lyeth with her which is vncleane.

The. xvi. Chapter.

What Aaron must do. The clensynge of the sanctuarye. Of the feast of the clensynge. Aaron confessech the synnes of the chyldzen of Israell.

Leuit. f. a. AND the Lozde spake vnto Moses, *after the death of the two sonnes of Aaron, when they offered befoze the Lozde, and dyed: And he sayde vnto Moses: speake vnto Aaron thy bzother, that he come not at all tymes into the holy place wythin the vayle befoze the mercy seate, which is vpon the arke, that he dye not. xl. xe. b xlii b For I wyll appeare in the *cloud vpon the mercy seate. But with thys thynge shall Aaron come into the holy place: euen wyth a bullocke foz synne, and with a ram foz a burnt offeryng. He shal put the holy lynnen albe vpon hym, and shall haue a lynnen bzyche vpon his flesshe, and shalbe gyzded with a lynen gyzdell, and put the lynen mytre vpon his head: These are holy garmentes: therfoze shall he washe his flesshe in water, when he doth put them on. And he shal take of the multytude of the chyldzen of Israel, two he goates foz synne, and a ram foz a burnt offerynge. And Aaron shall offer hys bullocke foz synne, * and make an attonement foz hym, and foz his house. And he shall take the two gotes, & pzesent them befoze the Lozde at the doze of the Tabernacle of wytnesse. And Aaron shall cast lottes ouer the two gootes: one lotte shalbe foz the Lozde, and the other foz the scapegoate. Hebze. fr. b B And Aaron shall bzynge the goate vpon which the Lozdes lot fel, and offer hym foz synne. But the goote on which the lotte fell to scape, shalbe set alyue befoze the Lozde, to reconcyle wyth, & to let hym go (as a scape gote) fre into the wyldernesse. And Aaron shall bzynge his bullocke foz syn, and reconcyle foz hym selfe, and foz hys house, and shall kyll his bullocke foz synne.

And he shall take a censer full of burnynge C cokes out of the aultar befoze the Lozde, & shall fyll his handful of swete cens beaten small, and bzynge them within the vayle, and put the cens vpon the fyze befoze the Lozde: that the cloude of the cens maye couer the mercyseate that is vpon the witnes, and that he dye not. And he shal *take of the bloude of the bullocke, and spzynkle it with his fynger vpon the mercyseate eastwarde: and befoze the mercyseate shall he spzynkle of the bloude with his fynger seuen tymes. Hebze. fr. b and. f. a Then shall he kyll the goote that is the peoples synneofferyng, and bzyng his blond within the vayle, and do with that bloude, as he dyd wyth the bloude of the bullocke, spzynklynge it vpon the mercyseate, and befoze the mercyseate. And he shall reconcile the holy place from the vnclennesses of the chyldzen of Israell, and from theyz tresspaces in all theyz synnes. And so shall he do foz the tabernacle of wytnesse that is set among them, euen amonge theyz vnclennesse.

*And let there be no bodye in the tabernacle of wytnesse, when he goeth in to make an attonment in the holy place, vntyll he come out. And lette hym make an attonemente foz hym selfe & foz his houshold, and foz all the multytude of Israell. And he shall goo out vnto the aultar that is befoze the Lozd, and reconcyle vpon it, & shal take of the bloud of the bullocke, and of the bloud of the gote, and put it vpon the hoznes of the aultare rounde aboute, and spzynkle of the bloude vpon it with his fynger seuen tymes, and clense it, and halow it from the vnclennesses of the chyldzen of Israel. And when he hath made an ende of reconcilynge the holy place, and the tabernacle of wytnes, and the aultar, he shall bzyng the lyue goote: and Aaron shal put both his handes vpon the heade of the lyue goote, & confesse ouer hym all the mysdedes of the chyldzen of Israel, & and all theyz tresspaces, in all theyz synnes, puttinge them vpon the head of the goate, and send hym awaye (by the hande of a conuenient man) into the wyldernesse. And the goate shall beare vpon hym all theyz mysdedes vnto the wyldernes, and he shal let the goate go free into the wyldernes. And Aaron shall come into the tabernacle of wytnesse, & put of the lynen clothes which he put on (when he wente in into the holy place) and leaue them there. And let hym washe hys flesshe wyth water in the holy place, and put on his owne raiment, and then come out, and offer his burnt offeryng and the burnt offeryng of the people, and make an attonement foz hym selfe, and foz the people, and the fat of the synne offerynge shall he burne vpon the aultar. Luke. f. a. D

And he that caryed fozth the goote to Azazell, shall washe his clothes, and bath his flesshe in water, and then come into the hoost. And the bullocke which is foz synne, and the goote that is foz synne, (whose bloude was bzought in, to clense the holy place) shall one cary out without the hoost to be burnt in the fyze, with theyz skynnes, theyz flesshe and theyz dunge. And he that burneth them shall washe his clothes, and bath hys flesshe in water, and then come into the hoost. And this shalbe an ozdynaūce foz euer vnto you that in the tenth daye of the seuenth moneth, ye & humble

humble your soules, & do no worke at all, whether it be one of youre selues or a straunger that sotourneth amonge you, for that daye shall the preest make an attonement for you to clense you and that ye may be cleane from all your synnes before the Lorde. Let it be a Sabboth of reste vnto you, and ye shal humble your soules, by an
G ordynaunce for euer. And the preast that is annoynted, and whose hande was consecrated (to minyster in his fathers steade) shal make the attonement, and shal put on the linen clothes and holy vestymentes, and recocyle the holy sanctuarye and the Tabernacle of wytnesse, and shall clense the aultar, and make an attonement then for the preastes and for all the people of the con-
Exo.xxx.d. gregacyon. And this shalbe an*euerlastynge ordynaunce vnto you, that he make an attonement for the chyldren of Israel for all their synnes once a yere: and he dyd as the Lorde cõmaunded.

The.xvii.Chapter.

All sacrifyce must be brought to the dore of the tabernacle. To deuyls maye they not offer.

AND the Lorde spake vnto Moses, saying speake vnto Aaron to his sons and vnto all the chyldren of Israel, & say vnto thẽ: This is the thing which the Lorde hath charged, saying: what man soeuer of the house of Israel kylleth an ore, or lambe, or gote in the host, or that killeth it out of the host, & bringeth it not vnto the dore of the tabernacle of witnes, to offer an offryng vnto the Lorde before the dwellyng place of the Lorde, blonde shalbe imputed vnto that mã, as though he had shed blond, and that man shalbe roted out from amonge his people. Wherfore, when the chyldren of Israel bryng their offeringes, that they offer in the wyde felde, they shulde bryngе them vnto the Lorde: euen vnto the dooze of the taber-
B nacle of wytnesse to the preast, to offer them for peaceofferynges vnto the Lorde. And the preast must sprynkle the blonde vpon the aultar of the Lorde which is before the dore of the tabernacle of wytnes, and burne the fat for a swete sauour vnto the Lorde. And lette them no more offer their offerynges vnto deuyls, after whom they haue gone a whorynge. This shall be an ordynaunce for euer vnto thẽ in their generacions.

And thou shalt saye vnto them: what soeuer man it be of the house of Israel, or of the straungers whiche sotourne amonge you that offereth a burntofferynge or sacrifyce, and bryngeth it not vnto the dore of the tabernacle of wytnes to offer it vnto the Lorde, that man shall perysshe from amonge his people. And what soeuer man it be of the house of Israel or of the straungers that sotourne amonge you, that eateth any maner of
C blonde, I wyll set my face agaynst that soule that eateth blonde, & wyl destroy hym from amonge his people: for the lyfe of the flesshe is in the blond and I haue geuen it vnto you vpon the aultar, to make an attonemente for youre soules, for blonde shall make an attonement for the soule. And therfore I sayde vnto the chyldren of Israel let no soule of you eate blonde. Neyther let any straunger that sotourneth amonge you, eat blond.

And what soeuer man it be of the chyldren D of Israell, or of the straungers that sotourne amonge you, which hunteth & catcheth any beast or foule that maye be eaten, let hym powre out the blonde therof, and couer it with earthe, for the lyfe of all flesshe is in the blonde of it, therfore I sayde vnto the chyldren of Israel* ye shall eate Gene.ix.a. Leui.xvii.d and.xix.c the blonde of no maner of flesshe for the lyfe of all flesshe is the blonde therof: who so eueuer eateth it, shall perysshe. And euery soule that eateth it whiche dyed alone, or that whiche was torne wt wylde beastes, whether it be one of your selues or a straunger, he shall washe his clothes, & bath hym selfe in water, and be vncleane vnto the euen and then shal he be cleane. Yf he washe them not nor bath his flesshe, he shall beare hys synne.

The.xviii.Chapter.

What degrees of kynred maye marye together.

AND the Lorde spake vnto Moses, A saying: speake vnto the chyldren of Israell, and saye vnto them: I am the Lorde your God. After the doynges of the lande of Egypte: wherin ye dwelt, shall ye not do: and after the doynges of the lande of Canaan, whyther I wyl bryng you shall ye not do, neyther walke in their ordynaũces, but do after my iudgementes, and kepe my ceremonyes, to walke therin: I am the Lorde your God. Ye shall kepe therfore myne ordynaunces, and my iudgementes‡ which yf a man do, he shall lyue in them. I am the Lorde. ‡Rom.x.a. Gala.iii.b. Eze.xx.b.

Se that none go to his nyghest kynred, for to vncouer their secrets. I am the Lorde.* The secrettes of thy father, and the secrettes of thy mother, shalte not vncouer: for she is thy mother, therfore shalt thou not discouer her secrettes. * The secrettes of thy fathers wyfe shalt thou not dyscouer, for it is thy fathers secrettes. ‡Thou shalt not dyscouer the preuyte of thy syster, the doughter of thy father or of thy mother whither she be borne at home or without. Thou shalt not vncouer the secrets of thy sons doughter or thy doughters doughter, for that is thyne owne preuytye. Thou shalt not vncouer the secrettes of thy fathers wyues doughter, whiche was begotten of thy father, and is thy syster: thou shalt not dyscouer her secrettes. * Thou shalt not vncouer the secrettes of thy fathers syster, for she is thy fathers nexte kynswoman. Thou shalt not discouer the secrettes of thy mothers syster, for she is thy mothers nexte kynswoman. Thou shalt not vncouer the secrettes of thy fathers brother: that is, thou shalt not go into his wyfe, whiche is thyne aunte. Deu.xxii.d and,xxvii.e i.Cor.v.a ‡Deu.xxvii.d ii.Ma.viii.a B Leui.xx.a

Thou shalt not dyscouer the secrettes of thy doughter inlawe: for she is thy sonnes wyfe: C therfore shalt thou not vncouer her secrettes. * Thou shalte not vnheale the secrettes of thy brothers wyfe, for that is thy brothers preuite. Thou shalt not dyscouer the preuytes of the wyfe and her doughter, nether shalt thou take her sonnes doughter, or her doughters doughter, to vncouer their secrettes: for they are her nexte kyn and it were wyckednes. * Thou shalt not take a wyfe and her syster also, to vexe her, that thou Leui.xx.c mat.xiiii.a Gen.xlix.c

wolde

wo'dest vncouer her secretes as longe as she lyeth. * Thou shalt also not go vnto a woman to vncouer her preuitye, as longe as she is put a parte for her vnclennesse. * Moreouer, thou shalt not lye with thy neyghbours wyfe, to defyle her with sede. Thou shalt also not geue of thy sede to offer it vnto * Moloch: neyther shalt thou defyle the name of thy God: I am ỹ Lorde

D * Thou shalte not lye with mankynde as wyth woman kynde, for it is abhominacyon. ‡ Thou shalte lye with no maner of beaste to defyle thy selfe therwith, neyther shall any woman stande before a beast, to lye downe therto, for it is abhominacyon. Ye shall not defyle your selues in any of these thynges, wherin also the nacyons are defyled which I cast out before you: Where thorowe the lande is defyled, and I wyll vyset the wyckednesse therof vpon it, yee and the land it selfe hath caste out her inhabiters. * Ye shall kepe therfore myne ordynaunces, and my iudgementes, and commyt none of these abhominacyons: neyther any of you nor any strauuger that sotourneth amonge you (for all these abhominacyons haue the men of the land done which were there before you, and the lande is defiled.) Shal not the lande spewe you out also (yf ye defyle it) as it spued out the people that were before you! For who so euer shall cõmyt any of these abhominacyons, the same soules that commyt them, shall perysche from amonge theyr people. Therfore shall ye kepe my watche, that ye cõmyt not one of these abhominable customes which were commytted before you: and that ye defyle not your selues therin. I am the Lorde your God.

Leui. xx.b.
Ezec. xxij.c
Leui. xx.b.
Deu. xxi.a
Leui. xx.b.
Roma. i.d.
Leui. xx.b
Deu. xxvii.c
Leui. xx.d

¶ The. xix. Chapter.

¶ A repeticyon of lawes pertaynynge to the ten commaundementes. A consyderacyon for the poore: wytche craftes is forbydden.

AND ✠ the Lorde spake vnto Moses, sayinge: speake vnto all ỹ multytude of the chyldren of Israell, & saye vnto them: ‡ Ye shalbe holy, for I the Lorde your God am holy

A

Leui. xi.g.
1. Pet. i.c.

Ye shall feare euery man his father and his mother, and kepe my Sabbothes: I am the Lorde your God. Ye shall not turne vnto ydolles, nor make you goddes of metal. I am the Lord your God. If ye offer a peaceofferyng vnto the Lord ye shall offer it ỹ ye may be accepted. * It shalbe eaten the same daye ye offer it, & on the morowe

Leui. xix.d.

B And yf oughte remayne vntyll the thyrde daye, it shalbe burnt in the fyre. And yf it be eaten the thyrde daye, it is vncleane and not accepted. He that eateth it, shal beare his syn, because he hath defyled the halowed thyng of ỹ Lorde, and that soule shall perysche frome amonge hys people.

Le. xxiii.b.
de. xxiiii.d.

* When ye reape downe the rype corne of youre lande, ye shall not reape downe ỹ vtmost border of youre felde, neyther shalte thou gather that which is lefte behynd in thy haruest. Thou shalt not plucke in all thy vynearde cleane, neyther gather in the grapes that are ouerscaped. But thou shalt leaue them for the poore and straunger. I am the Lorde youre God. ✠

C

✠ * Ye shall not steale, neyther lye, neyther deale falsely one wyth another. ‡ Ye shall not sweare by my name in vayne: nether shalt thou defyle the name of thy God. I am the Lorde. Thou shalte not doo thy neyghboure wronge, neyther robbe hym violently, * neyther shall the workemans laboure abyde with the vntyll the morynyng. Thou shalt not curse the deaffe, * neyther put a stumblynge blocke before the blynde: but shalt feare thy God. I am ỹ Lord. Ye shal do no vnryghteousnes in iudgement. * Thou shalt not fauoure the poore: nor honour ỹ myghty, but in ryghteousnesse shalt ỹ iudge thy neyghbour.

Eph. iiii.e.
zach. viii.c
‡ Mat. v.f.
Ero. xx.b.
Deut. v.a.
De. xxvii.c
To. iiii.e.
deu. xxvii.c
Deute. i.c
and. xvi..d.
Iacob. ii.b

Thou shalte not goo vp and doune as a prevy accuser amonge thy people, neyther shalte thou stande agaynste the bloude of thy neyghboure. I am the Lorde. * Thou shalte not hate thy brother in thyne harte, but shalt in any wise * rebuke thy neyghboure: that thou beare not synne for hys sake. ‡ Thou shalte not auenge thy selfe, nor be myndefull of wronge agaynste the chyldren of my people: * but shalte loue thy neyghboure euen as thy selfe. I am ỹ Lord. ✠

D

i. Io. iii.b. And. iij.c
mat. xviii.b
Ec. xix.b.
‡ Mat. v.g.

Ye shall kepe myne ordynaunces. Thou shalte not lette cattell gendre wyth a contrarye kynde, nether sowe thy felde with myngled sede neyther shalte thou put on any garment of lynnen and wollen. Who so euer lyeth and medleth wyth a woman that is a bonde mayde, neuertheles appoynted to a husbande, but not redemed, nor fredome geuen her, she shalbe scourged wyth a lethren whyppe, and they shall not dye, because she was not free. And he shall bryng for his trespasse vnto the Lorde: before the dore of the tabernacle of wytnesse, a ram for a trespasse offerynge. And the Preaste shall make an attonement for hym with the ramme whiche is for the trespasse before the Lorde, concernynge hys synne whyche he hath doone, and the synne whyche he hath doone, shall be forgeuen hym.

Ma. xxii.d.
Mar. xii.c.
Ro. viii.d
Gala. v.c.
Iaco. ii.b

When ye come to the lande, and haue planted all maner of trees conuenyente to be eaten of, ye shall putte awaye the forestynne of euery one wyth the frute therof: euen thre yere shal they be vncircumcysed vnto you, and shall not be eaten of. But in the fourth yere all the frute of them shall be holy, and commendable to the Lorde. In the fyfte yere shall ye eate of the frute of them, and ye maye gather in the increase of them. I am the Lorde your God.

E

* Ye shall not eate vpon bloude, neyther shal ye vse wytchecrafte, nor obserue tymes. * Ye shall not rounde the lockes of your heades, neyther shalte thou marre the tuftes of thy bearde.

Leui. xix.d
Leui. xxvi.a.
Eze. xliiij.c

Ye shall not rente youre flesshe for any soules

sake, nor pryvnte any markes vpon you. I am the Lorde. Thou shalt not make thy doughter commen, that thou woldest cause her to be an whore: lest the lande also fal to whoredome, & be full of wyckednesse. Ye shall kepe my sabbothes and feare my sanctuarye: I am the Lorde. Ye shal not regarde them that worke with spryytes
1.re.xxbiiia *neyther seke after sothsayers to be defyled by them: I am the Lorde your God.
G
Ec.biii.a. *Thou shalt ryse vp before the horehed, and
1.Tim.v.a. reuerente the face of the olde man, and dreade thy God. I am the Lorde. If a straunger sojourne with the in youre lande, ye shall not vexe
Exo.xxij.e. hym. *But the straunger that dwelleth wyth you, shalbe as one of your selues, and thou shalt loue hym as thy selfe, for ye were straungers in the lande of Egipte. I am the Lorde your God. Ye shall do no vnrighteousnesse in iudgement, in meteyerde, in weyghte or in measure. True balaunces, true weyghtes, a true Epha and a true Hyn shall ye haue. I am the Lorde youre God, whyche brought you oute of the lande of Egypte. Therfore shall ye observe all myne ordynaunces: and all my iudgementes, and doo theym. I am the Lorde.

¶ The.xx.Chapter.

¶ They that geue of theyr sede to Moloch, shall dye therfore. Other goodly lawes.

AND the Lorde spake vnto Moses, sayinge. Thys shalte thou saye to the chyldren of Israel, who so euer he be of the chyldren of Israel or of the straungers that dwell in Israell, that geueth of hys sede vnto *
Leu.xbiii.e Moloch, let hym be slayne: the people of the lande shal stone hym. And I wyll set my face agaynst that man and wyll destroye hym frome amonge hys people: because he hath geuen of his sede vnto Moloch, for to defyle my sanctuarye, and to polute my holy name. And though that the people of the lande hyde theyr eyes from the man that geueth of his sede vnto Moloch, and kyll hym not I wyll putte my face agaynst that man, and agaynst hys kynred, and wyll destroye hym, and all that goo a whorynge after hym to commyt whordome with Moloch, from amonge theyre people. If a soule turne hym selfe after suche as worke with spyrites, and after sothsayers, to go a whorynge after them, I wyll put my face agaynst that soule, and wyll destroye hym from amonge hys people. Sanctifye youre selues
Leui.xix.a. therfore * and be holy, for I am the Lorde your God, kepe ye myne ordynaunces, and do them. I am the Lorde whiche doth sanctifye you.
B
Imat.xb.a ‡ Who so euer he be, that curseth hys father
Pro.xx.c. or his mother, lette hym dye: for he hath cursed
Exod.xxi.b his father and mother, his bloude be vpon hym
Deu.xxii.a * And the man that breaketh wedlocke with a-
ii.Re.xi.a nother mans wyfe: euen he that breaketh wedlocke w̄ his neyghbours wyfe: let hym be slayne both the aduoutrer and the aduoutresse. And the
Le.xbiii.a. man that lyeth * with his fathers wyfe, and vn-
deu.xxbii.c couereth his fathers secretes, let them both dye
Leu.xbiii.a theyr bloude be vpon them. * If a man lye with hys doughter in lawe, lette theym dye bothe of them: they haue wrought abhominacyon, theyr bloude be vpon them. * If a man also lye with
Leu.xbiii.c Roma.i.d man kynde: after the maner as wyth woman kynde they haue both committed abhominacyon, let them dye. Theyr bloude be vpon them. And yf a man take a wyfe and her mother also, it is wyckednesse. They shalbe burnt with fyre both he and she, that there be no wyckednesse amonge you. And * yf a man lye with a beast, let
Leu.xbiii.e hym dye, and ye shall slee the beaste also. ¶
If a woman go vnto any beast, & lye downe therto: thou shalt kyll the woman and the beast also, let them dye, theyr bloude be vpon them. If a man take his syster, hys fathers doughter: or his mothers doughter, and se her secretes and she his secretes, it is a shamefull thynge. They shall perysh in the syght of theyr people, he hath vncouered hys systers secretes, he shall beare hys synne. * If a man lye with a woman ha-
Leu.xbiii.c uynge her naturall dysease, and vncouer her secretes, and open her fountayne, and she also opē the fountayne of her bloude, they shall both perysche from amonge theyr people. * Thou shalt
Leu.xbiii.e not vncouer the secretes of thy mothers syster,
mat.xiiii.a * nor of thy fathers syster, for he that dothe so,
Leu.xbiii.b hath vncouered his nexte kynne: they shal beare theyr mysdoinge. If a man lye with his vncles wyfe, and vncouer his vncles secretes: they shal beare theyr synne, and shall dye chyldlesse.
If a man take hys brothers wyfe, it is an
D vnclean thyng, he hath vncouered his brothers secretes, they shalbe chyldlesse. * Ye shall kepe
Le.xbiii.d. therfore all myne ordynaunces and all my iudgementes, and do them: that the lande whyther I bryng you to dwell therin, spewe you not out. Ye shall not walke in the maners of thys nacyon whiche I caste out before you: For they commytted all these thynges, * and therfore I abhorred them. But I haue sayde vnto you: ye
Deut.ix.a shall enioye theyr lande, and I wyll geue it vnto you to possesse it, euen a lande that floweth with mylke and honye. I am the Lorde youre God, which haue seperated you from other nacyons, * and therfore shall ye put dyfference betwene cleane beastes and vncleane, betwene vn-
Leui.xi.a. deu.xiiii.a cleane foules and cleane. Ye shal not defyle your soules in beastes and foules, & in all maner creppynge thynges that the ground bryngeth furth whiche I haue seperated from you as vncleane. Therfore shall ye be holy vnto me, for I the Lord am holy, and haue seuered you from other nacyons: that ye shulde be myne. * If there be a man
deu.xbiii.b or woman that worketh wyth a spryte, or that
i.Regum. xxbiii.a is a sothsayer, lette them dye. Men shall stone them with stones, theyr bloude be vpon them.

¶ The.xxi.Chapter.

¶ A lawe for the preastes.

AND the Lorde sayde vnto Moses, speake vnto the preastes the sonnes of Aaron, and saye vnto them. Let none be defyled vpon a soule among hys people: but vpon his kynsman y is nye vnto hym: vpon his father, & his mother, vpon son and doughter, and his brother, and on his

his syster a mayde that is nye vnto hym, whom no man hath knowen, vpon her shal he be defyled. But he shall not be defyled vpon hym that hath auctoryte among his people, to polute him selfe for hym. Let them not make *baldnes vpō their head, nor shaue of the lockes of their beard nor make any markes in their flesshe. They shal be holy vnto theyr God, and not polute ỹ name of theyr God, for the sacrifyces of ỹ Lord which are as the bread of theyr God they do offer: therfore they shalbe holy. *Let thē not take a wyfe that is an aduoutresse, or poluted, nor put from her husband: for such a one is holy vnto his god Thou shalte sanctifye hym therfore, for he offereth vp the bread of thy God: he shal therfore be holy vnto the, for I the Lorde whiche sanctifye you am holy. If a Preestes doughter fall to play the whore, she poluteth her father: therfore must she be burnt with fyre. He that is the hye preast amonge his brethren, vpon whose head ỹ anoyntynge oyle was powred, & that consecrated hys haude to put the vestymentes, shall not vncouer his head, nor rent his clothes, *nether go to any dead body, nor make hym selfe vncleane on hys father or his mother, neyther shall go out of the sanctuary, nor polute the holy place of his God for the croune of the anoyntyng oyle of his god, is vpon hym: I am the Lorde. *He shall take a mayde vnto his wyfe: but a wydow, a deuorsed woman, or an harlot, shall he not marye. But shall take a mayde of hys owne people to wyfe. Neither shall he defyle his sede amonge his people: for I am the Lorde which sanctifye hym.

And the Lorde spake vnto Moses, sayinge: speake vnto Aaron, and saye. Who so euer of thy sede in theyr generacyons hath any deformitie, let him not preace for to offer bread vnto his God, *for who soeuer hath any blemyshe, shall not come nere: as yf he be blynde or lame, or that hath a brused nose, or that hath any myshapen membre, or is broken foted, or broken handed or haue no heare on his eye browes, or haue a web or other blemyshe in hys eyes, or be maunge, or skauld, or hath his stones broken. No man that hath a blemyshe, and is of the sede of Aaron the Preaste, shall come nye to offer the sacrifyces of the Lorde. When he hath a deformitye, let him not preace to offer the breade of his God. Lette hym eate the bread of his God: euen of the moste holy and of the holy: Onely lette hym not go in vnto the vayle, nor come nye the aultar, when he is deformed that he polute not my sanctuary, for I am the Lorde that sanctifyeth them. And Moses tolde it vnto Aaron and to his sonnes, & vnto all the chyldren of Israell.

The.xxii.Chapter.

Who ought to abstayne from eatynge the thynges that were offred. Howe, what and when they shulde be offered.

AND the Lorde spake vnto Moses, saying: Speake vnto Aaron & hys sonnes, that they be seperated from the holy thynges of the chyldren of Israel, and that they polute not my holy name in thosethynges, which they halowe vnto me: I am the Lorde. Saye vnto them: who so euer he be of all your sede amonge youre generacyons after you, that goeth vnto the holy thynges whiche the chyldren of Israel halow vnto the Lorde, hauynge his vnclennesse vpon hym: that soule shall perysshe frome oute of my syghte. I am the Lorde.

*What man so euer of the sede of Aaron is a leaper: or hathe a runnynge yssue, he shall not eate of the holy thynges vntyll he be cleane. And who so toucheth any man that is vncleane ouer the soule of the deade, or a man whose sede runneth frome hym in hys slepe, or who so euer toucheth any worme, wherby he maye be made vncleane, or a man, of whome he maye take vnclennesse (what soeuer vnclennesse he hath) the same soule that hath touched any suche, shalbe vncleane vntyll euen, and shall not eate of the holy thynges, vntyll he haue washed his flesshe with water. And when the sunne is downe, he shall be cleane, and shall afterwarde eate of the holy thynges: for asmuche as it is hys fode.

*Of a beaste that dyeth alone, or is rente wyth wylde beastes (whereby he maye be defyled) he shall not eate. I am the Lorde. Let them kepe therfore myne ordinaunce, lest they for the same lade synne vpon them, and dye for it, yf they defyle it. I the Lorde sanctifye them.

There shal no straunger eate of ỹ holy thing neyther a geste of the Preastes, neyther shall an hyred seruaunte eate of the holy thynge. But yf the Preaste bye any soule with money, he shal eate of it, lyke as he that is borne in hys house, shall they eate of hys breade. If the Preastes doughter also be maryed vnto a straunger, she maye not eate of the halowed heue offerynges. Notwithstandynge yf the Preastes doughter be a wydow or deuorsed and haue no chylde, but is retourned vnto her fathers house agayne, she shall eate of her fathers breade, as well as she dyd in her youth. But there shall no straunger eate therof. If a man eate of the holy thynge vnwyttyngly, he shall put the fyfte parte therunto, and geue it vnto the Preaste with the halowed thynge. And the Preastes shall not defyle the holy thynges of the chyldren of Israell, (whiche they offer vnto the Lorde) to lade them selues with mysdoyng and trespasse whyle they eate theyr holy thynges, for I the Lorde do halowe them. And the Lorde spake vnto Moses, saying: speake vnto Aaron and his sonnes, and vnto all the chyldren of Israell, and saye vnto them: what so euer he be of the house of Israell, or straunger in Israel, that wyll offer his sacrifyce for all his vowes, and for all his frewyll offerynges which they wyll offer vnto the Lorde for a burnt offerynge, ye shall offer (to reconcyle your selues) a male without blemyshe of the oxen, of the shepe, or of the gotes. But whatsoeuer hath a blemyshe, that shall ye not offre, for ye shall get no fauoure therwyth. And who so euer bryngeth a peace offerynge vnto the Lorde (accordynge as he is appoynted): or a vowe, or a fre wyll offeryng, in ore or shepe that is wythoute deformytie, he shalbe accepted. There shal be also no blemyshe therein: blynde or broken,

And then thou shalte make a trumpe blowe: in the tenth daye of the seuenth moneth, euen in the daye of attonement shall ye make ỹ trompe blowe, thorowe out all your lande. And thou shalt halowe that yere: euen the fyftyeth yere, and proclayme lybertye thorowe out the lande: vnto all the inhabyters thereof, for it shall be a yere of iubelye vnto you, and ye shall retourne euery man vnto his possessyon, and euerye man vnto his kynred agayne. A yere of iubelye shall that fyftyeth yere be vnto you. Ye shal not sow neyther reape that whyche groweth of it selfe, neyther gather the grapes that are lefte.

For that yere of Jubelye shall be holy vnto you: but ye shall eate of the encrease therof oute of the felde. In the yere of this iubelye ye shall returne euery man vnto his possessyon agayne. If thou selleste ought vnto thy neyghboure, or byest of thy neyghboures hande, ye shal not disceaue one another: but accordynge to the nombre of yeares after the iubelye yeare thou shalte bye of thy neyghboure, and accordyng vnto the nomber of yeares and of the frutes, he shall sell vnto the. Accordynge vnto the multytude of
C yeares, he shal encrease the pryce therof, and accordynge to the fewnesse of yeres, he shall mynysche the pryce of it: for the nombre of frutes doeth he sell vnto the. * Dysceaue not ye therfore euery man his neyghboure, but thou shalt feare
L.Lef.xix.a thy God. For I am the Lorde your God: Wherfore ye shall do after myne ordynaunces: & kepe my lawes, and do them, and ye shall dwell in the lande in saftye. And the Lorde shall geue her frute, and ye shal eate youre fyl: and dwell therin in sakty. And yf ye shal saye: what shal we eat the seuenth yere, for we shall not sowe, nor gather in our encrease? I wyll sende my blessyng vpon you in the syxte yeare, and it shall brynge forthe frute for thre yeres: and ye shall sowe the eyght yere, and eate yet of olde corne vntyll the nynth yere: euen vntyll her frutes come, ye shall
D eate of olde store. The lande shall not be solde
Lef.xxiiii.e to be waste: for * the lande is myne, and ye be but straungers and sojourners with me.

In all the lande of your possessyon, ye shall graunt a redemptyon for the lande. If thy brother
Math.xix.a* be waxed poore, and hath solde awaye of
Jer.xxxii.b his possessyon, and yf any of hys kynne come to redeme it, lette hym by out that whych his brother solde. And yf he haue no man to redeme it, let his hande get somuche as maye be suffycient to bye it out agayne, and lette hym counte howe longe it hath bene solde, and delyuer the rest vnto the man to whom he solde it, that he maye returne to his possessyon agayne. But and yf his hande cannot get suffyciente to restore to the other agayne, then that whyche is solde shall remayne in the hande of hym that hath bought it, vntyll the yeare of iubelye: and in the iubelye it shall come out, and he shal returne vnto his possessyon agayne. And yf a man sell a house or a dwellynge within the walles of a citye, he may
E bye it out agayne wythin a whole yeare after it is solde: euen any daye of the yeare shall he redeme it agayne. But and yf he bye it not oute agayne wythin the space of a full yere, then the house that is in the walled Cytie, shalbe stablysshed, and be hys owne that boughte it, and hys successoures after hym, and shall not goo oute in the Jubelye. But the houses of vyllages, whiche haue no walles rounde aboute them, are counted as the felde of the countre, and therfore they maye be boughte out agayne, and shall retourne in the iubelye. Notwithstandynge, the Cyties of the Leuites, and the houses of the Cyties of theyre possessyon, maye the Leuytes redeme at all ceasons. And yf a man purchase ought of the Leuytes, the house that was solde and the Cytie of theyr possessyon shall goo oute in the yeare of Jubelye: for the houses of the Cityes of the Leuites, are theyr possessyon among the chyldren of Israell. But the felde of the suburbe that is besyde theyre Cyties, maye not be solde: but is theyr perpetuall possessyon.

Yf thy brother be waxen poore, and fallen in decaye with the, thou shalt releue hym, both the
F straunger and sojourner, that he may lyue with the. * And thou shalt take none vsury of hym, Exo. xxii.d
or vauntage, but thou shalt feare thy God, that deu.xxiii.d
thy brother maye lyue wyth the. Thou shalte Eze.xviii.c
not geue hym thy money vpon vsury, nor lende hym thy corne for encrease. I am the Lorde your God, whyche brought you out of the lande of Egypte: to geue you the lande of Canaan, and
Exo.xxi.a. to be your God. *✠ Yf thy brother that dwel-
Deut.xv.c. leth by the, be waxen poore, and be solde vnto ỹ thou shalte not compell hym to the bondage of seruauntes: but as an hyred seruaunte, and as a sojourner he shall be with the, and shal serue the vnto the yeare of Jubelye, and then shall he departe from the: bothe he and his chyldren wyth hym, and shall retourne vnto his owne kynred agayne: and vnto the possessyon of his fathers, for they are my seruauntes, whiche I brought out of the lande of Egypte, and shall not therfore be solde as bonde men. Thou shalte not raygne ouer him cruelly, but shalt feare thy god

Thy bonde seruaunt, and thy bonde mayde: whiche thou shalt haue, shall be of the Heathen, that are rounde aboute you: of them shall ye purchase seruauntes and maydens, and of the chyldren of the straungers, that are sojourners amonge you, and of theyre generacyons that are with you, whiche they begat in your lande. These shall be your possessyon, and ye shal take them as inherytaunce for youre chyldren after you, to possesse them, they shall be your bondemen for euer. But ouer your brethren the chyldren of Israel, ye shal not raygne one ouer another cruelly. If a sojourner or a straunger waxe rych by the, and thy brother ỹ dwelleth by hym waxe poore, and sell hym selfe vnto the straunger or sogeourner by the, or to any of the straungers kyn, after that he is solde, he maye be redemed agayne: one of his brethren * (that wyll) eyther his vncle, or his vncles son maye bye hym oute: or any that is nye of kyn vnto hym of hys kynred, maye redeme hym: eyther of hys hande can gette so muche, he maye be loosed. And he shall reken wyth hym that boughte hym from

the

¶ And the Lorde spake vnto Moses, sayinge: speake vnto the chyldren of Israel, and saye: * ꝑ fyfteneth day of the same seuenth moneth is the feaste of tabernacles, seuen dayes vnto ꝑ Lorde The fyrste daye is an holy conuocacyon: ye shal do no laboryous worke. Seuen dayes ye shall offer sacrifyce vnto the Lorde, and in the eyght daye shalbe an holye conuocacion vnto you, and ye shall offer sacrifyces vnto the Lorde. It is the collecyon, & ye shal do no laboryous worke therin. These are the feastes of the Lorde, which ye shall call holye conuocacyons, for to offer sacrifyce vnto the Lorde, burntofferyng, meatofferyng, peaceofferyng, and drynkofferynges, euery daye hys due sacrifyce beside the Sabbothes of the Lorde, and beside youre gyftes, beside your vowes, and all your frewyll offerynges, whiche ye geue vnto the Lorde.

nu.xxviij.b. ti.Esd.v.e. ti.Esa.i.c.

G ✠ Moreouer, in the fyfteneth daye of the seuenth moneth, when ye haue gathered in the frute of the lande, ye shall kepe holye daye vnto the Lorde seuen dayes. The fyrste daye shall be as a Sabboth: lykewyse in the eyght daye shalbe the rest of the Sabboth. And ye shall take you in the fyrste daye, the frutes of goodly trees braunches and Palme trees, and the bowes of thycke trees, and wyllowes of the brooke, and shall reioyce before the Lorde youre God seuen dayes. And ye shall kepe thys feaste vnto the Lord. vii. dayes in the yere. It shalbe a lawe for euer in your generacions, that ye kepe it in ꝑ seuenth moneth. Ye shal dwel in bothes. vii. daies euen all that are Israelites borne, shall dwel in boothes, ꝑ your chyldren after you may knowe howe that I made ꝑ chyldren of Israell to dwel in bothes, when I brought them out of the land of Egypte: I am the Lorde your God. ✠ And Moses spake vnto the chyldren of Israell, concernynge the feastes of the Lorde.

¶ The.xxiiii. Chapter.

¶ The oyle for the lampes. He that curseth must be stoned. He that kylleth shalbe kylled.

A Exo.xxvii.d

AND the Lorde spake vnto Moses, saying * cõmaunde the chyldren of Israel that they bryng vnto ꝑ, puer oyle olyue beaten for lyghtes, to cause the lampes to burne alwaye: without the vayle of wytnesse: in the tabernacle of wytnesse shal Aaron dresse them both euẽ and morynyng before ẽ the Lorde alwayes. Let it be a lawe for euer in your generacyons. He shal dresse the lampes vpon the pure candelstycke before the Lorde perpetually. And thou shalte take fyne floure, and bake twelue wassels therof, two tenth deales shall be in one wassell. And thou shalt set them in two rowes fyre on a rowe vpon the puer table before the Lord, and put puer frankensence vpon the rowes, that they may be breade of remembraunce, and an offerynge to the Lorde. Euery Sabboth he shal put them in rowes before the Lorde euermore: of the chyldrẽ of Israel shal they be offered for an euerlastyng couenaunt. * And they shalbe Aarons & his sonnes, which shal eate them in the holy place. For they are most holy vnto hym of the offerings of the Lordes by a perpetuall statute. And the son of an Israelytysshe wyfe, whose father was an Egiptian, went out amonge the chyldren of Israel. And this sonne of the Israelitysshe wyfe, and a man of Israel stroue together in the hoste.

t.Re.xxi.a. Le.xxiii.b

B

And the Israelytysshe womans sonne * blasphemed the name of the Lorde and ‡ cursed, and they brought hym vnto Moses. Hys mothers name was Salomith, which was the doughter of Dibri: of the trybe of Dan: & they * put hym inward, that the mynde of the Lorde myghte be shewed them. And the Lorde spake vnto Moses saynge: bryng the cursed speaker without the hoste, and let all that heard hym, put theyr handes vpon his head, & let all the multytude stone hym. And thou shalt speake vnto the chyldren of Israell, saying: Who soeuer curseth his God shall beare his synne. And he that blasphemeth the name of the Lorde, let hym be slayne, and all the multytude shall stone hym to death. Whether he be borne in the lande or a straunger, whẽ he blasphemeth the name of the Lorde, let hym be slayne. And * he that kylleth any man, let hym dye the death. And he that kylleth a beaste, let hym make hym good, soule for soule. And yf a man mayme his neyghbour, as he hath done, so shall it be done to hym: broke for broke: eye for eye and toth for toth: euen as he hath maymed a man, so shal he be maymed agayne. And he that kylleth a beast, let hym paye for it: and he that kylleth a man, let hym dye. Ye shal haue one maner of lawe: euen for the straunger as well as for one of your selues, for I am the Lorde your God And Moses tolde the chyldren of Israell, & they brought hym (that had cursed) out of the hoste, and stoned hym with stones. And ꝑ chyldren of Israel dyd as the Lorde commaunded Moses.

Exo.xxi.b. ‡Leui.b.a. Num.xv.d. C Exo.xxi.d. ‡Mat.v.f. D

¶ The.xxv. Chapter.

¶ The Sabboth of the seuen yeres: and of the yere of iubelye, otherwyse called the fyftyth yere.

A

AND the Lorde spake vnto Moses in Mount Sinai, saynge: speake vnto the chyldren of Israell, and saye vnto them: when ye become into ꝑ lande whiche I geue you, the lande shall rest, and kepe Sabboth vnto the Lorde. * Syxe yeres thou shalt sowe thy felde and syxe yere thou shalt cut the vyneyard, and gather in the frute therof. But the * seuenth yere shalbe a Sabboth of reste vnto the lande. The Lordes Sabboth it shalbe: thou shalt neyther sowe thy felde, nor cut thy vineyarde. That whiche groweth of the owne accorde thou shalte not reape, neyther gather the grapes that thou haste lefte behynde, for it is a yere of rest vnto the lande. And the rest of the lande shall be meate for you: euen for the, for thy seruaunt: and for thy mayde for thy hyred seruaunt, and for ꝑ straunger that sogeourneth with the: and for thy catell, and for the beastes that are in the lande, shall all the encrease thereof be meate.

Exo.xxiii.b Deut.xv.a

And thou shalt nombre seuen Sabbothes of yeres vnto the, euen seuen tymes seuen yere: and the space of the seuen Sabbothes of yeres, wyll be vnto the nyne and fortye yeare.

B

And they that are lefte of you, shal pyne awaye in theyr vnrighteousnes, euen in theyr enemies lande, and in the mysdedes of theyr fathers shal they consume. And they shall confesse theyr mysdedes and the misdedes of theyr fathers for their trespace, whyche they haue trespaced agaynste me, and for that also that they haue walked contrary vnto me. Therfore, I also wyll walke contrary vnto them, and wyll brynge them into the lande of theyr enemyes. And then at ỹ lest waye theyr vncircumcysed heztes shalbe tamed, and they shall make attonement for theyr misdedes. And* I wyll remember my couenaũt
Deu. iiii c. G with Jacob, and my bond with Isahac, & myne appoyntment wyth Abraham wyll I remember, and wyll thynke on the lande. The lande shalbe lefte of them, and shall enioye her Sabbothes whyle she lyeth waste without them. And they shall make an attonemente for theyr mysdedes, because they despysed my lawes, and because theyr soule refused myne ordynaunces: And yet for all that when they be in the lande of
Deu. iiii. c. theyr enemyes:* I wyll not caste them awaye, nether wyll abhooze them, to destroye them vtterly, and to breake myne appoyntmente wyth them: for I am the Lorde theyr God. I wyl for theyr sakes remẽbre the couenaunte made vnto theyr fathers whom I brought them out of the land of Egypt in the syght of the hethen, that I myght be theyr god: I am the Lord. These ar ỹ ordynaũces, and iudgementes, & lawes: whiche the Lorde made betwene hym and ỹ chyldren of Israel in mount Sinai, by ỹ hand of Moses.

¶ The .xxvii. Chapter.

¶ Of dyuerse vowes, and of tythes. &c.

AND the Lorde spake vnto Moses, sayinge: speake vnto the chyldren of Israell, and saye vnto them: Yf any man wyl geue a synguler vow vnto the Lorde, accordynge to the
Num. iii. g value of the soules, the value of the male fromе twenty yere olde vnto syxtye shalbe fyftye * sycles of syluer, after the weyght of ỹ sanctuary. And yf it be a female: the value shalbe thyrty sycles. And from fyue yeres to twenty, the male shalbe set at twenty sycles, and the female at .x. sycles. And from a moneth vnto fyue yere, the male shalbe set at fyue sycles of syluer, and the female at thre. And he that is syxty yere olde, & aboue, shal be valued at fyftene sycles, and the woman at ten. But yf he be to poore so to be set he shall presente hym selfe before the preast: and the preast shall value hym accordyng as ỹ hand of hym that vowed is able to gette, euen so shall the Preast value hym. If it be a beast of which
B men brynge an offeryng vnto the Lorde: all that any man geueth of such vnto the Lorde shall be counted holy. He shal not altar it nor chaunge it a good for a bad, or a bad for a good. And yf he chaunge beast for beast, then both ỹ same beast and it also wherwith it was chaũged shalbe holy. Yf it be any maner of vncleau beast, of which men doo not offer a sacrifyce vnto the Lorde, he shall set the beast before the preast, and the preest shal value it, whyther it be good or bad. And as the preast setteth it, so shall it be. But yf he wyll bye it agayne, he shall geue the fyfte parte more aboue that it was set at. Yf any man dedycate C his house to be holy vnto the Lorde: the preaste shall set it, whether it be good or bad, and as the preast hath set it, so shall the value be. And whẽ he that sanctifyed it wyl redeme his house: lette hym geue the fyfte parte of the money ỹ it was iudged at therto, and it shalbe his.

Yf a man halowe a pece of his enhereted land vnto the Lorde: it shalbe set accordyng to ỹ sede therof. Yf it beare an homer of berly it shalbe set at fyfty sycles of syluer. Yf he halowe his felde immedyatly from the yere of iubelye, it shall be worthy accordynge as it is estemed. But and yf he halowe his felde after the iubilye, the Preast shall reken the money accordyng to the nomber of the yeres that remayne vnto the yeres of Iubelye folowyng & therafter it shalbe lower set.

Yf he that consecrated the felde, wyll redeme it agayne, let hym put the fyfte parte of ỹ pryce that it was was set at therunto, & it shalbe hys And yf he wyl not redeme the felde, but selleth ỹ feld to another man, he * (that vowed) may redem & it nomore. But when the felde goth out in ỹ yere of iubelye, it shalbe holy vnto the Lord: euen as a felde that is vtterly put away, and it shalbe ỹ preastes possessyon. If a man sanctifye vnto the Lorde a felde whiche he hath bought, and is not of his enherytaunce, the preast shall reken vnto hym what it is worth vnto the yere of iubelie, & he shall geue the pryce that it is set at, the same daye, as a thyng consecrated vnto the Lorde. And in the yere of iubelye, the felde shall returne vnto hym whose enherytaũce of land it is. And
Exo. xxx. b. all settyng shabe accordyng to the sycle * of the sanctuary. One sycle conteyneth twenty halfe-
Deut. xv. b pens. * But the fyrst borne of ỹ beastes that is appoynted vnto the Lorde, may no man sanctifye: whether it be oxe or shepe, for it is ỹ Lordes alredy. Yf it be an vnclean beast, he shal redeme it, as it is set at, and geue the fyfte parte more therto: Or yf it be not redemed, it shalbe solde, accordyng to the value. Notwithstandynge, no damned thynge that a man putteth from hym & dedicateth vnto the Lorde of all his good (whether it be mã or beast or land of his enheritaũce) may be solde or redemed: for euery thyng so put away is most holy vnto the Lorde. Let no damned thynge that a man seperateth: be redemed, but dye the death. Euery tyth of the land which is of the sede of the land, or of the frute of ỹ trees is the Lordes: and is sanctifyed vnto the Lorde. And yf a man wyll redeme ought of his tythes: let hym ad the fyft parte therto. And euery tyth of ore and of shepe and of euery beast ỹ goth vnder the rod, euen euery tenth shal be holy vnto ỹ Lorde. He shal not loke yf it be good or bad, nor chaunge it. Els yf he chaunge it, both it, and ỹ it was chaunged withal, shall be halowed vnto ỹ Lord, and may not be redemed. These are ỹ commaũdementes which ỹ Lord cõmaunded by Moses vnto ỹ chyldren of Israel in mount Sinai.

¶ The ende of the thyrd boke of Moses, called in ỹ Hebrue, Vaiecra, & in ỹ latyn Leuitic⁹.

The

¶ The fourth booke of Moses, called in the Hebzue, Haiedabbar, and in the Latyn Numeri.

¶ The fyrst Chapter.

¶ All that are apte for battell, are nombzed. The trybe of Leui must mynster in the Tabernacle.

AND the Lozd spake vnto Moses in the wyldernesse of Sinai, in ỹ Tabernacle of wytnes, the fyrste daye of the seconde moneth in the seconde yere after they were come out of the land of Egypte, saying
Exo. xxx. b. Nu. xxvi. a ii. re. xxiiii. a.
* take ye the summe of all the multytude of the chyldzen of Israell, after theyr kynredes & housholde of theyr fathers with the nombze of theyr names all ỹ are males, heade by heade, from. xx. yere and aboue: euen all that goo forth to ỹ warre in Israell, thou and Aaron shall nomber them, thorowout theyr armyes, and wyth you shalbe men of euery trybe wherof euery one is head mã of the house of his fathers. And these are the names of the men that shall stande wyth you: of
* * (the trybe of) Ruben Elizur, the sonne of Sedeur: of Simeon, Selumiel the son of Suri, Sadai: of Juda, Nayesson, the sonne of Aminadab of Isachar, Nathanael, the sonne of zuar: of zabulon, Eliab, the sonne of Helon. Amonge the chyldzen of Joseph: of Ephzaim, Elisama, the sonne of Amihud: of Manasse, Gameliel, ỹ son of Pedazur: of Ben Jamin, Abidan the sonne of Gedeoni: of Dan, Ahiezer, the sonne of Ammi, Sadai: of Azer, Pagiel, the sonne of Ocran: of Gad, Eliasah the sonne of Deguel: of Nephthali Ahira the sonne of Enan.

These were of great fame in the congregacyon, lozdes of the trybes of theyr fathers, and heades ouer thousandes in Israel. And Moses and Aaron toke these men (whiche are expzessed by theyr names) and gathered all the congregacyon together, the fyrst daye of the seconde moneth, and they were rekened thorowe out theyr kynredes and houses of theyr fathers by name from twenty yere and aboue, head by head. As the Lozde commaunded Moses, euen so he nombzed them in the wyldernes of Sinai. And the chyldzen of Ruben Israels eldest sonne thorowe out theyr generacyons, and theyr kynredes and houses of theyr fathers in the nombze of names heade by heade (all males from twenty yere and aboue) as many as dyd go forth to the war: the nomber of them that were of the trybe of Rubē, was. xlvi. thousande, and fyue hundzed.

Of the chyldzen of Simeon thorowout their generacyons and theyr kynredes, and houses of theyr fathers, the summe of them in the nomber of names, head by head, all the males from twē ty yeres and aboue, who soeuer myght go forth to the warre: the summe of them that were of ỹ trybe of Simeon. lix. thousande: and thze hundzed. Of the chyldzen of Gad thorowout theyr ¶ generacyons and theyr kynreds and housholds of theyr fathers, the nombze of the names from twenty yere and aboue, all that went forth to ỹ warre: the nombze of them that were of ỹ trybe of Gad, was. xlv. thousande, fyre hundzed and fyfty. Of the chyldzen of Juda thorowout their generacyons, and theyr kynredes and houses of theyr fathers, the nomber of names from twenty yere and aboue, all that were able to go forth to the warre: The nomber of them that were of the trybe of Juda was. lxxiiii. thousande & fyre hundzed. Of the chyldzen of Isachar thorowout theyr generacyons and theyr kynredes and houses of theyr fathers: the nomber of names from twenty yere and aboue whych went all forth to warre, the nomber of them that were of ỹ trybe of Isachar, was. liiii. thousand & .iiii. hundzed. D

Of the chyldzen of zabulon, thorowout their generacyons and theyr kynredes, and houses of theyr fathers, the nomber of names from twentye yere and aboue, which were able to go forth in the hoost: The nomber of them that were of ỹ trybe of zabulon, was. lvii. thousande and four hundzed. Of the childzen of Joseph: Namely, of the chyldzen of Ephzaim thorowout theyr generacyons and theyr kynredes and houses of their fathers, the nomber of names from twenty yeres and aboue, all that went out to the warre: ỹ nomber of them that were of ỹ trybe of Ephzaim was. xl. thousande and fyue hundzed.

Of the chyldzen of Manasse thorowout their generacyons, and theyr kynredes, and houses of E theyr fathers, the nomber of names from twentye yere olde and aboue, all that went out to the warre: The nomber of them that were of the trybe of Manasse was. xxxii. thousande and. ii. hundzed. Of the chyldzē of Ben Jamin thorowout their generacyons, and theyr kynredes and houses of theyr fathers, the nomber of names frō twenty yere and aboue, all that went forth to ỹ warre: The nomber of them that wer of ỹ trybe of Ben Jamin was. xxxv. thousande & .iiii. hundzed. Of the chyldzen of Dan thorowout theyr generacyons and kynredes and houses of theyr fathers: the nomber of names from twenty yere F olde and aboue, all that went forth to the warre The nomber of them that were of the trybe of Dan was. lxii. thousande and seuen hundzed. Of the chyldzen of Aser thorowout theyr generacyons and theyr kynredes and houses of their fathers, the nomber of the names from twenty yeres and aboue, all that went out to warre: The nomber of them that were of the trybe of Aser was. xli. thousande and fyue hundzed. Of the chyldzen of Nephtali: thorowout theyr generacyons and theyr kynredes and houses of their fathers the nomber of names from twentye yeres and

¶ The fourth booke of Moses, called in the Hebzue, Haiedabbar, and in the Latyn Numeri.

¶ The fyrst Chapter.

¶ All that are apte for battell, are nombzed. The trybe of Leui must mynster in the Tabernacle.

AND the Lozd spake vnto Moses in the wyldernesse of Sinai, in ỹ Tabernacle of wytnes, the fyrste daye of the seconde moneth in the seconde yere after they were come out of the land of Egypte, saying
Exo. xxx. b. Nu. xxvi. a ii. re. xxiiii. a.
* take ye the summe of all the multytude of the chyldzen of Israell, after theyr kynredes & housholde of theyr fathers with the nombze of theyr names all ỹ are males, heade by heade, from. xx. yere and aboue: euen all that goo forth to ỹ warre in Israell, thou and Aaron shall nomber them, thorowout theyr armyes, and wyth you shalbe men of euery trybe wherof euery one is head mã of the house of his fathers. And these are the names of the men that shall stande wyth you: of
* * (the trybe of) Ruben Elizur, the sonne of Sedeur: of Simeon, Selumiel the son of Suri, Sadai: of Juda, Nayesson, the sonne of Aminadab of Isachar, Nathanael, the sonne of zuar: of zabulon, Eliab, the sonne of Helon. Amonge the chyldzen of Joseph: of Ephzaim, Elisama, the sonne of Amihud: of Manasse, Gameliel, ỹ son of Pedazur: of Ben Jamin, Abidan the sonne of Gedeoni: of Dan, Ahiezer, the sonne of Ammi, Sadai: of Azer, Pagiel, the sonne of Ocran: of Gad, Eliasah the sonne of Deguel: of Nephthali Ahira the sonne of Enan.

These were of great fame in the congregacyon, lozdes of the trybes of theyr fathers, and heades ouer thousandes in Israel. And Moses and Aaron toke these men (whiche are expzessed by theyr names) and gathered all the congregacyon together, the fyrst daye of the seconde moneth, and they were rekened thorowe out theyr kynredes and houses of theyr fathers by name from twenty yere and aboue, head by head. As the Lozde commaunded Moses, euen so he nombzed them in the wyldernes of Sinai. And the chyldzen of Ruben Israels eldest sonne thorowe out theyr generacyons, and theyr kynredes and houses of theyr fathers in the nombze of names heade by heade (all males from twenty yere and aboue) as many as dyd go forth to the war: the nomber of them that were of the trybe of Rubē, was. xlvi. thousande, and fyue hundzed.

Of the chyldzen of Simeon thorowout their generacyons and theyr kynredes, and houses of theyr fathers, the summe of them in the nomber of names, head by head, all the males from twē ty yeres and aboue, who soeuer myght go forth to the warre: the summe of them that were of ỹ trybe of Simeon. lix. thousande: and thze hundzed. Of the chyldzen of Gad thorowout theyr ¶ generacyons and theyr kynreds and housholds of theyr fathers, the nombze of the names from twenty yere and aboue, all that went forth to ỹ warre: the nombze of them that were of ỹ trybe of Gad, was. xlv. thousande, fyre hundzed and fyfty. Of the chyldzen of Juda thorowout their generacyons, and theyr kynredes and houses of theyr fathers, the nomber of names from twenty yere and aboue, all that were able to go forth to the warre: The nomber of them that were of the trybe of Juda was. lxxiiii. thousande & fyre hundzed. Of the chyldzen of Isachar thorowout theyr generacyons and theyr kynredes and houses of theyr fathers: the nomber of names from twenty yere and aboue whych went all forth to warre, the nomber of them that were of ỹ trybe of Isachar, was. liiii. thousand & .iiii. hundzed. D

Of the chyldzen of zabulon, thorowout their generacyons and theyr kynredes, and houses of theyr fathers, the nomber of names from twentye yere and aboue, which were able to go forth in the hoost: The nomber of them that were of ỹ trybe of zabulon, was. lvii. thousande and four hundzed. Of the childzen of Joseph: Namely, of the chyldzen of Ephzaim thorowout theyr generacyons and theyr kynredes and houses of their fathers, the nomber of names from twenty yeres and aboue, all that went out to the warre: ỹ nomber of them that were of ỹ trybe of Ephzaim was. xl. thousande and fyue hundzed.

Of the chyldzen of Manasse thorowout their generacyons, and theyr kynredes, and houses of E theyr fathers, the nomber of names from twentye yere olde and aboue, all that went out to the warre: The nomber of them that were of the trybe of Manasse was. xxxii. thousande and. ii. hundzed. Of the chyldzē of Ben Jamin thorowout their generacyons, and theyr kynredes and houses of theyr fathers, the nomber of names frō twenty yere and aboue, all that went forth to ỹ warre: The nomber of them that wer of ỹ trybe of Ben Jamin was. xxxv. thousande & .iiii. hundzed. Of the chyldzen of Dan thorowout theyr generacyons and kynredes and houses of theyr fathers: the nomber of names from twenty yere F olde and aboue, all that went forth to the warre The nomber of them that were of the trybe of Dan was. lxii. thousande and seuen hundzed. Of the chyldzen of Aser thorowout theyr generacyons and theyr kynredes and houses of their fathers, the nomber of the names from twenty yeres and aboue, all that went out to warre: The nomber of them that were of the trybe of Aser was. xli. thousande and fyue hundzed. Of the chyldzen of Nephtali: thorowout theyr generacyons and theyr kynredes and houses of their fathers the nomber of names from twentye yeres and

res and aboue, all that myght go forth to ỹ warre The nomber of them that were of the trybe of Nepthali, was thre and fyftye thousande and
G foure hundred. These are the sũmes which Moses and Aaron nombred and the Princes of Israell: those twelue men, whyche were euery one ouer the house of their fathers. And all the nombres of the chyldren of Israell, throwe out the houses of their fathers, from twentye yere and aboue, all that went forth to the warre in Israell, drewe all vnto the summe of * syxe hundred and thre thousande, fyue hundred and fyftye.
Exod.xii.f. Nume.xi.e
But the Leuites after ỹ trybes of their fathers were not nombred among them. And the Lord spake vnto Moses, saying: Thou shalt not nõber the trybe of Leui, nether take the summe of them from amonge the chyldren of Israel. But thou shalt appoynt the Leuites ouer the habitacyon of wytnesse, and ouer all the vessels therof, and ouer al thynges that are in it. Yee, they shal beare the tabernacle and all the vesselles therof, and they shall minyster in it, & shall dwell round about the tabernacle. And when the tabernacle goeth forth, the Leuites shal take it downe: and when the tabernacle is to be pytched, they shall set it vp: and yf any straunger come nye, he shal dye. And the chyldren of Israel shal pytch their tentes, euery man in his owne company, and euery man vnder his owne standerd throwout their hostes. But the Leuites shall pytch round about the tabernacle of witnes, that there be no wrath vpon the congregacyon of ỹ chyldren of Israel, and the Leuites shall kepe the watche of the tabernacle of wytnes. And the chyldren of Israell dyd accordyng to all that the Lorde commaunded Moses, euen so dyd they.

¶ The.ii. Chapter.

¶ The order of the tentes. The heades of the kynredes of Israell.

A ND the Lorde spake vnto Moses, and Aaron, sayinge: euery man of the chyldren of Israell shall pytch vnder his owne standerde and vnder the armes of their fathers houses: on the other syde and rounde aboute the tabernacle of wytnesse shall they pytche. On the easte syde towarde the risynge of the sonne, shal they of the standerde of the host of Juda pytche throwout their armies: And Nahesson the son of Aminadab was captayne of the sons of Juda. And his hoste and the nomber of them: lxxiii thousande and syxe hundred. Nexte vnto hym shall they that be of the trybe of Isachar pytche and Nathanael the sonne of zuar was captayne of the chyldren of Isachar: hys hooste and ỹ sum of the nomber therof. liiii. thousande, and foure hundred. And then the trybe of zabulon: and Eliab the sonne of Helon, captayne ouer ỹ chyldren of zabulon and his host, and the nomber of them. lvii. thousande and foure hundred: so that the whole nombre of the whole hoste of Juda ar an hundred thousande. lxxxvi. thousande & four hundred throwout their armyes: & these shall
B go before. On the southsyde shall the standerd of the hoste of Ruben kepe throwe their com-
panyes: and the captayne ouer the sonnes of Ruben, was Elizur the sonne of Sedeur. And his hoste and the nombre of them. xlvi. thousande & fyue hundred. And fast by hym shal the trybe of Symeon pytche, and the captayne ouer the sonnes of Symeon, was Salumiel the sonne of zuri Sadai, and his hoste and the nombre of them lix. thousande and thre hundred. And the trybe of Gad also and the captayne ouer the sonnes of Gad, was Eliasaph the sonne of Deguell: And his hoste and the nombre of them. xlv. thousand syxe hundred and fyfty. All that were nombred with the trybe of Ruben: an hundred thousande li. thousand four hundred and fyfty, throwout their armyes, & they shal go in the second place. And the tabernacle of wytnes shall go with the hoste of the Leuites, in the myddes of the hostes And as they lye in their tentes, euen so shal they procede in the iourney, euery man in hys degre, and vnder their owne standerdes.

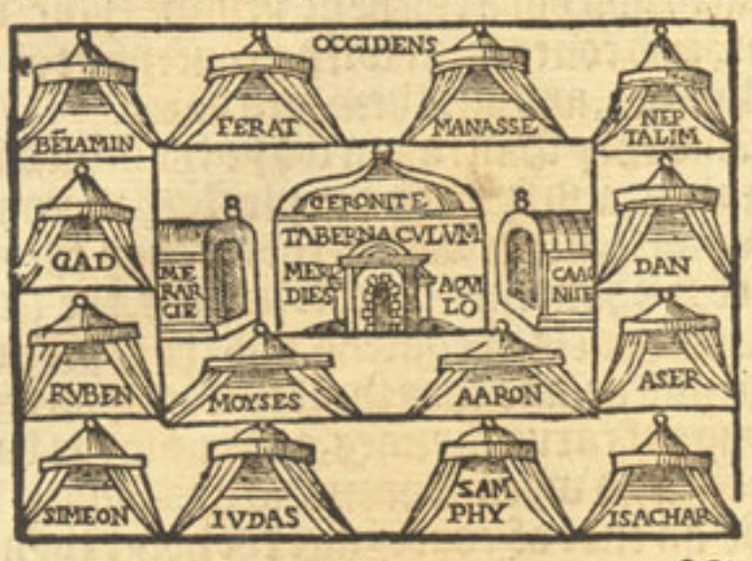
The westsyde shall the standerd of the hoste
C Ephraim kepe with their armyes and the captayne ouer the sonnes of Ephraim, was Elisama the sonne of Amihud: His hoste and the nombre of them. xl. thousand and fyue hundred. And fast by hym, shalbe the trybe of Manasse, & the captayne ouer the sonnes of Manasse was Gamaleel the sonne of Pedazur. His hoste and the nombre of them. xxxii. thousande and two hundred. And the trybe of Ben Jamin also: and the captayne ouer the sons of Ben Jamin was Abidan the son of Gedeoni. His hoste and the nombre of them. xxxv. thousand and foure hundred. All that were appoynted with ỹ hoste of Ephraim were an hundred thousande eyght thousand and an hundred, throwout their armyes, and they shall go in the thyrde place. The standerd of the hoste of Dan shall kepe ỹ north syde with their armyes: and the captayne ouer the chyldrẽ of Dan, was Ahiezer the sonne of Ammi Sadai. His host and the nombre of them. lxii. thousande and seuen hundred.

And fast by hym shal the trybe of Aser pytch
D and the captayne ouer the sonnes of Aser, was Pagiel the sonne of Ocran. Hys hoste and the nombre of them. xli. thousand and fyue hundred And the trybe of Nephthali also, & the captayne ouer the chyldren of Nephthali: was Ahira the sonne of Enan. His hoste and the nombre of thẽ liii. thousande and four hundred. All they that were appoynted with the hoste of Dan, was an hundred thousande. lvii. thousande and. vi. hundred. And they shall goo hynmoste wyth their standerdes. These are the summes of the chyldren of Israell throwe out the houses of their fathers, euen all the nombres that pytched thorowe out their hostes, syxe hundred thousande thre thousande fyue hundred and fyfty. But the Leuites were not nombred amonge the chyldrẽ of Israell as the Lorde commaunded Moses. And the chyldren of Israel dyd accordyng to all that the Lorde commaunded Moses, for so they pytched with their standerdes, and so they turneyed throwe out their kynredes and throwout the housholdes of their fathers.

The

¶ The.iii. Chapter.

¶ The Leuytes go not to batell, but mynyster in the Sanctuary They pytche theyr tentes nexte to the habitacyon.



These are the generacyons of Aaron and Moses, in the daye that ỹ Lord spake wyth Moses in mounte Sinai, & these ar the names of the sonnes of Aaron: Nadab the eldest son Abihu, Eleazar and Ithamar. * These are the names of the sonnes of Aaron which were ‡ preestes anointed, and whose hand was consecrated to mynyster. * And Nadab and Abihu dyed before the Lorde: when they offered straunge fyre before the Lorde in the wylderneſſe of Sinai, & had no chyldren. And Eleazar and Ithamar mynystred in the syght of Aaron theyr father.

Nu. xvi. g. ‡ Le. viii. g.

Leui. x. a.

And the Lorde spake vnto Moses, sayinge: brynge the trybe of Leui, and sette them before Aaron the Preast * that they maye serue hym, & wayte vpon hym and vpon all the multytude, before the tabernacle of wytnes, to doo the seruyce of the habitacyon. They shall kepe all the apparel of the tabernacle of wytnes, and wayte vpon the chyldren of Israell to do the seruyce of the habitacyon. And thou shalt geue the Leuites vnto Aaron and his sonnes, for they are geuen: and delyuered vnto hym of the chyldren of Israel. And thou shalt appoynt Aaron and his sonnes to wayte on theyr preestes offyce: and the straunger that commeth nye, shall be slayne.

B

Nu. xvi. b. and. xviii. a

And the Lorde spake vnto Moses, saying: beholde, I haue tāken the Leuites from among the chyldren of Israell * for all the fyrste borne that openeth the matryce amonge the chyldren of Israel, and the Leuites shalbe myne: because all the fyrste borne are myne: for the same daye that I smote all the fyrste borne in the lande of Egypte, I halowed vnto me all the fyrst borne in Israell, both man and beaste, and myne they shalbe: I am the Lorde. And the Lorde spake vnto Moses in the wylderneſſe of Sinai, sayinge: Nombre the chyldren of Leui after ỹ houses of theyr fathers in theyr kynredes. All that are males, from a moneth olde and aboue shalte thou nombre. And Moses nombred them, accordynge to the commaundement of the Lorde, and as he had cōmaunded. * And these were the chyldren of Leui in theyre names: Gerson and Cahath and Merari. And these are the names of the chyldren of Gerson in theyre kynredes: Libni and Semei. The sonnes of Cahath in theyr kynredes: Amram, Jezehar, Hebron and Oziel. And the sonnes of Merari in theyr kynredes, Mahali and Musi. These are the kynredes of the Leuites, accordynge to the houses of theyr fathers. Of Gerson came ỹ kynred of the Libnites and the kynred of the Semeites. These are the kynredes of the Gersonytes. And the summe of them (after the nomber of all the males from a moneth olde and aboue) was seuen thousande and fyue hundred. And the kynredes of the Gersonytes shall pytch behynde the habitacyon westward. The captayne and moste auncyente of the house of the Gersonites, was Eliasaph the sonne of Lael. And vnder the kepynge of the chyldren of Gerson in the tabernacle of wytnesse was the habitacyon and the tent the couerynge thereof, and the hangynge of the dooze of the tabernacle of wytnesse and the hangynges of the courte, and the curtayne of ỹ dooze of the courte: whyche is rounde aboute the Tabernacle, and the aultar, and the cordes of it for all the seruyce therof. And of Cahath came the kynred of the Amramites, and the kinred of the Jezeharites: the kynred of the Hebronites, and the kynred of the Ozielites. These are the kynredes of the Cahathites. And the nombre of all the males frome a moneth olde and aboue, was eyght thousande and fyre hundred, & these shall kepe the thinges that are to be kepte in the holy place. And the kynred of the chyldren of Cahath shall pytche on the southsyde of the Tabernacle. The captayne and moste auncyent of ỹ house of the kynred of the Cahathites, was Elisaphan the sonne of Oziel, & vnder theyr keppynge was the arke, the table, the candelstycke, and the aulters, and all the vessels of ỹ sanctuary that they mynyster in, and the vayle, and what soeuer belonged to the mynystracyon therof. And Eleazar the sonne of Aaron the preast, was captayn ouer all the captaynes of the Leuites, and had ỹ ouersyghte of them that wayted vpon the sanctuarye. And of Merari came the kynred of the Mahelites, and the kynred of the Musites. C

These are the kynredes of Merari. And the summe of them accordynge to the nombre of all the males, frome a moneth olde and aboue was fyre thousand and two hundred. The captayne and the moste auncyent of theyr house that were of the kynred of Merari, was Zuriel the sonne of Abihael: and these shal pytche on the northsyde of the tabernacle. And vnder the custody of the sonnes of Merari shalbe the bordes of the dwellyng, and the barres, pillers and sockettes therof, all the vessel therof, and all that seruety therto: and the pyllers of the courte rounde aboute, with theyr sockets, theyr pynnes and theyr cordes. But on the fore front of the habitacyon before the tabernacle of wytnesse eastwarde shall Moses and Aaron and hys sonnes pytche and wayte to kepe the sanctuary, and to kepe ỹ chyldren of Israell. And the straunger that commeth nye, shalbe slayne. And the whole summe of the Leuites whyche Moses and Aaron nombred, at the commaundemente of the Lorde throwout theyr kynredes (euen all the males from a moneth olde and aboue) was * .xxii. thousand

D

E

F

And the Lorde sayde vnto Moses: Nombre all the fyrste borne ỹ are males amonge the chyldren

Nu. xxvi. g.

Exod. xiij. a Nu. viii. c.

Exod. vi. c.

dzen of Israell (from a moneth olde and aboue) and take the nomber of theyr names. And thou shalte appoynte the Leuites to me (for I am the Lorde) for all the fyrste borne of the chyldren of Israel, and the cattell of the Leuites, for all the fyrste gendred of the cattel of the chyldren of Israel. And Moses nombred as the Lord cõmaunded hym, all the fyrst borne of the chyldren of Israell. And all the fyrst borne males rehersed by theyr names (from a moneth olde and aboue, accordynge to theyr nombre) were .xxii. thousande two hundred and .lxxiii. And the Lorde spake vnto Moses, saying: take the Leuites for all the fyrst borne of the chyldren of Israel, and the catell of the Leuites for theyr cattell, and the Leuites shalbe myne. I am the Lorde. And for the redemynge of the two hundred .lxxiii. (whych are mo then the Leuites in the fyrst borne of the chyldren of Israel) take fyue sycles of euery head after the weyght of the Sanctuarye * the sycle conteynyng twenty halfepens. And geue the money wherwith the odde nombre of them is redemed vnto Aaron and hys sonnes. And Moses toke the redempcyon money, of ỹ ouerplus that were mo then the Leuites: of the fyrste borne of the chyldren of Israell toke he this money: euen a thousande thre hundred and .lxv. sycles, after the sycle of the sanctuary. And Moses gaue the money of them that were redemed, vnto Aaron and hys sonnes, accordynge to the worde of the Lorde, euen as the Lorde comaunded Moses.

Exo. xxx.b. Le. xxvii.a Ezec. xlv.d

¶ The.iiii. Chapter.

¶ The offyces of the Leuites.

AND the Lorde spake vnto Moses, and Aaron sayinge: Take the sum of the chyldren of Cahath frome among ỹ sonnes of Leui, after their kynredes & houses of theyr fathers (from thyrtye yere and aboue vntyll fyftye) all that are able to go furth to the ware: for to doo the worke in the tabernacle of wytnesse. The offyce of the chyldren of Cahath in the Tabernacle of wytnesse, is most holy. And when the host remoueth. Aaron and his sonnes shal come and take downe the vayle, that hangeth betwene & wrappe the arke of wytnesse in it: and shall put theron a couerynge of taxus skynnes, and shall spreade vpon it a clothe that is altogether of pelowe sylke, and put in the barres therof. And vpon the shewe table, they shall spreade abroade a cloth of pelowe sylke, and put theron the dysshes, spones, flatpeces, and pots to powre with and there shalbe breade theron continually: and they shall spreade vpon them a couerynge of purple, and couer the same with a couerynge of taxus skynnes and put in the barres therof. And they shall take a clothe of pelowe sylke, and couer the candelstycke of lyght, wyth his lampes, tonges, and snoffers, and all the oyle vesselles: which they occuppye about it, and they shall put both it, and all the vessell therof wythin a couerynge of taxus skynnes, and put it vpon a bar.

And vpon the golden aultar they shal spreade a cloth of pelowe sylke, and couer it with a couerynge of taxus skynnes, and put in the barres thereof. And they shall take all the thynges, (which they occuppye to mynyster within the holy place) and put a clothe of pelowe sylke vpon them, and couer them with a couerynge of taxus skynnes, and put them on a barre.

And they shall take a waye the asshes from the aultar, and spreade a purple cloth theron: and put vpon it all the vessels therof that they mynyster withall: euen the cole pannes, the fleshhookes, the shouels, the basens, and the other vessels of the aultar, and they shall spreade vpon it a couerynge of taxus skynnes, and put in the barres of it. And when Aaron and hys sonnes haue made an ende of couerynge the holye thynges, and all the vesselles of the sanctuary (agaynste that the hooste remoue) then the sons of Cahath shal come in for to beare, but they shal not touch any holy thynge, least they dye. And this is the charge of the sonnes of Cahath in the tabernacle of wytnesse. And to the offyce of Eleazar the sonne of Aaron the preest pertayneth the oyle for the lyght, the swete cense, the dayly meate offerynge, and the anoyntynge oyle, and the ouersyght of all the tabernacle, and of all that therin is, both in the sanctuary and in all the vessels therof. And the Lorde spake vnto Moses and Aaron sayinge: Ye shall not destroye the trybe of the kynred of the Cahathites, frome amonge the Leuites. But thus do vnto them, that they maye lyue and not dye, when they goo vnto the most holy thynges: Let Aaron and hys sonnes goo in, and take them downe, to euery one after his scrupce, and after his charge. But let them not go in, to se when the holy thinges are folden vp, lest they dye. And the Lorde spake vnto Moses, sayinge: Take also the summe of the chyldren of Gerson, thorowe out the houses of theyr fathers, & thorowout theyr kynreds: from .xxx. yere and aboue, vntyll fyfty shalt thou nombre them, all that are able to go forth to the warre for to do scrupce in the tabernacle of wytnesse. And this is the scrupce of the kynred of the Gersonytes, to serue and to beare. They shall beare the curtaynes of the dwellyng, and the roufe of the tabernacle of wytnesse, hys couerynge, and the couerynge of taxus skynnes, that is an hye aboue vpon it, and the hanging of the doze which is in the Tabernacle of wytnesse: and the hangynges of the courte, and the hangynge that is in the entryng in of the gate of the courte round aboute the dwellynge and the aultar, with ỹ cordes, and all the instrumentes that serue vnto thẽ and all that is made for to serue theym. At the mouth of Aaron and his sonnes, shal all the scrupce of the chyldren of the Gersonites be done, in all theyr charges and in all theyr scrupce, and ye shall nombre vnto them all theyr burdens to keppe. And this is the scrupce of the kynred of the chyldren of Gerson in the tabernacle of wytnesse, and theyr watche shall be vnder the hande of Ithamar the sonne of Aaron the preest. And thou shalte nomber the sonnes of Merari after theyr kynredes, and after the houses of theyr fathers: from thyrty yeres and aboue vnto fyfty shalte thou nombre them, euery one that is able

to go

to gō forth to the warre, to do the seruyce of the Tabernacle of witnesse. And this is the charge that they muste wayte vpon, accordynge to all theyr seruyce in the tabernacle of wytnesse. The lordes of the dwellynge, with the barres, pyllers, and sockettes therof, and the pyllers that are rounde aboute the courte, with theyr sockettes, pynnes and cordes, and wythall the instrumentes of it, for all theyr seruyce. And by name ye shall reken the thinges that they must wayte vpon to beare. This is the seruyce of the kynredes of the sons of Merari accordyng to all theyr offyce in the Tabernacle of wytnesse vnder the hande of Ithamar the sonne of Aaron the preest.

D And Moses and Aaron and the prynces of the multytude nombred the sonnes of the Cahathites, after theyr kynredes and houses of theyr fathers from thyrty yere and aboue vnto fyfty, all that were able to go forth to the warre, to do seruyce in the Tabernacle of wytnesse. And the nombers of them throwe out theyre kynredes were two thousande, seuen hundred and fyftye. This is the nombre of the kynredes of Cahath: namely, all that myght do seruyce in the tabernacle of wytnesse, which Moses and Aaron dyd nombre accordyng to the cōmaundement of the Lorde by the hande of Moses. These are ỹ nombres of the sonnes of Gerson throwe out theyr kynredes and houses of theyr fathers, from thyrtye yere vp vnto fyftye all that were able to go forth to the warre, for to do seruyce in the tabernacle of wytnesse. And the nombres of them throwe out theyr kynredes, and houses of theyre fathers, were two thousande fyue hundred and thyrtye. This is the nombre of the kynredes of the sonnes of Gerson of all that dyd seruyce in ỹ tabernacle of wytnesse, whiche Moses and Aaron dyd nombre accordynge to the commaundement of the Lorde. And these are the nombres of the kynreds of the sonnes of Merari throwout theyr kynredes and houses of theyr fathers from thyrty yere vp vnto fyftye: all that wente forth to the warre, and serued in the tabernacle of wytnes. And the nombres of them after their kynredes were thre thousand and two hundred. Thys is the summe of the kynredes of the sons of Merari, whiche Moses and Aaron nombred accordynge to the worde of the Lorde, by ỹ hand of Moses. And so all the nombres of the Leuites, which Moses, Aaron and the Lordes of Israell nombred, after theyr kynreds and housholdes of theyr fathers, from thyrtye yere vp vnto fifty euery one that came to do his offyce and seruyce and to beare hys burthen in the tabernacle of wytnes: were (when they were nombred) viii thousande fyue hundred and .lxxx. Accordynge to the worde of the Lorde dyd (Aaron) nombre them by the hande of Moses, euerye one accordynge to theyr seruyce and charge, & accordyng to theyr offyces: as ỹ Lorde cōmaunded Moses.

¶ The. v. Chapter.

¶ The knowlegynge of synne. The clensynge of synne. the lawe of the fyrst frutes, and of gelousye.

A AND the Lorde spake vnto Moses, saying commaunde the chyldren of Israell that they *put out of ỹ hoste, euery leper & euery one that hath an yssue, and whosoeuer is defyled vpon a soule. Both male and female shall ye put out: euen oute of the hoste shall ye put them, that they defyle not the tentes amonge which I dwell. And the chyldren of Israell dyd so, and put them out of the host, euen as the Lorde spake vnto Moses, so dyd the chyldren of Israell. Leu. xiij.g.

And the Lorde spake vnto Moses, sayinge: speake vnto the chyldren of Israell: whether it be *man or woman. Yf they haue cōmytted any synne that a man doth, & haue trespaced against the Lorde, that soule hath done amysse: Therfore they shall knowledge theyre synne whiche they haue done, and let hym restore agayne the hurte that he hath done in the hole, and putte the fyfte parte of it more thereto, and geue it vnto hym whom he hath trespalled agaynste. Leui. v.g.

But and yf there be not a man to restore the hurte vnto, nor a kynsman of his, lette the trespace be made good vnto the Lorde, and it shalbe the preastes, beside the ram of the attonement, wherby an attonement shalbe made for hym. B And euery heueoffering that is made of the holy thynges of the chyldren of Israell whyche they bryng vnto ỹ preest, shalbe his, and euery mans halowed thynges shall be his: and what so euer any man geueth the preest, it shalbe his. And the Lorde spake vnto Moses, sayinge: Speake vnto the chyldren of Israell, and saye vnto them. If any mans wyfe go aside & trespace agaynst hym, so that another man lye with her fleshly, & it be hyd from the eyes of her husbande, & is not come to lyght that she is defyled, and there is no wytnesse agaynst her, neyther she taken with ỹ maner, and the spyrete of gelousye commeth vpon hym, so that he is gelous ouer hys wyfe, whiche is defyled: or yf the spyrete of gelousy cōe vpon hym, so that he is gelous ouer hys wyfe, whiche is yet vndefyled: then let the man bryng his wyfe vnto the preast, and bryng wyth her an offeryng for her: the tenth parte of an Epha of barlye meale, but let hym put none oyle vpon it, nor put frankencens theron: for it is an offerynge of gelousy, an offering for a remēbraunce causynge the synne to be thought vpon.

C And the preast shall bryng her, and set her before the Lorde, and let hym *take holy water in an erthen vessell, and of the dust that is in the floore of the habitacyon, and put it into the water. And let the preast set the woman before the Lorde, and vncouer the womans head, and put the memoryal of ỹ offeryng in her handes which is the gelousy offeryng, and the preast shal haue bytter and cursed water in his hande, & the preest shall charge her, and saye vnto the woman. Yf no man haue lyen wyth the, neyther haste gone aside to vnclennesse without thy husband, then haue thou no harme of thys bytter & cursed waters. But and yf thou haste gone aside behynde thyne husbande, and art defyled, and some other man hath lyen with the beside thyne husbande, (and the preast shall charge the woman with an horryble curse, and the preast shal saye vnto the woman) the Lorde make the to be an abhominacyon and a curse amonge the people: when the Num. xix.b.

Lorde

Lorde dothe make thy thye rotte, and thy belly swell: These cursed waters go into the bowels of the, that they maye make thy belly swel, and
D thy thye rotte, and let the woman saye, Amen, Amen. And let the preast wryte these curses: And when they be clensed, let hym caste them into bytter waters, and geue the woman those bitter and cursed waters to drynke, that those cursed and bytter waters maye enter into her. And then the Preast shall take the gelousy offrynge out of the womans hand, and waue it before the Lorde, and bryng it vnto the aultar and ỹ preest shall take an handfull of the offeryng for a memorypall, and burne it vpon the aultar, and then make the woman drynke the water: and when he hathe made the woman drynke the waters, (yf she be defyled and haue trespassed agaynste her husbande:) then shall the cursed and bytter waters go into her, and her belly shall swel, and her thye shall rot, and the woman shalbe a curse amonge her people. And yf the woman be not defyled but is clean, she shall haue no harme, but shall conceaue and beare. Thys is the lawe of gelousye, when a wyfe goeth asyde behynde her husbande, and is defyled, or when the spyrete of gelowsye cõmeth vpon a man and he beyng gelowse ouer hys wyfe, doth bryng her before the Lorde. And the Preast shall do accordynge vnto all thys lawe, and the man shall be gyltlesse, and the woman shall beare her synne.

¶ The. vi. Chapter.

¶ The lawe of abstynence. The blessyng of the people.

A
ND the Lorde spake vnto Moses, sayinge: speake vnto the chyldren of Israell, and saye vnto them: whether man or woman doth seperate them selues to vowe a vowe of an abstcyner, and appoynt thẽselues vnto ỹ Lorde
Iud. xiii.a Amos.ii.d. he shall seperate hym selfe from *wynes strong drynke, and shall drynke no vynegre of wyne or of stronge drynke, nor shall drynke what soeuer is pressed out of grapes: & shal eate no freshe grapes neyther yet dryed. As longe as his abstynence endureth, shall he eate nothyng ỹ is made of the vyne tre, or of the carnels, or of the huske of the grape. And as longe as he voweth, and is seperated, there shall no rasure come vpon hys heade: but vntyl his dayes be oute, in the which
B he seperateth hym selfe vnto the Lorde, he shalbe holy, and shal let ỹ lockes of his heare growe As longe as he consecrateth hym selfe vnto the Lorde, he shal come at no dead body: he shal not make hym selfe vncleane at the death of his father, mother, brother, or syster: because that the vowe of the abstynence of his God is vpon hys heade. All the dayes of his abstynence he is holy vnto the Lorde. And yf it fortune that any man by chaunce dye sodenly before him, the heade of his abstynence shalbe defyled, and he shal shaue
Act. xviii.d * his heade the dayes of his clensynge: euen the seuenth daye he shal shaue it. And the eyght day he shall bryng two turtels or two yonge pygeons to the preast, before the dore of the tabernacle of wytnesse. And the preast shal offer the one for synne, and the other for a burntofferynge, & make an attonement for hym as concernynge ỹ he synned vpon a soule, & shall halowe his head the same daye, and he shall consecrate hym selfe vnto the Lorde (the tyme of his abstynence) and shall bryng a lambe of a yere olde for trespace: but the dayes that were before are lost, because his abstinence was defyled. This is the lawe of
C the abstcyner, when the tyme of hys abstynence is out, he shalbe brought vnto the dore of the tabernacle of wytnesse, and he shal bryng his offerynge vnto the Lorde: an he lambe of a yeare olde without blemysh for a burnt offeryng, and a she lambe of a yere olde without blemyshe for synne, a ram without blemyshe also for a peaceofferyng, and a basket of swete breade euen cakes of fyne floure myngled wyth oyle, and wafers of swete breade anoynted with oyle, wyth theyr meatofferynges and drynkofferynges.

And the Preast shall bryng hym before the Lorde, and offer his synofferyng and his burntofferyng and shall offer the ram for a peaceoffrynge vnto the Lorde, with the basket of swete breade, and the preast shall offer also his meateofferynge and his drynke offeryng. And he shall shaue the head of the abstcyner in the dore of the tabernacle of wytnesse: euen the head of his abnence, and shall take the heare of his sober head and put it in the fyre, whiche is vnder the peaceofferynge. And the Preast shall take the soden shulder of the ram, and one swete cake out of the
D basket, and one swete wafer also, and put them vpon the handes of the abstcyner (after he hath shauen his abstcynence of) and the Preaste shall
*(take them of hym, and) waue them before ỹ Lorde And these holy thinges shalbe the preastes with *
the wauebrest and heue shulder, and then ỹ abstcyner maye drynke wyne. This is the lawe of the abstcyner whiche hath vowed his offerynge vnto the Lorde for his consecracyon: Besydes those thynges that his hande can get, accordyng to the vowe whiche he vowed, euen so he muste do after the lawe of his abstynence. And ỹ Lord spake vnto Moses, saying: speake vnto Aaron and his sons, sayinge: of this wyse ye shal blesse the chyldren of Israell, and saye vnto them.

The Lorde blesse the, and kepe the.

The Lorde make his face shyne vpon the and be mercyful vnto ỹ. The Lord lyfte vp his countenaunce vpon the, and geye ỹ peace. And they shall put my name vpon the chyldren of Israel, and I wyll blesse them.

¶ The. vii. Chapter.

¶ The offerynge of the Lordes and heades of Israel.

A
ND it fortuned in that daye, when *Moses had full set vp the habitacyon and anoynted and sanctifyed it, and all the apparell therof, ỹ aulter also and all the vesselles therof, Exo. xl.b.
and had anointed them and sanctifyed them, thẽ the prynces of Israell heades ouer the houses of theyr fathers which were the Lordes of the trybes, standing in theyr offyces, offered & brought theyr sacrifyce before the Lord: syxe couered charettes, and twelue oxen: one charet for two Lordes, and for one an oxe, and they brought them before

before the habitacyon. And the Lorde spake vnto Moses, sayinge: take it of them, ỹ they maye be to do the seruyce of the tabernacle of wytnes and thou shalte geue them vnto the Leuites, to euery man accordyng vnto his office. And Moses toke the charets and the oxen, and gaue thē vnto the Leuites: two charettes and thre oxen he gaue vnto the sonnes of Gerson accordynge vnto theyr office. And foure charets and eyght oxen he gaue vnto the sonnes of Merari (accordynge vnto theyre offyces) vnder the hande of
Num. xiiij b Ithamar the sonne of Aaron the preast. * But vnto ỹ sonnes of Cahath he gaue none, because they had vpon them the office of holy thynges, whiche they dyd beare vpon shulders.

B And the prynces offered for the dedicatynge for the aultar (in ỹ daye that it was anoynted) and brought theyr sacrifyces before the aultar. And the Lorde sayde vnto Moses: The prynces shall bringe theyre offerynges, euery daye one prynce, for the dedicatynge of the aultar.

The offeryng of Nathanael. And so on the fyrst daye dyd Nahesson the sonne of Aminadab of the tribe of Juda offer hys sacrifyce: And his offerynge was a syluer charger of an hundred and thyrtye sycles: a syluer boule of.lxx. sycles after the weyght of the Sanctuary: and they were both full of fyne wheten flouer, myngled wyth oyle for a meate offerynge: a spone of ten sycles of gold, ful of cens, a bullocke a ram, a lambe of a yere old for a burntofferyng an he gote for a synofferyng: and (for a peaceofferynge) two oxen, fyue rammes, fyue hegotes, and fyue lambes of a yere olde: this was ỹ gyft of Nahesson the son of Aminadab. The seconde daye Nathanael, the sonne of zuar, captayne ouer Issachar dyd offer: And he offred for his gyft a syluer charger of an hundred and thyrtye sycles: a syluer boule of seuenty sycles after the sycle of the sanctuary: both ful of fyne floure myngled wt oyle for a meatofferyng: a golden spone of.x. sycles, full of cens: a bullocke, a ram, a lābe of a yere olde for a burntoffryng: and an hegote for synne: and (for a peaceofferynge) two oxen, fyue rammes, fyue hegotes, fyue lambes of one yere olde. This was the offerynge of Nathanael the sonne of zuar.

The offeryng of Eliab. The thyrde daye, Eliab the sonne of Helon captayne of the children of zabulon dyd offer. And his gyfte was: a syluer charger of an hundred & thyrty sycles: a syluer boule of seuenty sycles after the sycle of the sanctuary and both were full of fyne floure myngled with oyle for a meatofferynge: a golden spone of ten sycles full of cens: a bullocke, a ram, a lambe of a yere olde for a burnte offerynge: an hegote for synne: and (for a peacefferynge) two oxen, fyue rammes, fyue hegotes, fyue lambes of one yere olde. This was the offerynge of Eliab the sonne of Helon.

C The fourth daye, Elizur the sonne of Sedeur captayne of the children of Ruben dyd offer. And his gyfte was a syluer charger of an hundred and thyrty sycles: a syluer boule of seuenty sycles, after the sycle of ỹ sanctuary, and they were both ful of fyne floure myngled with oyle for a meatofferynge: a golden spone of ten sycles full of cens: a bullocke, a ramme, a lambe of a yere olde for a burntofferynge, an hegote for synne: and (for a peaceofferyng) two oxen, fyue rammes, fyue hegotes, and fyue lambes, of one yere olde. This was the offerynge of Elizur the sonne of Sedeur.

The offeryng of Selumiel. The fyfte daye, Selumiel the sonne of zuri Sadai, captayne of the children of Simeon offered. His gyfte was a syluer charger of an hundred & thyrty sycles, a syluer boul of seuenty sycles: after the sycle of the sanctuary and they were bothe full of fyne floure myngled with oyle for a meat offering: a golden spone of ten sycles full of cens: a bullocke, a ram, a lābe of a yere olde for a burntofferyng: an hegote for synne: and for a peaceofferynge two oxen, fyue rāmes, fyue hegotes, fyue lambes of a yere olde. This was the offerynge of Selumiel the sonne of zuri Sadai.

D The sixte daye, Eliasaph ỹ son of Deguel captayne of the children of Gad, offered. His gyfte was a syluer charger of an hundred and thyrty sycles, a syluer boule of seuenty sycles after the sycle of the sanctuary, both full of fyne floure myngled with oyle for a meatofferynge: a golden spone of ten sycles full of cens a bullocke, a ramme, a lambe of a yere olde, for a burntofferynge an hegote for synne. And for a peace offeryng two oxen, fyue rammes, fyue hegotes, fyue lambes of one yere olde. This was the offerynge of Eliasaph the sonne of Deguel.

The offeryng of Elisama. The seuenth daye, Elisama the son of Amiud captayne of the children of Ephraim, offred. And his sacrifyce was a syluer charger of an hūdred and thyrty sycles: a syluer boule of seuenty sycles: after the sycle of the sanctuary, both full of fyne floure myngled with oyle, for a meatofferynge a golden spone of ten sycles, full of cens a bullocke, a ramme, a lambe of a yere olde for a burntofferynge: an hegote for synne, and for a peaceofferyng two oxen, fyue rammes, fyue hegotes, fyue lambes of a yere olde. This was the

E offeryng of Elisama, the sonne of Amiud. The eyght daye, offered Gamaliel the sonne of Pedazur, the captayne of the children of Manasse. And his offeryng was: a syluer charger of an hundred and thyrtye sycles: a syluer boule of seuenty sycles after the sycle of the Sanctuarye, both full of fyne floure myngled wtth oyle for a meatofferynge: a golden spone of ten sycles, ful of cens: a bullocke, a ram, a lambe of a yere olde for a burnte offerynge: an hegote for synne: and for a peace offerynge two oxen, fyue rammes, fyue hegotes, fyue lambes of a yere olde. This was the offerynge of Gamaliel the sonne of Pedazur.

The offeryng of Abidan. The nynth daye, Abidan the sonne of Gedeoni captayne of ỹ children of Ben Jamin offered. And his gyfte was a syluer charger of an hundred and thyrty sycles: a syluer boule of lxx. sycles, after the sycle of the sanctuarye both full of fyne floure mingled with oyle for a meat offeryng: a golden spoue of.x. sycles, full of cens a bullocke, a ramme, a lambe of one yere old for a burntofferyng: an hegote for synne: and for a peaceofferynge two oxen, fyue rammes, fyue hegotes, fyue lambes of one yere olde. This was the offerynge of Abidan the sonne of Gedeon.

F The tenth daye: Ahiezer the sonne of Ammi Sadai The offering of Ahiezer.

mi Sadai, captayne of the chyldren of Dan offered. And his offerynge was a syluer charger of an hundred and thyrtye sycles: a syluer boule of seuenty sycles after the sycle of the sanctuary both full of fyne floure mengled with oyle for a meatofferynge: a golden spone of ten sycles full of cens: a bullocke, a ram, a lambe of a yere olde for a burnte offerynge: an hegote for synne: and for a peace offerynge two oxen, fyue rammes, fyue hegotes, fyue lambes of a yere olde. This was the offerynge of Ahiezer the sonne of Ammi Sadai. The eleuenth daye, Pagiel the sonne of Ocran: captayne of the chyldren of Aser, offered. And hys offerynge was: a syluer charger of an hundred and thyrty sycles: a syluer boule of seuenty sycles after the sycle of the sanctuary both full of fyne floure myngled with oyle for a meatofferynge: a golden spone of ten sycles, full of cens a bullocke, a ram, a lambe of a yere olde for a burnte offerynge an hegote for synne: and for a peace offerynge: two oxen, fyue rammes, fyue hegotes, fyue lambes of one yere old. This was the offering of Pagiel the sonne of Ocran.

The offering of Pagiel, or Phegiell.

The offering of Ahira.

The twelueth daye, Ahira the sonne of Enan, captayne of the chyldren of Nephthali offered. And his offerynge was: a syluer charger of an hundred and thyrtye sycles: a syluer boule of lxx sycles after the sycle of ꝑ sanctuary, both full of fyne floure myngled with oyle for a meat offeryng: a golden spone of .x. sycles, full of cens a bullocke, a ram, a lambe of one yere olde for a burnte offerynge: an hegote for synne: and for a peaceofferynge two oxen, fyue rammes, fyue hegotes, fyue lambes of one yere olde. This was the offeryng of Ahira, the sonne of Enan.

G This was the dedicacyon of the aultar in ꝑ daye when it was anoynted: vnto the whyche was brought of the prynces of Israell, twelue chargers of syluer twelue syluer boules twelue spones of golde: euery charger contaynynge an hundred and thyrty sycles of syluer, euery boul, lxx. And all ꝑ syluer vessel contayned two thousande and foure hundred sycles after the sycle of the sanctuary. And the golden spones were .xii. full of cens contayning .x. sycles a pece after the sycle of the sanctuary: so that all the golde of the spones, was an hundred and twenty sycles.

All the bullockes for the burnte offerynge: were twelue, the rammes twelue, the lambes of a yere olde twelue, with the meatofferynge: and the hegotes for synne twelue. And all the oxen for the peaceofferyng, were .xxiiii. the rammes syxty, the hegotes. lx. the lambes of a yere olde syxty. This was the dedicacyon of the aultar, after that it was anoynted. And when Moses was gone into the tabernacle of wytnes, to speake with hym, he hearde ꝑ voyce of one speakynge vnto hym from of the mercye seate, that was vpon the arke of wytnes betwene the two cherubins, and he talked with hym.

¶ The. viii. Chapter.

¶ The order of the lampes. The forme of the candelstycke. The clensynge and offrynge of the Leuites.

AND the Lorde spake vnto Moses, A
sayinge: speake vnto Aaron, & saye vnto hym: * when thou puttest on Exo. xxv.d
the lampes, the same seuen lampes shall geue lyghte towarde the forefronte of the candelstycke. And Aaron dyd euen so, and lyghted the lampes towarde ꝑ fore front of the candelstycke, as the Lorde commaunded Moses, and the worke of the candelstycke was of stryfe golde, bothe the shafte and the floures therof: accordynge vnto the vysyon whyche the Lorde had shewed Moses, euen so he made the candelstycke. And the Lorde spake vnto Moses sayinge: take the Leuites from amonge the chyldren of Israell, and clense them. But thus shalt thou do vnto them, when thou clensest thē: sprinkle water of purifyenge vpon them, and let thē make a rasure to runne a longe vpon al the flesh of them, and let them washe theyr clothes, and so make them selues cleane.

Then lette them take a bullocke with hys 25
meatofferynge: euen fyne floure myngled wyth oyle: and another bullocke shalte thou take for synne. And when thou dost brynge the Leuites before the tabernacle of wytnesse, thou shalt gather the whole multytude of the chyldren of Israell together, and bryng the Leuites before the Lorde, and the chyldren of Israel shall put their handes vpon ꝑ Leuites. And Aaron shal waue the Leuytes before the Lorde, for a waue offerynge of the chyldren of Israell, that they maye execute the mynystracyon of the seruyce of ꝑ lord And the Leuites shall put theyr handes vpon ꝑ heades of the bullockes, and thou shalte offer the one for synne, and the other for a burntofferyng vnto the Lorde, that thou mayst make an attonement for the Leuites. And thou shalt set the Leuites before Aaron and hys sons, and waue them for a waueofferyng before the Lorde. And thus thou shalte seperate the Leuites frome amonge the chyldren of Israell, and the Leuites shalbe myne: after that shall the Leuites go in, to do the seruyce of the tabernacle of wytnesse.
And thou shalt clense them and waue them, for C
they are geuen and delyuered vnto me frome amonge the chyldren of Israel, for suche as open euery wombe: euen for the fyrste borne of all the children of Israel haue I taken them vnto me.
* For all the fyrst borne of the chyldren of Is Exo. xiii.a Luke. ii.d.
raell are myne both man and beaste: sens ꝑ daye that I smote euerye fyrste borne in the lande of Egypte, I sanctifyed them for my selfe: and I haue taken the Leuites for all the fyrst borne of the chyldren of Israell, and haue geuen the Leuites as a gyfte vnto Aaron and his sonnes frō amonge the chyldren of Israel, to do the seruyce of the chyldren of Israel in ꝑ tabernacle of wytnesse, to make an attonement for the chyldren of Israell, that there be no plage amonge the chyldren of Israel, yf the chyldren of Israel come nye vnto the holy thynges. And Moses and Aaron and all the congregacyon of the chyldren of Is- D
raell dyd with the Leuites, accordynge vnto all that the Lorde cōmaunded Moses concernynge the Leuites: euen so dyd the chyldren of Israell vnto

vnto them. And the Leuites were purifyed and walshed theyr clothes. And Aaron waued them before the Lorde, and made an attonemente for them, and clensed them. After that went the Leuites in to do theyr seruyce in the Tabernacle of wytnesse, before Aaron and hys sonnes: as the Lorde had commaunded Moses concerning the Leuites, euen so they dyd vnto them.

And the Lorde spake vnto Moses, sayinge:
Num.iiii.c this is it that belongeth vnto the Leuites: *frō xxv. yere vpwarde they shall go in, to wayte vpon the seruyce of the tabernacle of witnes, and from the age of fyftye yere, they shal ceasse waytynge vpon the seruyce therof, and shal serue no more: but shall minyster vnto theyr brethren in the tabernacle of wytnes, to wayte, but shal do no more seruyce. Thus therfore shalte thou doo vnto the Leuytes in theyre watche.

¶The.ix.Chapter.

¶The passeouer. Of the cloude.

A
Pro.xii.a. Leu.xxiii.a nu.xxviii.c Deu.xvi.a
ND the Lorde spake vnto Moses in the wylderneße of Sinay, in ỹ first moneth of ỹ seconde yere, after they *were come out of ỹ land of Egipt saynge: lette the chyldren of Israel offer passeouer in hys season: euen the fourtene daye of this moneth at euen lette hym kepe it in his season, accordynge to all the ceremonyes of it, and accordynge to all ỹ maners therof. And Moses spake vnto the chyldren of Israell, that they shulde offer passeouer, & they offered passeouer the fourtene daye of the fyrste moneth at euen in the wylderneße of Sinai, accordynge to all that the Lorde commaunded Moses, euen so
B dyd the chyldren of Israell.

And certayn men were defyled vpon ỹ soule of a man, that they myght not offer passeouer ỹ same daye. And they came before Moses and Aaron the same daye. And the men sayde vnto hym: We are defyled vpon ỹ soule of man: wherfore are we kepte backe that we maye not offer an offerynge vnto the Lorde in the due season, amonge ỹ chyldren of Israel? And Moses sayde vnto them: Stande styll, and I wyl heare what the Lorde wyll commaunde concernynge you.

And the Lorde spake vnto Moses, sayinge: speake vnto the chyldren of Israel and saye: Yf any man amonge you or your children after you be vncleane by the reason of a corße, or is in the waye farre from you, and wyll offer Passeouer vnto the Lorde: the fourtene daye of the seconde moneth at euen let them offer it, and eate it with
Exo.xii.g. Iohn.xix.c swete bread and sowre herbes: lette them leaue none of it vnto the morowynge * nor breake any bone of it: But accordynge to all ỹ ordynaunce of the passeouer, let them offer it.

C But the man that is cleane & is not in a iourney, and yet was neclygent to offer Passeouer: the same soule shall perysche from his people, because he brought not the offerynge of the Lorde in his due season, that man shall beare his synne. And yf a straunger dwel amonge you, and wyl offer Passeouer vnto the Lorde, accordynge to the ordynaunce of passeouer and maner therof, he shall offer it thus. Ye shal haue one lawe both for the straunger, and for hym that was borne at home in the lande.

At the same daye that the Tabernacle was reared vp, a * cloude couered the habitacyon, which was a tabernacle of the wytnesse: and at euen there was vpon the habitacion, as it were the symilytude of fyre vntyll the morowynge. So it was alwaye, the cloude couered it by day and the symilytude of fyre by nyght. And when the cloude was taken vp from of the tabernacle, then the chyldren of Israell iourneyed: and where the cloude abode, there the chyldren of Israell pytched theyr tentes. At the mouth of the Lorde the chyldren of Israell iourneyed, and at the mouthe of the Lorde they pytched. And as longe as the cloude abode vpon the habitacyon they laye styll: and when the cloude tarryed styll vpon the habitacyon longe tyme, the chyldren of Israell kepte the watche of the Lorde, & iourneyed not. And it chaunced that when the cloude abode a fewe dayes vpon the habitacyon, they abode in theyre tentes, accordynge to the commaundement of the Lorde: and they iourneyed also at the commaundement of the Lorde.
Exod.xl.c xli.xc.viii.b

D And it happened that when the cloude abode vpon the habitacyon frome euen vnto the morninge, & was taken vp in the morninge, then they iourneyed. Whether it was by day or by nyght ỹ the cloud was take vp they iourneyed. Or yf the cloude taried two dayes or a moneth, or a longe season vpon the habitacyon, and remayned theron, the chyldren of Israel abode styll, and iourneyed not. And assone as the cloude was taken vp, they iourneyed. At the mouth of the Lorde, they rested in the tentes, and at the commaundement of the Lorde, they iourneyed, keppynge the watch of the Lorde, at the cōmaundement of the Lord by the hande of Moses.

¶The.x.Chapter.

¶The trompettes of syluer. The Israelytes departe from Sinai, the captaynes of the host are nombred. Hobab refuseth to go with Moses.

A
ND the Lorde spake vnto Moses, sayinge: Make the two trompettes of syluer: of an whole pece shalt thou make them, that thou mayst vse them to call the congregacyon together, and when the hoste shall iourney. Therfore shal they blowe with them, that all the multytude maye resorte to the before the doore of the tabernacle of wytnesse. And yf they blowe but one trumpet, then the prynces which are heades ouer the thousandes of Israell shall come vnto the. But yf ye trompe, the hostes that lye on the east partes shal go forwarde. And yf ye trompe the seconde tyme, the hoste that lyeth on ỹ south syde shal take theyr iorney: for they shal tromp when they take theyr iorneyes. But when the congregacyon is to be gathered together, they shall blowe only, and not trompe. And the sonnes of Aaron the Preast shall blowe with theyr trompettes, and ye shall haue them as a lawe for euer in youre generacyons.

And yf ye go to warre in youre lande agaynst
B gi your

pour enemyes that vexe you, ye shal blow with the trompets, and ye shall be remembred before the Lorde pour God to be saued from pour enemyes. Also in the daye of pour gladnesse, and in pour feast dayes, and in the begynnyng of pour monethes, ye shall blowe the trompettes ouer pour burnt sacrifyces and peaceofferinges, that they may be a remẽbraunce for you before pour God. I am the Lorde poure God.

And it came to passe the twentyth daye of ỹ seconde moneth in the second yere, that ỹ cloude was taken vp frome of the habitacyon of wytnesse. And the chyldren of Israel toke theyr iorney out of the deserte of Sinai, and ỹ cloude rested in the wylderneße of Pharan. And the fyrst toke theyr iorney at the mouth of the Lorde, by the hande of Moses. In the fyrst place went the standarde of ỹ hoost of Juda, accordyng to their armyes: whose captayne was Nahasson ỹ sõne of Aminadab. And ouer the hoost of the tribe of the chyldrẽ of Isachar, was Nathanael ỹ sonne of zuar. And ouer the hoost of the trybe of the chyldren of zabulon, was Eliab the sonne of Helon. And the habitacyon was taken downe: and the sonnes of Gerson and Merari wente forthe bearynge the habitacyon.

C And ỹ hoost of Ruben went forth with theyr standard and armies, whose captayne was Elizur the sonne of Sedeur. And ouer the hoost of the trybe of the chyldren of Simeon was Salamiel the sonne of Suri Saddai. And ouer the hoost of the tribe of the chyldren of Gad was Eliasaph the sõne of Deguel. The Cahathites also went forward & bare the sanctuary, and the other dyd set vp ỹ habitaciõ agaynst they came And the standard of the hoost of the chyldren of Ephraim went forth according to theyr armies whose captayne was Elisama ỹ sõne of Amiud And ouer the hoost of the trybe of the sonnes of Manasse, was Gamaliel the sonne of Pedazur. And ouer ỹ hoost of ỹ trybe of the sõnes of Ben Jamin was Abidan the sonne of Gedeoni.

And the standard of the hoost of the chyldren of Dan came forth (haupnge all the hoostes together) throwout theyr armyes: whose captayne was Ahiezer the sonne of Ammi Saddai And ouer the hoost of the trybe of the chyldrẽ of Aser, was Pagiel ỹ sõne of Ochram. And ouer the hoost of the trybe of the chyldren of Nephthaly, was Ahira ỹ sonne of Enã. These are the iorneyes of the chyldren of Israel throwout theyr armyes: and thus the hoostes remoued.

D And Moses sayde vnto Hobab the sonne of Raguel the Madianite: which was Moses father in lawe: We go into the place of whyche the Lorde sayde: I wyl geue it you. Come thou ther fore with vs, & we wyl do the good: for ỹ Lorde hath promised good vnto Israel. And he answered him: I wyll not go: but wyl departe to myne owne lande & to my kynred. He sayde: Oh naye, leaue vs not: for thou knowest our mansions in the wyldernesse: & thou hast bene to vs in steade of eyes. And if thou go with vs loke what goodnesse the Lorde sheweth vnto vs the same wyll we shewe vnto the.

And they departed from the mount of ỹ Lord, thre dayes iorney: & the arke of ỹ testament of ỹ Lord went before them in the thre dayes iorney, to searche out a restyng place for them. And the Lorde made a shadowe for them throwe the cloude by day, whẽ they went out of the tentes.

And it fortuned, that whan the arcke wente forthe Moses sayde: * Ryse vp Lorde, and let thyne enemies be scatered: and let them that hate the, flye before the. And when the arke rested, he saide: Returne O Lorde vnto the many thousandes of Israel. Nu.x.b.viii.a

¶The.xi.Chapter.

¶The people murmureth. They desyre flesshe. They lothe manna. The wauering fayth of Moses. The Lord deuideth the burden of Moses to seuenty of ỹ auncientes, & they prophesy. It rayneth quayles. The flesh raueners are punyshed

AND it fortuned, that whã * the people dyd wickedly, it was a displeasure in the eares of the Lorde. And when the Lorde heard it, his coũtenaunce was prouoked to wrath, & the fyre of the Lord burnt amonge thẽ, and cõsumed them ỹ were ỹ vttermost of the hoost. And the people cried vnto Moses. And whã Moses made intercessiõ vnto ỹ Lord, the fyre quẽched. And the name of ỹ place was called Thaberah, because the fyre of the Lord burnt amonge thẽ. Exo.xvi.a B

And the rascal people ỹ was amonge them, fell a lustyng, and turned thẽ selues and wepte (euen as dyd also the chyldren of Israel) & sayd: who shall geue vs flesshe to eate? we remembre ỹ fysshe which we dyd eate in Egypt for naught and the cucumbers and melons, lekes, onyons & garleke. But nowe our soule is dryed awaye, for we can se nothyng els, saue Manna.

The Manna was as * coriander sede, and (to se to) lyke Bedellyõ. And ỹ people went aboute and gathered it, & groũd it in mylles, or bet it in morters, & baked it in pannes, & made cakes of it. And the taste of it was lyke vnto the taste of an oyle cake. And whẽ the dewe fel downe vpon the hoost in the nyght, the Manna fell vpon it. Exo.xvi.g. C

And when Moses herde the people wepe throwout theyr housholdes, euery man in the dore of his tente, the face of the Lorde was prouoked vnto wrath exceadyngly: and it greued Moses also. And Moses sayd vnto the Lord: wherfore hast ỹ dealt cruelly with thy seruaũt? And wherfore haue I not found fauour in thy syght, seyng that thou puttest the weyght of all thys people vpon me? haue I conceyued all thys people? Or haue I begotten them? that ỹ shuldest say vnto me: cary them in thy bosome (as a nurse beareth the suckyng chylde) vnto the lande, whiche thou swarest vnto theyr fathers? Where shuld I haue flesh, to geue vnto al this people, which wepe before me, sayeng: geue vs flesshe ỹ we may eate? I am not able to beare al this people alone, seyng it is to heuy for me. If thou deal thus with me, kyl me, I praye the, if I haue founde fauoure in thy syght, that I se not my wretchednesse. Exo.xviii.d. D

And ỹ Lorde sayd vnto Moses, * gather vnto me. lxx. men of ỹ elders of Israel, whych ỹ knowest, ỹ they are ỹ elders of the people & officers

ouer

ouer them and thou shalt bzynge them vnto the Tabernacle of wytnesse, that they maye stande there with the: And I wyll come downe, and talke with the there, and take of ẏ spzete which is vpon the, and putte vpon them, and they shal beare the burthen of the people with ẏ, lest thou be constreyned to beare it alone.

Exo.xbi.c And saye thou vnto the*people be halowed agaynste to mozowe, and ye shall eate flesshe: foz ẏour whynynge is in the eares of the Lozde, seynge ye sayde: who shall geue vs flesshe to eate? we were happye in Egypte: therfoze the Lozde wyll geue you flesshe, and ye shall eate. Ye shall not eate one daye noz two, noz fyue dayes, neyther ten, noz twentye dayes: but euen a moneth longe vntyll it come out at the nostrels of you: and make you to perbzake, because that ye haue caste the Lozde aside whiche is amonge you: & haue wepte befoze hym, sayinge: why came we thus out of Egypte? And Moses sayde: *syxe hundzed thousande fotemen are there of the peo Exo.xii.f ple, amonge whiche I am. And thou hast sayde I wyll geue them flesshe, that they maye eate a moneth longe. Shall the shepe and the oxen be slayne foz them, to fynde them? ether shal all the fysshe of the see be gathered together foz them to serue them? And the Lozde sayde vnto Moses: Esa.l.a. and.lix.a Shall *the Lozdes hande be waxed shozte? Thou shalte se nowe whether my wozde shall come to passe vnto the, oz not.

And Moses went out, and tolde the people the sayinge of the Lozde, and gathered the.lxx. elders of the people, and set them rounde about the tabernacle. And the Lozde came downe in a cloude, and spake vnto him, and toke of ẏ spzete that was vpon him, and gaue it vnto the.lxx.elders. And it foztuned, that when the spzete rested vpon them, they pzophecyed, and dyd not ceasse. But there remayned two of the men in ẏ hoste: the name of the one was Eldad, and the name of the other Medad. And the spzete rested vpon them, and they were of them ẏ were wzytten, and went not out vnto the tabernacle, but pzophecyed in the hoste. And there ranne a ponge man, and tolde Moses and sayde: Eldad & Medad do pzophecy in the hoste. And Josua the son of Nun the seruaunte of Moses one of his ponge Luke.ix.g. men, answered and sayde: master Moses, *fozbyd them. And Moses sayde vnto hym: enuyest Joel.ii.g thou foz my sake? *wolde God that all the Loz- 1.Co xiiii.a des people coulde pzophecye, and that the Lozde wolde put hys spzete vpon them. And Moses gat hym into the hoste, he and the elders of Israell. And there went fozthe a wynde from the Exo.xbi.d. Lozde: and*bzought quayles from the see: and let them fall aboute the hoste, euen a dayes iourney rounde aboute on euery syde of the hoste, and o* (they dyd flye in the ayze) as it were two cubytes hye ouer the earth. And the people stode vp, and all that daye and all that nyght, and on the mosow they gathered quayles. And he that gathered a lytle, gathered ten homers full. And they spzed them abzode rounde aboute the hoste.

pl.xxbiii.b *And whyle the flesshe was yet betwene theyze teth, and ere it was chewed vp: behold the coun tenaunce of the Lozde was moued agaynst the people, and the Lozde*slewe the people with an pl.xxbiii.b excedyng great plage. And the name of ẏ place was called, the graues of luste, because they buryed the people that lusted there. And the people toke theyz*iourney from the graues of lust vn- Nume.xi.a to Hazeroth, and bode at Hazeroth.

¶The.xii.Chapter.

¶Aaron and Mir Jam grudge agaynst Moses. Mir Jam is stryken with lepzosy, and healed at the pzayer of Moses.

AND*Mir Jam and Aaron spake a- A gaynst Moses, because of the wo- deu.xxiiii.d man of Inde whiche he had taken: foz he had taken to wyfe one of Inde. And they sayde: Hath the Lozde in dede spokē only thozow Moses? Hath he not spoken also by vs? And the Lozde heard it. But Moses was a very*meke man, aboue all ẏ men of the earth. And the Lozde spake at once vnto Eccle.xlv.a Moses vnto Aaron and to Mir Jam, come out ye thze vnto*the tabernacle of wytnesse, & they Exo.xxix.g came out all thze. And the Lozde came downe in B the*pyller of the cloude, and stode in the ‡doze of Dsa.xxix.b the tabernacle, and called Aaron and Mir Jam ‡Exo.xxix.g

And they went out both of them. And he said heare my wozdes. If there be a pzophet of ẏ Lozdes amonge you, I wyll be knowen of hym in a vysyon: and wyll speake vnto hym in slepe. My seruaunt Moses is not so, which is faythfull in al myne house. Unto hym wyl I speake*mouth Exo.xxxiii.b; to mouth in a vysyon: but in rydels and symily- C tudes doth not he se the Lozde. Wherfoze then were ye not afrayde to speake agaynste my seruaunt Moses? And the Lozde was moued vnto wzath agaynst them, and he went his way: and the cloude departed from the tabernacle. And beholde Mir Jam was become*lepzous, as it were Li.Pa.xxbiii snowe. And Aaron loked vpon Mir Jam & beholde, she was lepzous, and Aaron sayde vnto Moses: I beseche the my Lozde, put not the syn vpon vs, which we haue folysshly cōmytted and sinned. Oh, let her not be as one that cōmeth out of his mothers wombe, and whose halfe flesh is eaten awaye. And Moses cryed vnto the Lozde sayinge: Heale her O God, I beseche the.

And the Lozd sayde vnto Moses: If her fa- D ther had spyt in her face, shulde she not be ashamed seuen dayes? let her be shut out of the hoste seuen dayes, and after that let her be receyued in agayne. And Mir Jam was shut out of the hoste seuen dayes, and the people remoued not, tyl she was bzought in agayne. *And afterwarde the Nu.xxxii.d people remoued from Haseroth, and pytched in the wyldernesse of Pharan.

¶The.xiii.Chapter.

¶Certayne men are sent to searche the lande of Canaan.

AND the Lozd spake vnto Moses, saying: A *Sende men out to search the land of Ca- Deute.i.a naan which I geue vnto ẏ chyldzen of Israel: of euery trybe of theyz fathers shal ye sende a man, and let them all be suche as are rulers amonge them. And Moses at the commaundement of ẏ Lozd sent fozth out of the wildernesse of Pharan such men as were all heades of ẏ chyldzen of Israel: Theyz names are these. Of the trybe of Ruben, Sammua the sonne of Zacur.

Of the trybe of Simeon, Saphat the sonne of Hori. Of the trybe of Juda, Caleb the sonne of Jephune. Of the trybe of Isachar, Igeal the son of Joseph. Of the trybe of Ephraim, Osea the sonne of Nun. Of the trybe of Ben Jamin, Palthi the sonne of Raphu. Of the trybe of zabulon, Gadiel the sonne of Sodi. Of the trybe of Joseph, namely of the trybe of Manasse, Gaddi the sonne of Susi. Of the trybe of Dan, Amiel the sonne of Gemali. Of the trybe of Aser, Sethur the sonne of Michael. Of the trybe of Nephtali, Nahebi the sonne of Naphsi. Of the trybe of Gad, Guel the sonne of Machi. These are the names of the men, whiche Moses sent to spye out the lande. And Moses called the name of Osea the sonne of Nun, Josua.

B And Moses sent them forth to spye out the lande of Canaan, and sayde vnto them: get you vp this waye southwarde, that ye maye go vp into the hye countrye, and se the lande what maner thynge it is, and the people ẏ dwelleth therin: whether they be stronge or weake, ether few or many, and what the lande is that they dwell in, whether it be good or bad: and what maner of cities they be, that they dwel in, whither they dwell in tentes or walled townes: and what maner of lande it is: whether it be fat or leane, and whether there be trees therin or not. Be of a good corage, and bynge of the frute of ẏ lande. And it was about the tyme that grapes ar fyrst rype. And so they went vp, and searched out the
C lande from the wylderneße of zin vnto Rehob, as men come to Hemath, and they ascended vnto the south, and came vnto Hebron, where Ahiman was and Sesai and Thalmai, the sonnes of Enack. Hebron was buylt seuen yere before zoan in Egypte. And they came vnto the ryuer of Escol, and cut downe there a braunche wyth one cloustre of grapes and twayne bare it vpon a staffe: and they brought also of the pomgranates and of the fygges. And the place was called the ryuer Escoll: because of the cloustre of grapes whiche the chyldren of Israel cut downe thence. And they tourned backe agayne frome
D searchyng of the lande after fourty dayes. And they wente and came to Moses and Aaron and vnto all the multytnde of the chyldren of Israel in the wylderneße of Pharan: whiche is Cades, and brought them worde, and also vnto all the congregacyon, and shewed them the frute of the lande. And they tolde hym, and sayde: we came vnto the lande whither thou sendest vs, and surely it floweth wyth mylke and honye: and here is of the frute of it. Neuerthelesse, the people be stronge that dwel in the lande, and the cyties ar walled and exceadyng great: and moreouer, we sawe the chyldren of Enack there. The Amalechites dwell in the south countrey, and the Hethites, Jebusites, and the Amorites dwel in the mountaynes, and the Cananites dwell by the see, and by the coste of Jordan.

E And Caleb stylled ẏ* (murmur that was rayſed vp Of the people before Moses, sayng: we wylgo vp, and conquere it: for we be able to ouercome it. But the men that wente vp with hym, sayde We be not able to go vp agaynst the people: for they are stronger then we. And they brought vp an euel reporte of the lande which they had searched, sayinge: vnto the chyldren of Israell: the lande whiche we haue gone thorowe to searche it oute, is a lande that eateth vp the inhabiters therof: and the people that we sawe in it, ar men of a great stature. And there we sawe also gyauntes, the chyldren of Enack, whiche come of the gyauntes. And we semed in our syght as it were greshoppers, and so we dyd in theyr syght

¶ The. xiiii. Chapter.

¶ The people murmure agaynst God, and wolde haue ordened Caleb and Josue. The searchers of the lande dye. Amalech kylleth the Israelites.

AND all the multytude of the people A cryed out, and wepte thorowoute that nyghte, and all the chyldren of Israell murmured agaynst Moses and Aaron. And the whole congregacyon sayde vnto them: wolde God that we had dyed in the lande of Egypte, eyther that we had dyed in this wylderneße. Wherfore hath the Lorde brought vs vnto thys lande: to fall vpon the swearde: and that our wyues, and our chyldren shulde be a praye? Were it not better that we returne vnto Egypt agayne? And they sayde one to another: We wyl make a captayne and returne vnto Egypte agayne.

But Moses and Aaron fell on theyr faces B before all the congregacyon and multytude of the chyldren of Israell. And Josua the sonne of Nun, and Caleb the sonne of Jephune (whyche were of them that searched the lande) rent theyr clothes, and spake vnto all the company of the chyldren of Israel, sayinge: The lande whiche we walked thorowe to search it, is a very good lande. If the Lord hath lust to vs, he wyl bryng vs into his lande and geue it vs, whiche is such a lande as floweth with mylke and hony. But in any wyse rebell not ye agaynst the Lorde.

*Neyther nede ye to feare the people of the land Deu. vii. a. for they are but breade for vs. Theyr shadowe is departed from them, and the Lord is with vs feare them not therfore.

But all they whiche were in that multytud C bad stone them with stones. And the glory of ẏ Lorde appeared in the Tabernacle of wytnesse, before all the chyldren of Israell. And the Lord sayde vnto Moses: Howe longe do this people prouoke me, and howe longe wyll it be yer they beleue me: for all the synges whiche I haue shewed amonge them? I wyll smyte them with the pestylence and destroye them: and wyll make of the a greater nacyon and myghtyer then they.

And Moses sayde vnto the Lorde: then the Egyptyans shall heare it, for thou broughtest this people in thy myght from amonge them. And it wyll be tolde to the inhabyters of thys lande also: for they haue hearde lykewyse, that thou Lorde arte amonge this people: and ẏ thou Lorde arte sene face to face, and that thy cloude standeth ouer them, and that *thou goest before Exo. xiii. c. them by daye tyme in a pyller of a cloude, and in a pyller of fyre by nyghte.

If thou

Yf thou shalte kyll all thys people as they were but one man, then ỹ nacyons which haue heard the fame of the, wyl saye: The Lorde is not able to bryngе in this people into the lande, whyche he sware vnto them: but hath slayne them in the wylderneſſe. And nowe I beseech the, let the power of my Lorde be greate, accordynge as thou hast spoken: saying: the Lorde is longe yer he be angrye, and full of mercye, and sufferеth iniquitye, and syn, and leaueth no man innocente, and visyteth the vnrygheteousneſſe of the fathers vpon the chyldren, in the thyrde and fourth generacyon: be mercyful I beseech the vnto the synne of this people, accordynge vnto thy greate mercye, as thou haste forgeuen this people from Egypte, euen vntyll nowe. And the Lorde sayde: I haue forgeuen it, accordynge to thy requeſt. But as truly as I lyue, all the earth shalbe fylled with the glory of the Lorde. But all those men whyche haue sene my glory and my myracles whiche I dyd in Egypte and in the wylderneſſe and haue tempted me nowe this ten tymes and wyll not herken vnto my voyce, shall not se the lande which I sware vnto theyr fathers: neyther shall any of them that prouoked me se it.

Nol.xiii.b. But my seruaunte* Caleb: wyth whome there was another maner of spyrite: & because he hath folowed me vnto the vtmoſt, hym wyl I bryng into the lande which he hath walked in, and his sede shall inheret it, and also the Amalechites & Cananites which dwell in the playne countrey To morow turne you, and get you into the wylderneſſe: euen by the waye of the red see.

And the Lorde spake vnto Moses and Aaron, saynge: howe longe doth this euell multytude murmure agaynſt me? I haue heard ỹ murmurynges of the chyldren of Israell, wyth the whiche they murmur agaynſte me: Tell them therfore: As truly as I lyue (sayeth the Lorde) I wyll doo vnto you euen as ye haue spoken in myne eares. Your carkasses shall lye in this wylderneſſe. And all you that were tolde thorow oute your nombres, from twenty yere & aboue, (which haue murmured agaynſte me) shall not come into ỹ lande, ouer which I lyfted vp myne hande, to make you dwel therin, saue Caleb the sonne of Jephune, and Josua the sonne of Nun.

But your chyldren, whyche ye sayde shulde be a praye, them I wyl bryng in, and they shal know the lande which ye haue refused, and your carkasses shal lye in this wylderneſſe. And your chyldren shall wander in thys wylderneſſe, forty yeres, and suffer for your whordome, vntyll your carkasses be wasted in the wylderneſſe, after the nombre of the dayes in whiche ye serched

Exe.iiii.b out the lande, euen forty dayes, *euery daye for a yere shall ye beare your vnrygheteousneſſe euen forty yere, and ye shall knowe my displeasure. I the Lorde haue sayde, that I wyll do it vnto all this euell congregacyon that are gathered together agaynſt me. For in this wylderneſſe they shalbe consumed, and here they shall dye.

And the men whiche Moses sent to searche the lande, and which (when they came agayne) made all the people to murmure before him and brought vp a sclaunder vpon ỹ land, euen those men that dyd bring vp that sclaũder vpon it, as though it had bene euell, dyed in a great* plage t.Cor.x.d. before the Lorde. But Josua the sonne of Nun and Caleb the sonne of Jephune whiche were of the men that wente to searche the lande, lyued styll. And Moses tolde these sayinges vnto all the chyldren of Israel, & the people toke great sorowe. And they rose vp early in the morninge, & gatte them vp into the toppe of the mountayne, saynge: *lo, we be here, and wyll goo vp vnto the place of which the Lorde sayde vnto vs, for Deute.i.k. we haue synned. And Moses sayde: wherfore wyll ye go on this maner, beyonde the worde of the Lorde? it wyll not come well to passe: go not vp therfore: (for the Lorde is not amonge you) that ye be not slayne before your enemyes. For the Amalechites and the Cananytes are there before you, and ye wyll fall vpon the swearde because ye are tourned awaye frome the Lorde, and the Lorde wyll not be wyth you.

But they presumed obstynatly to go vp into the hyll toppe. Neuerthelater, the Arke of the testamente of the Lorde, and Moses departed not out of the hoste. Then the Amalechites and the Cananites, whyche dwelte in that hyll came downe and smote them, and hewed them, euen vnto Horma.

¶ The.xv. Chapter.

¶ The dyuerse offerynges of them that entre into the lande. The punishment of hym that synneth of arrogancy or pryde

AND the Lorde spake vnto Moses, saynge: speake vnto the chyldren of Israell, and saye vnto theym: *when ye be come into the lande of your habitacyons, whyche I geue Leu.xxiii.d vnto you, and wyll offer an offerynge vnto the Lorde. Namely a burntofferynge or a specyall sacrifyce, ether of a vowe or of a wyllyng mynd and in your pryncyppall feastes, to make a swete sauoure vnto the Lord of the oxen or of ỹ flocke.

Then *lette hym that offereth his offeryng vnto the Lorde, bryng also a meatofferynge of Leuit. ii.a. and.vi.b. a tenth deale of floure myngled with the fourth parte of an hin of oyle, and the fourthe parte of an hin of wyne for a drynke offerynge, and offer with the burntofferynge or any other offeryng when it is a lambe. Or yf it be a ram, thou shalt offer for a meate offerynge, two tenth deales of floure myngle wyth the thyrde parte of an hin of oyle: and for a dryuke offerynge, thou shalte offer the thyrde parte of an hyn of wyne for a swete sauoure vnto the Lorde.

And when ỹ offerest a bullocke for a burntofferyng or for a specyall vowe or peaceoffering vnto the Lorde, let hym bryng with a bullocke a meate offerynge of thre tenth deales of floure myngled with halfe an hin of oyle. And thou shalt bryng for a drynke offeryng: euen halfe an hin of wyne, for an offerynge of a swete sauoure vnto ỹ Lorde. After this maner shall it be done for an oxe, or for a ram, or for a lambe or a kyd. Loke what nombre thou makeſt in these, such a nombre shalte thou make in them also.

And accordyng to ỹ nombre of such offrings

thou shalte encrease the meatofferynges and the drynkofferynges. All that are of your selues shall do these thynges after this maner, to offer an offerynge of swete sauoure vnto the Lorde.
And yf a straunger sogeorne with you, or whosoeuer be amonge you in your generacyons, and wyll offer an offerynge of a swete sauoure vnto the Lorde: euen as ye do, so he shall do. One ordynaunce shalbe both for you of the congregacyon, and also for the straunger. It shalbe an ordynaunce for euer in your generacyons, both vnto you and to the straunger before the Lorde.
One lawe and one maner shall serue, bothe for you and for the straunger that sogeorneth with you. And the Lorde spake vnto Moses, sayinge
speake vnto the chyldren of Israell, and saye vnto them: * When ye be come into the lande to Deu.viii.c, the whiche I bringe you, then when ye wyll eat of the breade of the lande, ye shall take vp an heue offerynge vnto the Lorde.

¶ Ye shall take vp a cake of the fyrste of youre
Leu.xxiii.b dowe for an heueofferynge, * as ye do the heue-offerynge of the barne, euen so ye shall heue it.
Of the fyrste of your dowe ye shall geue vnto ꝑ Lorde an heueofferynge in your generacyons.
And yf ye ouerse your selues, and obserue not al these commaundementes, which the Lorde hath spoken vnto Moses, euen all that ꝑ Lorde hath commaunded you by the hande of Moses frome the fyrste daye that the Lorde cõmaunded Moses, and hence forward amonge your generacyons. If it happen that ought is commytted ignorantly of the congregacyon, all the multytud shall offer a bullocke for a burntofferynge, to be a swete sauoure vnto the Lorde, with the meatofferynge and drynkofferyng therto, accordyng to the maner, and an hegote for synne. And the preast shall make an attonement for all the multytude of ꝑ chyldren of Israell, and it shalbe forgeuen them: for it is ygnoraunce. And they shal bringe theyr offerynge for a sacrifyce vnto the Lorde: and theyr synofferynge before the Lorde for theyr ygnoraunce. And it shall be forgeuen vnto all the multytude of the chyldren of Israell, and vnto the straunger ꝑ dwelleth amonge you: seynge all the people were in ignoraunce.
Leui. iiii.c * If any one soule synne throwe ignoraũce
D he shal bringe a she goate of a yere olde for syn. And the preast shal make an attonement for the soule that synned ignorauntly, with the synofferynge before the Lorde to reconcyle hym: & that it maye be forgeuen hym. And bothe thou that arte borne of the chyldren of Israel, & the straunger that dwelleth amonge you, shall haue both one lawe, who so doth synne throwe ignoraũce But the soule that doth ought presumptuously, whyther he be an Israelyte or a straunger, the same blasphemeth the Lorde. And that soule shalbe roted out frome amonge hys people, because he hath despysed the worde of the Lorde, and hath broken his cõmmaundemente, ꝑ soule therfore shall perysshe, and his synne shalbe vpõ hym. And whyle the chyldren of Israel were in the wylderneſſe, they founde a man that gathe-
Exo.xxxi.c red styckes vpon the * Sabboth daye.

And they that founde hym gatherynge styckes, brought hym vnto Moses and Aaron, and vnto all the congregacyon: * and they put hym Le.xxiiii.d in warde, seyng it was not declared what shuld be done vnto hym. And the Lorde sayde vnto Moses: Let the man dye: and let all the multytude stone hym with stones without the host.
And all the multytude broughte hym without the hoste, and stoned hym with stones, and he dyed as the Lorde commaunded Moses. And the Lorde spake vnto Moses, sayinge: speake vnto the chyldren of Israel and byd them that they
*make them gardes in the quarters of their gar- Deu.xxii.b
mentes throwout theyr generacyons, and put vpon the garde of the quarters a ryband of yelowe sylke. And the garde shalbe vnto you to loke vpon it, that ye maye remembre all the cõmaundementes of the Lorde, and doo them: and that ye seke not after your owne harte, or youre owne eyes: after the whiche ye vse to go a whorynge: but ye shall remembre rather and doo all my commaundementes, and be holy vnto your God: I am the Lorde your God, which brought you oute of the lande of Egypte, for to be youre God: I am the Lorde your God.

¶ The. xvi. Chapter.

¶ The rebellyon of Corath, Dathan and Abiram.

AND * Corah the sonne of Jezehar, A
the sonne of Cahath, the son of Le- Eccle.xlv.e
ui, and Dathan, and Abiram ꝑ son of Eliab, and On the sonne of Peleth, the sonne of Ruben: rose vp before Moses, wyth other men of the chyldren of Israell, two hundred and fyftye, which were Captaynes of the multytude, greate and famous men in the congregacion: and they gathered theym selues together agaynste Moses and Aaron, and sayde vnto them: ye make muche to do, seynge all the multytude are holy euery one of them, and the Lorde is amonge them. Why heue ye your selues vp aboue the congregacyon of the Lorde? And when Moses hearde it, he fel vpon hys face, and spake vnto Corah and vnto all his company, sayinge: to morowe the Lorde wyll shewe who are his, who is holy, and who oughte to approche nye vnto hym, and who he hath chosen to come to hym. This do therfore, take you fyrepans, both Corah and all his company and do fyre therin, and put cens in them before the Lord to morowe.
And the man whom the Lord doth chose, the B
same shalbe holy. Ye make much to do, ye childrẽ of Leui. And Moses said vnto Corah: * heare ye Nu.iii.b:
chyldren of Leui: It is but a smal thing vnto you

that the God of Israel hath seperated you from the multytude of Israell: and brought you to hym self, to do the serupce of the dwellyng place of the Lorde, and to stand before the multytude and to minyster vnto hym? he hath taken the to hym and all thy brethren the sons of Leui wyth the, and seke ye the offyce of the preast also? For whiche cause both thou and all thy company ar gathered together agaynst ỹ Lorde. And what is Aaron, that ye murmur agaynste hym?

And Moses sente, and called Dathan, and Abiram the sonnes of Eliab, whiche sayde: we wyll not come vp. Is it a smal thyng that thou hast brought vs out of a lande ỹ floweth wyth mylke and honye, to kyll vs in the wylderneſſe, and to raygne ouer vs also? Hast thou brought vs vnto a lande that floweth wyth mylke and hony, and geuen vs inherytaunce of feldes and vyneyardes? Wylt thou pull out ỹ eyes of these men? we wyll not come vp. And Moses waxed very angry, and sayde vnto the Lorde. Turne not thou vnto theyr offeryng. I haue not taken so muche as an asse from them, neyther haue I hurte any of them. And Moses sayde vnto Corah: Be thou and all thy companye before the Lorde: both thou, they, and Aaron to morowe. And take euery man hys censer, and put cens in them, that ye maye offer before the Lorde: euery man of the two hundred and fyftye take his censour, thou also Aaron, that euery one maye haue his censer. And they toke euery man his censer, and put fyre in them, and layde cens theron, and stode in the doore of the Tabernacle of wytnesse with Moses and Aarou. And Corah gathered all the congregacion agaynst them vnto ỹ doore of the tabernacle of wytnesse.

And the glorye of the Lorde appeared vnto all the congregacyon. And the Lord spake vnto Moses and Aaron, saying: seperate your selues from amonge this congregacyon, that I maye consume them at once. And they fell vpon theyr faces and sayde. *O most myghtye God of the spyrites of all flesh, yf one man hath sinned, wylt thou be wroth with all the multytude? And the Lorde spake vnto Moses, sayinge: speake vnto the congregacyon and saye: Get you awaye frō about the dwellynge of Corah, Dathan, and Abiram. And Moses rose vp, and went vnto Dathan and Abiram, and the elders of Israell folowed hym. And he spake vnto the congregacyon, sayinge: departe frome the tentes of these wycked men, and touche nothyng of theyrs: lest ye perysshe in all theyr synnes. And so they gate them from the dwelling of Corah, Dathan and Abiram on euery syde. And Dathan and Abiram came out and stode in the doore of theyr tentes with theyr wyues, theyr sonnes, and theyre lytle chyldren. And Moses sayde: Here by ye shall knowe that the Lorde hath sente me to do all these workes, and that I haue not done them of myne owne mynde. If these men dye the comē death of all men: or yf they be vysyted after the vysytacyon of all men, then the Lorde hath not sente me. But and yf the Lorde make a newe thynge, and the earthe open her mouth, and swalowe them vp wyth all that they haue: and they go downe quycke into hell: then ye shall vnderstande, that these men haue prouoked ỹ Lorde.

And it fortuned that assone as he had made an end of speakyng all these wordes, *ỹ ground cloue a sunder that was vnder them: and ỹ earth opened her mouth, and swalowed them vp, and theyre houses, and all the men that were wyth Corah, and all theyr goodes. And they and all that they had, went downe alyue vnto hell, and the earthe closed vpon them: and they perysshed from amonge the congregacyon. And all Israel that were aboute them fled at the crye of them. And they sayde: leest the earth swalowe vs vp also. And there came out a fyre from the Lorde, and consumed the two hundred and fyftye men that offered cens. And the Lorde spake vnto Moses, sayinge: Speake vnto Eleazar, the son of Aaron the Preast that he take vp the censers oute of the burnyng and skater the fyer here and there, for ỹ censers of these synners are halowed in theyre deathes: and lette them make of them thynne beaten plates for a couerynge of the aultar. For they offered them before the Lorde, and therfore they are halowed, & they shalbe a sygne vnto the chylden of Israel. And Eleazar ỹ preest toke the brasen censers whyche they that were burnte had offered, and beate them thynne for a couerynge of the aultar, to be a remembraunce vnto the chyldren of Israell, that no straunger whyche is not of the sede of Aaron, come nere to offer cens before the Lord, that it happen not vnto hym: lyke as vnto Corah and hys companye, as the Lorde sayde of hym by the hande of Moses. But on the morowe all the multytude of ỹ chyldren of Israel murmured agaynst Moses and Aaron, sayinge: ye haue kylled the people of the Lorde. And it fortuned that when the multytude was gathered agaynste Moses and Aaron, they loked towarde the Tabernacle of wytnesse. And beholde. (when they were entred into it) the cloude couered it, and the glorye of the Lorde appeared. And Moses and Aaron came before the Tabernacle of wytnesse. And the Lorde spake vnto Moses, sayinge: Gette you frome amonge thys congregacyon, that I maye consume them quickly. And they fel vpon theyr faces. And Moses sayde vnto Aaron: take a censer, and put fyre therin out of the aultar, and poure on cens, and go quyckly vnto the congregacyon, that thou mayste obtayne the forgeuenesse for them. For there is wrathe gone oute from the Lorde, and there is a plage begonne.

And Aaron toke as Moses cōmaunded hym and ranne into the myddes of the congregacyon and behold, the plage was begonne amonge the people, and he put on cens, and made an attonement for the people. And when he stode betwene the deade and them that were alyue, the plage ceased. They that dyed in the plage were fourtene thousande and seuen hundred: besyde them that dyed aboute the busyneſſe of Corah. And Aaron went agayne vnto Moses before ỹ doore of the tabernacle of wytnes, & the plage ceased.

¶ The. xvii. Chapter.

Deute. xi. a
Nu. xvi. b
Isa. lvi. c.

Nu. xvi. a.

¶ Aarons rod budded, and beareth blossoms.

A AND the Lorde spake vnto Moses, sayinge: speake vnto the chyldren of Israel: and take of euery prynce of them a rodde, after the houses of theyr fathers, euen twelue roddes: and wryte euery mans name vpon his rod. And wryte Aarons name vpon the rod of Leui: for euery rod is for an house of theyre fathers. And put them in the Tabernacle of wytnesse, euen in B the place where I mete you. And the mans rod whome I chuse, shal blossome. And I wyl make ceasse from me the grudgynges of the chyldren of Israell wherby they grudge agaynst you.

And Moses spake vnto the chyldren of Israell, and all ỹ prynces gaue hym euery prynce ouer theyr fathers houses, a rodde, euen twelue C roddes: and the rod of Aaron was amonge the roddes. And Moses put the roddes before the Lorde, in the Tabernacle of wytnesse. And on the morowe, Moses went into the Tabernacle Debze.xv.a of wytnesse: and beholde, * the rod of Aaron for the house of Leui was budded, & bare blossoms and almondes. And Moses brought out all the roddes from before the Lorde vnto all the chyldren of Israel: and they loked vpon them, & toke D euery man his rod. And the Lorde sayde vnto Moses: bryng Aarons rod agayne before the wytnesse to be kepte for a token of the childrens rebellyon, and that theyr murmuring may cease from me, and that they dye not. And Moses did as the Lorde commaunded hym, euen so dyd he. And the chyldren of Israell spake vnto Moses sayinge: beholde, we are wasted awaye and consumed: we all come to nought, whosoeuer commeth nye the dwellynge of the Lorde, dyeth. Shall we vtterly consume awaye?

¶ The.xviii. Chapter.

¶ The office of the Leuites. The tythes and fyrste frutes must be geuen them. Aarons heritage.

A AND the Lorde sayde vnto Aaron, ỹ and thy sons and thy fathers house with the shall beare ỹ faute of that whyche is done amysse in the holye place. And thou and thy sons with the shall beare the faute of that whyche is done Nu.xii.b. amysse in your preasthode. * And thy brethren of the trybe of Leui and of theyr fathers household thou shalte take vnto the, that they maye be ioyned vnto the and minyster vnto the: euen vnto the and thy sonnes wyth the before the tabernacle of wytnesse. They shal wayte vpon the and vpon all the tabernacle: onely let them not come nye the vessels of the sanctuary and the aultar, that they and ye also dye not. And they shal be by the, and wayte on the tabernacle of wytnesse for all the seruyce of the tabernacle, and let no straunger come nye vnto you.

Therfore shall ye kepe the holy place and the aultar, that there fall no more wrath vpon the chyldren of Israell: beholde, I haue taken your brethren the Leuites from amonge the children of Israel, whiche as a gyfte of youres are geuen vnto the Lorde, to do ỹ seruyce of the tabernacle of wytnesse. Therfore shalt thou and thy sonnes with the take hede vnto your preastes office for all thynges that pertayne vnto the aultar, and for all that ar within the vayle. And se that ye serue: for I haue geuen youre Preastes office vnto you as a gyfte: and therfore the straunger B that cõmeth nye, must be slayne. And the Lorde spake vnto Aaron: behold, I haue geuen the the keppynge of myne heue offerynges, of all the halowed thynges of the chyldren of Israel. Euen vnto the, I haue geuen them for the anoyntyng and to thy sonnes, for a dutie for euer. This shal be thyne of most holy from the fyre of the aultar All theyr sacrifyces for all theyr meate offerynges, synofferynges of trespasse offeryngs, which they brynge vnto me, are most holy. It is thyne and thy sonnes. In the moste holy place shalt thou eate it: and all that are males shall eate of it, let it be holy vnto the. And this also is thyne *the heue offerynges of theyr gyftes, thorowe Leu. viii.d. out all the waue offerynges of the chyldren of Israel: I haue geuen them vnto the and thy sonnes and thy doughters with the, to be a dutye for euer, and all that are cleane in thy house, shal eate of it, all the fat of the oyle, and all the fat of the wyne and of the corne, which they shall offer vnto the Lorde for fyrste frutes, the same haue I geuen vnto the. And what so euer is fyrste rype in theyr lande whiche they brynge vnto the Lorde shalbe thine, & all that are cleane in thyne house shall eate of it. All dedicate thynges in Israell, C shalbe thyne. All that breaketh the matryce in all flesche that men brynge vnto the Lorde, whether it be of men or beastes, shalbe thyne. Neuer thelater the fyrste borne of man shalt ỹ redeme: and the fyrste borne of vncleane beastes: shalte thou redeme lykewyse. Those that are to be redemed, shalt thou redeme from the age of a moneth, for the value of ỹ moneth, namely for fyue sycles after the sycle of the sanctuarye. A sycle maketh twenty halfpens. But the fyrste borne of oxen, shepe and gotes shalt thou not redeme. For they are holy: therfore thou shalt sprynkle theyr bloude vpon the aultar, and shalte burne theyr fat vpon the sacrifyce for a swete sauour vnto the Lorde. And the flesche of them is thyne *as the wauebrest and the right shulder. These Leui vii.d. are thyne. All the holy heue offerynges which ỹ chyldren of Israell offer vnto the Lorde, haue I geuen the, and thy sonnes and thy doughters wt the, to be a dutye for euer, let it be a salted couenaunt for euer: before the Lorde, both vnto the and to thy sede wyth the. And the Lorde spake vnto Aaron: *thou shalt haue none inheritaũce Deu xviii.a in theyr lande, neyther shalt thou haue any part Ec.xliii.g amonge them. I am thy parte and thy enherytaunce amonge the chyldren of Israel. Beholde I haue geuen the chyldren of Leui all the tenthe in Israel to inheryte, for the seruyce which they serue in the tabernacle of witnesse. Nether must the chyldren of Israell hencefoorth come nye the tabernacle of wytnes, lest they beare synne, and dye. But the Leuites shall do the seruyce in the tabernacle of wytnesse and beare theyr synne. It shalbe a lawe for euer in youre generacyons D that amonge the chyldren of Israell, they possesse none inherytaunce. But the tythes of the

chyldren

chyldren of Israell, which they paye as an heue offerynge vnto the Lorde, I haue geuen the Leuites to inheryte. And therfore I haue sayde vnto them. Amonge the chyldren of Israel ye shall possesse none enheryteaunce. And the Lord spake vnto Moses, sayinge: speake vnto the Leuites: and saye vnto them, when ye take of the chyldrē of Israell the tythes whyche I haue geuen you of them for youre enheryteaunce, ye shall take an heueofferynge of that same for the Lorde: euen the tenth parte of the tyth. And this your heue offring shalbe rekened vnto you, euē as though it were of the corne of the barne, or out of ỹ fulnesse of the wyne presse. Of this maner ye shall therfore seperate an heueofferyng vnto ỹ Lord of all your tythes whiche ye receyue of the chyldren of Israell, and ye shall geue therof vnto the Lorde an heueofferynge, whyche shall belonge to Aaron the preast. Of all your gyftes, ye shal take out all the Lordes heueofferinges, euen the fat of theyr halowed thynges. Therfore thou shalt saye vnto them: when ye haue taken away the fat of it from it it shalbe counted vnto ỹ Leuites, as yf it were the encrease of ỹ corne flore, or the encrease of the wyne presse. And ye shall eate it in all places, both ye and your housholds for it is your rewarde for your seruyce in the tabernacle of wytnesse. And ye shall beare no syn by the reason of it, when ye haue taken frome it the fat of it: neyther shall ye vnhalowe the holy thynges of the chyldren of Israell, lest ye dye.

¶ The. xix. Chapter.

¶ Of the red kowe. The lawe of hym that dyeth in the Tabernacle, & of hym also that toucheth any vncleane thyng.

AND the Lorde spake vnto Moses, and Aaron sayinge: thys is the ordynaunce of the lawe: whyche the Lorde hath commaunded, sayinge speake vnto the chyldren of Israel that they brynge the a red kowe wythout spot, and wherin is no blempsche, and vpon whiche neuer came yoke. And ye shall geue her vnto Eleazar the preast, that he maye brynge *her wythout the hoste, and cause her to be slayne before his face. And let Eleazar the preast take of her bloude with his fynger, and sprynckle it before the Tabernacle of wytnesse seuen tymes. And cause the kowe to be burnt in his syght with her *skynne, flesche and bloude. And the dunge of her shall he burne also. And let the preaste take Cedar wood, and yslope and purple clothe, and cast it vpon the kowe as she burneth. Then let the Preast washe his clothes, and he shall bath his flesche in water, and then come into the hoste and the preast shalbe vncleane vnto the euen.

Deb. xiiii. c.

Leu. iiii. c.

And he that burneth her, shall washe his clothes in water, and bath his flesche in water, and be vncleane vntyll euen. And a man ỹ is cleane shall take vp the ashes of the kowe, and put thē without the hoste in a cleane place. And it shalbe kepte for the multytude of the chyldren of Israell *for a sprynckynge water and for an attonement of synne. Therfore he that gathereth ỹ ashes of the kowe, shall washe his clothes, and remayne vncleane vntyll euen. And this shalbe

Num. iii. b

vnto the chyldren of Israel and vnto the straūger that dwelleth amonge them, a statute for euer. *He that toucheth the dead bodye of any man, shalbe vncleane seuen dayes. And he shall purifye hym selfe with this water ỹ thyrde day and the seuenth daye, and he shalbe cleane.

Nu. xxxi. c. Ec. xxxviii. d Agge. ii. c.

But yf he purifye not hym selfe the thyrde daye and the seuenth daye, he shall not be cleane Who so euer toucheth the corse of any man that is deade, and sprynkleth not hym selfe, defyleth the dwellyng of the Lorde, and that soule shalbe roted out of Israel, because the sprynklynge water was not sprynkled vpon hym. He shalbe therfore vncleane, and his vnclennesse shall remayne vpon hym. This is the lawe of the man that dyeth in a tente: all that come into the tent, and all that is in the tent shall be vncleane seuen dyes. And all the vesselles that be open whiche haue no lyd nor couerynge vpon them shalbe vncleane. And who so euer toucheth one that is slayne with a sweard in the feldes, or a dead persone, or a bone of a deade man, or a graue shalbe vncleane seuen dayes. Therfore, for an vnclean persone they shall take of the burnte ashes of the synofferynge, and runnynge water shall be put therto in a vessell. And let a cleane person *take Isope and dippe it in the water, and sprynkle it vpon the tent, and vpon all the vesselles, and on the soules that were there in, and vpon him that touched a bone, or a slayne persone, or a dead body, or graue. And ỹ cleane persone shall sprynkle vpon ỹ vnclean the thyrd day & the seuenth daye & the seuenth day he shal purify hym selfe, & wash his clothes, and bath hym selfe in water, & shalbe cleane at euen. But the man that is vncleane and sprynkleth not hym selfe, ỹ same soule shalbe destroyed from amonge ỹ congregacyon: because he hath defyled the holy place of the Lorde and the sprynklynge water hath not bene sprynkled vpon hym, therfore shall he remayne vncleane. And this shal be a perpetuall lawe vnto them. And he that sprynkleth the sprynklynge water, shall washe his clothes. And he that toucheth the sprynklynge water, shall be vncleane vntyll euen. And what so euer the vncleane persone toucheth shall be vncleane. And the soule that toucheth it, shalbe vncleane vntyl the euen

Ebr. ix. b

¶ The. xx. Chapter.

¶ Mir Jam dyeth. The people murmur. They haue water euen out of the rocke. Edom denyed the Israelytes passage thorowe hys realme. The death of Aaron in whose rowme Eleazar succedeth.

AND the chyldren of Israel came with the whole multitude into ỹ desert *of Syn in ỹ fyrste moneth, & the people abode at Cades. And there died Mir Jam, & was buried there But ther was no water for ỹ multitude, ✠ & they gathered thē selues together agaynst Moses and Aaron. And ỹ people chode with Moses, and spake, saying: Wold God that we had perished, when our brethren dyed before the Lorde. Why haue ye brought the congregacyon of the Lorde vnto thys wylderneſſe? that both we and our catell shulde dye in it? *Wherfore haue ye made vs to goo out of Egypte, to

A

Nu. xxxiii. d

Exo. xvii. a

bryngе vs into this vngracyous place, whiche is no place of sede noꝛ of fygges, noꝛ vynes, noꝛ of pomgranates, neyther is there any water to
B dꝛynke. And Moses and Aaron went from the congregacyon vnto the doꝛe of the Tabernacle
o* of wytnesse, and fel vpon theyꝛ faces. o* (And they cryed vnto the Lorde and sayde, O Lorde God beare the crye of this people, and open them thy treasure, euen a fountayne of liuyng water, that they maye be satisfyed, and that theyꝛ murmuryng maye ceasse.) And the glozy of the Lorde appeared vnto them. And the Lorde spake vnto Moses, sayinge: take the rod, and gather thou and thy bꝛother Aaron the congregacyon togeꝛther, and speake vnto the rocke beꝛoze their eeis and it shal geue fozth his water. And thou shalt bꝛynge them water out of the rocke, to geue the
Exo. xvij.c company dꝛynke, and theyꝛ beastes also. *And Moses toke the rod from beꝛoze the Lorde, as he cõmaunded hym. And Moses and Aaron gathered the congregacyon together beꝛoze ꝑ rock and Moses sayde vnto them: heare ye rebellyons: must we fet you water out of this rocke?
pſ.lxxbiiij.b And Moses lyfte vp his hande, & with his *rod he smote the rocke two tymes, & the water came out abundantly, and the multytude dꝛanke and theyꝛ beastes also. And the Lorde spake vnto
C Moses and Aaron: beꝛause ye beleued me not, to sanctifye me in the eyes of the chyldꝛen of Israell, theꝛfoꝛe ye shall not bꝛynge this congregacyon into the lande whiche I haue geuen them. This is the water of stryfe, beꝛause the chyldꝛē of Israell stroue with the Lorꝺ, and he was sanctifyed in them. ✠ And Moses *sent messengers from Cades vnto the kynge of Edom.
Iudg.xi.c. Thus sayth thy bꝛother Israel: Thou knowest all the trauayle that hath happened vs. Our fathers wente downe into Egypte, and we haue dwelte in Egypte a longe tyme, and the Egyptians vexed vs and our fathers. And when we cryed vnto the Lorde, he hearde oure voyce, and sent an aungel, and hath fet vs vp out of Egipt And beholde we are in Cades, euen in the vttermost citye of thy boꝛder. We wyll go now thoꝛowe thy countre* but we wyll not go thoꝛowe
Nu.xxi.e. the feldes of vynyardes, nether wyl we dꝛynke of the water of the fountaynes: we wyll go by ꝑ kynges hye waye, and neyther tourne vnto the ryght hande noꝛ to the lefte, vntyll we be paste thy countrye. And Edom answered hym.
D Thou shalt not go by me: lest I come out agaynst the wyth the swearde. The chyldꝛen of Israell sayde vnto hym: we wyll go by the beaten waye: and yf I and my cattell dꝛynke of thy water, I wyl paye foꝛ it, I wyl but only (without any harme) go thoꝛowe on my fete. He answered: Thou shalt not go thoꝛow. And Edom came out agaynst hym with moche people, and with a myghtye power. And thus Edom denyed to geue Israell passage thoꝛowe his country wheꝛfoꝛe Israell turned awaye from hym. And the chyldꝛen of Israell departed from Cades, & came vnto mount Hoꝛ with all the congregacyon. And the Lorde spake vnto Moses and Aaron in mount Hoꝛ, harde by the cooste of the lande of Edom, sayinge: Aaron shalbe gathered vnto hys people, foꝛ he shall not come into the lande, whyche I haue geuen vnto the chyldꝛen of Israel, beꝛause ye disobeyed my mouth at the water of stryfe. Take Aaron and Eleazar his son and bꝛynge them vp into mounte Hoꝛ, and thou shalt stryppe Aaron out of his vestimentes and put them vpon Eleazar hys sonne, and Aaron shall be gathered vnto hys people and shall dye there. And Moses dyd as the Lorde cõmaunded and they went vp into mount Hoꝛ in the syghte of all the multytude. And Moses toke of Aarons clothes, and putte them vpon Eleazar hys son, *& Aaron dyed there in the top of the mount. And Moses and Eleazar came downe out of ꝑ mount. When all the multytude sawe that Aaron was dead, they mourned foꝛ Aaron thyꝛtye dayes, thoꝛowout all ꝑ housholdes of Israel.
Deute.x.bi. and.xxxij.g

¶ The.xxi. Chapter.

¶ Israel banquisheth kyng Arad. The fyꝛy serpentes slyng them. The kynges Sehon & Og are ouercome in battayle.

AND when kynge *Arad the Cananite which dwelt towarde ꝑ south hearde tell that Israel came by the waye that the spies had founde out he fought agaynst Israel, and toke some of them pꝛysoners. And Israell vowed a vowe vnto the Lorde, and sayde: If thou wylt delyuer this people into my hande, I wyl vtterly destroye theyꝛ cityes. And the Lorde hearde the voyce of Israel, and delyuered them the Cananites. And they destroyed them and theyꝛ cityes, and called the name of the *place Hoꝛma.
Nu.xxxiij.d
Destruccyon. ‡Judg.i.b. Deu.ii.a.
* And they departed from mounte Hoꝛ by ꝑ waye of the red see: to compasse the lande of Edom. And the soule of the people faynted by the waye. And the people spake agaynste God and agaynst Moses* wheꝛfoꝛe hast thou bꝛoughte vs out of Egypte, foꝛ to dye in the wyldernesse foꝛ here is neyther bꝛeade noꝛ water, and oure soule lotheth this lyght bꝛeade. *Wheꝛfoꝛe the Lorde sent fyꝛye serpentes amonge the people whiche stonge them: and moche people of Israell dyed. Theꝛfoꝛe the people came to Moses & sayde: we haue synned, foꝛ we haue spoken agaynst the Lorde and agaynst the, *make intercessyon to the Lorde, that he take awaye the serpentes from vs. And Moses made intercessyon foꝛ the people. And the Lorde sayde vnto Moses: make the a fyꝛye serpent, and set it vp foꝛ a sygne, that as many as are bytten, maye loke vpon it, and lyue. *And Moses made a serpent of bꝛasse, and set it vp foꝛ a sygne. And when ꝑ serpentes had bitten any man, he behelde the serpente of bꝛasse, and was healed. *And the chyldꝛen of Israell departed thence, and pytched in
Num.xi.a
i.Cor.x.a Sapi.xvi.a
Exo.viii.b iiii.re.xiii.b Acte.viii.d
Iohn.iii.b iiii. Regu. xviii.a.
nu.xxxiii.e
¶ both

Oboth. And they departed from Oboth, & pytched at the heapes of Abarim: euen in the wyldernesse which is by the playne of Moab on the east syde. And they remoued thence, and pitched vpon ỹ ryuer of zarad. And they departed thence and pytched on the other syde of Arnon, whiche is in the wyldernesse, and cõmeth out of the costes of the Amorites: for Arnon is the border of Moab, betwene Moab and the Amorites.

D Wherfore it is spoken in the boke of the warre of the Lorde, what thynge he dyd in the redsee, and in the ryuer of Arnon. And the head of the ryuer that goeth downe to ỹ dwellynge of Ar, and stretcheth vnto the border of Moab, fromce thence it turneth vnto Beer. The same is Beer or well wherof the Lord spake vnto Moses: gather the people together, and I wyll geue them water. Then Israell sange this songe. Aryse vp well, synge ye vnto hym. The prynces dygged thys well, the captaynes of the people dygged it, with the teacher, and with theyr staues.

And from the wyldernesse they went to Matana, and from Matana to Nahaliel, and from Nahaliel to Bamoth, and from Bamoth to the valey that is in the felde of Moab, vnto the top of the hyll that apereth before Jesimon. And Israell sent messengers vnto Sehon, kynge of the Amorites, sayinge: * I wyll go thorowe thy land: we wyll not tourne into the feldes or vineyardes, neyther drynke of the waters of the well but we wyll go a longe by the kynges hye way vntyll we be passte thy countre. * But Sehon wolde geue Israell no lycence to passe thorowe hys countre, but gathered all hys people together and went out agaynst Israel into the wyldernesse. And he came to Jaheza and fought agaynst Israell. * And Israell smote hym in the edge of the sweard, and conquered his lande frõ Arnon vnto Jabok, and vnto ỹ chyldren of Ammon. For the border of the chyldren of Ammon was * stronge. And Israell toke all these cityes, and dwelt in all the cityes of ỹ Amorites: in Hesbon and in all the tounes that longe therto. For Hesbon was the Cityе of Sehon the kynge of the Amorites, which fought before agaynst the kynge of the Moabites, and toke all hys lande out of his hande, euen vnto Arnon. Wherfore they saye in the prouerbe: come to Hesbon, and let the cityе of Sehon be buylt and repared: for there is a fyre gone out of Hesbon, and a flãme from the cityе of Sehon, and hath consumed Ar in Moab, and the inheritours of the hye places in Arnon. Wo be to the Moab: o people of Chamos, ye are vndone, he hath put hys sonnes to flyght, and his doughters to captiuite vnto Sehon the kynge of Amorites. Theyr empyre is loste from Hesbon vnto Dibon, and we made a wyldernesse euen vnto Nopha, which reacheth vnto Mediba. And thus Israel dwelt in ỹ land of the Amorites. And Moses sent to searche out Jaezer, and they toke ỹ townes be'ongyng therto, and roted out the Amorites that were therin * And they turned and wente vp towarde Basan. And Og the kynge of Basan came out agaynst them, he and all hys people to fyghte at Adrei. And the Lorde sayde vnto Moses, feare hym not, for I haue delyuered hym in thy hande and all his people, and his land. And thou shalt do to hym as thou dydest vnto Sehon the kinge of the Amorites which dwelt at Hesbon. They smote hym therfore, and hys sonnes, and all his people, vntyll there was nothynge lefte hym. And they conquered his lande.

Exo. xxiii. a
Deut. ii. c. and. xx. b
Deu. xxix. b
Deut. i. a. and. xxi. a
Jo. xxiiii. a
Deut. ii. b
Deu. iii. a and. xix. b

¶ The. xxii. Chapter.

¶ Kynge Balac sendeth for Balaam (whose name in the Hebrue is wrytten Bileam) Balaems asse speaketh.

AND the chyldren of Israell parted and pitched in the feldes of Moab, on the other syde of Jordane, ouer agaynst Jericho. And * Balac the sonne of ziphor sawe all that Israell had done to the Amorites: and the Moabytes were sore afrayde of the people, because they were many, and stode in feare of the chyldren of Israell. And Moab sayde vnto the elders of Madian: nowe shal this company lycke vp all that are rounde aboute vs, as an ore lycketh vp the grasse of the felde. And Balac the sonne of ziphor was kynge of the Moabites at that tyme. He sente messengers therfore vnto * Balaam the sonne of Beor in Pethor (whych is by the ryuer of the lande of the chyldren of his folke) to call hym, saying: beholde, there is a people come out of Egypte, and beholde, they couer the face of the earth, and dwel ouer agaynst me. Come nowe therfore, and curse thys people for my sake. For they are to myghtye for me yf so peraduenture I myghte be able to smyte them & to dryue them out of the lande. For I wote that he whome thou blessest, is blessed, and whome ỹ cursest, is cursed. And the elders of Moab and the elders of Madian departed, hauynge the reward of the southsayinge in theyr hande. And they came vnto Balaam, and tolde hym ỹ wordes of Balac. He answered them: tary here this nyght, and I wyll brynge you worde, euen as ỹ Lorde shall saye vnto me. And the Lordes of Moab abode with Balaam.

Jo. xxiiii. b
B Deu. xxiii. a ii. Pet. ii. c.

And God came vnto Balaam: and sayde, what men are these with the? And Balaã sayd vnto God: Balac the sonne of ziphor, kynge of Moab hath sent vnto me, saynge: behold, there is a people come out of Egipte and coureth the face of the earth: come nowe therfore, and curse them for my sake, yf so peraduenture I maye be able to ouercome them in battell, and to dryue them oute. And God sayde vnto Balaam. Go not thou with them, nether curse the people, for they are blessed. And Balaam rose vp in ỹ morynge, and sayde vnto the Lordes of Balac: get you vnto your lande: for the Lorde wyl not suffer me to go with you. And the Lordes of Moab rose vp, and went vnto Balac and sayde: Balaam wolde not come with vs. And Balac sente agayne a greater company of Lordes and more honorable then they: whiche came to Balaam, and tolde hym: Thus sayth Balac the sonne of ziphor: oh, lette nothyng let the, but come vnto me, for I wyll greatly promote the vnto greate honoure, and wyll doo what so euer thou sayest vnto

vntome,come I prape the,curse this people for
D my sake. And Balaam answered and sayde vn=
Nu.xxiii.c to the seruauntes of Balac: *If Balac wolde
geue me his house full of syluer and golde, I can
not go beyonde the worde of the Lorde my god,
to do lesse or more. Nowe therfore tarye ye here
this nyght: that I maye wete, what the Lorde
wyll saye vntome more. And God came vnto
Balaam by nyght, and sayde vnto hym: If the
men come to call the, rise vp and go with them
but loke what I saye vnto the, that shalt thou
do. And Balaam rose vp early, and sadled his
asse, and went with the Lordes of Moab.

And the countenaunce of God was angrye
because he went. And the aungell of the Lorde
stode in the waye agaynst hym, as he rode vpon
his asse, and his two seruauntes were with hym
And when the asse sawe the angell of the Lorde
stande in the waye, and hauyng a sweard dra=
wen in hys hande, the asse turned aside out of the
waye, and wente out into the felde. And Ba=
laam smote the asse, to turne her into the waye.
E But the aungel of the Lorde stode in a path
betwene the vyneyardes, and there was a wall
on the one syde and another on the other. And
when the asse sawe the aungell of the Lorde, she
wrenched vnto the wall, and thruste Balaams
fote vnto the wall, and he smote her agayne.
And the aungell of the Lorde went further and
stode in a narowe place, where was no waye to
turne, eyther to the ryght hande or to the lyfte.
And when the asse sawe the angell of the Lorde,
she fell downe vnder Balaam: ℣ Balaam was
wroth, and smote the asse with a staffe. And the
Lorde opened the mouth of the asse, and she sayd
vnto Balaam: what haue I done vnto the, that
thou haste smytten me nowe thre tymes? And
Balaam sayde vnto the asse: because thou hast
mocked me: I wolde also there were a sweard in
myne hande, for euen nowe wolde I kyll the.
And ỹ asse sayde vnto Balaam: am not I thine
asse which thou hast rydden vpon sence ỹ waste
borne vnto this daye? Was I euer wont to doo
so vnto the? he sayde: naye.

F And the Lorde opened the eyes of Balaam:
and he sawe the aungell of the Lorde standynge
in the waye, hauynge a sweard drawen in his
hande. He bowed hym selfe therfore, and fell
flat on hys face. And the Aungell of the Lorde
sayde vnto hym: Wherfore hast thou smytten
thyne asse thre tymes? beholde, I came out as an
aduersarye, because thou makest thy waye con=
trary vnto me, and the asse sawe me, and wente
backe fro me thre tymes: or elles yf she had not
o* turned fro me* (geuyng place to me ỹ stode in the waye)
I had surely slayne the, and saued her alyue.
Balaam sayde vnto the aungel of the Lorde: I
haue synned: for I wyst not that thou stodest in
the waye agaynste me. Nowe therfore yf it dys=
please the I wyll turne home agayne. The aun=
gell sayde vnto Balaam, go wyth the men: but
what I saye vnto the, that shalte thou speake.
And so Balaam went with the Lordes of Ba=
lac. And when Balac heard that Balaam was
come, he wente out to mete hym vnto a Cytie of
Moab, which is in the border of Arnon, euen in
the vtmost coste. And Balac sayde vnto Bala=
am: dyd I not send for the, to call the? And wher
fore camest thou not vntome? because I am not
able to promote the vnto honoure? And Bala=
am made answere vnto Balac: Lo, I am come
vnto the. And can I nowe saye any thynge at
all? The worde that God *putteth in my mouth
that shall I speake. And Balaam went wyth
Balac, and they came vnto a citye of stretes.

And Balac offered oxen and shepe, and sente
o℣ (rewardes) for Balaam and for the Lordes that
were with hym. And on the morow Balac toke
Balaam, and brought hym vp into ỹ hye place
of Baal, that thence he myghte se the vttermost
parte of the people.

The.xxiii.Chapter.

The Balaam blesseth the people.

AND Balaam sayde vnto Balac: A
buylde me here seuen aultars, and
prepare me here seuen oxen and se=
uen rammes. And Balac dyd as
Balaam sayde. And Balac and
Balaam offered on euery aultar, one oxe and a
ram. And Balaam sayde vnto Balac: stand by
the sacrifyce, and I wyll go, yf happly the Lord
wyll mete me: and what so euer he sheweth me,
I wyll tell the, and he went forth alone. But
God met Balaam, ℣ Balaam sayde vnto hym
I haue prepared seuen aultars, and haue offered
vpon euery aultar, an oxe and a ramme. And the
Lorde put a saying in Balaams mouth, ℣ sayde
go agayne to Balac and saye on this wyse. And
when he went agayne vnto hym, lo, he stode by
his sacrifyce, he and all the lordes of Moab.

And he toke vp his parable and sayde, *Ba= B
lac the kynge of Moab hath fet me from Meso= Nu.xxv.a
potamia out of the mountaynes of the east (say=
ing) come, curse Jacob for my sake: come and de=
fye Israel. Howe shal I curse hym, whom God
hath not cursed? or howe shall I defye hym whō
God hath not defyed? from the top of the rockes
I se hym, and from the hylles I beholde hym: lo
the people shall dwell by them selues, and shall
not be rekened amonge the nacyons. Who can
tel the dust of Jacob, and the nomber of ỹ fourth
parte of Israell? I praye God, that my soule
maye dye the deathe of the ryghteous, and that
my last ende maye be lyke his. And Balac sayd
vnto Balaam: what hast thou done vnto me?
I fet the to curse myne enemyes, ℣ beholde, thou
hast blessed them. He answered and sayde: must
I not kepe that and speake it, whych the Lorde
hath put in my mouth? And Balac sayde vnto
hym: come I praye the wyth me vnto another
place, whence thou mayst se them, and thou shal
se but the vtmust parte of them, and shalte not
se them all: curse them out of ỹ place for my sake
And he brought hym into a felde (where men
myghte se farre of) euen to the toppe of an hyll,
and buylt seuen aultars, and offred an oxe and a
ram on euery aultar. And he sayde vnto Balac
stande here by thy sacrifyce, whyle I go yonder C
And the Lorde met Balaam. and *put a worde Nu.xxii.g.
in his mouthe, and sayde: go agayne vnto Ba=
lac: and

the wrath of the Lordes countenaunce maye be turned awaye from Israell. And Moses sayde
Exo.xxxii.c vnto the Iudges of Israell *euery one slaye his men that were ioyned vnto Baal Peor.

B And beholde, one of the chyldren of Israell came and brought vnto his brethren a Madianitysche wyfe in the syghte of Moses, and in the syght of all the multytude of the chyldren of Israel, that wepte before the dore of the tabernac
t.Mac.ii.c. cle of wytnesse. * And when Phinehes the sonne of Eleazar the sonne of Aaron the Preast sawe it, he rose vp out of the myddes of the company, and toke a weapon in his hande, and went after the man of Israel into the tent, and thrust them thorowe: both the man of Israel and also ỹ woman, euen thorowe the belly of her. And ỹ plage
t.Cor.x.a ceassed from the chyldren of Israel. * And there dyed in the plage .xxiiii. thousande.

C And the Lorde spake vnto Moses, sayinge:
Nu.xlv.c. * Phinehes the sonne of Eleazar the son of Aa-
t.Mac.ii.c ron the preest, hath turned myne anger away frō the chyldren of Israel, whyle he was gelous for my sake amonge them that I had not consumed the chyldren of Israell in my gelousye. Wher-
Mala.ii.a fore saye: beholde, * I geue vnto hym my couenaunt of peace, and he shall haue it, and his sede after hym, euen the couenaunte of the Preastes office for euer: because he was gelous for hys Goddes sake and made an attonemente for the chyldren of Israel. The name of the Israelite, whiche was slayne with the Madianitysch wyfe was Zamri the son of Salu, a Lorde of an house and kynred of Simeon. And the name of the Madianitische wyfe that was slayne, was Corbi the doughter of Zur, a heade ouer the people of an house and kynred of Madian.

And the Lorde spake vnto Moses, sayinge:
Nu.xxxi.a * vexe the Madianytes, & smyte them, for they trouble you with theyr wyles, which haue begyled you by disceate in the cause of Peor, and in ỹ cause of theyr syster Cozbi ỹ doughter of a lord of the Madianytes, whiche was slayne in ỹ day of the plage for Peors sake.

C The .xxvi. Chapter.

C The chyldren of Israel are nombred.

A Nu.i.a. AND it fortuned that after the plage the Lorde spake vnto Moses & Eleazar the sonne of Aaron the preest sayinge: * take the nombre of al the multytude of the chyldren of Israel from twenty yere and aboue thorowe out theyr fathers houses, all that are able to go to warre in Israel. And Moses and Eleazar the preaste spake vnto them in the feldes of Moab, by Iordane ouer agaynst Iericho from twenty yere & aboue, as the Lorde commaunded Moses and ỹ chyldren of Israel, when they were come out of
Gen.xlvi.b Egypt. * Ruben the eldest sonne of Israel. The
i.Para.v.a chyldren of Ruben: Hanoch, of whome cōmeth the kynred of the Hanochites, & Palu of whome commeth the kynred of the Paluites. Of Hesron commeth the kynred of the Hesronytes. of Carmi, commeth the kynred of the Carmites. These are the kynredes of the Rubenytes. And they were in nombre .xliii. thousand seuen hundred and thyrty. And the sonnes of Palu: Eliab and the sonnes of Eliab Nemuel: Dathan and Abiram. Thys is that Dathan and Abiram, whiche were famous in the congregacyon, and B
*stroue agaynst Moses and Aaron in the com- Nu.xvi.c.
pany of Corah, when they stroue agaynste the Lorde. * And the earth opened her mouth, and Nu.xvi.e.
swalowed them vp: Corah also was in ỹ death of that multytude, what tyme ỹ fyre consumed two hundred and fyftye men, and they became a sygne: Notwithstandynge, the chyldren of Corah dyed not. And the chyldren of Simeon after theyr kinredes were Nemuel, of whome commeth the kynred of the Nemuelytes: Jamin of whome commeth the kynred of the Jaminytes: Jachin, of whome commeth the kynred of ỹ Jachinytes: of Zareh, commeth the kynred of the Zarehites. And of Saul, commeth the kinred of the Saulytes. These are the kynredes of Simeon: euen .xxii: thousande and two hundred.

The chyldren of Gad after theyr kynredes C
were Zephon, of whom cōmeth the kynred of the Zephonytes: Haggi, of whome cōmeth the kynred of the Haggites: Suni of whome commeth the kynred of the Sunytes: Of Aseni, commeth the kynred of the Azenytes: and of Eri, cōmeth the kynred of the Erites: Of Arod, commeth ỹ kynred of the Arodites. Of Ariel, commeth the kynred of the Arielytes. These are the kynreds of the chyldren of Gad accordyng to theyr nombres forty thousande and fyue hundred.

The chyldren of Juda, Er and Onan * and Ge.xxxviii.a
Er and Onan dyed in the land of Canaan. But the chyldren of Juda after theyr kinredes, were Sela, of whome cōmeth the kinrede of the Selanytes: Phares, of whome cōmeth the kynred of the Pharesytes, Zareh, of whome cōmeth the kynred of the Zarehites. And ỹ chyldren of Phares were Hesron, of whome cōmeth the kynred of the Hesronytes: Hamul, of whom cōmeth the kynred of the Hamulytes. These are the kynredes of Juda, after theyr nombres .lxxvi. thousande and fyue hundred.

The chyldren of Issachar after theyr kynredes were: Thola, of whome cōmeth the kynred D
of the Tholaites: Phuua of whome cōmeth the kynred of the Phuuaites: of Jasub commeth the kynred of the Jasubites, of Simron cōmeth the kynred of the Simronites. These are the kynreds of Issachar after theyr nombres. lxxiii thousande and thre hundred. The chyldren of Zabulon after theyr kynredes were Sered, of whom commeth the kynred of the Seredites: Elon, of whom cōmeth the kynred of the Elonytes: Jahel, of whome cōmeth the kynred of the Jahelites. These are the kynredes of the Zabulonites after theyr nombres: thre score thousande and fyue hundred. The chyldren of Joseph thorowout theyr kynredes were Manasse and Ephraim. The childzen of Manasse: * Machir, of Ios.xvii.a
whome cōmeth the kynred of the Machirites. And Machir begat Gilead, and of Gilead commeth the kynred of the Gileadites. And these ar the chyldren of Gilead: Hieser, of whom cōmeth the kynred of the Hieserites: Helech, of whome cōmeth

commeth the kynred of the Helechites: & Asriel, of whom commeth the kynred of the Asrielites: and Sichem, of whom cõmeth the kynred of the Sichemites: Simida, of whom commeth the kynred of the Simidites: and Hepher of whom
Iosr xvii.a cõmeth the kynred of the Hepherites. And *zelaphead the sonne of Hepher had no sonnes but daughters. And the names of the daughters of zelaphead wer: Mahela, Noa, Hagla, Milcha & Thirza. These are ỹ kynredes of Manasse, and the nombre of thẽ. lij. thousande & seuen hũdred.

E These are the childrẽ of Ephraim after theyr kynredes. Suthelah, of whom cõmeth the kynred of the Suthelahites: Becher, of whom commeth the kynred of the Becherites: Tahen, of whom commeth the kynred of the Tahenites. And these are the chyldren of Suthelah: Eran, of whom commeth the kynred of the Eranites. These are ỹ kynredes of the childrẽ of Ephraim after theyr nombres. xxxij. thousande and fyue hundred. And these are the chyldren of Joseph after theyr kynredes.

These are the chyldren of Ben Jamin after theyr kynredes: Bela of whom cõmeth the kynred of the Belaites: Asbel, of whom cõmeth the kynred of the Asbelites: Ahiram, of whom cõmeth the kinred of the Ahiramites: Supham, of whom cõmeth the kynred of the Suphamites: Hupham, of whom cõmeth the kynred of ỹ Huphamites. And the chyldren of Bela were, Ard and Naaman, from whence commeth the kynred of the Ardites, and of Naaman the kynred of the Naamites. These are the childrẽ of Ben Jamin after theyr kynredes, & after theyr nombres. xlv. thousande and fyue hundred.

These are the chyldren of Dan after theyr kynredes: Suham, of whom commeth the kynred of the Suhamites. These are ỹ housholdes of Dan after theyr kynredes. All the kynredes of the Suhamites were after theyr nombres lxiiij. thousande, and foure hundred.

F The chyldren of Aser after theyre kynredes, were Jemna, of whome commeth the kynred of the Jemnites. Jesui, of whome cõmeth the kynred of the Jesuites: Bria, of whome commeth ỹ kynred of the Brites. The chyldren of Bria were Heber, of whome cõmeth the kynred of the Heberites: Malchiel, of whom came the kynred of the Malchielites. And the doughter of Aser was called Sarah. These are the kynredes of Aser after theyr nombres. liij. thousande & four hundred. The chyldren of Nephtali, after theyr kynredes were Jahaziel, of whom came the kynred of the Jahazielites, Guni, of whome came ỹ kynred of the Gunites: Jeser, of whome came ỹ kynred of the Jezerites: Selem, of whom came the kynred of the Selemites. These are the kynredes of Nephtali accordynge to theyr housholdes, whose nombre is. xlv. thousande and foure hundred. These are the nombres of the chyldren of Israel: syxe hundred thousande, & a thousand seuen hundred, and thyrtye.

And the Lorde spake vnto Moses, sayinge: vnto these the lande shalbe deuyded to enheret, accordynge to the nomber of names. * To many thou shalte geue the more enheryptaunce, and to fewe the lesse: to euery trybe shall the enheryptaunce be geuen accordynge to the nomber therof. Notwithstandynge, the lande shalbe deuyded by lot, and accordynge to the names of the trybes of theyr fathers, they shal enheret, accordynge to the lot shall the possessyon therof be deuyded betwene many and fewe.

Nu.xxvi.a, Ios.xi.d

G * These are the nombres of the Leuites, after theyr kynredes: Gerson of whome came the kynred of ỹ Gersonites: Cahath of whom came the kynred of the Cahathites: Merari, of whom came the kynred of the Merarites. These ar the kynredes of ỹ Leuites, the kinred of ỹ Libnites the kynred of the Hebronites: the kynred of the Mahelites: the kynred of the Musites: the kynred of the Karahites. Cahath begat Amram, & Amrams wyfe was called * Jochebed a doughter of Leui, whyche was borne vnto Leui in Egypte. And she bare vnto Amram Aaron, Moses and Mir Jam theyr syster. And vnto Aaron were borne Nadab and Abihu, Eleazar & Ithamar. * And Nadab and Abihu dyed when they offered straunge fyre before the Lorde. And after theyr nombres, there were * thre and twenty thousand, all males from a moneth olde and aboue. For they were not nombred amonge the chyldren of Israel, because there was no enheritaũce geuen thẽ amonge the chyldren of Israel.

Nu.xvi.a

Exo.vi.b

Nu.iii.a

Num.iii.f

These are the nombres, when Moses and Eleazar the Preast nombred the chyldren of Israel in the playne of Moab, fast by Jordan, ouer agaynst Jericho. And amonge these there was not a man of them, whome Moses and Aaron nombred, when they tolde the chyldren of Israell in the wylderneße of Sinay. For the Lorde sayde of them: they shall dye in the wylderneße, and there was not lefte a man of them: saue Caleb the son of Jephnne, & Josua the son of Nun.

¶ The.xxvii. Chapter.

¶ The lawe of the heryptage of the doughters of zelaphead The lande of Cyrenes is shewed vnto Moses, in whose stead is appoynted Josua.

A AND the doughters of *zelephead the sonne of Heber, the sonne of Gilead, the sonne of Machir, the son of Manasse: of the kynred of Manasse the sonne of Joseph (whose names were Mahela, Noha, Hagla, Melcha, and Thyrza) came, and stode before Moses, and Eleazar the preast, and before the Lordes, and all the multytude by the dore of the tabernacle of wytnesse, sayinge: our father dyed in the wylderneße: and * was not in the companye of them that gathered them selues together agaynst the Lorde in ỹ congregacyon of Corah. But dyed in his owne synne, and had no sonnes. Wherfore then is the name of our father taken awaye from amonge his kynred, because he hath no sonne?

Nu.xxvi.d and.xxvii.a Jo.xvii.a.

Nu.xvi.c.

B * Geue vnto vs therfore a possessyon amõge the brethren of our father. And Moses brought theyr cause before the Lord. And ỹ Lorde spake vnto Moses, sayinge: The doughters of zelaphead spake ryghte: thou shalt geue them a possessyon to enheret amonge their fathers brethrẽ and shalt turne the enheryptaunce of theyr father vnto

Nu.xxvi.a

nu.xxxiii.g Josu.xi.d.

vnto them. And thou shalt speake vnto the chyldren of Israel, saying: If a man dye and haue no son, ye shal turne his enheritaũce vnto his doughter. If he haue no doughter, ye shall geue hys enherytaunce vnto his brethren. If he haue also no brethren, ye shal geue his enherytaunce vnto his fathers brethren. And yf his father haue no brethren, ye shall geue hys enherytaunce vnto hym that is nexte to hym of hys kynred, and he shall possesse it. And this shalbe vnto the chyldren of Israel a lawe of iudgement, as ỹ Lorde hath commaunded Moses.

¶ And the Lorde sayde vnto Moses: * get the vp into this mount Abarim, and beholde ỹ land whiche I haue geuen vnto the chyldren of Israell. And when thou haste sene it, thou shalt be gathered vnto thy people also, as Aaron thy brother was gathered. For ye were dysobedyente vnto my mouth in the deserte of Sin, in ỹ strype of the congregacyon. Neyther dyd ye sanctifye me in the waters before theyr eyes. * That is the water of strype in Cades in the wyldernesse of Syn. And Moses spake vnto the Lorde, sayynge: let the Lorde God of the spyrytes of al flesh set a man ouer the congregacyon, whyche maye go out and in before them, and leade them out & in: that the congregacion of the Lorde be not as shepe whiche haue not a shepe hearde.

Deute. iii. and. xxxii. a

Exo. xvij. c

D And the Lorde sayde vnto Moses: take Iosua the sonne of Nun, in whom is the spyrete, and put thyne handes vpon hym, and set hym before Eleazar the preast, and before all the congregacyon: and geue hym a charge in their syght. And put of thy prayse vpon hym, that all the company of the chyldren of Israel maye be obedyent. And he shall stande before Eleazar the Preaste, which shall aske counsel for hym * after the iudgement of Urim before the Lorde. And accordynge vnto his worde shall they go out and in, both he and all the chyldren of Israel with hym and all the congregacyon. And Moses dyd as the Lorde cõmaunded hym: and he toke Iosua, and set hym before Eleazar the Preast, and before all the congregacyon: * and put his handes vpon hym, and gaue him a charge, as the Lorde commaunded thorowe the hande of Moses.

Er. xxviij. c

Acres. vi. d

¶ The. xxviii. Chapter.

¶ What must be offered on euery feaste daye.

A And the Lorde spake vnto Moses, sayinge: Cõmaunde the chyldren of Israel, and saye vnto them: My offerynge and my breade for my sacrifyces which ar made for a swete sauoure, shall ye obserue in theyr due season.

Exo. xxix. g And thou shalte saye vnto them: * This is the offerynge whiche ye shall offer vnto the Lorde, two lambes of a yere olde without spot daye by day, for a continual burntofferyng. One lambe shalt thou offer in the morninge, and the other at euen. * And therto the tenth part of an Epha of floure for a meatofferyng myngled with beaten oyle cõteynyng the fourth parte of an hin. It is a dayly burntofferynge suche as was ordeyned in the mounte Sinai for a swete sauoure, a sacrifyce vnto the Lorde. And let the drynkoffe-

Num. xv. a

rynge of the same be the fourthe parte of an hin for one lambe, and in the holy place shalte thou cõmaunde the wyne to be powred vnto ỹ Lorde

And the other lambe thou shalt offer at euen after the maner of the meate offerynge, and the drynkeofferyng of ỹ morninge: a sacrifyce shalt thou offer for a swete sauoure vnto the Lorde. And on the Sabboth day two lambes of a yere olde a pece, and without spot, & two tenth deales of floure for a meatofferyng myngled with oyle and the drynkeofferynge therto. The burntofferynge of the Sabboth must be done in the selfe Sabboth, besydes the dayly burnte offerynge, and his drynkeofferyng. And in the begynnyng of your monethes, ye shal offer a burntofferyng vnto the Lord: two yonge bullocks, and a ram, and seuen lambes of a yere olde without spot: & thre tenth deales of floure for a meate offerynge myngled wt oyle for one bullocke, and two tenth deales of floure for a meate offerynge myngled with oyle for one ram. And a tenth deale of floure myngled with oyle for a meatofferynge vnto one lambe, for a burntofferynge and a swete sauoure, and a sacrifyce vnto the Lorde.

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¶ And theyr drynkofferynges shalbe halfe an hin of wyne vnto one bullocke, and the thyrde parte of an hin of wyne vnto a ram, & the fourth parte of an hin vnto a lambe. This is the burnt offerynge of the moneth in his moneth, thorowout the monethes of the yere: and one hegote for a synofferynge vnto the Lorde shalbe offered, after the dayly burntofferynge and his drynkofferynge. * And the fourteenth daye of the fyrst moneth, is the passeouer of the Lorde. And in the fyftenth daye of the same moneth is ỹ feast: and seuen dayes longe shall vnleuened breade be eaten. In the * fyrste daye shalbe an holy conuocacyon, ye shall do no maner of seruile worke therin. But ye shall offer a sacrifyce for a burntofferynge vnto the Lorde, two yonge bullocks, one ram, and seuen lambes of a yere olde, whiche ar to you without spot, and let theyr meatoffering be of floure myngled wyth oyle: thre tenth deales also shall ye offer for a bullocke, & two tenth deales for a ram: one tenth deale shalt thou offer for euery lambe of the seuen lambes: and an hegote for synne to make an attonement for you.

Exo. xxij. b Leu. xxiij. a Deu. xvi. a

Leu. xxiij. b

D Ye shall offer these, besyde the burntofferyng in the morninge, whiche is a contynual burntsacrifyce. After this maner ye shal offer thorow out the seuen dayes: the fode of the sacrifyce for a swete sauoure vnto the Lorde. And it shall be done besyde the dayly burnte offerynge and hys drynkofferynge. And in the seuenth daye ye shal haue an holy conuocacyon, and ye shall do no seruile worke. Therfore in the daye of your fyrste frutes, when ye bringe a newe meatofferynge vnto the Lorde (accordynge to your workes) ye shall haue an holy conuocacyon, and ye shall do no seruyle worke in it: but offer a burntoffering for a swete sauoure vnto the Lorde, two yonge bullockes, a ram, * and seuen lambes of a yere olde a pece, with theyr meatofferynges of floure mingled with oyle, thre tenth deales vnto a bullocke, two tenth deales to a ram, and one tenth deale

Leu. xxiij. c

deale vnto a lambe thorowoute the seuen lambes, and an he gote to make an attonemente for you. Thys ye shall doo besydes the contynual burnte offerynge, and hys meate offerynge: and they shalbe vnto you withoute spot, with theyr drynke offerynges.

¶ The.xxix.Chapter.

¶ What muste be offred the eyght fyrste dayes of the seuenth moneth.

Leui.xxiii.d

AND in the fyrste daye of the seuenth moneth ye shall haue an holy conuocacyon: * ye shall do then no seruyle worke. For it is a daye of blowing vnto you. But ye shal offer a burnt offerynge for a swete sauoure vnto the Lorde: one yonge bullocke, one ram, and seuen lambes of a yere olde a pece that are pure. And theyre meate offerynge shalbe made of floure myngled with oyle, thre tenth deales vnto the bullocke, and two vnto the ram: and one tenth deale vnto one lambe thorowout the seuen lambes.

And an hegote for synne to make an attonemēt for you, besyde the dayly burnt offerynge of the moneth, and his meate offeryng, and besyde the dayly burnte offerynge and his meate offeryng and the drynke offerynges of the same, whyche muste be done accordynge vnto the maner of them for a sauoure of swetnesse of the sacrifyce of the Lorde. * And ye shall haue the tenth daye ℣ of that same seuenth moneth an holy conuocacyon: and ye shall humble your soules, and shall do no maner worke therein. But ye shall offer a burnte offerynge vnto the Lorde for a swete sauoure: one bullocke, a ram, and seuen lambes of a yere olde a pece, whiche shalbe vnto you withoute faute. Theyr meate offerynge shall be of floure myngled wyth oyle thre tenth deales to a bullocke, and two to a ram, and a tenth deale vnto a lambe, thorowout the seuen lambes.

Leu.xxiii.e

Leui.xxiii.f

And an hegote for synne, besyde the synne offerynge of attonement and dayly burnte offering and the meate and drynke offrynges that longe to the same. ‡ And in the fyftenth daye of the seuen moneth ye shall haue an holy conuocacyon, & do then no seruile worke, & ye shall kepe a feast vnto the Lorde seuen dayes longe. And ye shall offer a burnte offering for a sacrifyce of a swete sauoure vnto the Lorde thyrtene bullockes, two rams, and fourtene lambes of a yere olde, which shalbe without blemyshe. And theyr meate offerynge shalbe of floure myngled with oyle thre tenth deales vnto euery one of the thyrtene bullockes, two tenth deales to ether of the rams, & one tenth deale vnto eache of ỹ fourtene lābes. And one he gote for syn, besyde the dayly burnt offerynge with his meate and drynkofferynge.

¶ And the seconde daye, ye shall offer twelue yonge bullockes, two rams, fourtene yearlyng lambes wythout spot: and let theyr meate offerynge and drynkofferynges vnto the bullockes, rams, and lambes be accordynge to the nomber of them and after the maner. And an hegote for synne, besyde the dayly burnte offeryng and his meate and drynke offerynges. And the thyrde daye ye shall offer eleuen bullockes two rams, & fourtene yerlyng lambes without spot: & let theyr meate and drynkofferinges vnto the bullockes rams, and lambes be after the nombre of them & accordynge to the maner. And there shalbe offered an he gote for syn, besyde the daylye burnte offerynge and his meate and drynkofferynge.

In the fourth daye ye shal offer ten bullocks to rams, and fourtene lambes yerlinges and pure: let theyr meate and drynkoffrynges vnto the bullockes, rams, and lambes be accordynge to ỹ nomber of them and after the maner. And an he gote for synne, besyde the dayly burntofferynge and his meat and drynkofferynge. In the fyfth daye ye shall offer nyne bullocks, two rams and fourtene lambes of one yere olde a pece without spot. And let theyr meat and drynkofferynges vnto the bullockes, rams, and lambes be accordynge to the nombre of them, and after the maner. And an he gote for syn, besyde ỹ dayly burnt offerynge and his meat and drynkofferynge.

And in the syxte daye, ye shal offer eyght bullockes, two rams, and fourtene yearlynge lambes without spot. And let theyr meate & drynkoffringes vnto the bullockes, rams and lambes be accordyng to the nombre of them, and after ỹ maner. And an he gote for synne, besyde the dayly burntofferynge, and his meate and drynkofferynges. In the seuenth daye, ye shall offer seuen bullockes, two rams and fourtene lambes, that ar yearlynges and pure. And let their meat and drynkoffrynges vnto the bullockes, rams & lambes be accordynge to theyr nomber, and after the maner. And an he gote for synne, besyde ỹ dayly burnt offeryng, and his meate and drynkofferynge. In the eyght daye, ye shall haue a collecyon of the feaste vnto you, and ye shall do no seruyle worke therin. But ye shall offer a burnt offerynge, a sacrifyce for a swete sauoure vnto ỹ Lorde: one bullocke, one ram and seuen yerlyng lambes without spot. Let theyr meate & drynkofferynges vnto the bullocke, ram and lambes be accordynge to the nomber, and accordyng to the maner. And an he gote for synne, besyde the dayly burntofferynge and his meate and drynkofferynges. These thynges ye shall do vnto the Lorde in your feastes: besyde youre vowes and free wyll offerynges, in your burntofferynges, meate offerynges, drynkofferynges, and peaceofferynges. And Moses tolde the chyldren of Israel all that the Lorde cōmaunded hym.

¶ The.xxx.Chapter.

¶ Of boues when they shalbe kepte, and when not.

AND Moses spake vnto ỹ heades of the tribes of the chyldren of Israel saynge: this is the thynge which ỹ Lorde hath cōmaunded. * Yf a man vowe a vowe vnto the Lorde, or sweare an othe to bynde his soule: he shal not go backe wyth his worde: but shall fulfyll all that is proceded out of his mouthe. A Deu.xxiii.b

Yf a woman also vowe a vowe vnto ỹ Lord and bynde her selfe beynge in her fathers house: in the tyme of her youth, and her father heare her vowe and bonde which she hath made vpon her

soule, and holde hys peace thereto: then all her
vowes and bondes whyche she hath made vpon
B her soule, shall stande in effecte. But and yf her
father forbyd her the same daye that he heareth
it, none other vowes nor bondes which she hath
made vpon her soule shall be of value: and the
Lorde shall forgeue her, because her father for-
bade her. Yf she had an husbande when she vow
ed or pronounced ought out of her lyppes, wher-
with she bounde her soule, and her husband heard
it and helde hys peace there at the same daye he
hearde it, then her vowes and her bondes wher-
with she bounde her soule shall stande in effecte.
And yf her husbande forbad her the same daye
that he hearde it: and made her vowe whiche she
hath vpon her of none effecte, and released the o-
penynge of her lyppes, wherwith she bounde her
soule, the Lorde shall forgeue her.

C But euery vowe of a wydowe, and of her
that is deuorced (that they haue bounde theyre
soule withall) shall stande in effecte with them.
If she vowed in her husbandes house, or bounde
her soule with an othe, and her husbande hearde
it, and helde his peace, and forbad her not, then
all her vowes and bondes wherwith she bound
her soule, shall stande. But yf her husbande dys-
anulled them, the same daye that he hearde them
then nothynge that proceadeth oute of her lyp-
pes in vowes and bondes (wherwith she bound
her soule) shall stande in effecte: for her husbande
hathe lowsed theym. And the Lorde shall for-
D geue her. All vowes and othes that bynde to
humble the soule, maye her husbande stablyshe
or breake But yf her husbande holde his peace
frome one daye vnto another, then he stablys-
heth all her vowes and bondes whyche she had
vpon her, because he held his peace the same day
that he hearde them. But yf he breake them, af-
ter that he hath hearde them, he shall beare her
synne hym selfe. These are the ordynaunces
which the Lorde commaunded Moses, betwene
a man and his wyfe: and betwene the father and
hys doughter, beynge yet a damesell in her fa-
thers house.

C The.xxxi.Chapter.

C The Madianytes and Balaam are slayne. The praye is equally deuyded. A present geuen of Israel.

Num.xxv.b.

AND the Lorde spake vnto Moses, sayinge: * auenge the chyldren of Israell of the Madianytes, and afterward shalt thou be gathered vnto thy people. And Moses spake vnto the folke, sayinge: Harnesse some of you vnto warre, and let them goo vpon the Madianytes, and auenge the Lorde of the Madianytes Let ther be chosen a thousand out of euery trybe of Israel, that out of all the trybes ye maye send some to the warre. And there were taken out of the thousands of Israel, twelue thousande prepared vnto warre, of euery trybe a thousande.

And Moses sente them to the warre, euen a thousande of euery trybe, and wyth them, Phineas the sonne of Eleazar the Preast, and the holye vesselles: and the * trompets to blowe were Nume.x.a
in his hande. And they warred agaynst the Madianytes, as the Lorde cõmaunded Moses, and slue all the males. And they slue the kynges of Madian amonge other that were slaine: Namely, Eui and Rekem, Zur and Hur and Reba fiue kynges of Madian with Balaam, the sonne of Beor, whome they slue with the swearde: And the chyldren of Israel toke all ỹ wemen of Madian prysoners, and theyr chyldren, and spoyled all their catel, and all theyr flockes, and all their goodes. And they burnte all theyr cityes wherin they dwelte, and all theyr castels with fyre.

And thy toke all the spoyle and all that they B
coulde catche both of men and beastes. And they
brought the captyues and that whiche they had
taken and the spoyle vnto Moses and Eleazar
the preast, and vnto the company of the chyldrẽ
of Israell, euen vnto the hoste that were in the
feldes of Moab by Jordan, ouer against Jericho
And Moses and Eleazar the preast, and all the
lordes of the congregacion went out of the host
agaynst them. And Moses was angrye with ỹ
offycers of the hoste, wyth the captaynes ouer
thousandes and ouer hundredes, whyche came
from the warre and battayle: and Moses sayde
vnto them: Haue ye saued all the wemen alyue? C
beholde, * these caused the chyldren of Israel tho Nu.xxv.a.
rowe the councell of * Balaam, to commyt tres- ii.Pet.ii.d.
passe agaynst the Lorde, in the busynesse of Peor, and there folowed a plage amonge the con-
gregacyon of the Lorde. Nowe therfore, * slaye Iud.xxi.b.
all the men chyldren, and the wemen that haue lyen with men fleshly. But all the wemen chyldrẽ
that haue not lien with men, kepe alyue for your
selues. And ye shall remayne without the hoste
seuen dayes, all that haue kylled any persone:
* and all that haue touched any deade body, and
purifye both your selues and your prysoners the Num.xix.b
thyrde daye and the seuenth. And sprynkle all
your raymentes and all that is made of skynnes
and all worke of gootes heare, and all thynges
made of wood.

And Eleazar the Preast sayde vnto the men D
of warre, whyche came from the battayle: thys
is the ordynaunce of the lawe whiche the Lorde
commaunded Moses, Golde syluer, brasse, and
yron, tynne, and leade, and all that maye abyde
the fyre, ye shall make it goo thorowe the fyre,
and it shall be cleane. Neuertheless, it shall be
sprynkled wyth sprynklynge water. And all
that suffereth not the fyre, ye shal make goo tho
rowe the water. And washe youre clothes the
seuenth daye, and ye shall be cleane.

And afterwarde come into the Host. And the
Lorde

Lorde spake vnto Moses, sayinge: take ꝑ̄ sum of the praye that was taken both of the wemen and of catell, thou and Eleazar the preast, and ꝑ̄ auncyent fathers of the congregacion. And deuyde it into two partes betwene them that toke the warre vpon them, and went out to battayle and all the congregacyon. And take a porcyon vnto the Lorde of the men of war, which went out to battayle: one soule of fyue hundred, both of the wemen, and of the oxen, and of the asses, and of the shepe: and ye shall take it of theyr half and geue it vnto Eleazar the preast, as an heue-offerynge of the Lorde.

And of the halfe of the chyldren of Israell, E thou shalt take one porcyon of fyftye, of the wemen, of the oxen, of the asses, and of ꝑ̄ shepe, and of all maner of beastes: and geue them vnto the Leuites, whiche wayte vpon the habitacyon of the Lorde. And Moses and Eleazar the Preast dyd as the Lorde commaunded Moses. And the botye, and the praye whyche the men of warre had caughte, was syxe hundred thousande, and lxxv. thousande shepe: and .lxxii. thousande oxen lxi. thousande asses: and .xxxii. thousande soules of wemen, that had lyen by no man. And the halfe whyche was the parte of them that wente oute to warre was thre hundred thousande: and seuen and thirty thousand & fyue hundred shepe. And the Lordes part of the shepe was syxe hundred and .lxxv. And the oxen were .xxxvi. thousande, of whiche the Lordes parte was .lxxii.

And the asses were .xxx. thousande and fyue F hundred, of whiche the Lordes parte was .lxi. And the soules of wemen were .xvi. thousande, of whiche the Lordes parte was .xxxii. soules. And Moses gaue that summe whyche was the Lordes heueoffrynge, vnto Eleazar the preast as the Lorde commaunded Moses. And the other halfe of the chyldren of Israel whiche Moses seperated from the men of warre, (that is to wete the halfe that pertayned vnto the congregacion) was thre hundred thousand, and .xxxvii thousande and fyue hundred shepe: and .xxxvi. thousande oxen: and .xxx. thousande asses, and fyue hundred and .xvi. thousande soules of wemen. And Moses toke of this halfe that pertayned vnto the chyldren of Israell, one porcyon of fyftye, bothe of the wemen and of the catell, and gaue them vnto the Leuites, whiche wayted vpon the habitacyon of the Lorde, as the Lorde commaunded Moses. And the offycers of thousandes of the hoste, the captaines ouer the thousandes, and the captaynes ouer the hundredes came forthe, and sayde vnto Moses: Thy seruauntes haue taken the sum of the men of warre whiche are vnder our auctorite, and there lacketh not one man of vs.

We haue therfore brought a present vnto G the Lorde what euerye man founde of iewelles of golde, cheynes, bracellettes, rynges, eare rynges, and spangelles, to make an attonement for oure soules before the Lorde. And Moses and Eleazar toke the golde of them, iewelles of all maner fashyons. And all the golde of the heue-offerynge that they heued vp to the Lorde, (of the captaynes ouer thousandes and hundredes) was syxtene thousande seuen hundred and fyfty sycles, for the men of warre had spoyled, euerye man for hym selfe. And Moses and Eleazar the Preaste, toke the golde of the captaynes ouer the thousaudes, and of the captaynes ouer the hundredes, and broughte it in to the Tabernacle of wytnesse, for a memorypall of the chyldren of Israell before the Lorde.

¶ The .xxxii. Chapter.

¶ To Ruben and Gad and to halfe the tribe of Manasses, is promysed the possessyon beyonde Iordan, Eastwarde.

The chyldren of Ruben, and the chyl- A dren of Gad had an exceading great multytude of catell. And when they sawe the lande of Jazer, and ꝑ̄ lande of Gilead, that it was an apte place for catell, the chyldren of Ruben and the chyldren of Gad came and spake vnto Moses and Eleazar the Preaste, and vnto the Lordes of the congregacyon, sayinge: The lande of Ataroth and Dibon Jazer, and Nemrah, Hesbon and Elealeh, Sabam and Nebo and Beon: whyche countrey the Lord smote before the Congregacyon of Israell: is a lande mete for catell, and we thy seruauntes haue catel: wherfore (sayd they) yf we haue founde grace in thy syghte, let thys lande be geuen vnto thy seruauntes to possesse, and brynge vs not ouer Jordan.

And Moses sayde vnto the children of Gad B and of Ruben: shall youre brethren go to warre and ye shall sytte here? Wherfore dyscorage ye the harte of the chyldren of Israel: ꝑ̄ they shulde not goo ouer into the lande, whyche the Lorde hath geuen them? * Thus dyd youre fathers Nu.xiii.d when I sente them from Cades Barne to se the lande. For when they went vp euen vnto the ryuer of Escoll, and sawe the lande: they discoraged the hartes of the chyldren of Israell, that they shoulde not goo into the lande, whyche the Lorde hathe geuen them.

And the Lorde was wrothe the same tyme, C and sware, saying: * None of the men that came Nu.xiii.e oute of Egypte frome twentye yere olde and aboue, shall se the lande whiche I sware vnto Abraham, Isahac, and Jacob, because they haue not wholye followed me: saue Caleb the sonne of Jephune the Kenesyte, and Josua the sonne of Nun: for they haue followed the Lorde. And the Lorde was angrye with Israel, and made them wander in the wyldernesse forthye yere, vntyl all the generacyon that had done euell in the syghte of the Lorde were consumed.

And beholde, ye are rysen vp in your fathers steade, as an encrease of synful men, to augment the fearce wrath of the Lorde, towarde Israel. For yf ye turne away from after hym, he wyl yet agayne leaue the people in the wyldernesse, and ye shall destroye all this folke. And they wente nere hym and sayde: We wyll buylde shepe foldes here for our shepe and for our catell, & (walled) cityes for our chyldren. But we oure selues wyl go ready armed before the chyldren of Israel, vntyl we haue brought thē vnto their place.

* And oure chyldren * (and what so euer we maye haue) shall dwel in the fenced cityes, because of the inhabyters of the lande. We wyll not returne vnto our houses, vntyl the chyldren of Israel haue enhereted, euery man hys enherytaunce. Neyther wyll we enheret with them on yonder syde Jordan forwarde, because our enherytaunce is fallen to vs on this syde Jordan eastwarde.

D And Moses sayde vnto them: yf ye wyll do this thynge, and go harnessed before the Lorde to warre, and wyl go all of you in harnesse ouer Jordan before the Lorde, vntyll he haue caste oute his enemyes before hym: and vntyl ỹ lande be subdued before the Lord, then ye shal returne and be without synne before the Lorde, and before Israel, and this lande shalbe your possessyon before the Lorde. But and yf ye wyll not do so, beholde, ye haue synned agaynst the Lorde: be sure your synne wyll synde you out.

Nowe therfore, buylde cityes for your chyldren, and foldes for youre shepe, and doo that ye haue spoken. The chyldren of Gad and the chyldren of Ruben spake vnto Moses, sayinge: thy

E seruauntes wyl do as my Lorde commaundeth Our chyldren, our wyues, our shepe, and our catell shall remayne here in the cyties of Gilead,

Iosu.iiij.c But * thy seruauntes wyll goo all harnessed to warre, and vnto battayle before the Lorde, as my Lorde sayth. And for theyre sakes Moses cõmaunded Eleazar the Preast, and Josua the sonne of Nun, and the auncyente fathers of the trybes of the chyldren of Israel: & Moses sayde vnto them: Yf the chyldren of Gad and the chyldren of Ruben wyll go with you ouer Jordan, all prepared to fyght before the Lord, then whẽ the lande is subdued before you, ye shall geue them the lande of Gilead to possesse: but and yf they wyll not go ouer with you in harnesse, they shall haue theyre possessyons amonge you in the lande of Canaan

F And the chyldren of Gad and the chyldren of Ruben answered, saying: As the Lorde hath sayde vnto thy seruauntes, so wyll we doo.

Iosu. xxii.a * We wyll goo harnessed before the Lorde into the lande of Canaan: that the possessyon of our enherytaunce maye be on this syde Jordan.

And Moses gaue vnto ỹ chyldren of Gad, and to the chyldren of Ruben, & vnto halfe the tribe of Manasse the sonne of Joseph, the kyngdome of Sehon kynge of the Amorites, and the kyngdome of Og: Kynge of Basan, the lande wyth the cityes therof in the costes and Cityes of the countrey rounde aboute. And the chyldren of Gad buylt Dibon, and Ataroth, and Aroer, and Atroth, Sophan Jaeser, and Jegabea, Bethnimra, and Betharan, fensed Cityes, and they buylt foldes for the shepe.

G And the chyldren of Ruben buylte Hesbon, Eleale, Kiryathaim, Nebo, Baal, Meon, and turned theyr names, and Sibama also: & gaue other names vnto the cityes whyche they buylded. And the chyldren of Machir: the sonne of Manasse went to Gilead, & toke it and put oute the Amorites that dwelte therin. And Moses gaue Gilead vnto Machir the sonne of Manasse, and he dwelte therin. And * Jahir the son of Manasse went & toke the small townes therof, and called them Hanoth Jair. And Nobah wẽt and toke Kenath, and the townes lõgyng therto and called it Nobath, after hys owne name. Deut. iii.b

The.xxxiii. Chapter.

The iourneyes of Israell are nombred. They are commaunded to kyll the Canaanites.

THese are the iourneys of the chyldrẽ of Israel, which went out of ỹ lande of Egypte wyth theyr armyes vnder the hande of Moses and Aaron. A And Moses wrote theyr goyng out by theyr iourneys accordynge to the commaundement of the Lorde: euen these are the tourneys of theyr goynge out. They * departed from Rahemses the fyftene daye of the fyrste moneth, on the morowe after * Passeouer: and the chyldren of Israel went out with an hye hande in ỹ syght of all the Egiptyans. For the Egiptyans buryed all theyr fyrste borne, whyche the Lorde had smytten amonge them. And vpon theyre goddes also the Lorde dyd execucyon. Exod.xij.c Exo.xii.b

And the chyldren of Israell remoued frome Rahemses, and pytched in Socoth. And they departed frõ * Socoth, and pitched theyr tentes in Ethan, whyche is in the edge of the wyldernesse. And they remoued from Ethan, and turned agayne vnto * Pihiroth whyche is before Baalzephon: and pytched before Migdol. And they departed frome the playne of Hiroth: and * wente thorowe the myddes of the see into the wyldernesse, and went thre dayes iourney in the wyldernesse of Ethan, and pytched in Marah. And they remoued frome Marah, and came vnto * Elim, where were twelue fountayns of water, and .lxx. palme trees, and they pytched there B Exo.xiii.d. Exo.xiiii,a Exo.xiiii.a Exo.xv.a.

And they remoued from Elim, and laye fast by the red see. And they remoued frome the red see, and laye in the * wyldernesse of Sin: And they toke theyr iourney out of the wyldernes of Sin, and set vp theyr tentes in Daphka. And they departed from Daphka and laye in Alus. And they remoued from Alus, and laye at * Raphedim, where was no water for the people to drynke. And they departed frome Raphedim, and pytched in the * wyldernesse of Sinai. Exo.xv.a Exo.xvi.a Exo.xvii.a Exo.xix,a

And they remoued frome the desert of Sinai, and pytched at the * graues of lust. And they departed from the sepulchres of lust, and laye at * Hazeroth. And they departed from Hazeroth, and pytched in Rithma. And departed frome Rithma, and pytched at Rimon Parez. And they departed from Rimon Parez, and pytched in Libna. And they remoued from Libna, and pytched at Risa. And they iourneyed from Risa, and pytched in Rehelatha. And they wente frome Rehelatha, and pytched in mounte Saphar. And they remoued from mount Sapher, and laye in Harada. And they remoued frome Harada, and pytched in Makeheloth. And they remoued from Makeheloth, and lay at Tahath And they departed frome Tahath, & pytched at Tharath. And they remoued from Tharath, & pytched in Mithca. And they went frõ Mithca C Nume.xi.g Nume.xi.g D

and

and pitched in Hasmona. And they departed frō Hasmona, & lay at Moseroth. And they departed from Moseroth and pytched at Bane Jakan And they remoued from Bane Jakan, & laye at Horgadgad. And they went from Horgadgad & pytched in Jathbatha. And they remoued from Jathbatha, and lay at Abrona. And they departed from Abrona, and lay at Ezeon gaber. And they remoued frome Ezeon gaber, and pytched
Num. pp.a in the *wylderneſſe of Sin, which is Cades.

E And they remoued from Cades, and pitched in mount Hor, whiche is in the edge of the lande
Num. pp.d Deu. pp.g. of Edom. * And Aaron the Preaſte wente vp in to mount Hor at the commaundemente of the Lorde, and dyed there, euen in the fourtyeth yere, after the chyldren of Israel were come out of the lande of Egypte, and in the fyrſte daye of the fyfthe moneth. And Aaron was an hundred and .xxiii. yere olde when he dyed in mount Hor. And kynge Erad the Canaanite, whiche dwelt in the ſouth of the lande of Canaan, heard of the commynge of the chyldren of Israel.

Nu. pp.b. And they departed from mounte *Hor, and pitched in Zalmona. And they departed from Zalmona, and pytched in Phunun. And they departed from Phunun, and pytched in Oboth.

F And they departed frome Oboth, and pytched
Num. pp.e in Jehabarim, and towarde the border of Moab. And they departed from *Jehabarim, and pytched in Dibon Gad. And they remoued from Dibon Gad, and laye in Almon Diblathaim. And they remoued frome Almon Diblathaim, and pytched in the mountaynes of Abarim before Nabo. And they departed from the mountaynes of Abarim, and pytched in the feldes of Moab, faſte by Jordane: ouer agaynſte Jericho. And they pythed by Jordan, frome Beth
Nu. pp.b.a. Haieſmoth * vnto the playne of Sittim in the feldes of Moab.

G And the Lorde ſpake vnto Moſes in the feldes of Moab, by Jordan ouer agaynſt Jericho
Deut. vii.a ſaying: ſpeake vnto the chyldren of Israel, and ſaye vnto them: * when ye are come ouer Jordan to entre into the lande of Canaan, ye ſhall dryue out all the inhabyters of the lande before you, and deſtroy all theyr pyctures, and breake a ſunder all theyr ymages of metall, and plucke downe all theyr aultars. And poſſeſſe the lande and dwel therin, for I haue geuen you the lande to enioye it. And ye ſhall deuyde the enherytaunce of the lande by lot amonge youre kynredes, *and geue to many, the more enherytaunce
Nu. pp.i.f and to the fewer the leſſe enherytaunce. And youre enherytaunce ſhalbe in the trybes of your fathers, euerye mans enherytaunce in the place
Iudi.i.e,f and, g where hys lot falleth. *But and yf ye wyll not dryue out the inhabyters of the land before you then thoſe whiche ye let remayne of them, ſhalbe pryckes in your eyes, and dartes in youre ſydes, and ſhall vexe you in the lande wherein ye dwell. Moreouer, it wyll come to paſſe, that I ſhal do vnto you, as I thought to do vnto the.

¶The.xxxiiii.Chapter.

¶The coaſtes and borders of the lande of promeſſe. Certayne men are aſſygned to deuyde the lande.

AND the Lorde ſpake vnto Moſes, A
ſayinge: commaunde the chyldren of Israell, and ſaye vnto them, when ye come into the lande of Canaan, this is the lande that ſhal fal vnto youre enherytaunce, the lande of Canaan with her coaſtes. *And your ſouthquarter ſhal- Jor.xv.g.
be from the wylderneſſe of Sin: a longe by the coſte of Edom, ſo that your ſouthquarter reache vpon the ſyde of the ſalte ſee eaſtwarde: and fet a compaſſe from the ſouthe vp to Acrabim: and reache to Zinna. And go out from the ſouthe to Cades Barne, and goo out alſo to Hazaradar, and go alonge to Azmon, and fet a compaſſe agayne frome Azmon vnto the ryuer of Egypte, and ſhall goo oute at the ſee.

And let youre weſtquarter be the greate ſee: B
let the ſame ſee be your weſtcoſte. And this ſhalbe your northquarter: ye ſhal compaſſe your border frome the greate ſee vnto mount Hor. And from mount Hor, ye ſhall deſcrybe your border, tyll it come vnto Hemath, and the ende of the coſte ſhalbe at Zedada, and the coſte ſhall reache oute to Ziphron, and goo out at Hazar Enan. Thys ſhall be youre northquarter.

And ye ſhal compaſſe your eaſtquarter from Hazerenan to Sephan. And the coſte ſhall go downe from Sephan to Ribla on the eaſt ſyde of Ain. And the ſame border ſhall deſcende and goo out at the ſyde of the ſee of Cenereth eaſtewarde. And then go downe alonge by Jordan, and leaue at the ſalte ſee. And this ſhalbe youre lande with the coſtes therof rounde aboute.

And Moſes commaunded the chyldren of Is C
rael, ſayinge: this is the lande whiche ye ſhall enheret by lot, and whyche the Lorde commaunded to geue vnto nyne trybes and an halfe: *for Nu.xxvii.e
the trybe of the chyldren of Ruben accordynge to the houſholds of theyr fathers, and the trybe of the chyldren of Gad, accordynge to theyr fathers houſholdes, and halfe the trybe of Manaſſe, haue receyued theyr enherytaunce: two trybes & an halfe haue receyued theyr enherytaunce on the other ſyde of Jordan, ouer agaynſt Jericho eſtward. And the Lorde ſpake to Moſes, ſaying: theſe are the names of ỹ men, which ſhal deuyde the land vnto you: Eleazar ỹ preſt, & Joſua Deu.iii.d
the ſon of *Nun. And ye ſhall take alſo a Lorde Joſ.xiiii.a
of euery trybe when ye deuyde the land. The names of the men are theſe: Of the trybe of Juda, D
Caleb the ſonne of Jephune. Of the trybe of the chyldren of Simeon, Semuel the ſonne of Amiud. Of the trybe of Ben Jamin, Elidad: the ſonne of Ciſlon. Of the trybe of the chyldren of Dan the Lorde Bucki, the ſonne of Jagli.

From amonge the chyldren of Joſeph for the trybe of the chyldren of Manaſſe the lorde Haniel, the ſonne of Ephod. Of the trybe of the chyldren of Ephraim, the Lorde Camuell, the ſonne Siphtan. Of the trybe of the ſonnes of Zabulon, the Lorde Elizaphan: the ſonne of Parnache. Of the trybe of the chyldren of Iſachar, the lorde Paltiel: the ſonne of Iſan. Of the trybe of the ſonnes of Aſer, the lorde Ahihud the ſonne of Salomi.

Of the trybe of the chyldren of Nephthali, the Lorde Peda, El, the sonne of Ammihud. These are they whome the Lorde commaunded to deuyde the enheritaunce vnto the chyldren of Israel in the lande of Canaan.

¶The.xxxv.Chapter.

¶Vnto the leuites are geuen cyties and suburbes. The cyties of refuge. The lawe of manquellynge. For one mans wytnes shall no man be condempned.

AND the Lorde spake vnto Moses in the feldes of Moab by Jordan, ouer agaynst Jericho, saying: cõmaund the chyldren of Israell, ẏ they geue vnto the Leuytes of ẏ enherytaũce of theyr possessyon, *cityes to dwell in. And ye shall geue also vnto the Cityes of the Leuites, suburbes harde by theyr Cyties rounde aboute them. The cityes shall they haue to dwel in, and the suburbes for theyr catell, and for theyr possessyon and all maner of beastes of theyrs. And the suburbes of the Cityes whiche ye shall geue vnto the Leuites, shall reache from the wall of the citye outwarde, a thousande cubites rounde about. And ye shall measure without the Citye of the eastsyde, two thousande cubytes. And of the southsyde, two thousande cubytes. And of the west syde two thousand cubytes. And of the northsyde two thousande cubytes also: and the citye shal be in the myddes. And these shalbe the suburbes of theyr cityes.

Ios.xxi.a

B And frome amonge the Cytyes whyche ye shall geue vnto the Leuites, * there shalbe syxe Cityes for refuge, whyche ye shall appoynte to that entente, that he whyche kylleth, maye flye thyther. And to them ye shall adde. xlii. cityes moo: so that all the cityes whyche ye shall geue the Leuites, maye be. xlviii. wyth theyr suburbes. And the cityes whiche ye shall geue, shalbe out of the possessyon of the chyldren of Israell. They that haue many, shal geue many. But of them that haue fewe, ye shall take fewe. Euery one shall geue of his cityes vnto the Leuites accordyng to the enheryptaunce whiche he enherypteth. And the Lorde spake vnto Moses, saying: speake vnto the chyldren of Israel and saye vnto them: *when ye be come ouer Jordane into ẏ lande of Canaan, ye shall appoynte you Cityes to be Cityes of refuge, for you: that he whyche sleeth a soule vnwares: maye flye thyther. And the citye shalbe to flye from ẏ auenger of bloude that he whiche kylleth dye not, vntyll he stande before the congregacyon in iudgement.

Deut.xix.a Ios.xx.a

C And of these syxe fre Cityes whiche ye shall geue, ye shal geue thre on this syde Jordane, and thre in the lande of Canaan. And these syxe fre cityes shalbe a refuge bothe for the chyldren of Israel, and for the straunger, and for hym that dwelleth amonge you: that all they whiche kyl any personne vnwares, maye flye thyther.

Exo.xxi.d

* And yf any man smyte another wt an instrumente of yron that he dye, then is he a murtherer, and shall dye for it. Yf he smyte hym with a throwyng stone that a man maye dye with, and yf he dye, he that smote hym is a murtherer, let the same murtherer be slayne therfore. Or yf he smyte hym wyth a hande weapon of wood that a man dye wyth then yf he dye, he is a murtherer, lette the murtherer be slayne therfore.

The Justyce of bloude shall slaye the murtherer: when he meteth hym, he maye slaye him. But yf he thruste at hym * of hate, or hourle at hym with layinge of wayte, ẏ he dye, or smyte hym wyth hys hande of enuye, that he dye, he that smote hym, shall dye, for he is a murtherer. The Justyce of bloude shall slepe the murtherer as soone as he fyndeth hym. Deute.xx.c

But and yf he pusshed hym by chaunce, and not of hate, or caste at hym wyth any maner of thynge, and not of layinge of wayte: or caste any maner of stone at hym (that a man maye dye with) and sawe hym not. And he caste it vpon hym and he dye, and was not hys enempe, neyther soughte hym any harme. Then the Congregacyon shall iudge betwene the slayer and the executer of bloude in suche cases: And the Congregacyon shall delyuer the slayer oute of the hande of the auenger of bloude, and the congregacyon shall restore hym agayne vnto the Cytie of hys refuge, whyther he was fledde.

D And he shall byde there * vnto the deathe of the hye Preast, whiche was anoynted with holye oyle. But and yf the slayer come without the borders of his priuyleged Citye whyther he was fledde, yf the auenger of bloude fynde hym without the borders of his free towne, and slaye the murtherer, he shall be gyltelesse, because he shulde haue bydden in his free towne, vntyll the deathe of the hye Preaste, and after the deathe of the hye Preaste: to retourne agayne vnto the lande of hys possessyon. Iohn.xx.b

These Commaundementes shall be a lawe vnto you, for youre generacyons in all youre dwellynges. Who so euer kylleth a soule, the same man slayer muste be slayne hym selfe; thorowe * wytnesses. Neyther shall one wytnesse aunswere to putte a man to deathe. Moreouer ye shall take none amendes for the lyfe of ẏ murtherer, whyche is wurthye to dye: But he shall be putte to deathe. Deu.xvii.a and.xix.d.

Also ye shall take no money of hym that is fledde to a free Cytye, that he shoulde come agayne, and dwell in the lande, before the deathe of the hye Preast. And se that ye polute not the lande whiche ye shall dwell in: for bloude defyleth the lande. And the lande can none otherwise be clensed of the bloude that is shedde therin, but by the bloude of hym that shedde bloude. Defyle not therfore the lande whiche ye shal inhabyte, for I am in the myddes therof: Euen I the Lorde dwell amonge the chyldren of Israel.

¶The.xxxvi.Chapter.

¶An order for the marryage of the doughters of Zelaphead. One of the trybes maye not marye with another.

AND the auncyent fathers of the children of Gilead the sonne of Machir the sonne of Manasse of the kynred of the chyldrẽ of Joseph, came forth and spake before Moses & the princes and auncyent fathers of ẏ chyldren of Israel

and

Nu.xxvi.f. and sayde: *The Lorde cõmaunded my Lorde, to geue the lande to enheryte by lot to the chyldren of Israell. And my Lorde commaunded in Goddes behalfe, to geue the enheryptaunce of nu.xxvii.a *zelaphead oure brother vnto hys doughters. Whome yf any of the sonnes of the other trybes of Israell take to wyues, then shall theyr enheritaunce be taken frome the enheryptaunce of oure fathers, and shall be put vnto the enheryptaunce of the trybe whyche they are receyued into: and shall be taken frome the lotte of oure enheryptaunce. And when the yere of Jubelye of the chyldren of Israell commeth, then shall theyre enheryptaunce be putte vnto the enheryptaunce of the trybe wherinto they ar receyued: and so shal theyr enheryptaunce be taken awaye from the enheryptaunce of the trybe of oure fathers.

B And Moses commaunded the chyldren of Israell: accordynge to the worde of the Lorde, saying: the chyldren of the trybe of Joseph haue sayde well. This therfore doeth the Lorde commaunde the doughters of zelaphead, sayinge: Tobi.i,b and.vii.c *lette them be wyues to whome they them selfe thynke beste, onely to the kynred and trybe of theyr father shall they mary, so shall not the enheryptaunce of the chyldren of Israel remoue frõ trybe to trybe, when the chyldren of Israell abyde euerye man in the enheryptaunce of ỹ trybe of hys fathers.

C And euery doughter that possesseth any enheryptaunce in any trybe of the chyldren of Israell, shall be wyfe vnto one whicheres of the kynred of the trybe of her father, that the chyldren of Israell maye enioye euerye man the enheryptaunce of his father: Neyther oughte the enheryptaunce to goo from one trybe to another: but euerye one of the trybes of the chyldren of Israell must abyde in hys owne enheryptaunce.

And as the Lorde commaunded Moses: euen so dyddе the doughters of zelaphead. And D Mahela, Thirza, Hagla, Milcha, & Noa were maryed vnto theyre fathers brothers sonnes, whyche were of the kynredde of the chyldren of Manasses: the sonne of Joseph, and so theyr enheryptaunce remayned in the trybe of the kynred of theyre father.

These are the cõmaundementes and lawes whyche the Lorde commaunded by the hande of Moses, vnto the chyldren of Israell in the feldes of Moab: by Jordane ouer agaynst Jericho.

(,c,)

¶ The ende of the fourth boke of Moses, called in the Hebrue Maiedabber: and in the Latyn Numeri

(,,)

¶ The fyfth booke of

Moses, called in the Hebrue: Ellehaddebarim, and in the Latyn, Deuteronomium.

¶ The fyrst Chapter.

¶ A brefe rehersall of thynges done before.

These be the wordes which Moses spake vnto all Israel, on ỹ A other syde Jordan in the wyldernesse: in the playne ouer agaynst ỹ red see, betwene Pharam and Thophel, Laban, Hazerot, & Disahab, eleuen dayes iurney from Horeb vnto Cades barne, by moũt Seir. And it fortuned the fyrste daye of the eleuenth moneth in ỹ fortyeth yere, ỹ Moses spake vnto the chyldren of Israel accordynge vnto al that the Lord had giuen hym in cõmaundement vnto them, after that he had smytten *Sehon ỹ Num.xxi.a kynge of the Amorites which dwelt in Hesbon, and Og kynge of Basan whiche dwelt at Astaroth in Edrai. On the other syde Jordan in the lande of Moab beganne Moses to declare thys lawe, saying: the Lorde our God spake vnto vs in Horeb, sayinge: ye haue dwelt longe ynough in this mounte, departe therfore and take youre iourney, and goo vnto the hyll of the Amorites, and vnto all places nye therunto: both vnto the playne and hylles and dales: to the south, to the sees syde, to the lande of Canaan and vnto Libanon: euen vnto the great ryuer Euphrates.

Beholde, I haue set that lande before you: B go in and *possesse the lande whyche the Lorde Gene.xv.b and.xvii.b sware vnto your fathers Abraham, Isahac and Jacob, to geue vnto them and theyre sede after them. And I spake vnto you the same season, sayinge: I am not able to beare you my selfe alone. For the Lorde your God hath multiplyed you: and beholde, ye are this daye as the starres of heuen in nombre (the Lorde God of youre fathers make you a thousande tymes so many mo as ye ar, and blesse you as he hath promised you Exo.xviii.c powe can *I my selfe alone beare the cumbraũce charge and stryfe that is amonge you? brynge (from amonge you) men of wysdome and of vnderstandynge, and experte, accordynge to youre trybes, and I wyll make them rulers ouer you.

And ye answered me and sayde: that whiche thou haste spoken is good for vs to doo. And so oute of your trybes I toke the captaynes, (men of wysdome: and that were experte) and made them rulers ouer you, captaynes ouer thousandes and

Nu.xxvi.f. and sayde: *The Lorde cõmaunded my Lorde, to geue the lande to enheryte by lot to the chyldren of Israell. And my Lorde commaunded in Goddes behalfe, to geue the enheryptaunce of nu.xxvii.a *zelaphead oure brother vnto hys doughters. Whome yf any of the sonnes of the other trybes of Israell take to wyues, then shall theyr enheritaunce be taken frome the enheryptaunce of oure fathers, and shall be put vnto the enheryptaunce of the trybe whyche they are receyued into: and shall be taken frome the lotte of oure enheryptaunce. And when the yere of Jubelye of the chyldren of Israell commeth, then shall theyre enheryptaunce be putte vnto the enheryptaunce of the trybe wherinto they ar receyued: and so shal theyr enheryptaunce be taken awaye from the enheryptaunce of the trybe of oure fathers.

B And Moses commaunded the chyldren of Israell: accordynge to the worde of the Lorde, saying: the chyldren of the trybe of Joseph haue sayde well. This therfore doeth the Lorde commaunde the doughters of zelaphead, sayinge: Tobi.i,b and.vii.c *lette them be wyues to whome they them selfe thynke beste, onely to the kynred and trybe of theyr father shall they mary, so shall not the enheryptaunce of the chyldren of Israel remoue frõ trybe to trybe, when the chyldren of Israell abyde euerye man in the enheryptaunce of ỹ trybe of hys fathers.

C And euery doughter that possesseth any enheryptaunce in any trybe of the chyldren of Israell, shall be wyfe vnto one whicheres of the kynred of the trybe of her father, that the chyldren of Israell maye enioye euerye man the enheryptaunce of his father: Neyther oughte the enheryptaunce to goo from one trybe to another: but euerye one of the trybes of the chyldren of Israell must abyde in hys owne enheryptaunce.

And as the Lorde commaunded Moses: euen so dyddе the doughters of zelaphead. And D Mahela, Thirza, Hagla, Milcha, & Noa were maryed vnto theyre fathers brothers sonnes, whyche were of the kynredde of the chyldren of Manasses: the sonne of Joseph, and so theyr enheryptaunce remayned in the trybe of the kynred of theyre father.

These are the cõmaundementes and lawes whyche the Lorde commaunded by the hande of Moses, vnto the chyldren of Israell in the feldes of Moab: by Jordane ouer agaynst Jericho.

(,c,)

¶ The ende of the fourth boke of Moses, called in the Hebrue Maiedabber: and in the Latyn Numeri

(,,)

¶ The fyfth booke of

Moses, called in the Hebrue: Ellehaddebarim, and in the Latyn, Deuteronomium.

¶ The fyrst Chapter.

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These be the wordes which Moses spake vnto all Israel, on ỹ A other syde Jordan in the wyldernesse: in the playne ouer agaynst ỹ red see, betwene Pharam and Thophel, Laban, Hazerot, & Disahab, eleuen dayes iurney from Horeb vnto Cades barne, by moũt Seir. And it fortuned the fyrste daye of the eleuenth moneth in ỹ fortyeth yere, ỹ Moses spake vnto the chyldren of Israel accordynge vnto al that the Lord had giuen hym in cõmaundement vnto them, after that he had smytten *Sehon ỹ Num.xxi.a kynge of the Amorites which dwelt in Hesbon, and Og kynge of Basan whiche dwelt at Astaroth in Edrai. On the other syde Jordan in the lande of Moab beganne Moses to declare thys lawe, saying: the Lorde our God spake vnto vs in Horeb, sayinge: ye haue dwelt longe ynough in this mounte, departe therfore and take youre iourney, and goo vnto the hyll of the Amorites, and vnto all places nye therunto: both vnto the playne and hylles and dales: to the south, to the sees syde, to the lande of Canaan and vnto Libanon: euen vnto the great ryuer Euphrates.

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And ye answered me and sayde: that whiche thou haste spoken is good for vs to doo. And so oute of your trybes I toke the captaynes, (men of wysdome: and that were experte) and made them rulers ouer you, captaynes ouer thousandes and

des and ouer hundredes ouer fyfty and ouer ten, and offycers amonge your trybes.

C And I charged your Iudges that same tym sayinge: heare the cause of youre brethren, and
Ioh.vii.d *iudge ryghteously betwene euery man and his brother, and the straunger that is with hym.
Leui.xix.c. Se that ye knowe no faces in iudgement: *but
Pro.xxiiij.e heare the small as well as the greate, and be afrayde of no man, for the iudgement is Goddes.
Ex.xviii.d And the cause that is to *harde for you, bringe vnto me, and I wyll heare it. And I cõmaunded you the same season, all the thynges whyche ye shulde do. And when we departed from Horeb, we wente thorowe all that greate and terryble wylderneſſe, as ye haue sene alonge be the way of the hyll of the Amorites, as ỹ Lorde our God commaunded vs, and came to Cades Barne.

D And I sayde vnto you: Ye are come vnto the hyl of the Amorites, whiche the Lorde our God wyl geue vnto vs. Beholde, the Lorde thy God hath set the lande before the: go vp and conquer it, as the Lorde God of thy fathers hath sayde
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Nu.xiij.a. ye came vnto me euery one and sayde * we wyll sende men before vs, to searche vs out the lande and to bring vs worde agayne, what waye we must go vp by, and vnto what Cyties we shall come. And the sayinge pleased me well, and I toke twelue men of you, of euerye trybe one. Which departed, and went vp into the hye coũtrey, and came vnto the ryuer Escol, & searched it out, and toke of the frute of the lande: ✽ (to declare the plenteousnesse thereof) in theyre handes, and
✽ brought it vnto vs, and brought vs worde agayne, and sayde: it is a good lande, whiche the Lorde our God dothe geue vs.

E Notwithstandynge, ye wolde not consent to go vp, but were disobedyent vnto the mouth of the Lorde your God, and murmured in your tentes, and sayde: because the Lorde hateth vs, therfore hath he brought vs out of the lande of Egypte, to delyuer vs into the hande of the Amorites, and to destroye vs. Howe shal we go vp? Our brethren haue discouraged oure hertes, say-
Num.xiij.d inge: *the people is greater and taller then we, and haue Citye s greate and walled euen vpto heauen, and moreouer we haue sene the sonnes of the Enakims there. And I sayde vnto you: drede not nor be afrayd of them. The Lord your God whiche goeth before you, he shall fyght for you, accordynge to all that he dyd vnto you in Egypt before your eyes. In the wyldernesse also thou hast sene howe that the Lorde thy God bare the, euen as a man doth beare his sonne in all the waye whiche ye haue gone by, vntyll ye came vnto this place. And yet in this thynge ye dyd not beleue the Lorde your God. He went in
Exo.xiii.b the waye before you to searche you oute a place to pytche your tentes in, *in fyre by nyght, ỹ ye myght se what way to go, & in a cloude by day.

F And the Lorde hearde the voyce of your wordes, and was wroth, and sware, sayinge: *there
Nu.xiiii.b and xxvi.g shal not one of these men and of this froward generacyon se that good lande whyche I sware to geue vnto your fathers, saue Caleb the sonne of Iephune, he shall se it *and to hym wyll I geue Ios.xiiij.e the lande that he hath troden vpon, and to hys chyldren, because he hathe folowed the Lorde:
✽ (wonderful was the indignaciõ agayn the people, saying) ✽ō
* the Lorde was angry wyth me, lykewyse for Num.xx.c. youre sakes, sayinge: thou also shalte not go in Deut.xxiiij.c thyther. But Iosua the sonne of Nun whiche standeth before the, he shall go in thyther. Bolden hym therfore, for he shall cause Israel to inherete ỹ lande. *Moreouer, your chyldren which Num.xiiij.c ye sayde shulde be a praye, & your sonnes whiche in that daye had no knowledge betwene good & euel, they shal go in thyther, and vnto them wyl I geue it, and they shall enioye it. But as for you, turne your faces, and take your iourney into the wyldernesse: euen by the waye of the red se
Num.xiiij.g Then ye answered & sayde vnto me: *We haue synned agaynste the Lorde: we wyll go vp and fyghte, accordynge to all that the Lorde oure God commaunded vs.

And when ye had gyrde on euerye man hys weapons of warre, beholde, ye were redy to go vp into the hyll. And the Lorde sayde vnto me: saye vnto them that they go not vp, & that they fyght not, for I am not amonge you: lest ye fall before your enemyes. I tolde you therfore, and ye wolde not heare, but disobeyed the mouth of the Lord, and went presumpteously vp into the hyl. And the Amorites which dwelt in that hyl came out agaynste you, and chased you (as bees vse to do) and smote you in Seir, euen vnto Horma. And ye came agayne, and wepte before the Lorde: but ỹ Lorde wolde not heare your voyce nor geue you audyence. *And so ye abode in Ca-
Num.xx.a des a longe season, accordynge vnto the tyme ỹ ye remayned in other places.

The.ii. Chapter.

That whiche was done from the tyme they departed frõ Cades barne, vnto the batell agaynst the kynges Sehon & Og.

THen we *turned our face, and toke our A
Num.xxi.a iourney into the wyldernesse, euen by the waye of the red see, as the Lorde spake vnto me. And we compassed mount Seir a longe tyme. And the Lorde spake vnto me, sayinge. Ye haue compassed this moũtayne longe ynough, turne you northwarde. And warne thou the people, sayinge: ye shall go thorowe the coste of your brethren the chyldren of Esau whiche dwell in Seir, and they shall be afrayde of you: Take ye good hede vnto youre selues therfore. Ye shall not prouoke them, for I wyll not geue you of theyr lande, no not so much as a fote bredth, * because I haue geuen mount Seir vnto Esau to possesse, ye shal bye meate of ge.xxxvi.b them for money to eate, and ye shall procure wa- Mala.i.a. ter of them for money to drynke. For the Lorde thy God hath blessed the in all ỹ workes of thy hande. He knewe thy entrynge into this greate wyldernesse this fortye yeres, and the Lord thy God hath bene wyth ỹ, so that thou hast lacked nothynge. And when we were departed frome
B our brethren the chyldren of Esau which dwelt in Seir, the playne waye from Elath and from Ezion Gaber, we turned and went by the waye of the wyldernes of Moab. And the Lorde sayd vnto

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B our brethren the chyldren of Esau which dwelt in Seir, the playne waye from Elath and from Ezion Gaber, we turned and went by the waye of the wyldernes of Moab. And the Lorde sayd

vnto

Judi.ij.d vnto me: * Thou shalt not fyght agaynste the Moabites, neyther prouoke them to batell, for I wyl not geue the of theyr lande to possesse: because I haue geuen Ar vnto ỹ chyldren of Loth
Ge.xiiii.a to possesse. The terryble people the * Emims dwelt therin in tymes past, a people greate, many and tall, as the Enakims whyche also were taken for giauntes as the Enakims: whom the Moabites call Emims. The Horims dwelte in Seir before tyme, whose possessyon the chyldren of Esau occupyed, and destroyed them before them, and dwelte in theyr steade: as Israell dyd vnto the lande of hys possessyon, whyche the Lorde gaue them.

C Nowe ryse vp (sayde I) and get you ouer the ryuer zared: and we went ouer the ryuer zared. The space in which we came from Cades barne vntyll we were come ouer the ryuer zared was: xxxviii. yeres, vntyll all the generacyon of the men of warre were wasted out from among the
Nu.xiiij.c and.xxvi.g hoste, as the Lorde sware vnto them. * For in dede the hande of the Lorde was agaynst them, to destroy them from amonge the hoste, tyl they were consumed. And so it came to passe, that all the men of war were consumed and deade from amonge the people. And the Lorde spake vnto me, sayinge: Thou shalt go thorowe Ar the coste of Moab thys daye: and when thou cõmest nye vnto the chyldren of Ammon, thou shalt not lay sege vnto them, nor moue warre agaynst them.

D For I wyll not geue the of the lande of the chyldren of Ammon a possessyon: but I haue geuen it vnto the chyldren of Loth to possesse. That also is taken for a lande of gyauntes, and gyauntes dwelte therin in olde tyme whom the Ammonites call zanzumims. * A people that
Num.xxi.f was great, many and tall, as the Enakims. But the Lorde destroyed them before them, and they succeded them in the inherytaunce & dwelt in theyr steade: as he dyd for ỹ chyldren of Esau
Ge.xxxvi.b * whiche dwel in Seir when he destroyed ỹ Horims before them: they conquered theyr possessyon, and dwelte in theyr steade vnto this daye. And the Auims which dwelte in Hazarim euen vnto Aza, the Caphthorims which came out of Caphthor destroyed them & dwelt in theyr stead

E Ryse vp therfore, and take your iourney ouer the ryuer Arnon. Beholde, * I haue geuen
Nu.xxi.g into thy hande Sehon ỹ Amorite kyng of Hesbon, and his lande. Go to therfore and conquer, and prouoke hym to batell. This daye wyll I begynne to send the feare and drede of the, vpon all nacyons that are vnder all the heuen: so that they whyche here speake of the shal tremble and quake before ỹ. And so I sent messengers out of the wyldernes of Kedemoth vnto Sehon kyng
Num.xxi.e of Hesbon, wyth wordes of peace, sayinge: * I
Deu.xx.e. wyll go thorowe thy lande I wyl go a longe by
F the hye waye: I wyl neyther turne vnto ỹ ryght hande nor to the lefte. Thou shalt sell me meate for money for to eate, and geue me water for money for to drynke: Only graunt me, that I may go thorowe on my fote (as the chyldren of Esau whiche dwel in Seir, and the Moabites which dwell in Ar, dyd vnto me) vntyl I become ouer Iordane, into the lande whyche the Lorde oure God geueth vs. But Sehon the kynge of Hesbon wolde not let vs passe by hym, for the Lord thy God hardened his spyrete, and made his hert toughe, because he wolde delyuer hym into thy hande, as it is come to passe this daye.

And the Lorde sayde vnto me: beholde, I G haue begonne to set Sehon and his land before the: go to and conquere, and possesse his lande.
Num.xxi.e * Then both Sehon and al his people came out Deu.xxix.b agaynst vs to fyght at Jaza. And the Lorde set hym before vs, and we smote hym and his sons and all his people. And we toke all his cyties the same season and slewe the men, wemen, and chyldren of all the cityes, & let nothyng remayne saue the cattel only we caught vnto our selues, and the spoyle of the cityes which we toke from Aroer which is by the brynke of the ryuer of Arnon, and from the citye that is in the ryuer, vnto Gilead: there was not one citye to strong for vs The Lorde our God delyuered all vnto vs: only vnto the land of the chyldren of Ammon thou camst not, nor vnto euery place of the ryuer Jabok, nor vnto the cityes in the mountaynes, nor vnto whatsoeuer the Lorde our God forbad vs.

C The. iii. Chapter.

C Thynges that chaunsed from the byttory of the two kynges Sehon and Og vnto the institucion of Josue in Moses steade.

A Nu.xxi.g Deu.xxix.b When we turned and wẽt vp the way to Basã. * And Og the king of Basan came out agaynste vs, he and al his people to batel at Edrai. And ỹ Lorde sayde vnto me: feare hym not, for I wyll delyuer hym, and all his people, and his lande into thy hande, and thou shalt do vnto hym, as thou dydest vnto Sehon kynge of the Amorites, whiche dwelt at Hesbon. And so the Lorde our God delyuered into our handes, Og also the kynge of Basan and all his folke. And we smote hym, vntyl none was lefte hym alyue. And he toke all his cityes the same season (neyther was there a cityc whiche we toke not from them) euen thre score cityes thorowe out all the regyon of Argob, the kyngdome of Og in Basan. All these Cityes also were made stronge wt hye walles, gates and barres, besyde vnwalled townes a great many. And we vtterly destroyed them, as we dyd vnto Sehon kynge of Hesbon, bryngynge to noughte all the cityes, wyth men, wemen, and chyldren. But all the catel and the spoyle of the cityes, we caught for our selues

And thus we toke the same season, out of the B hande of two kynges of the Amorites, the lande that was on the other syde Jordan from the ryuer of Arnon vnto mount Hermon (which Hermon the Sidons cal Sirion, and the Amorites call it Senir) all the cityes that laye in ỹ playne and all Gilead and all Basan vnto Salecha & Edrai, cityes of the kyngdom of Og in Basan. For onely Og kyng of Basan remayned of the remnaunte of ỹ gyauntes, whose bed was a bed of yron. And is it not yet at Rabah amonge the chyldren of Ammon? .ix. cubytes do the ỹ length therof conteyne, and foure cubytes the bredth of

it after ỹ cubyte of a man. And so we conquered this lande the same tyme, from Aroer whiche is by the ryuer of Arnon, vnto halfe mount Gilead, *and the citryes therof gaue I vnto the Rubenites and Gaddites. And the rest of Gilead and all Basan of the kyngdome of Og, gaue I vnto the halfe trybe of Manasse: euen all the regyon of Argob with all Basan: which is called the lande of gyauntes. Iair the sonne of Manasse toke all the regyon of Argob, vnto the costes of Gesuri and Maachati, and called them after his owne name: Basan Hauoth Iair vnto this daye. And I gaue Gilead vnto Machir.

¶ And vnto the Rubenites & Gaddites I gaue halfe Gilead vnto the ryuer of Arnon, halfe the valey and beyond, euen vnto the ryuer Jabock, whiche is the border of the chyldren of Ammon: the playne also (of the wyldernesse) and Iordan & the cost therof, from Cenereth euen vnto the see whiche is in the playne, euen the salt see vnder ỹ springes of the hyll, eastwarde. *And I commaunded you the same tyme sayinge: the Lord your God hath geuen you thys lande to enioye it: ye shall go harnessed before your brethren the chyldren of Israel all that are mete for the warre. Your wyues onely, your chyldren, and your catell (for I wote that ye haue muche catell) shall abyde in your citryes, whiche I haue geuen you, vntyll the Lorde haue geuen rest vnto your brethren as well as vnto you, and vntyll they also haue conquered the lande, which the Lorde your God hath geuen them beyonde Iordan: and thē shall ye retourne agayne, euerye man vnto hys possessyon whiche I haue geuen you.

*And I warned Iosua the same tyme, sayinge: thyne eyes haue sene all that the Lorde your God hath done vnto these two kynges, euen so shal he do vnto all kyngdoms whyther thou goest. Ye shall not feare them, for the Lorde youre God, he shall fyght for you. And I besought the Lorde the same tyme, sayinge: O Lorde God, ỹ haste begonne to shewe thy seruaunt thy greatnesse and thy myghty hande, for elles where is there a God in heuen or in earth, that can do after thy workes, and after thy power? let me go ouer and se the good lande that is beyonde Iordan that goodly mountayne, and Libanon.

*But the Lorde was angrye wyth me for your sakes, and wolde not heare me. And the Lord sayde vnto me: be content, speake nomore vnto me of this matter. *Get the vp into ỹ top of the hyll, and lyfte vp thyne eyes westwarde, northwarde, southwarde, and eastewarde, and behold it with thyne eyes, for thou shalt not go ouer this Iordan. But charge Iosua: and corage hym, and bolden hym. ‡For he shall go before this people, and he shall deuyde vnto them the lande whiche thou shalt se. And so we abode in the valley ouer agaynst the house of Peor.

¶ The.iiii. Chapter.

¶ An exhortacyon to geue dylygent hede vnto the law. Images may not be made to worshyp. The thre cytyes of refuge.

AND nowe herken O Israel vnto the ordynaunces and lawes whyche I teache you for to doo them, that so ye maye lyue and go in and conquer the lande, whyche the Lorde God of your fathers geueth you. *Ye shall put nothynge vnto the worde whiche I commaund you, neyther do ought there from, that ye maye kepe the commaundementes of the Lorde youre God whiche I cōmaunde you. Your eyes haue sene what the Lorde dyd vnto Baal Peor *for all the men that folowed Baal Peor, the Lorde your God hath destroyed from amonge you. But ye that cleaue vnto the Lorde your God, are alyue euery one of you this day. Behold, I haue taught you ordynaunces and lawes, such as the Lorde my God commaunded me, that ye shulde do euen so in the lande, whyther ye go to possesse it. Kepe them therfore and do them, for that is your wysdome and vnderstandyng in the syght of the nacyons: that they may heare all these ordynaunces, and saye: Surely it is a wyse and vnderstandynge people: it is a greate nacyon.

For what other nacyon is so greate, ỹ Goddes come so nye vnto: as the Lorde oure God is nye vnto vs, in all thynges *as ofte as we call vnto hym? Ye and what nacion is so great, that hath ordynaunces and lawes so ryghteous, as all this lawe whiche I set before you this daye. Take hede to thy selfe therfore, & kepe thy soule dilygently, that ỹ forget not the thynges which thyne eyes haue sene, and that they departe not out of thyne herte, all the dayes of thy lyfe: but *teache them thy sonnes and thy sonnes sonnes Specyally the daye that thou stodest before the Lorde thy God in Horeb, when the Lorde sayde vnto me: gather me the people together, & I wyl make them heare my wordes, that they maye learne to feare me all the dayes ỹ they shall lyue vpon the earth *and that they maye teach theyr chyldren: ye came‡ and stode also vnder the hyll and the hyl burnt with fyre: euen vnto the myddes of heuen, and there was darcknesse, cloudes, and myst. And the Lorde spake vnto you out of the myddes of the fyre, and ye hearde the voyce of the wordes *but sawe no Image, saue heard a voyce onely. And he declared vnto you his couenaunt which he commaunded you to do, euen ten verses whiche he wrote vpon two tables of stone. And the Lorde cōmaunded me that same ceason, that I shoulde teache you ordynaunces and lawes, whyche ye oughte to do in the lande whyther ye go to possesse it.

¶ Take therfore good hede vnto youre selues, as pertaynyng vnto your soules, for ye sawe no maner of ymage in the day that the Lorde spake vnto you in Horeb out of the myddes of the fyre: lest ye marre your selues and make you a graue ymage and pycture of any maner of fygure: the lykenesse of man or woman, the likenesse of any maner of beast that is on earthe, or the lykenesse of any maner fethered foule that flyeth in ỹ ayre or the lykenesse of any maner worme that creepeth on the earth, or the lykenesse of any maner fyshe that is in the waters beneth the earth.

*Ye and lest thou lyfte vp thyne eyes vnto heauen, and when thou seest the sonne the mone and starres with all the hoste of heauen, shuldest be deceyued, and shuldest worshyp & serue the thinges,

Nu.xxxii.f Deu.xxix.b Deo.xxx.a.

nu.xxxii.d

Deute.i.f. and.iiii.c

Nu.xxvii.c de.xxxiiii.a

nu.xxxiii d.

Deu.xii.d. Ios.xxiii.b Deo.xxx.a.

Nu.xxv.b.a. and.xxvi.c.

pſa.cxlvi.d.

Deute.vi.a

Ephe.vi.a ‡Esa.xix.c

Esa xx.a 1.Io.iiii.b

Deu.xvii.a Sa.xliii.a Iob.xxxi.c

Gene.i.d. ges, whiche the Lorde thy *God hathe made to
serue all nacyons vnder the whole Heauen.

D But the Lorde hath taken you and broughte
you out of the yron fornace: euen out of Egypte
to be vnto hym a people and enherytaunce as ye
be this daye. Furthermore, the Lorde was an-
grye with me for your wordes, and sware that
I shulde not go ouer Jordane, and that I shulde
not go in vnto that good lande, which the Lord
de.xxxiiii.b thy God geueth the to enherytaunce. * But I
must dye in this lande, and shall not go ouer Jor
dan. But ye shall go ouer, & conquere that good
lande. Take hede vnto your selues, that ye for-
get not the appoyntment of the Lorde your God
which he made with you, and that ye make you
no grauen ymage, nor any picture that the Lord
‡Deu.xii.g thy God hath forbydden the. ‡ For the Lorde thy
God is a consumyng fyre, and a gelous God.

If thou doest beget chyldren and chyldrens
chyldren, and when ye haue dwelt in the lande,
ye do wickedly, and make any maner of grauen
Jere.xvi.e *ymage and worke euell in the syght of ỹ Lord
thy God, to prouoke hym to angre, I call Hea-
uen and earth to recorde agaynst you this daye,
that ye shall shortely perysshe from of the lande,
whyther ye go ouer Jordan to possesse it: ye shal
not prolonge your dayes therin, but shall vtter-
ly be destroyed. And the Lorde shall scatter you
amonge the nacyons, and ye shalbe lefte fewe in
nombre amonge the people, whyther thē Lorde
shall brynge you: and there ye shal serue goddes
which care the worke of mans hande, wood and
E stone, whiche neyther se, nor heare, nor eate, nor
Deu.xxx.a smell. ‡ And there thou shalt seke the Lorde thy
Jere.xxix.c God: and shalt fynd hym, yf thou seke hym with
all thyne herte, and wyth all thy soule. When
thou arte in tribulacyon, & when all these thyn-
ges (that be here spoken of) are come vpon the
euen in the later dayes, ỹ shalt retourne agayne
to the Lorde thy God, and be obedyent vnto his
voyce. For the Lorde thy God is a mercyfull
Leu.xxvi.g God: he wyll not forsake the, nether destroye the
* nor forget the appoyntemente of thy fathers,
whiche he sware vnto them.

For aske of the dayes that are past, whyche
were before the sence the daye that God created
man vpon the earth, and (aske) from ỹ one syde
of Heauen vnto the other, yf euer there came to
passe suche a greate thinge, or whether any such
lyke thynge hath bene hearde. Dyd euer a nacy-
on heare the voyce of God speakynge out of the
myddes of a fyre, as thou hast hearde, and yet ly
ued? eyther whether God assayed to go and take
hym a people frome amonge nacyons thorowe
temptacions, sygnes, wonders, warre, a mygh
Dt.xxxvi.b ty hande, a * stretched out arme, & thorow great
syghtes, accordyng vnto all that the Lorde your
God dyd vnto you in Egypt before your eyes?

If Vnto the it was shewed, that thou mightest
knowe, howe that the Lorde he is God, and that
‡Exo.xix.c there is none other but he. ‡ Out of Heauen he
made the heare his voyce, that he myght nour-
toure the, and vpon earth he shewed ỹ his great
fyre, and thou heardest his voyce out of the myd
des of ỹ fyre. And because he loued thy fathers,
he chose theyr sede after them, and broughte the
out in his syght, and with hys myghtye power
out of * Egypt: to thrust out nacyons great and Exo.xiij.c.
myghtyer then thou, before the, and to brynge ỹ
in, and to geue the theyr lande to enherytaunce:
as it is come to passe thys daye.

Understande therfore this daye, and tourne
it into thyne harte, that the Lorde, he is God in
heuen aboue, and vpon the earth beneth: neither
is there any other. Thou shalt kepe therfore his
ordynaunces, and his cōmaundementes whiche
I commaund the this daye, that it maye go wel
with the and with thy chyldren after the, and ỹ
thou maist prolonge thy dayes vpon the earth,
whyche the Lorde thy God geueth the thy lyfe
longe. * Then Moses seuered thre cityes on the nu.xxxv.b
other syde Jordan towarde the sonne risynge: ỹ Deut.xix.b
he shoulde flye thyther, whyche had kylled hys
neyghboure vnwares, & hated hym not in tyme
paste, and therfore shuld flye vnto one of ỹ same
cityes, and lyue: Namely Bezer in the wylder-
nesse: euen in the playne countre of the tribe of
Ruben: & Ramoth in Gilead of the tribe of Gad
and Golan in Basan of ỹ tribe of Manasse.

And so this is the lawe which Moses set be- G
fore the chyldren of Israel. These are the wyt-
nesse, statutes, and ordynaunces, which Moses
tolde the chyldren of Israel after they came out
of Egypte, on the other syde Jordan, in the va-
ley ouer agaynst the house ỹ Peor, in the lande
of Sehon kynge of the Amorites whiche dwelt
at Hesbon: whom Moses and the chyldren of Is-
rael * smote, after they were come out of Egypt nu.xxi.f g
and conquered hys lande, and the lande of Og,
kynge of Basan two kynges of the Amorites,
whiche were on the other syde Jordan towarde
the sonne risynge: frome Aroer whiche is by the
banke of the ryuer Arnon, vnto Mount Sion:
whiche is Hermon, and all the playne on the o-
ther syde Jordan estward: euen vntoỹ see, which
is in the playne vnder the sprynges of the hyll.

¶ The.v. Chapter.

¶ The ten commaundementes.

AND Moses called all Israell, & sayde A
vnto them. Heare O Israel the or-
dynaunces & lawes whiche I speake
in your eares this daye, that ye may
learne them, and fulfyll them in dede
The Lorde oure God made an appoyntment wᵗ
vs in Horeb. The Lorde made not this bonde
with oure fathers, but with vs: euen wyth vs,
whiche are all here alyue this daye. The Lorde
talked with you face to face in the mount, out of
the myds of the fyre. And I stode betwene the
Lorde and you the same tyme, and shewed you ỹ
worde of the Lorde. For ye were afrayde at the
syght of the fyre, & went not vp into the mount,
and he sayde: * I am the Lorde thy God, whiche Exo.xx.a.
brought the out of the lande of Egypt from the
house of bondage. Thou shalt haue none other
goddes in my presence.

* Thou shalt make the no grauen ymage of Leu.xxvi.a
any maner of lykenesse that is in heuen aboue, &
that is in the earth beneth, and that is in the wa
ters beneth the earth. Thou shalt neyther bowe
thy

vtterly defye it & abhor it, for it is a dāned thing

¶ The. viii. Chapter.

¶ Moses putteth the Israelytes in remembraunce what God hath done to them in the wylderneſſe.

A Ll the commaundementes whyche I commaunde the this daye, shal ye kepe for to do them ẏ ye maye lyue: and multiplie and go in, and poſſeſſe the lande whyche the Lorde ſware vnto your fathers. And thou ſhalt thynke on al the waye whiche the Lord thy God led the this foretye yere in the wyldernesſe, for to humble the and to proue the, and to wete what was in thine herte, whether thou woldeſt kepe his commaundementes or no. He * humbled the, and ſuffered the to hunger, and fed the with Manna, whiche neyther thou nor thy fathers knewe of, to make the to knowe, ẏ † a man doth not lyue by breade onely: but by euery (worde) that proceadeth oute of the mouth of the Lorde, doth a man lyue.

Exo. xvi. d
Nu. xi. d.

† Mat. iiii. a

Deu. xxix a

* Thy raymente waxed not olde vpon the: neyther dyd thy fote ſwell thoſe foretye yeres.

B This alſo ſhalt thou conſyder in thyne hert that as a man nurtereth his ſon, euen ſo ẏ Lorde thy God nourtereth the. Therfore ſhalt ẏ kepe the commaundementes of the Lorde thy God, that thou walke in his wayes, and feare hym. For the Lord thy God bryngeth the into a good lande, a lande in the whiche are ryuers of water and fountaynes and ſprynges that ſpryng out of valeys and hylles: a lande wherin is wheate and barley, vineyardes, fygtrees, and pomgranates: a lande wherin is oyle olyue and honey: a lande wherin thou ſhalt eate breade wout ſkarcenes, neyther ſhalt thou lacke any thyng: a lande whose ſtones are yron, and oute of whose hylles thou ſhalt dygge braſſe. When thou haſt eaten therfore and fylled thy ſelfe, thou ſhalt bleſſe the Lorde thy God in that good lande, which he hathe geuen the.

Deu. viii. a

C Beware that thou forget not the Lorde thy God, that thou woldeſt not kepe his cōmaundementes, his lawes & his ordynaunces whiche I commaunde the this daye: * yee, and when thou haſte eaten and fylled thy ſelfe, and haſte buylte goodly houſes and dwelte therin, and when thy beaſtes, and thy ſhepe are waxed many, and thy ſyluer and gold is multiplyed, and all that thou haſte is encreaſed, then beware leſte thyne harte ryſe and thou forget the Lorde thy God, whych brought the out of the lande of Egypte, & from the houſe of bondage, and which was thy guide in the greate and terryble wylderneſſe (wherin were) fyrye ſerpentes, ſcorpyons, and drouthe without any water. But he brought out water for the, euen out of the rocke of flynte: he fed the in the wylderneſſe with Manna, whiche thy fathers knewe not, euen for to humble the, and to proue the, and that he myght ſo doo the good at thy latter ende. Leſt thou ſhuldeſt ſaye in thyne herte * my power and the myghte of myne owne hande hath prepared me this abundaunce: But remembre the Lorde thy God, howe that it is he whiche geueth the power to get the ſubſtaunce, for to make good the promyſe whyche he ſware vnto thy fathers, as this daye dothe wytneſſe.

Num. xv. c
i. Cor. x. a.

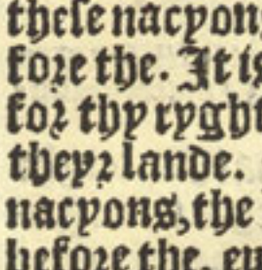
D
Luke. vi. b

And yf thou forget the Lorde thy God, and walke after ſtraunge * goddes, and ſerue them, and worſhip thē, I teſtifye vnto you this day ẏ ye ſhal ſurely peryſhe. As the nacyons which the Lorde deſtroyeth before you, euen ſo ye ſhall peryſhe becauſe ye wolde not be obedyente vnto ẏ voyce of the Lorde youre God.

Deut. viii. b

¶ The. ix. Chapter.

¶ They are forbydden to truſte in theyr owne ſtrength.

 Eare O Iſraell, thou paſſeſt ouer A Iordan this daye, to go in, and conquer nacyons greater and myghtyer then thy ſelfe: Cityes greate and walled vpto heuen, a * people great and tal, euen the chyldren of ẏ Enakims, which thou knoweſt of, and of whom thou haſt heard ſaye, who wyll ſtande before the chyldren of Enacke? Underſtande therfore this daye, that the Lorde thy God is euen he whiche goeth ouer before the as a ~* (deuourynge and) a conſumynge fyre he ſhall deſtroye them and he ſhall brynge them downe before thy face. He ſhal caſt them out and brynge them to naught quyckely, as the Lorde hath ſayde vnto the. Speake not thou in thyne harte (after that the Lorde thy God hath caſte them out before the, ſayinge: for my ryghteouſneſſe the Lorde hath brought me in, to poſſeſſe thys lande. Naye: but for the wyckednesſe of theſe nacyons the Lorde hath caſte them out before the. It is not for thy ryghteouſnes ſake, or for thy ryghte harte, that thou goeſt to poſſeſſe theyr lande. * But for the wyckednesſe of theſe nacyons, the Lorde thy God doth caſt them out before the, euen to perfourme the worde whiche the Lorde thy God ſware vnto thy fathers, Abraham, Iſahac, and Jacob.

Deut. xxxi. b

Underſtande therfore that it is not for thy ryghteouſnes ſake, that the Lorde thy God doeth geue the this good lande to poſſeſſe it; ſeyng thou arte a ſtyffnecked people. Remembre and forget not, howe thou prouokedſt the Lorde thy God in the wylderneſſe, ſence the daye that thou dydeſt departe out of the lande of Egypt vntyl ye cam vnto this place: ye haue rebelled againſt the Lorde. * Alſo in Horeb ye angred the Lorde, ſo that the Lorde was wroth with you, euen to haue deſtroyed you, when I was gone vp in to the mounte, to receaue the tables of ſtone, the tables of appoyntmente, whyche the Lorde made with you. And I abode in the hyll forty dayes and forty nyghtes, when I nether dyd eat bread nor dranke water. * And the Lorde delyuered me two tables of ſtone, wrytten wyth the fynger of God, and in them was accordynge to all the wordes whiche the Lorde ſayde vnto you in the mounte out of the myddeſt of the fyre in the daye of the gatherynge together.

B

Deut. ix. a

Exo. xxxi. d

Exo. xxxii. c

Exo. xxxiv. d

And when the forty dayes and forty nyghtes were ended, the Lord gaue me ẏ two tables of ſtone, the tables of the couenaunt and ẏ Lord ſayde vnto me. * Up, and get the downe quyckelye from hence, for thy people whiche thou haſte brought out of Egypte, haue marred all. They are tourned attonce out of ẏ waye, which I com-

Exo. xxxii. b

I cõmaunded them, and haue made them a molten ymage. Furthermoze, the Lozde spake vnto me, saying: I haue sene this people, and beholde it is a stifnecked people, let me alone, that I may destroye them, and put out the name of them frõ vnder heauen, and I wyll make of the a mygh-
C tye nacyon: and greater then they be.

And I turned me, and came downe from the hyll (euen from the hyll that burnte with fyze) & the two tables of the appoyntment were in my handes. And I loked, and beholde: ye had synned agaynst the Lozde your God, and had made you a molten calfe, and had turned attonce oute of the waye whiche the Lozde had commaunded
Ex.xxxii.b you. * And I toke the two tables and cast them oute of my two handes, and brake them before
Ex.xxxiii.b your eyes. * And I fell downe flatte before the
& xxxiiii.d. Lozde: euen as at the fyrste tyme, & foxty dayes, and foxty nyghtes I dyd nether eate breade noz drynke water, because of all your synnes, which ye synned: in doynge wyckedly in the syghte of ỹ Lozde in that ye prouoked hym vnto wrathe. For I was afrayd that for the wrath and fearsnesse wherwyth the Lozde was moued agaynst you, he wolde haue destroied you. But the Lozd hearde me at that tyme also.

D The Lozd was very angry with Aaron also euen to haue destroyed him, & I made intercessyon for Aaron also the same tyme. And I toke
Exo.xxxii.e your synne * the calfe whyche ye had made, and burnt him with fyze, and stamped him & groũde hym a good, euen vnto small duste. And I caste the duste thereof into the broke, that descended
Num.xi.a. oute of the mounte. Also at the burnynge * at ỹ temptacyon, and at the sepulchres of luste ye angred the Lozde, lykewyse when the Lozde sente you from Cades Barne, saying: go vp, and con-
Actes.xiii.c quer the lande whiche I haue geuen you * ye disobeyed the mouth of the Lozde youre God, and neyther beleued hym, noz harkened vnto hys voyce. Ye haue bene dysobedyent vnto ỹ Lozde, sence the daye that I knewe you.

And I fell downe flat before the Lozde foxtye dayes and foxty nyghtes which I laye there for the Lozde sayde, that he wolde destroye you I made intercessyon therfoze vnto the Lozde, &
Ex.xxxiiii.a sayde: * O Lozde God, destroye not thy people and thyne enherytaunce, whyche thou haste delyuered thozowe thy greatnesse and which thou haste brought out of Egypte thozowe a myghtye hand. Remember thy seruauntes Abraham Isahac, and Jacob, and loke not to the stoburnesse of this people, noz to theyr wyckednes and synne: lest the lande whence thou broughtest thẽ saye: The Lozde is not able to brynge them into the lande whyche he promysed them: and because he hated them, therfoze hath he caryed thẽ oute, to slaye them in the wyldernesse. Beholde, they are thy people, & thyne enheritaunce which thou broughtest oute in thy myghty power and in thy stretched oute arme.

The.x. Chapter.

The renewyng of the tables. An exhoztacyon to geue hede to the lawe.

IN the same season the Lozd saide vnto me, * hewe the two tables of stone lyke vnto the fyrste, and come vp vnto me into the mounte, and make the an arke of wood, and I wyl wryte in the tables, the wozdes that were in the fyrste tables whiche thou brakest, and thou shalt put thẽ in the arke. And I made an arke of sethem wood and hewed two tables of stone * lyke vnto the fyrste, and went vp into the mountayne, hauing the two tables in myne hande.

And he wrote in the tables * accozdynge to ỹ fyrste wrytyng (the ten verses whyche the Lozd spake vnto you in the mounte oute of the mydst of the fyze, in the daye of the gatherynge together) and the Lozde gaue them vnto me. And I departed, and cam downe from the hyl, and put
*the tables in ỹ arke which I had made: & there they be, as the Lozde commaunded me;

* And the chyldren of Israel toke theyr iourney from Beroth of ỹ chyldren of Jakan to Mosera, where * Aaron dyed, and was buryed, and Eleazar his sonne became preast in his steade. From thence they departed vnto Gadgad: and from Gadgad to Jathbath a lande whych hath ryuers of water * The same season the Lozde seperated the trybe of Leui to beare the arke of ỹ appoyntment of the Lozde, and to stande before the Lozde, and to minyster vnto hym, & to blesse in his name vnto this daye. * Wherfoze the Leuites haue no parte noz enheritaunce with their bretherne. But the Lozde is theyr enherytaunce as the Lozde thy God hath promysed them.

* And I taryed in ỹ mount, euen as at ỹ fyrst tyme foxtye dayes and foxtye nyghtes, and the Lozde herkened vnto me at that tyme also, and the Lozde wolde not destroye the. And the Lozd sayde vnto me: vp, and go foxth in the iourneys before the people, that they maye go in and conquer the lande whyche I sware vnto theyre fathers, to geue vnto thẽ. And nowe Israel, what doth the Lozde thy God requyre of the * but to feare the Lozde thy God, and to walke in all his wayes, to * loue hym, and to serue the Lozde thy God with all thyne harte and with all thy soule Namely, that thou kepe the cõmaundementes of the Lozde, and his ordynaunces whiche I cõmaunde the this daye, for thy welth.

Beholde, heauen and the heauen of heauens is the Lozdes thy God, and the earth with all ỹ therin is: Notwithstandynge, the Lozde had a luste vnto thy fathers to loue them, & chose theyr sede after them, euen you, aboue all nacyons, as thou seyst thys daye.

D * Circumcyse therfoze the foreskyn of your herte, and be no moze stykenecked: For the Lozde your God, is God of goddes, and Lozde of lozdes, a great God a myghtye & a terryble ‡ which regardeth no mans personne noz taketh gyfte. He doth ryght vnto the fatherlesse and wydowe and loueth the straunger, to geue hym fode and rayment. * Loue ye therfoze the straunger also: for ye were straungers youre selues in the lande of Egypte. ‡ Thou shalte feare the Lozde thy God, and hym (onely) shalte thou serue, to hym shalt

Deu.xxi.a
Num.xxiii.b
Num.xx.d
Num.xix.iiii & xxiii.
Deu.xviii.a
Deu.vi.a.
Deu.vi.b. Mat.xxii.b Iosu.xxii.b.
Deu.xxx.b.
‡Gala.ii.d Roma.ii.b Actes.x.a Collo.iii.d Ephe.vi.b 1.Peter.i.c Exo.xxii.c
‡Deu.vi.c Mar.xiii.b Luke.iiii.b

shalte thou cleue, and sweare by his name: he is thy prayse and thy God, that hathe done for the these great and terryble thynges, whiche thyne eyes haue sene. Thy fathers wente downe into Egypte * with .lxx. soules, and nowe the Lorde thy God hathe made the and multiplyed the, as the * starres of heauen.

Gen.xlvi.c
Gene.xv.a

¶ The .xi. Chapter.

¶ An exhortacyon to regarde the lawe.

THerfore thou shalte loue the Lorde thy God and kepe his obseruaunces his ordynaunces, his lawes, and his commaundementes alwaye. ¶ Cal to your mynde this daye that whyche your chyldren haue neyther knowen nor sene: euen the nurtour of the Lord your God, his greatnesse, his myghtye hande, and his stretched oute arme, his myracles, and his actes whiche he dyd in the myddes of Egypt, euen vnto Pharao the kynge of Egipte and vnto all his lande: & what he dyd vnto the hoste of Egypte, vnto theyr horses and charettes * howe he broughte the water of the red see vpon them: as they chased you behynde, and howe the Lorde hath broughte them to naught vnto this daye,, and what he dyd vnto you in the wyldernesse, vntyll ye came vnto this place: and what he dyd vnto * Dathan and Abiram the sonnes of Eliab the son of Ruben, how the earth opened her mouth, and swalowed them wyth theyr households and theyr tentes, and all theyr substaunce that was in theyr possessyon, in the myddes of Israell.

Exo.xiiii.c
Num.xvi.f

Doutlesse, your eyes haue sene all the great actes of the Lorde whiche he dyd. Therfore shal ye kepe all the commaundementes, whiche I cõmaunde you this daye, that ye maye be stronge: and go in and conquer the lande whether ye goo to possesse it, and ẏ ye may prolonge your dayes in the lande whyche the Lorde sware vnto your fathers, to geue vnto them and to theyre sede, a lande that floweth with mylke and honye. For * the lande whether thou goest to possesse it, is not as the lande of Egypte that ye came out of where thou sowedst thy sede: & wateredst it wt thy fete as a garden of herbes: but ẏ lande whether ye go ouer to possesse it, is a lande that hath hylles and valleys, and drynketh water of the rayne of heauen. This lande doth the Lorde thy God care for, and the eyes of the Lorde thy God are alwayes vpon it, from the begynnynge of ẏ yere, vnto the ende of the yere.

Deu.viii.d

If ye shall herken therfore vnto my Commaundementes, whiche I commaunde you this daye, that ye loue the Lorde your God and serue hym with all your hart, and with all your soule * I also wyll geue rayne vnto your lande in due season: the fyrste rayne and the latter, that thou mayste gather in thy corne, thy wyne, and thyne oyle. And I wyll sende grasse in thy feldes for thy catel: that thou mayst eate, and fyl thy selfe But beware that your harte deceaue you not: & ye turne aside, and serue straunge goddes, and worshyp them, and then the Lorde being wroth agaynst you, * shut vp the heauen, that there be no raine, and that your lande yelde not her frute and leste ye perysshe quyckely frome of the good lande, whyche the Lorde geueth you.

de.xi.b,a
Joel.ii.e.
Amo.iiii.b
de.xi.b,c
iii.re.xvii.a
e.xviii.a.
Amo.iiii.b

Therfore shall ye putte vp these my wordes in * your harte and in your soule, and bynd them for a sygne vpon your hande, that they maye be as a warnynge betwene your eyes, and ye shall * teach them your chyldren that they may talke of them, when thou syttest in thine house & when thou walkest by the waye: when ẏ lyest downe, and when thou rysest vp: yee, and ẏ shalt wryte them vpon the dore postes of thyne house, and vpon thy gates, that your dayes maye be multyplyed, and the dayes of your chyldren in ẏ lande whyche the Lorde sware vnto youre fathers to geue theym, as longe as the dayes of heauen laste vpon the earth. For ✠ yf ye kepe all these commaundementes, whiche I cõmaunde you so that ye do them: Namely, that ye loue the Lorde your God: and walke in all his wayes and cleue vnto hym. Then wyll the Lorde caste oute all these nacyons before you, and ye shalbe the heyres of great nacyons and of them that are mightyer then your selues. * All the places whereon the soles of your fete shall treade, shalbe youres euen from the wyldernesse and from Libanon, & from the ryuer Euphrates, euen vnto the vttermost see, shall your coste be. There shall no man be able to stande before you: for the Lorde your God shall caste the feare and drede of you vpon all the lande that ye shall tread vpon, as he hath sayde vnto you. ✠

Deu.vi.b
Deut.xi.b
Josue.i.a.

* Beholde, I set before you this daye a blessynge and a curse: a blessynge: yf ye obey the cõmaundementes of the Lorde your God: but turne out of the waye, whyche I commaunde you this daye, to go after straunge goddes, whyche ye haue not knowen. When the Lorde thy God therfore hath broughte the into the lande, whether thou goest to possesse it, thou shalt put the * blessynge vpon mount Garizim, and the curse vpon mount Eball, whyche (moũtaynes) are on the other syde Jordan on ẏ backe syde of the waye towarde the goynge downe of the sonne, in the lande of the Cananites whyche dwell in the playne ouer agaynst Gilgal besyde the groue of Moreh. For ye shal passe ouer Jordan, to go in, and possesse the lande, whyche the Lorde your God geueth you, & ye shall conquer it, and dwel therein. Take hede therfore that ye doo all the cõmaundementes and lawes, whyche I sette before you thys daye.

Deu.xxi.c
& de.xxviii.a
de.xxviii.b.

¶ The .xii. Chapter.

¶ Idolatrye must the Israhelytes destroy and fle from, They must only do that thynge which God cõmaundeth,

THese are the ordynaunces and lawes, which ye shall obserue and doo in the lande whiche the Lorde God of thy fathers geueth the to possesse it as longe as ye lyue vpon the earth. * Ye shall destroye all places wherin the nacyons whiche ye shall conquer serued theyr goddes, vpon hye mountayns on hylles and vnder euerye thycke tree. Ouerthrowe theyr aultars, and breake theyr pylleers and

Deu.vii.a.

and burne the groues with fyer and hew downe the grauen ymages of the gods that they haue, and bryng̃e the names of them to naught out of that place. Ye shal not so do vnto the Lorde your God, but ye shal seke the place, which the Lorde youre God shall haue chosen out of all your trybes, to put his name there, and there to dwell.

Exo.xxiiii.b and xxxi.b And * thyther thou shalt come, and thyther ye shall bryng̃e youre burnte sacrifyces your offerynges, youre tythes & heue offerynges of youre hande, youre vowes, your frewyll offerynges, & the fyrste gendred of your oxen & of your shepe. And there ye shall eate before the Lorde youre God, and ye shall reioyce in all that ye put your hande vnto both ye and your housholdes, wherin the Lorde thy God hath blessed the.

25 Ye shall not do after all these thynges that we do here thys daye, euerye man what semeth hym good in hys owneeyes. For ye are not yet come to rest, & to the enheritaunce which ỹ Lord your God geueth you. But whē ye go ouer Iordan, and dwell in the land which the Lorde your God hath geuen you to enherete, & when he hath geuen you rest from all your enemyes rounde about, so that ye dwel in safety, then vnto ỹ place which ỹ Lorde your God hath chosen, to put his name ther, ye shal bryng al that I cōmaund you Namely: your burnt sacrifices, your offerynges your tythes, the heue offering of your hand, and al your specyall vowes whych ye vow vnto the Lorde. And ye shal reioyce before the Lord your god, ye and your sonnes & your doughters your seruauntes and your maidens, and the Leuite ỹ is wythin your gates * for asmuch as he hath no parte nor enherytaunce wyth you. Take hede ỹ thou offer not thy burnt offeringes in euery place that thou seest: but in the place which the Lorde shall haue chosen in one of thy tribes, there thou shalte offer thy burnt offerynges, and there thou shalt do all ỹ I cōmaund the. Notwithstanding thou mayst kyl & eate flesh in al thy cityes, what so euer thy soule lysteth after, accordynge to the blessyng of the Lord thy God which hath geuen the * both the vncleane & the cleane may eat ther of, euen as the roo, or ỹ hart: only ye shal not eat the bloud, but powre it vpon ỹ earth as water.

Dete.r.b and.xviii. Deut.xb.d

Bst.bii.d

Thou mayst not eate wīn thy gates the tyth ¶ of thy corne, of thy wine & of thy oyle, & the firste gendred of thine oxen, & of thy shepe, nether any of thy vowes which ỹ vowest, nor thy frewyll offerynges or heue offerynge of thyne hande: but thou must eate them before the Lorde thy god, in the place whych the Lorde thy God hath chosen thou and thy sonne, & thy doughter, thy seruaūt and thy mayde, & the Leupte that is wythin thy gates: & thou shalte reioyce * (and be refreshed) before the Lorde thy God, in all that thou puttest thine hande to. * Beware, that thou forsake not the Leuite, as longe as thou lyuest vpon ỹ earth

If (when the Lorde thy God hath enlarged thy border as he hath promysed the) thou saye: I wyll eate flesh, bycause thy soule longeth to eat flesh: thou mayst eat flesh what so euer thy soule lusteth. If the place whyche the Lorde thy God hath chosen to put his name ther, be to far from the, then thou shalte kyll of thy oxen, and of thy shepe which the Lord hath geuen the, as I haue commaunded the, and thou shalte eate in thyne owne cytye, what so euer thy soule lusteth.

Deu.xb.d. * And as the roo and the harte is eaten, euen so thou shalt eate them: both the cleane and the vncleane shal eate of them. But be stronge * that ỹ eate not the blonde. For the bloud, that is ỹ lyfe and thou mayst not eate the lyfe with the flesh: ỹ shalte not eate it, but powre it vpon the earth as water. Se thou eate it not that it maye go well wyth the and wyth thy chyldren after the: But thou shalte do that which is ryght in the syghte of the Lorde. But thy holy thynges which thou hast, and thy vowes * thou shalt take, and come vnto the place which the Lorde hath chosen, and thou shalte offer thy burnt offerynges both flesh and bloude vpon the altar of the Lord thy God and the bloude of thyne offerynges shalbe powred out vpon the aultar of the Lorde thy God, & thou shalt eate the flesh. Take hede and heare all these wordes which I cōmaund the, that it may go well with the and wt thy chyldrē after the for euer, yf thou dost that whiche is good and right in the syght of the Lorde thy God.

Deu.xvi.e and.b.b. D

When the Lord thy God hath destroyed the nacyons before the, wyther thou goest to conquere them, and ỹ succedest in theyr enheritaūce and dwellest in theyr lande: Beware, that thou be not taken in a snarre after them, after ỹ they be destroyed before the, and ỹ thou aske not after theyr goddes, saying: how dyd these nacions serue theyr goddes? I wyll do so lykewise. Nay * thou shalt not so do vnto ỹ Lorde thy God: for all abhominacyons, and that whiche the Lorde hateth, ỹ same haue they done vnto theyre goddes. For they burne both their sonnes and theyr doughters with fyre before theyr goddes. Therfore what soeuer I cōmaund you, that take hede you do (* only, vnto the Lorde) & * put thou nought therto, nor take ought there from.

Deu.xviii.a

Iosue.i.b deut.iiii.a Iosi.xxiii.b Exo.xxiii.a

¶ The.xiii. Chapter.

¶ The false prophet must be put to death. God proueth our fayth by false myracles.

Mat.vii.e

If there aryse among you a * prophete a dremer of dremes, & geue the a signe or wonder, & ỹ signe or wonder whiche he hath sayd com to passe, & thē saye: let vs go after straung gods, which ỹ hast not known, & let vs serue them: herkē not thou vnto ỹ wordes of ỹ prophete or dremer of dremes * For the Lord thy God proueth you, to wite whether ye loue ỹ Lord your god wt al your hart and wt al your soule: Ye shal walke after ỹ Lord your god and feare him kepe his cōmaundementes, & herken vnto his voice, serue him, & cleaue vnto him

Deu.viii.a

Ie.xxbiii.d and.xxix.g zach.xiii.a B * And ỹ prophet or dremer of dremes shal dye because he hath spoken to turne you away from the Lorde your god, (which brought you out of ỹ land of Egypt, & delyuered you out of the house of bondage) to thrust ỹ out of the way, which ỹ Lorde thy God cōmaunded the to walke in: and therfore thou shalt put the euel away from the. Yf thy brother, the sōne of thy mother, or thyne owne sonne, or thy doughter, or the wife that ly

eth in thy bosom, or thy frend which is as thyne owne soule vnto the, entyce the secretly, saying, let vs go and serue straunge Gods, whiche thou hast not knowen, nor yet thy fathers. And they be of the Gods of the people whiche are rounde aboute you, whether they be nye vnto the or far of from the, from the one ende of the earth vnto the other. Thou shalt not consent vnto hym, nor herken vnto hym: thyne eye shall not pitye hym, neyther shalt thou haue compassion on hym, nor
Deu.xvii.b kepe hym secrete, * but cause hym to be slayne.
Thyne hand shal be first vpon hym to kyll hym, and then the handes of all the people. And thou shalt stone hym with stones that he dye, because he hath gone aboute to thruste the awaye from the Lorde thy God, whiche brought the out of the lande of Egypte, and from the house of bondage. And all Israel shal heare & feare, and shal do no more any suche wyckednesse as this is a-
C monge you. If thou shalte heare saye in one of thy cyties which the Lorde thy God hath gyuen the to dwell in, that certeyn men beynge the children of Belial, are gone out from amonge you and haue moued the inhabyters of theyr cytye, sayinge: let vs go & serue straunge Gods, which ye haue not knowen. Then thou muste seke, and make searche and enquyre diligently. And beholde, yf it be true, & the thynge of a suretie, that suche abhominacyon is wrought amonge you: then thou shalt smyte the dwellers of that cytye in the edge of the swearde, and destroye it vtterly, and all that is therin, and euen the very catel
D therof with the edge of the swearde. And gather all the spoyle of it in to the myddes of the strete therof, & burne with fyre both the cytie & all the spoyle therof euery whyt for the Lorde thy God. And it shal be an heape for euer, and shall not be
Deu.viii.d buylt agayn. * And there shal cleaue naught of
Mar.xii.k. the damned thyng in thyne hande, that thy Lorde may turne from the fearcenes of his wrath, and shewe the mercy, & haue compassyon on the, and multiply hym, as he hath sworne vnto thy fathers.
Exo.xix.a * Therfore shalt thou herken vnto the voyce of the Lorde thy God, to kepe al his cõmaundementes which I cõmaunde the this daye, that thou do it whiche is ryght in hys eyes of the Lorde thy God.

The.xiiii. Chapter.

The maners of the Gentyles maye not be followed. What beastes are cleane to be eaten, and what not.

A YE are the children of the Lorde your God.
Leui.xix.b. * Ye shall not cut your selues, nor make you any baldnes bytwene your eyes for
Deu.viii.a. any deade man. * For thou arte an holy people vnto the Lorde thy God, & the Lorde hath chosen the to be a seuerall people vnto hym selfe, aboue all the nacyons that are vpon the earth.
Leui.xi.a. Thou shalt * eate no maner of abominacion. These are the beastes whiche ye shall eate, oxen, shepe, and gotes, herte, roo, & bugle, wylde gote, vnycorne, wylde oxe, and Camelyon. And al the beastes that cleaue the hoke, and slyt it in hys two clawes, and chewe the cud, them ye shall eate. Neuertheles, these ye shall not eate of: them that chewe cud, and of them that deuyde & cleaue the hoke: the camell, the hare, & the cony: whiche chewe cud, but deuyde not the hoke: therfore are they vnclean vnto you: & also the swyne, though he deuyde the hoke, yet he cheweth not cud, therfore is he vncleane vnto you: ye shall not eate of the flesche of suche, nor touche the dead carkas of them. * These ye shall eate of all that are in the Leu.xi.b
waters: All that haue fynnes and scales shall ye eat. And what soeuer hath no fyns & scales, of
hys ye may not eate, but it is vncleane vnto you.

Of all cleane byrdes ye shall eate: but these B
are they of which ye shall not eate: the Egle, the Goshawke, and the Cormeraunt, the Irion, the Vultur, the Kyte after her kynde, & all kynde of Rauens, the Estrych, the nyghtcrowe, the Kuckowe, and the Sparowhawke, after her kynde, the lytle Owle, the great Owle, the Backe, the Bitture, the Pye, the Storke, the Heron, the Iay in his kynde, the lapwyng, the swalow. And let al creppyng foules be vncleane vnto you, & not be eaten of: but of all cleane foules ye may eate.

Ye shall eate of nothynge that dyeth alone: C
But thou shalt gyue it vnto the straunger that is in thy cytye, that he eate it, or thou mayst sell it vnto an alyaunt. For thou art an holy people vnto the Lorde thy God. Thou shalt not * sethe
Exo.xxiii.c
& xxxiiii.b a kyd in his mothers mylke. Thou shalte tythe all the encrease of thy sede, that the felde bryngeth forth yere by yere. And thou shalte eate before the Lord thy God, (in the * place which he hath cho
Deu.xii.b sen, and where he hath put his name) the tythe of thy corne, of thy wyne, and of thyne oyle, and the fyrst gendred of thyne oxen and of thy shepe, that thou mayst learne to feare the Lorde thy God alwaye. * If the waye be to longe for the: so
Deu.xii.a that thou art not able to cary it, and yf the place be farre from the, which the Lorde thy God hath chosen to set his name there (and the Lorde thy God hath blessed the) then shalt thou make it in mo
ney, and take the money in thyne hande, and go D
vnto the place which the Lorde thy God hath chosen, and bestowe the money for what soeuer thy soule lusteth after: for oxen, and shepe, wyne and stronge drynke, and for what soeuer thy soule desyreth, and eate there before the Lorde thy God, and be mery: bothe thou & thyne housholde, and the Leuyte that is within thy gates, shalt thou not forsake, * for he hath neyther parte nor inhe-
Deute.x.b & xviii.a. ‡De.xxvi.c rytaũce with the. ‡ At the ende of thre yere thou shalt bryng forth al the tythes of thyne encrease the same yere, and laye it vp within thyne owne gates. And the Leuite which hath no parte nor inheryptaunce with the, shall come, & the straunger, the fatherlesse, and the wydowe, whiche are within thy gates, shall eate and be fylled: that the Lorde thy God may blesse the in all the worke of thyne hande whiche thou doest.

The.xv. Chapter.

The forgeuenes of dettes in the seuenth yere.

IN the.vii. yeare shalt thou make a fredome. A
* And this is the maner of the fredome. Who
Le.xxv.a. ‡ soeuer lendeth ought with his hande vnto
Exo.xxii.d his neyghbour, may not aske agayn (that which he hath lent) of his neighbour or of his brother, because it is called the Lordes fre yere: yet of a straũger (or an alyaunt) thou mayst call it home agayne.
But

Ecclē.iiii.a But *he that is thy brother hym shall thyne hande rempt. Neuertheles there shalbe no begger amonge you. For the Lorde shall blesse the in the lande, whyche the Lorde thy God geueth the, an heryptaunce to possesse it: so that thou herken vntó the voyce of the Lorde thy God to obserue and do all these cōmaundementes, whyche I commaunde the thys daye. For the Lorde thy God hathe blessed the as he hathe promysed the,
Deu.xv.b and *thou shalte lende vnto many nacyons, but thou thy selfe shalt not borowe: And thou shalte raigne ouer many naciōs, & they shal not raigne
1.Ioh.iii.c ouer the. Yf one of thy *bretherne amonge you
B be poore wythin any of thy gates in thy lande, which the Lorde thy god geueth the: ÿ shalte not harden thy harte nor shut thyne hande from thy poore brother: But open thyne hande vnto hym and lende hym suffycient for hys nede whiche he hath. Beware, that there be not a wicked point in thyne herte, that thou woldest saye.

The seuenth yere, the yere of fredome is at hande, and therfore it greueth the to loke on thy poore brother, and geuest hym noughte, and he then crye vnto the Lorde agaynste the, and it be synne vnto the: But geue him, & let it not greue thyne herte to geue vnto hym. Because that for thys thynge, the Lorde thy God shall blesse the in all thy worckes, and in all that thou putteste
Mat.xxvia thyne hande to. *The lande shal neuer be wythout poore: And therfore I cōmaunde the, saying Thou shalte open thyne hande vnto thy brother that is nedye and poore in thy lande.

Deu.xxvi.c *Yf thy brother an Hebrue sell hymselfe to
C the, or an Hebruesse, and serue the syxe yeare, in the seuenth yere thou shalte let hym go free from the. And when thou sendeste hym out free from the, thou shalte not let hym go away empty, but shal geue hym of thy shepe, of thy corne, and of thy wyne, and geue hym of that, wherwyth the Lorde thy God hath blessed the. And remember that thou wast a seruaūt in the lande of Egypte and the Lorde thy God deliuered the thence: and therfore I cōmaunde the thys thynge to daye.

And yf he saye vnto the *I wyl not go a-
Exo.xxi.a waye from the, because he loueth the & thy house and is well at ease wyth the: Then shalte thou take a nayle, & nayle his heare to the doore therwyth, and let hym be thy seruaunt for euer: And vnto thy mayde seruaunte thou shalte doo lykewyse. And let it not greue thyne eye, when thou letteste him go out free from the, for he hath bene worth a double hyred seruaunt to the in hys seruyce syxe yeres. And the Lorde thy God shall blesse the in al that thou doest.

*All the fyrste gendred that come of thyne
Le.xxvii.d. oxen, and of thy shepe that are males, thou shalt
D halowe vnto the Lorde thy God. Thou shalt do no worcke wyth the fyrste gendred of thyne oxen nor sheare thy fyrst gendred of thy shepe: Thou shalte eate it before the Lorde thy God yeare by yere, in the place whyche the Lorde hathe chosen bothe ÿ and thyne housholde. Yf there be any defaute therin, as yf it be lame or blind, or haue any other euel fauordnes ÿ shalt not offer it vnto ÿ Lorde thy God: But shalt eate it wtin thyne owne *gates, the vnclean & the cleane indifferēt
Deu.xii.b lye, as the roe & the hert. Only eate not the bloud therof, but power it vpon the ground as water.

¶ The.xvi. Chapter.

¶ Of Ester, whytsontyde, & the feaste of tabernacles what officers ought to be ordeyned.

OBserue the *moneth of new corne that
Exo.xxiii.b thou maist offer passeouer vnto ÿ lord thy God. For in ÿ moneth when corne begynneth to rype, the Lorde thy God brought ÿ ought of Egypt by night. Thou shal therfore offer passeouer vnto the Lord thy God (and shepe and oxen) in the place which ÿ Lorde shal chose to put his name there. Thou shalt eat no leuened bread wyth it: but seuen daies shalt ÿ eate vnleuened bread therwith: euen the breade of tribulacyon (for thou camst out of the land of Egypte in hast) ÿ thou mayst remember ÿ daye when thou cameste out of the lande of Egypt, all dayes of thy lyfe. And there shalbe no leuened bread sene in all thy costes seuen dayes longe, ne ther shal there remayne any thynge of the flesche which thou offredst the fyrst daye at euen, vntyl the morowynge. Thou mayst not offer passeouer
B within any of thy gates, which ÿ Lord thy God geueth the: but *in the place which ÿ Lorde thy
deu.xviii.e and.xvi.b. God shall chose, to set his name in, there ÿ shalte offer passeouer at euen aboute the goyng downe of the sunne, euen in the season that thou cameste out of Egypte. And thou shalte seth and eate it, in the place whych the Lorde thy God hath chosen, and depart on the morow, and get the vnto thy tente. Syxe dayes shalt ÿ eate swete breade and the seuenth day is a gathering together before the Lorde thy God: thou shalt do no worke therin. *Seuen wekes shalt ÿ nombre vnto the
Deu.xxiii.e and begyn to nombre the. vii. wekes, when ÿ begynst to put thy syckel to the corne, *& kepe the
Actes.ii.a. feaste of wekes vnto the Lord thy God, wt a free wyl offeryng of thyne hande, which ÿ shalt geue vnto the Lorde thy God, according as the Lord thy God hath blessed the. And reioyce before the Lord thy God, ÿ and thy son, thy doughter, thy seruaunt, & thy mayde, and the Leuyte ÿ is within thy gates, & the straunger, ÿ fatherlesse, & the wydow, ÿ are amonge you, in the place which ÿ Lord thy god hath chosen to put his name there And remember that ÿ wast a seruaunt in Egipt and ÿ shalt obserue and do these ordynaunces. ¶

Thou shalt also obserue the feaste of tabercles. vii. dayes, after that ÿ hast gathered in thy corne and thy wyne. And ÿ shalt reioyce in ÿ thy feast: thou & thy son, thy doughter, thy seruaunt and thy mayde, the Leuite, the straunger, and ÿ
i.reg.viii.g fatherlesse, & the wydow, that ar wythin thy gater. *Seuen dayes shalt ÿ kepe holy daye vnto the Lord thy god, in the place which ÿ Lord shal chose: for the Lord thy God shall blesse the in all thy frutes, & in all the worckes of thyne handes, therfore shalt thou be glad. *Thre times in the
exo.xxiii.c pere shal al the males apere before the Lord thy god in the place which he shal chose: in ÿ feast of swete bread, in the feast of wekes, and in the feast of tabernacles. And they shal not *appeare be-
exo.xxiii.b fore the Lorde empty, but euery man accordyng

to the gyfte of his hande, and accordynge to the
blessynge of the Lorde thy God, whiche he hath
D gyuen the. Judges and officers shalt thou make
the in all thy cytyes, whiche the Lorde thy God
gyueth the throwout thy trybes: and they shall
Leui.xix.c iudge the people ryghteously. * Wrest not thou
the lawe, nor knowe any person, neyther take
‡Exo.xxiii.a Eccle.xx.d any rewarde: ‡ for gyftes blynde the wyse, and
peruerte the wordes of the ryghtuous. That
whiche is iuste and ryght: shalte thou folowe,
that thou mayst lyue, and enioye the land which
the Lorde thy God gyueth the.

Thou shalte plante the no groue, of what so
euer trees it be, nye vnto the aultar of the Lorde
thy God, whiche thou shalte make the. Thou
C.xvi.c.d shalte set the vp no * pyller, which the Lorde
Deu.xvi.d thy God hateth.

¶ The.xvii.Chapter.

¶ The punyshment for ydolatrye. The punyshment of a rebell. The institucyon of a kynge.

A Thou shalte offer vnto the Lorde thy
Leu.xxii.c God no oxe nor shepe * wherin is blemy-
deut.xv.d. sshe or any deformitye: for that is an abhominacion vnto the Lord thy God. If there be founde among you within any of thy gates, whiche the Lorde thy God gyueth the, man or woma ye hath wrought wickednes in the syght of the Lorde thy God, so that they haue gone beyonde his appoyntment, and gone and serued straunge Gods, and wor-
deut.iiij.c. shypped them, * the Sunne or Moone, or any of the hoost of heauen, whiche I haue not cōmaunded, and it is tolde the, and thou hast hearde of it: then shalt thou enquyre diligently. And yf it be trewe, and the thynge of a suretye that suche abhominacyon is wrought in Israel, then shalt thou bringe forth that man or ye woman (which haue committed that wycked thynge) vnto the gates, & shalt stone them with stones, tyll they
Nu.xxv.b dye. * At the mouth of two or thre wytnesses
B shall he that is worthy of death, dye: and at the mouth of one wytnes, let no man dye. The handes of the wytnesses shall be fyrst vpon hym, to kyll hym, and afterwarde the handes of all the people, and thou shalte put the wycked awaye from the. If there ryse a matter to harde for the in iudgement bytwene bloude and bloude, bytwene ple and ple, bytwene plage and plage, and the matters come to stryke within thy gates.

Then shalte thou aryse, and get the vp vnto the place whiche the Lorde thy God hath chosen and come vnto the preastes the Leuytes, and vnto the iudge that shalbe in those dayes, and aske
xvii.xviii.e * and they shal shewe the, the sentence of iudgement, & thou must do accordyng to that, whiche they of that place (whiche the Lorde hath chosen) shewe the, & thou shalt obserue to do, accordyng to all that they enfourme the. Accordynge to the sentence of ye lawes which they teache the, and accordyng to the iudgement which they tell
Deut.v.d. Iosu.i.b the shalt thou do, and * bowe not frō that which
C they shewe the, neyther to the ryght hande, nor to the left. And that man that wyll do presumptuously, & wyll not herken vnto the preast (that standeth before the Lorde thy God to minyster) or vnto the iudge, that man shal dye, & thou shalt put awaye euyll from Israel. And all the people shall heare and feare, and shall do no more presumptuously. When thou art come vnto ye lande which the Lorde thy God gyueth the, & enioyest it, and dwellest therin: and yf thou shalte saye,
i.xvii.viii.a * I wyll set a kynge ouer me: lyke as all the nacyons that are aboute me, then thou shalt make hym kynge ouer the, whome the Lorde thy God shall chose: euen one from amonge thy brethren shalt thou make kyng ouer the, and ye mayst not set a straunger ouer the, which is not of thy brethren. * But he shall not multiply horses to him
xvii.xx.xxii.b selfe, nor bringe the people agayne to Egypte thorowe the multitude of horses, for asmoche as the Lorde hath sayd vnto you: ye shall henceforth go no more agayn that way. Also he * ought not
xvii.xxx.xl.c to multiply wyues to him selfe, lest his hert turne
D away, neyther shal he gather hym syluer & gold
xiii.xxx.x.d Esay.ix.b to moche. And when he is set vpon the seate of his kyngdome, he shall wrype hym out a copy of this lawe in a booke before the preastes the Leuytes. And it shall be with hym, and he ought to reade therin * all dayes of his lyfe, that he may
Iosu.i.b learne to feare the Lorde his God, & to kepe all the wordes of this lawe, and these ordinaunces, for to do them: and that his hert arise not aboue his brethren, and that he turne not from the commaundement: to the ryght hande or to the lefte, but that he may prolonge his dayes in his kyngdome: he and his children in Israell.

¶ The.xviii.Chapter.

¶ The Leuytes had no possessyons. Idolatrye must be eschewed. The prophete Christ is promysed. The false prophete must be slayne: and howe he may be knowen.

The Preastes, the Leuytes, and all the
A xvii.xviii.a tribe of Leui * must haue no parte nor
Nu.xviii.a Deu.x.b & xviii.d inheritaunce with Israell: but shall eate the offerynges of the Lorde, and his inheritaunce: Therfore shall they haue no inheritaūce among their brethren: but the Lorde he is their inheritaunce, as he hath sayd vnto them. And this is ye preastes dutye of the people, and of them that offer sacrifyce, whether it be oxe or shepe: They must gyue vnto the preast, the shoulder, and the two chekes, and the mawe, the fyrst frutes also of thy corne, wyne, & oyle, and the fyrst of the woll of thy shepe shalte thou gyue hym: * For the Lorde thy God hath
Num.xviii.b and.xviii.a chosen hym out of al thy tribes, to stande and to minystre in ye name of the Lorde: he & his sonnes for euer. If a Leuyte come out of any of thy cy-
M tyes of all Israell, where he is a sojourner, and come with all the lust of his herte vnto the place whiche the Lorde hath chosen: he shall minystre in the name of the Lorde his God, as his other brethren the Leuytes do, whiche remayne there before the Lorde. And they shall haue lyke porcyons to eate, besyde that which cōmeth to hym of the patrimonye of his elders.

* When thou art come into the lande whiche
Leu.xviii.a and.xx.d. deut.xii.b & xviii.a. iiii.xx.xi.a Iere.xii.b the Lorde thy God gyueth the, se that ye learne not to do after the abhominacyons of those nacyons. Let there not be founde amonge you any one that maketh his son or doughter to go thorowe ye fyre, or that vseth witchcraft, or a chosen

out

Leui.xix.b oute of dayes * or that regardeth the flyinge of foules, or a sorcerer, or a charmar, or that counceleth wyth spretes, or a sothsayer, or ꝑ asketh ✠ ✠(the truth) at them that be deade.

¶ For all that do suche thynges, are abhominacyon vnto the Lorde, and because of these abhominacyons the Lord thy God doth cast them out before the. Thou shalt be perfecte therfore: ꝑ ✠(and without blemyshe) in the syght of ꝑ Lorde thy God. For these nacyons whiche thou shalt conquer, herken vnto chosers out of dayes, and vnto sorcerars: But the Lorde thy God hath not Actes.xij.d and.xxj.e suffered the so to do. The Lorde God wyl*stere vp vnto the a Prophet amonge you: euen of thy Mat.xviij brethren, lyke vnto me ‡ vnto hym ye shall herken, accordynge to all that thou desyredest of ꝑ Lord thy God in Horeb, in the daye of the gathe Exod.xx.c rynge together, when ꝑ saydest: *Let me heare the voyce of my Lorde God no more, nor se this great fyre any more, that I dye not

D And the Lorde sayde vnto me: they haue wel spoken, I wyll rayse them vp a Prophete from amonge theyr brethren lyke vnto the, and wyll put my wordes in his mouth, and he shal speake vnto them all that I shall cõmaunde hym. And who so euer wyll not herken vnto the wordes which he shal speake in my name, I wyl require Nu.xxi.a. Deu.xviij.a Ie.xxviij.d Zec.xiiij.a it of hym. *But the prophete whiche shall presume to speake a worde in my name, whyche I haue not cõmaunded hym to speake, or that speketh in the name of straunge goddes, the same prophet shal dye. And yf thou saye in thyne hert howe shall we knowe the worde which ꝑ Lord hath not spoken? ✠(This token shalt thou haue.) Euẽ when a prophet speaketh in the name of ꝑ Lord yf the thynge folowe not, nor come to passe, that is the thynge whiche the Lorde hath not spoken But the prophet hath spoken it presumptuously Thou shalt not therfore be afrayde of hym.

¶The.xix.Chapter.

¶The fraunchesed townes. The punyshment of hym that beareth false wytnesse.

A Deut.xii.d When the Lorde thy God *hathe roted out the nacyons, whose lande ꝑ Lord thy god geueth the, and thou succedest in theyr inheritaunce, and dwellest in theyr cityes, and in theyr houses: thou shalt ap- Iosu..xxa. poynte* thre cityes for the in the myddes of the lande whyche the Lorde thy God geueth the to possesse it: thou shalt prepare the waye, and deuyde the coastes of thy lande, whiche the Lorde thy God geueth the to enheret, into thre partes, Exo.xxi.d. that *who so euer committeth murther, maye flee thyther. For this cause must the slayer flye thyther, that he maye lyue. Who so kylleth his neyghboure ignorauntly, and hated hym not in tyme passed: And when a man goeth vnto the ✠ wood w̃ his neyghboure to hewe wood, ✠(thynkynge no harme,) and as his hande fetcheth a stroke with the axe to cut downe the tree, the head slippeth from the helue, and smyteth his neighbour that he dyeth: the same shall flye vnto one of the same cityes and lyue. Lest the executer of bloud folowe after the slayer whyle his hert is whote and ouertake hym, because the waye is longe: and slaye hym, and yet there is no cause worthy of deathe in hym, in as moche as he hated hym not in tyme passed. Wherfore I cõmaunde the, saying: thou shalt appoint out thre cityes for ꝑ.

And yf the Lorde thy God enlarge thy coastes (as he hathe swore vnto thy fathers) and geue the all the lande whyche he sayde he wolde geue vnto thy fathers, thou shalte kepe all these commaundementes to do them, whyche I commaunde the this daye, that thou loue the Lorde thy God, and walke in hys wayes euer, and ad thre cityes mo for the vnto those thre that innocent bloud be not shed in thy land, which ꝑ Lord thy God geueth the to enheret, & so bloude come vpon the. *But and yf a man hate his neyghboure, and laye wayte for him and ryse against him, and smyte hym that he dye, and then flyeth vnto any of these cityes: the elders of hys citye shall sende and fetche hym thence, & delyuer hym into the handes of the Justyce of bloude, that he maye dye. Thyne eye shall not spare hym, but thou shalt put awaye innocent bloude from Israel, that it may go wel with the. *Thou shalt not remoue thy neyghbours marke, which they of olde tyme haue set in thyne enheryta ũce, that thou shalt enheret in the lande, whiche the Lord thy God geueth the to enioye it. Nu.xxxv.c. Iob.xxiiij a.

*One wytnesse shal not rise agaynst a man for any maner trespace, or for any maner synne, or for any maner faute, that he offendeth in. Nu.xxxb.d D

But at the mouth of two wytnesses or of thre wytnesses shall the matter be stablyshed. ‡ If an vnrighteous wytnesse rise vp agaynst a mã to accuse hym of trespasse: then bothe the men whyche stryue together, shall stande before the Lorde, before the Preastes and ꝑ iudges, which shalbe in those dayes, and the iudges shal make dilygent inquisycion. And yf ꝑ wytnes be found false, and that he hathe geuen false wytnesse agaynst his brother, then shal ye do vnto hym, as he had thought to do vnto his brother, and thou shalt put euell awaye from the. And other shall heare, and feare: and shall hence forth cõmyt no more any suche wyckednesse amonge you. And thyne eye shall haue no compassyon, but soule for soule, eye for eye, toth for toth, hand for hand fote for fote. Deu.xvij.a Mat.xviij.c Ioh.viij.c ii.Cor.xiij a. i.Timo.v.c Hebr.x.e ‡Sus.i.g Exo.xxi.c. Le xxiiij.c. Dan.xiij.g Mat.v.f.

¶The.xx.Chapter.

¶Who ought to go to batel. The lawe of armes. The Canaanites must they kyll.

A When thou goest out to batell agaynst thyne enemyes, and seest horses and charettes, and people mo then thou, be not*afrayde of them, for the Lord thy God is with the, whiche brought the out of the lande of Egypte. And when ye are come nye vnto the battell, the Preast shall come forth to speake vnto the people, and shal saye vnto them Heare, O Israel, ye ar come vnto batel agaynst your enemyes*let not your hertes faynte, neyther feare, nor be amased nor adread of them. For the*Lorde youre God goeth wyth you, to fyght for you against your enemies, and to saue you. And let the officers speake vnto ꝑ people, saying: If any man haue buylt a new house, and haue not dedicate it, let hym go & returne to his Deuter.i.d Nr.xiiij.b De.xxbiij.a B

lest he dye in the batell, and an other man dedycate it. And if any man haue planted a vyneyard and haue not made it comen ✻(and lawful for euery ✻ man to eate of) let hym go and returne agayne vnto his house leste he dye in the battell, and another
De.xxiiii.a. make it comen. *And yf any man be betrouthed vnto a wyfe, and haue not taken her, let hym go and returne agayne vnto his house, lest he dye in the battell, and another man take her.

B Jud.vii.a And let the offycers speake further vnto the people, and say: *If any man feare and be faynt herted, let hym go & returne vnto his house, leste he make his brothers hert faynte as wel as his. And when ỹ offycers haue made an ende of speakynge vnto the people, they shall make captaynes of warre ouer them. When thou comest nye
Deut.xx.c. vnto a citye to fyght agaynst it *offer thē peace And yf they answer the agayne peasably, and open vnto the, then let al the people that is found therin, be tributaryes vnto the, and serue the. And yf they wyll make no peace wyth the, but make warre agaynste the, thou shalte besege it. And when the Lorde thy God hath delyuered it into thyne handes, thou shalt smyte all ỹ males therof with the edge of the sweard: But the wemen and the chyldren, * and the cattell, and all
Jose.viii.a that is in the citye, and al the spoile therof, shalt thou take vnto thy selfe, and eate the spoyle of thyne enemyes wyche the Lorde thy God hath geuen the. Thus shalte thou do vnto all the citycs wyche are a greate waye of from the, and not of the citycs of these nacyons.

C But of the Citycs of these nacyons, wyche the Lorde thy God shall geue the to enherete, thou shalte saue alyue nothynge that bretheth.
Deu.vii.a Jo.xi.c.& xii.a.& x.c * But shalt destroye them wythout redimpcyon, namely the Hethites, the Amorites, the Canaanites, the Pherezites, the Heuithes, and the Jebusytes, as the Lorde thy God hath cōmaunded the, that they teache you not to do after all theyr abhominacyons, which they haue done vnto theyr goddes, and so ye shulde synne agaynst the Lorde your God. When thou hast besieged a citye longe tyme, and made warre agaynst it to take it, destroye not the trees therof, that thou woldest thrust an axe vnto them: But eat of thē and cut them not downe, for the trees of the feldes are no men, to come agaynst the, & to besege the. Only those trees wyche thou knowest that
✻ they ar not fruteful, ✻(but wylde & fyt for other vses) those shalt thou destroy and cut downe, & make bulwarkes agaynst the Citye that maketh warr with the, vntyll thou subdue it.

C The.xxi. Chapter.

C Inquisycyon for murther. Punyshmente for chyldren that dysobey father and mother.

A IF one be found slayne in ỹ land, which the Lorde thy God geueth ỹ to possesse it, & lyeth in the felde: and it is not knowen who hath slayn hym: Then thyne elders and thy Judges shal come forth, and mete vnto the citycs that are rounde aboute the slayn And let the elders of that Citye wyche is nexte vnto the slayne man, take oute of the droue, an heyfer that is not laboured with, nor hath drawen in the yoke, and let the elders of that Citye bringe the heyfer vnto a harde valley, wyche is nether eared nor sowen, and stryke of the heyfers necke theare in the valley.

B De.xxii.b Eccle.xlvi.a *And the Preastes the sons of Leui (whom the Lorde thy God hath chosen to minyster, and to blesse in the name of the Lord) shal come forth and at theyr mouth shall all stryke and plage be tryed: And all the elders of the citye that come forth to the slayne man, shall washe theyr handes ouer the heyfer that is beheaded in the valley, and shall answer and saye: our handes haue not shed this bloude, nether haue our eyes sene it Be mercyfull Lorde vnto thy people Israell, wyche thou hast delyuered, * and laye no innocent bloude vnto thy people of Israels charge: and the bloud shalbe forgeuen thē. And so shalt thou put innocent bloude from the, when ỹ shalt haue done that which is right in the syght of the Lorde. When thou goest to war agaynst thyne enemyes, and the Lord thy God hath delyuered them into thyne handes, and thou hast taken thē captyue, and seest amonge the captyues a bewtyfull woman, and haste a desyre vnto her, that thou woldest haue her to thy wyfe.
Jonas.i.h

C Thou shalt bringe her home to thyne house and let her shaue her head, & let her nayles growe and put her raiment that she was taken in, from her, and let her remayne in thyne house, and bewepe her father and her mother a moneth longe, and after that shalt thou go in vnto her, and mary her, and she shall be thy wyfe. And yf thou haue no fauoure vnto her, then let her goo wyther she lusteth: and sell her not for money, nor make cheuesaunce of her, because thou hast hum-
Genc.xxix. and.xxx. bled her. *If a man haue two wyues, one loued and an other hated, & they haue borne hym chyldren, both the loued and also ỹ hated: If the first borne be the sonne of the hated: then when the tyme commeth ỹ he dealeth his goodes amonge his chyldren, he maye not make the sonne of the beloued fyrstborne, before the sonne of the hated wiche is in dede ỹ fyrst borne: But he shal know the sonne of the hated for the fyrste borne, & geue hym double porcyon of all that he hath. For he is the fyrste of hys strength, and to hym belongeth the ryght of the fyrste borne.

D Exo.xxi.b * Yf any man haue a sonne that is stoburne and disobedyent that he wyll not herken vnto ỹ voyce of his father, and voice of his mother, and they haue chastened hym and he wolde not herken vnto them: Then shall hys father and hys mother take hym, and bringe hym out vnto the elders of that citye, and vnto the gate of that same place, and saye vnto the elders of the citye: This oure sonne is stubburne and disobedyente and wyl not herken vnto our voyce: he is a ryatour, and a dronkarde: And all the men of that citye shall stone hym with stones vnto death. And thou shalte put euell awaye from the, and all Israel shall heare and feare. *If a man haue
Jos.viii.c and.x.c commytted a trespasse worthy of deathe, and is put to death for it, and thou hangest hym on tre his bodye shall not remayne all nyght vpon the tree, but thou shalt burye hym the same daye.

For

Gala.iij.e For the *curse of God is on hym that is hanged
Defyle not thou thy lande, whyche the Lorde
thy God geueth the to enheret.

The.xxii.Chapter.

What thou oughtest to do when thou fyndest thy neyghbours beast goynge astraye. A man shal not were womens clothyng, or a woman mans clothyng. To weare a cote of wol and of flaxe is also forbydde. The punyshment of him that accuseth a man vnrigteously, of an aduoterer also, and of hym that rauyssheth a mayde.

A Thou shalte not se thy brothers oxe or
shepe go astray, & withdraw thy self
from them: But shalt bryng them a-
gayne vnto thy brother. And yf thy
brother be not nie vnto the, or yf thou know him
not, then bryng it vnto thyne owne house, & it
shal remayn wt the, vntyl thy brother aske after
them & then delyuer hym them agayne. In lyke
maner shalt thou do with his asse, and so shalt ÿ
do with his rayment: and with all lost thynges
of thy brother which he hath lost and thou haste
founde, shalt thou do lyke wyse, for ÿ mayst not
Exo.xxiii.a hyde it. *Thou shalt not se thy brothers asse or
Math.xv wt a oxe fal downe by the way, and wtdraw thy selfe
Luk.xiiii,a from them: but shalt helpe him to heue him vp a
gayne. The woman shal not weare that which
pertayneth vnto the man, nether shal a man put
on womans rayment. For all that do so, ar abho
minacyon vnto the Lord thy God. If ÿ chaunce
vpon a brydes nest by the waye, in whet soeuer
tree it be, or on ÿ ground, whether they be yong
or egges, and the dam sytting vpon ÿ yonge, or
vpon the egges: Thou shalt not take the dam wt
the yonge. But shalt in any wyse let the dam go
and take the yonge to the, that thou mayst pros-
per and prolonge thy dayes. When ÿ buyldest a
B newe house: thou shalt make a batelmente on ÿ
Leu.xix.d rouke, that ÿ lade not bloud vpon thine house, if
any man fall therof. *Thou shalt not sowe thy
vyneyard wyth dyuerse sedes: lest the frute of ÿ
sede which thou hast sowen, and the frute of thy
vyneyarde be defyled. Thou shalt not plowe wt
an oxe & an asse together. Thou shalt not weare
a garment made of woll and flaxe together.

Nu.xb.d. *Thou shalt make ÿ gardes (in the hems) vp-
O pon the four quarters of thy vesture, wherwith
thou co uereste thy selfe. Yf a man take a wyfe,
and when he hath lyen with her, hate her, & laye
shamefull thynges vnto her charge, & bryng vp
an euel name vpon her, & say: I toke this wyfe,
and when I came to her, I found her not a mayd
Then shal the father of the damsel and ÿ mother
bryng forth the tokens of the damsels virginite
C vnto the elders of the citye in the gate. And the
damsels father shal saye vnto the elders: I gaue
my doughter vnto this man to wyfe, and he ha-
teth her: and lo, he layeth shamefull thinges vn-
to her charge, saying: I found not thy doughter
a mayde. And yet these ar ÿ tokens of my dough
ters virginyte. And they shal spreade the vesture
before the elders of the citye. And the elders of ÿ
citye shal take that man and chastyce hym, and
mearce hym in an hundred sycles of syluer, and
geue them vnto the father of the damsel, because
he hath brought vp an euyl name vpon a mayd
of Israel. And she shalbe his wyfe, and he maye
not put her awaye all his dayes. But and yf the
thyng be of a surety, that the damsel be not fond
a virgyn, they shal bryng the damsel to the doze
of her fathers house, & the men of that citye shall
stone her with stones to deathe, because she hath
wrought folye in Israell, to playe the whore
in her fathers house.

And so thou shalte put euell away from the. Leu.xx.b
*If a man be founde lying with a woman that D
hath a wedded husbande, they shall dye ether o-
ther of them: bothe the man that laye wyth the
wyfe, and also the wyfe: and so thou shalte put
away euell from Israel. Yf a mayde be handfa-
sted vnto an husband, and then a man fynde her
in the towne and lye with her, ye shal bryng thē
both out vnto the gates of the same citye, & shal
stone them with stones to death: The damsel, be
cause she cryed not, beynge in the citye. And the
man: because he hath humbled his neyghboures
wyfe, and ÿ shalt put away euel from the. But
yf a man fynde a betrothed damsel in the felde, &
force her, and lye wt her: Then the man that laye
with her shall dye alone: but vnto the damsell ÿ
shalt do no harme: because there is in the damsel
no cause of death. For as when a man ryseth a-
gaynst his neyghbour and sleyeth hym, euē so is
this matter. For he found her in the feldes, & the
betrouthed damsel cryed: and there was no man Exo.xxii.c
to succour her. *If a man fynde a mayde that is
not betrouthed, and take her, and lye with her, &
they be founde: Then the man that lay with her
shall geue vnto the damsels father fyftye sycles
of syluer And she shall be his wyfe, because he
hath humbled her: and he may not put her away Leu.xviii.a
all his dayes. * No man shall take his fathers
wyfe, nor vnheale his fathers couerynge.

The.xxiii.Chapter.

What maner of men maye not be admytted into ÿ church of pollucyons that happen in the nyght. Usury.

A None *that is gelded or hath his preuy Leu.xxi.e
membres cut of, shal come into the con Esa.lvi.a
gregacyon of the Lord. And he that is
borne of a comen womā, shal not come
into ÿ congregacion of ÿ Lord, no, not in ÿ tenth
generacyon he shal not entre into the congrega- ii.Es.xiii.a
cyon of the Lord. *The Ammonites & the Mo
abites shal not come into the congregacyon of ÿ
Lorde, no, not in the tenth generacyon, nor they
shal neuer come into the congregacyon of ÿ lord
because they met you not with bread and water
in the way, when ye came out of Egypt, and be-
cause they hyred agaynst the * Balaam the son Nu.xxii.b
of Beor, of Pethor, of Mesopotamia, to curse ÿ
Neuertheless, the Lord thy God wolde not her-
ken vnto Balaam, but the Lorde thy God tur-
ned the curse to a blessynge vnto the, because the
Lorde thy God loued the. Thou shalte not seke
the prosperyte or welth of them all thy daies for Gen.xxb.e
euer. *Thou shalt not abhorre an Edomite, for
he is thy brother, nether shalt ÿ abhor an Egip-
tian, because thou wast a straunger in this land
The chyldren ÿ are begotten of them shal come
into the congregacyon of the Lord, in the thyrd
generacyon. When thou goest out with the host
agaynst thyne enemyes, kepe ÿ from all wicked

B nesse. If there be amonge you any man ẏ is vncleane by the reason of vnclēues that chaunseth hym by nyght, let hym go out of the hoste, & not come in agayne into ẏ host, but at euen let hym washe hym selfe with water, and then when the son is downe, let him come into the host agayne Thou shalt haue a place also without the hoste, whither ẏ shalt resort to, (for thy natural necessyte) and ẏ shalt haue a sharpe poynte vpon thy weapon, and when thou wylt ease thy selfe, dyg therwith, and turne and couer ẏ whyche is departed from the. For the Lorde thy God walketh in the mydst of thyne host, to ryd the, & to set thyne enemies before the. Therfore shal the place of thine hoste be puer, that he se no vnclean thyng in the and so turne hym selfe from the. Thou shalt not C delyuer vnto his master ẏ seruaunt which is escaped from his master vnto the. He shal dwel wt the, euen amonge you in what place he hym selfe lyketh best, in one of thy cityes where it is good for hym, and ẏ shalt not vexe him. There shalbe no whore of the doughters of Israel, nor whorekeper of the sonnes of Israel. Thou shalt nether bryng the hyre of an whore, nor ẏ pryce of a dog into the house of ẏ Lorde thy God in any maner of vowe: for euen both of them ar abhominacyō vnto the Lorde thy God. *Thou shalt not hurt thy brother by vsurye of money, nor by vsury of corne, nor by vsury of any thyng that he may be hurt withal. Unto a straunger thou mayst lend vpon vsury, but not vnto thy brother ẏ the lord thy God may blesse the in al that ẏ settest thyne hande to, in the lande whyther thou goest to conquer it. *When thou hast vowed a vow vnto ẏ Lorde thy God, thou shalt not slacke to paye it. For the Lorde thy God wyl surely requyre it of D the, and it shalbe sin in the. If ẏ shalt leaue vowing, it shalbe no syn in ẏ: but that whiche is once gone out of thy lyps, thou must kepe and do, accordyng as thou hast vowed vnto the Lord thy God of a fre wyl: and as ẏ hast spoken with thy mouth. When ẏ commest vnto thy neyghbours vyneyard, thou mayst eate grapes thy belly ful at thyne owne pleasure: but thou shalt put none in thy vessel. Euen so when thou cōmest into thy neyghbours corne, *thou mayst plucke the eares with thyne hande, but thou shalte not moue a sycle vnto thy neyghbours corne.

Ex. xxii. d. Leu. xxv. f.

Num. xxx d Eccle. v. a Baruc. vi c

Deu. xxiv. a Mat. xix. a.

Math. xii a

The. xxiiii. Chapter.

Deuorcemente is permytted. He that is newly maryed shall not be compelled to go to warre.

A When a man hath taken a wyfe and maryed her, yf she fynde no fauour in his eyes, because he hath espyed some vnclenes in her. *Then let him wryte her a byll of deuorcement, and put it in her hande, & send her out of his house. And when she is departed out of his house, let her goo, and be another mans wyfe. And yf ẏ second husband hate her, let hym wryte her also a letter of deuorcement, and put it in her hand, & send her out of his house or yf the second man dye which toke her to wyfe her first man which sent her away, may not take her agayne to be his wyfe, after ẏ she is defyled. For ẏ is abhominacyon in the syght of the lord And thou shalt not cause the lande to syn, which the Lorde thy God shall geue the to enheret.

*When a man taketh a newe wyfe, he shall not go a warfare, neither shalbe charged wt any busynes: but shalbe free at home one yere, and reioyse with his wyfe which he hath taken. *No man shall take the nether or the vpper mylstone to pledge, for then he shall hurt a mans lyfe. *If any man be founde stealyng any of his brethren the chyldren of Israel, & abuseth hym, or selleth hym, the theefe shal dye. And thou shalt put euel away from the. Take hede to thy selfe as concernyng the plage of leprosy, that ẏ observe diligētly. And ye shal do accordyng to all ẏ the prestes of ẏ Leuites shal teach you. Euen as I cōmaunded thē, so ye shall observe to do. Remēbre what the Lorde thy God dyd vnto * Mir Jam by the way after ẏ ye were come out of Egypt. When thou dost lend thy brother any thing: ẏ shalt not go into his house to fetche a pledge from thence: but shalt stande wout, and ẏ man that borowed it of the, shal bring the pledge out vnto the: Further more, yf it be a poore body, ẏ shalt not slepe with his pledge, but deliuer him ẏ pledge agayn when the son goeth downe, ẏ he may slepe in his owne raiment, and blesse the. And it shalbe righteousnesse vnto the, before the Lorde thy God.

Deu. xxv. b

Exo. xxii. d

Exo. xxi. b

*Thou shalt not defraude an hyred seruaūt that is nedy and poore, whether he be of thy brethren, or of the straungers that are in thy lande within thy gates. *But shalt geue him his hyre the same day and let not the son go downe ther on. For he is nedy, and therwith sustayneth his lyfe: lest he cry agaynst the vnto the Lorde, and it be syn vnto the. *The fathers shal not dye for the chyldren, nor the chyldren for ẏ fathers: but euery man shal die for his owne syn. Thou shalt not hynder the ryght of the straunger nor of the fatherles, nor take a widowes raymēt to pledge. But remember that ẏ wast a seruaunt in Egipt and how the Lord thy God delyuered the thence And therfore I cōmaunde the to do this thyng.

Leui. xix. e. Tobi. viii c Eccle. vii. c

Leui. xix. e,

Jere. xxxi. e Ezech. xviii. b Ez. xviii. e

*When thou cuttest downe thyne haruest in the felde, and hast forgotten a sheafe in the felde thou shalt not go agayne to fet it. But it shalbe for the straunger, the fatherlesse, & the wydowe, that the Lorde thy God may blesse the in all the workes of thyne hande. When ẏ beatest doune thyne olyue tree, thou shalt not turne agayne to gather vp that ẏ lefte behind the: but it shalbe for the straunger, the fatherles and the wydow. When thou gatherest thy vineyard, thou shalt not gather the grapes clean after the: but leaue them for the straunger, the fatherlesse, & the wydowe. And remember that thou also wast a seruaunt in the lande of Egipte: and therfore I cōmaunde the to do this thynge.

Jeui. xix. b

The. xxv. Chapter.

The punyshment of the offenders. The lawe of reysyng sede to the brother that is dead. Measures and weyghtes.

A If there be stryfe betwene men, they shal come vnto the law, & let the iudges geue sentence betwene them, & iustify the righteous, and condempne the vngodly. And yf any man be vngodly, and worthy of stripes, then let the iudge cause to take hym doune, & to beat him before his face: accordyng to his trespas, vnto a certayne

ii.Cor.xie. certayn nombre* forty strypes he shal geue him and not passe: lest yf ye shulde excede & beate hym aboue: that w̄ many strypes, thy brother shulde
B appere vngodly before thine eyes.*Thou shalt
i.Cor.xi.a. i.Timo.b c not mosel ꝑ ore that treadeth out the corne-*(in
* barne)* If brethren dwel together, and one of thē
Mar.xii.b Luth.iiii b dye and haue no childe, the wyfe of the dead shal not mary without vnto a straunger: but his brother shal go in vnto her, and take her to wyfe, & occupy the rowme of his kynsman. And ꝑ eldest son which she beareth, shall succede in ꝑ name of his brother which is deed: that hys name be not put out of Israel. And yf the man wyll not take hys brothers wyfe, then let her go vp to ꝑ gate vnto the elders, and saye: My husbands brother refuseth to stire vp vnto his brother a name in Israel, nether wyll he mary me. Then the elders of his citye shal cal hym, and comen w̄ hym. And yf he stand & say: I wyl not take her, then shal hys kynswoman come vnto hym in the presence of ꝑ elders, and lose his shoo of his fote, & spyt in his face, and answere, & saye: So shal it be done vnto that man, ꝑ doth not buylde vp hys brothers house. And his name shalbe called in Israel, ꝑ vnshod house. If when men stryue together, one w̄
C another, the wyfe of the one ron to, for to rid her husband out of the hands of hym ꝑ smyteth him and put forth her hande, and take hym by the secrets: Thou shalt cut of her hand, & let not thine eie pity her. Thou shalt not haue in thy bag two
Leu.xix.g *maner of weyghtes, a great and a smal: nether
Prich.vi.c shalt thou haue in thyne house dyuerse measures a great and a smal. But thou shalt haue a right and iust weyght, and a perfyte & a iuste measure shalt thou haue, that thy dayes may be lengthened in the land, which the Lord thy God geueth the. For all that do such thinges, and all ꝑ do vnryght, ar abhominacyon vnto the Lord thy god
Exo.xvii.d *Remēbre what Amalech dyd vnto the by the way, when ye were come out of Egypt, howe he met the by the way, & smote the hindmost of you all that were feble and came behind, when thou wast faynted and wery, and he feared not God. Therfore, when the Lorde thy God hath geuen the rest from all thine enemies rounde about in ꝑ land which the Lord thy god geueth ꝑ to enheret and possesse: se that ꝑ put out the remēbraunce of Amalech from vnder heuen, and forget not.

C The.xxvi.Chapter.

C The first frutes and tythes to the Leuytes, fatherlesse, wydowes, and straungers.

A When ✠ ꝑ art come into ꝑ lande which the Lord thy god geueth ꝑ to enheret, and hast enioyed it & dwellest therin.
Exo.xxiii.c *Take of the first of all ꝑ frute of the
& xxxiv.e. Proue.iiia earthe, and bryng it out of the lande ꝑ the Lorde thy God geueth the, and put it in a maunde, & go vnto the place which ꝑ Lord thy God shal chose to set his name in it. And ꝑ shalt come vnto the preast, that shalbe in those daies, & say vnto him I knowledge this day vnto the Lorde thy God, that I am come vnto the countrey which ꝑ Lord sware vnto our fathers for to geue vs. And the preest shal take the maund out of thyne hande, & set it doune before the aultar of ꝑ Lord thy God and ꝑ shalt answer and say before the Lord thy god: The Syrians went about to destroy my fa
B ther, *and he went downe into Egipt, & soiour- Ge.xlvi.a
ned there with a few folke, and grew there vnto a nacion great, mighty, and ful of people.*And Exod.i.b the Egiptyans vexed vs, and troubled vs, & laded vs w̄ most cruel bondage. And when we cryed vnto ꝑ Lorde God of our fathers, *the Lord Exod.iii.b heard our voyce, and loked on our aduersyte, labour and oppressyon. And ꝑ Lorde *brought vs Exo.xiiii.e out of Egypte in a myghty hande, & a stretched out arme, and in great terreblenesse, and sygnes and wonders. ✠ And he hath brought vs into this place, and hath geuen vs this land that flo- Deu.xiiii.b
weth with mylke and hony.*And nowe ✠ lo, I haue brought the fyrst frutes of the land whych thou (O Lord) hast geuen me. And ꝑ shalt set it before the Lorde thy God, & worshyp before the Lord thy God, & reioyce in all the good thynges which the Lord thy God hath geuen vnto the & to thyne house, thou and the Leuite, & the straunger that is amonge you. When ꝑ haste made an C
ende of tithyng all the tythes of thyne encrease: the thyrd yere, which is the yere of tithyng: thou shalt geue it vnto the Leuite, ꝑ straungers, the fatherles and the wydowes, that they may eate within thy gates, and fyl them selues. And thou shalt say before ꝑ lord thy god.*I haue brought Le.xxvii.b.
the halowed thynges out of myne house, & haue geuen them vnto the Leuites, the straungers, ꝑ fatherles and the wydowes, according to al thy cōmaundementes whiche thou hast cōmaunded me: I haue not ouerskypped thy cōmaundementes, nor forgotten them. I haue not eaten therof in my mourning, nor suffred ought to perish thorow vncleannesse, nor geuen ought therof for the dead, but haue herkened vnto the voice of ꝑ lord my god, & haue done*after all that thou hast cō- Exo.xix.a
maunded me. ✠ * ✠ Loke downe therfore frō Baruc.ij.c thy holy habitacion, euen from heuen and blesse thy people Israel, and the land which thou hast geuen vs (as thou swarest vnto oure fathers) a lande that floweth with mylke and hony. This D
day the Lord thy god hath cōmaunded the to do these ordynaunces, and lawes, kepe ꝑ them, and do them w̄ al thine hert, and al thy soule.*Thou Exo.xix.b hast set vp the Lord this day to be thy God, and Deute.v.d to walke in his wayes, and to kepe his ordynaūces, his cōmaundementes, and his lawes, and to herken vnto his voyce.*And the Lord hath set Exo.xix.a the vp this day, to be a seueral people vnto him Deu.vii.a. as he hath promysed the) and that ꝑ kepe his cō- and.xiiii.a
maundementes, and to make the hygh aboue all nacyons (which he hath made) in prayse in name and honour:*and ꝑ thou mayste be an holy peo- Jer.iii.b.
ple vnto the Lord thy God, as he hath sayde. ✠ Deu.vii.a.

C The.xxvii.Chapter.

C They buylde an aultar. The blessynges in the hyll Garyzim. The curses in the hyll Ebal.

And Moses with the elders of Israel commaunded the people, saying: kepe al the cō E
maundementes, which I commaunde you this daye.*And when ye be come ouer Jordan Jos.viii.a. vnto the lande whych the Lord thy God geueth the, thou shalt set the vp greate stones, & plaster them with plaster, and wryte vpon them all the wordes of this lawe, when ꝑ art come ouer: be-

cause thou art come into the land which ỹ Lord thy God geueth the: a lande that floweth with mylke and hony, as the Lord god of thy fathers hath promysed the. Therfore when ye be come ouer Jordan, ye shal set vp these stones, which I cõmaunde you this daye in mount Ebal, & thou Jos.viii.f. shalt plaster them with plaster. *And ther shalt †Expo.xx.d thou buyld vnto the Lorde thy God, †an aultar of stones, & lyft vp none yron vpon them: Thou shalte make the aultar of the Lorde thy God of whole stones, and offer burntofferynges therõ vnto the Lord thy God. And ỹ shalt offer peace offerynges, and shalt eat there, & reioyce before the Lorde thy God. And thou shalt wryte vpon the stones all the wordes of this lawe, manifestly and well. And Moses and the preastes the Leuites spake vnto all Israel, sayinge: take hede & heare (O Israel) this day thou arte become the people of the Lord thy God. Thou shalt herken therfore vnto the voyce of the Lorde thy God, & do hys cõmaundementes, and his ordynaunces which I cõmaunde ỹ this day. And Moses charged the people the same day, saying: These shall Deut.xi.d. stande vpon *mount Garisim, to blesse ỹ people when ye are come ouer Jordan: Simeon, Leui, Juda, Isachar, Joseph, & Ben Jamin. And these shal stande vpon mount Ebal to curse: Ruben, Gad, Aser, Zabulon, Dan, and Nephtali. And ỹ Leuites shal answere and saye vnto all the men of Israell with a loude voyce.

¶ *Cursed be the man that maketh any carued Expo.xx.a or molten ymage (an abhominacyon vnto the Lord, the worke of the handes of ỹ craftesman) and putteth it in a secrete place: and all the people shall answere, and saye: Amen.

Expo.xxi.b *Cursed be he that curseth his father and his mother, and all the people shall saye: Amen.

Deu.xix.d. *Cursed be he ỹ remoueth hys neyghbours marke, and all the people shall saye: Amen.

Luke.xix.c *Cursed be he that maketh the blynd go out of his waye, and all the people shal saye: Amen.

deu.xxiiii.c *Cursed be he that hyndreth the ryghte of ỹ straunger, fatherlesse and wydowe, and all the people shall saye: Amen.

Le.xviii.a. *Cursed be he that lyeth wt his fathers wyfe and vnhealeth his fathers couerynge, and all the people shall saye: Amen.

Leu.xviii.c *Cursed be he that lyeth wyth any maner of beast, and all the people shall saye: Amen.

Le.xviii.b. *Cursed be he that lyeth with hys syster, the doughter of hys father, or the doughter: of hys mother, and all the people shall saye: Amen.

Le.xviii.b. *Cursed be he that lyeth wyth his mother in lawe, and all the people shall saye: Amen.

Expo.xxi.b. *Cursed be he that smyteth hys neyghboure secretly, and all the people shall saye: Amen.

Cursed be he that lyeth with hys neyghbours wyfe, and all the people shall saye, Amen.

Ezec.xxii.c *Cursed be he that taketh a rewarde to slaye the soule of innocente bloude: and all the people shall saye: Amen.

Gala.iii.b. *Cursed be he that contynueth not in all the wordes of this lawe, to do them: and all the people shall saye: Amen.

¶ The.xxviii. Chapter.

¶ The promyses of the blessynges vnto them that regarde the cõmaundementes, and the curses to the contrary

IF * thou shalt herken dilygently vnto the voyce of the Lord thy God and obserue and do all his cõmaundementes, which I cõmaunde the this daye. The Lord wyl set the on hygh aboue all the nacyons of the earth. *And all these blessyngs shal come on the, and ouertake the, yf thou shalt herken vnto the voyce of the Lord thy God. Blessed shalt thou be in the towne, & blessed in the feldes: blessed shalbe the frute of thy body, and the frute of thy ground, and the frute of thy catel, ỹ encrease of thyne oxen, and the flockes of thy shepe: blessed shalbe thy basket & thy store: Blessed shalte thou be, when thou gost out, and blessed when ỹ comest in. *The Lord shal geue ouer thyne enemyes that ryse agaynst ỹ, that they may fal before thy face. They shal come out agaynst ỹ one way, and flye before the seuen waies. The Lord shal put the blessyng vpon ỹ in thy store houses, and in all that thou settest thyne hande to, & wyl blesse the in all the lande whyche the Lorde thy God geueth the. The Lorde shal make the an holy people vnto hym selfe, as he hath swore vnto the: yf thou shalte kepe the cõmaundementes of the Lorde thy God, and walke in his wayes.

A Leu.xxvi.a

And all nacyons of the earth shal se that the name of the Lord, is called vpon ouer the, & they shalbe afrayde of the. And the Lorde shall make the plenteous in goods, in the frute of thy body, in the frute of thy cattell, and in the frute of thy grounde, in the lande which the Lord sware vnto thy fathers, to geue the. The Lord shal open vnto the his good treasure, *euen ỹ heuẽ to geue Deute.xi.b rayne vnto thy land in due season, & to blesse all the labours of thy hande. *And thou shalt lende Deu.xv.a vnto many nacyons, but shall not borowe thy selfe. And the Lorde shal set the before & not beB hynde, and thou shalt be aboue only, and not beneth: yf ỹ thou herken vnto the commaundementes of the Lorde thy God, which I cõmaunde ỹ this day, to kepe and to do thẽ. And se that thou *bownot aside frõ any of these wordes, whiche Deu.xiii.a and.xvij.b I cõmaund the this day, ether to the ryght hand or to the left, that thou woldest go after straũge gods to serue them. *But and yf thou wylt not Leu.xxvi.b herken vnto the voyce of the Lorde thy God, to kepe and to do all his cõmaundementes and his ordynaunces which I cõmaund the this day: al *these curses shall come vpon the, and ouertake Baruc.i.e the. Cursed shalt thou be in the towne, & cursed Dan.ix.e. in the felde: cursed shal thy basket be, & thy store Cursed shalbe the frute of thy body, and ỹ frute of thy lande, and the frute of thyne oxen, and the flocks of thy shepe. Cursed shalt thou be when ỹ goest in, and cursed when ỹ goest out. The Lord shal sende vpon the cursyng, destruccyon, and rebuke, in all that thou settest thy hande to, & that thou doest, vntyl he destroye the, & bryng the to noughte quickely: because of the wyckednesse of thyne inuencyons, and because thou hast forsaken me. The Lord shall make ỹ pestylence cleue vnto the, vntyll he haue consumed the from of ỹ lande, whyther ỹ goest to enioy it. *The Lorde Leu.xxvi.b shal smyte the with swellyng, with feuers, heet burnyng

burning, and with the sweard, with wethering and with blastyng. And they shal folowe the vntyll thou perysshe. * And the heauen that is ouer
Leu.xxvi.c Deu.xi.b thy head shalbe brasse, and the earth that is vnder the, yron. ¶ The Lorde shal turne the rayne of the land vnto pouder and dust: euen from heuen shall they come downe vpon the, vntyll thou be brought to nought. And the Lorde shal plage ye before thyne enemyes: Thou shalt come out one waye agaynst them, and flye seuē wayes before them, and shalt be scatered amonge all the kyngdomes of the earthe. And thy carkasse shall be meate vnto all maner foules of the ayre, and vnto the beastes of the earth, and no man shal fray
Exod.ix.b them away. * The Lorde wyl smyte the with ye botch of Egypte, and the Emarodes, scalle, and maungynes, that thou mayst not be healed therof. And the Lord shal smyte the with madnes, & blindnes, and dasyng of hert. Thou shalt grope at none dayes, as the blynd gropeth in darknes and shalt not prosper in thy wayes. Thou shalt be oppressed with wronge, & be polled euermore
ii.Re.xii.c and no man shal succour the. * Thou shalt be betrouthed vnto a wyfe, & another man shall lye
Deu.xxb.d with her. * Thou shalt buyld an house, and not dwel therin. Thou shalt also plant a vyneyarde and shalt not gather the grapes. Thyne oxe shal be slayne before thyne eyes, and ye shalt not eate therof. Thyne asse shalbe violently taken away euen before thy face, and shall not be restored to the agayne. Thy shepe shalbe geuen vnto thine enemyes, and no man shal rescue them.

D Thy sonnes and thy doughters shalbe geuen vnto another nacyon, and thyne eyes shal se it, & dase vpon them all the day longe, and there shal be no myght in thyne hande. The frute of thy lande and all thy labours shall a nacyon whiche thou knowest not, eate, and thou shalt contynually suffre violence only, & be oppressed alwaye so that thou shalte be cleane beside thy selfe, for the sight of thyne eyes whiche thou shalte se.
The Lorde shall smyte the in the knees and legges, with a mischeuous botch that cānot be healed: euen from the sole of thy fote vnto the top of
Deu.xxviii.d xi.paralipo xxviii.d iiii.Reguz xviii.d Je.xxiii.a thy head. * The Lord shal bryng the & thy kyng (which ye shalt set ouer the) vnto a nacio, which nether thou nor thy fathers haue knowen, ye ther thou maist serue straunge gods: euen wood and stone. And thou shalt be wonderd at, spoken of, and ieered at amonge all nacyons, whyther the Lorde shall cary the. Thou shalt cary much sede into the felde: and shalt gather but lytle in, for ye grashopers shall destroy it. Thou shalt plante a vyneyard and dresse it, but shalt neither drynke of the wyne, nether gather the grapes, for ye wormes shall eate it. Thou shalt haue Olyue trees thorowout all thy costes, but shalt not anoynte thy selfe with the oyle, for thine olyue trees shal be roted out. Thou shalt beget sons, and doughters, but shalt not haue them: for they shalbe caE ryed away captyue. All thy trees & frute of thy lande shalbe marred with blastyng. The straunger that is amonge you, shal clime aboue the vpon hye, and thou shalt come downe beneth alow He shall lende the, and thou shalt not lende hym:
he shalbe before, and thou behynde. Moreouer, all these curses shal come vpon the, and shall folowe the and ouertake the, tyl thou be destroyed because thou herkenedst not vnto the voyce of ye Lorde thy God, to kepe his cōmaundementes, & his ordynaunces, which he cōmaunded the, and they shalbe vpon the as myracles and wonders and vpō thy sede for euer, because thou seruedst not the Lorde thy God wyth ioyfulnesse and wo a good hert, when thou hadst aboundaūce of all thynges, therfore thou shalt serue thyne enemy which the Lorde shal sende vpon the: in hunger and thurst, in nakednes, and in nede of all thyng and he shal put a yoke of yron vpō thy necke vntyl he haue brought the to nought. And ye Lorde shal bryng a nacyon vpon the from far, and frō the ende of the worlde as swyfte as an Egle flyeth: a nacyon whose tonge thou shalt not vnderstande: a harde fauoured nacyon, which shal not regarde the person of the olde, nor haue compassyon of the yonge. The same shall eate the frute of thy catell, and the frute of thy lande vntyll he haue destroyed the: & shal leaue the nether corne, wyne, nor oyle, nether the encrease of thine oxen nor ye flocks of thy shepe: vntyl he haue brought the to nought. And he shall kepe the in in all thy cityes, vntyl he haue cast downe thy hye wals & stronge holdes, wherin thou trustedst, thorowout all the lande. And he shal besege the in al thy
iiii.Re.vii.e Thre.xiii.b Baruc.ii.a Leu.xxvi.d citye thorowout all thy lande, which the Lorde thy God hath geuen the. * And thou shalt eat ye frute of thyne owne body: the flesh of thy sonnes and of thy doughters, which the Lorde thy God hath geuen the in that straitnes and sege wherwith thyne enemy shal besege the: so that it shal greue the man (that is tender and excedyng delycate amonge you,) to loke on his brother and vpon his wyfe that lyeth in his bosome, and on ye remnaunt of his chyldren, which he hath yet left for feare of geuyng (vnto any of them) of ye flesh of his chyldren, whō he shal eat, because he hath nothyng lefte hym in that straytnesse and sege, wherwith thyne enemy shal besege the in al thy cityes. Yee, and the woman that is so tender and delycate, ye she dare not aduenture to set the sole of her fote vpon the ground, (for softnes and tendernes) shalbe greued to loke on her husbande ye lyeth in her bosome, and on her sonne and on her doughter: and on her after byrth (that is to come out from betwene her legges,) and her chyldren which she shal beare: For whē all thynges lacke she shal eate them secretly, in the sege and straytnes, wherwith thyne enemye shall besege the in Ero.xv.b. thy cityes. * Yf thou wylt not kepe and do al the wordes of this law (ye are wrytten in this boke) and feare this gloryous and fearful name of the Lorde thy God: the Lorde wyll sende vnto the and thy sede, great plages and of longe contynuaunce, euel sykneses and of longe duraunce.

Moreouer, he wyl bryng vpon the all the diseases of Egypte, and those which thou wast afrayd of shal cleaue vnto the. And all maner sykneses, and all maner plages which are not wrytten in the boke of this law, wyl the Lorde bryng vpon the, vntyl he bryng the to nought. And ye shalbe

shalbe left fewe in nombre, where before ye were
Deut.x.d. as the *starres of heauen in multytude: because
Jere.xl,i.e thou woldest not herken vnto the voyce of the
Lorde thy God. *And it shal come to passe, that
as the Lorde reioysed ouer you, to do you good,
and to multyplye you, euen so he wyll reioyse o-
G uer you, to destroy you, & bryng you to naught.
And ye shalbe wasted from of the lande, why
ther thou goest to enioye it. And the Lorde shall
scatter the amonge all nacions, from ỹ one ende
of the worlde vnto the other, and there ỹ shalte
serue straunge goddes wyche thou nor thy fa-
thers haue knowen: euen wood and stone. And
amonge these nacyons thou shalt fynde no ease,
neyther shall the sole of thy fote haue reste. But
the Lorde shall geue the there an vnquyet hert,
and dasyng eyes, and sorowe of mynde. And thy
lyfe shall hange before the and thou shalte feare
both daye and nyght, & thou shalt haue no trust
in thy lyfe. In ỹ mornyng thou shalt saye wolde
God it were nyght. And at nyght thou shalt say
wolde God it were morning: for feare of thyne
herte, whiche thou shalt feare and for the syghte
of thyne eyes, which thou shalte se.

And the Lorde shall bryng the into Egypt
Expo.xliii.d agayne with shyppes, by the waye which I bad
the, that thou shuldest *se it nomore. And there
ye shalbe solde vnto youre enemyes, for bonde-
men and bond wemen: and no man shal bye you.

¶The.xxix.Chapter.

¶The people ar exhorted to obserue the cõmaundementes whiche yf they breake they are threatened to be plaged.

A Expo.xix.a THese ar the wordes of ỹ *appointmẽt whiche the Lorde cõmaunded Moses to make with the chyldren of Israel in the lande of Moab, beside ỹ appoyntmente whiche he made wyth them in Horeb and Moses called all Israell, and sayde vnto them: Ye haue sene all that the Lorde dyd before your eyes in the lande of Egypte: vnto Pharao and vnto all hys seruauntes, and vnto all hys lande the great temptacyons whiche thyne eyes haue sene, those great miracles and wonders: and yet the Lorde hath not geuẽ you an hert to perceaue and eyes to se, and eares to heare, vnto this daye
Deu.viii.a And I haue led you fourty yere in the wyldernes and your *clothes are not waxed olde vpon you, and thy showe is not waxed olde vpon thy fote. Ye haue eaten no breade: nor dronke wyne: or stronge drinke, that ye myght know, howe that
Num.xxi.a I am the Lorde youre God.

B *And ye came vnto thys place and Sehon the kynge of Hesbon, and Og kynge of Basan came out agaynste vs vnto battell, & we smote them: and toke theyr land, and gaue it for an in-
Deu.iiii.a. heryptaunce vnto the Rubenytes, and Gadytes, and to the halfe trybe of Manasse, * kepe therfore the wordes of this appoyntment and do thẽ that ye maye vnderstand all that ye ought to do Ye stande this daye euerye one of you before the Lorde your God: your captaynes, your trybes, your elders, your offycers, and all the men of Is
Iosu.ix.d. rael: your children also, your wiues, & the straun ger that is in your hoste *from the hewer of thy wood, vnto the drawer of thy water: that thou shuldest go into the appoyntmente of the Lorde thy God, and into hys othe * whyche the Lorde Ge.xvii.a thy God maketh with ỹ this daye. For to make the a people vnto hym selfe, and that he maye be vnto the a God, as he hath sayde vnto the, and as he hath sworne vnto thy fathers Abraham, Isahac, and Jacob.

I make not thys bonde and this othe wyth ¶ you only, but both with hym that standeth here with vs this daye before the Lord our God, and also with hym that is not here with vs this day For ye knowe, howe we haue dwelte in the land of Egypt, and howe we came thorowe the myd-des of the nacyons whiche ye passed by. And ye haue sene theyr abhominacyons and their ydols (wood and stone, syluer and golde) whiche were amonge them. Leste there be amonge you man or woman, kynred or tribe, whose hert turneth awaye this daye from the Lorde youre God, to goo and serue the goddes of these nacyons: and lest there be amonge you somme rote that bea-reth gall and wormewood, so that when he hea-reth the wordes of this othe, he blysse hym selfe in his herte, sayinge. *I shall haue peace. I wyl Jere.b.c. walke in the meanyng of myne owne herte, (to put the dronken to the thyrstie). And so ỹ Lorde wyll not consent to be mercyfull vnto hym, but then the wrath of the Lorde & hys gelousy shall smoke against that man, and all the curses that are wrytten in this boke, shall lyght vpon hym and the Lorde shall do out his name from vnder heauen, and the Lorde shall seperate hym vnto euell out of all the trybes of Israel, accordynge vnto all the curses of the appointment, that are wrytten in the boke of this lawe.

So that the generacion to come of your chyl D dren, that shall ryse vp after you, and the straun ger that shal come from a farre lande shall saye when they se the plages of that lande, and ỹ dis-eases wherwith the Lorde hath smytten it, how all the lande is burnte vp wyth brymstone and salte, & that it is neyther sowen: nor beareth, nor any grasse groweth therein, lyke as in the place of the ouerthrowynge of *Sodome, Gomor, A Gene.xix.c dama, and Zeboim: which the Lorde ouerthrew in his wrath and angre: Euen then shall all na-cyons saye: * wherfore hathe the Lorde done of Jere.xvi.b and c. this facyon vnto this lande? O howe feare is Ly.re.ix.b this greate wrath: And men shall saye, because they lefte the testament of ỹ Lorde God of their fathers, whyche he made wyth thẽ, when he brought them out of the lande of Egypte. For they went and serued straunge goddes and wor-shypped them: Goddes whiche they knewe not, and whiche had geuen them nought. And the wrath of the Lorde waxed whote agaynst this lande, to bryng vpon it all the curses that are wrytten in this boke. And the Lorde caste them out of theyr lande in anger, wrath, and great in dignacyon, and cast them into a straunge lande as this daye beareth wytnesse. The secretes of the Lorde our God *are opened vnto vs, and to i.Cor.iiii.a our chyldren for euer, that we maye doo all the wordes of thys lawe.

¶The.xxx.Chapter.

¶The worde of God is at hande.

¶When

A When al these wordes are come vpon the, the blessynge & the curse whiche I haue set before ꝑ, thou shalt turne vnto thyne hert, amonge all the nacyons whyther the Lorde thy God hath thrust the, and come agayne vnto ꝑ Lorde thy God, and herken vnto his voyce in all these thynges that I commaunde the this daye: thou and thy chyldren with all thyne hert and all thy soule. And ꝑ Lorde thy God wyll turne thy captiuyte, and haue compassyon vpon the, and wyl turne, and fet the agayne from all the nacyons, amonge which the Lorde thy God shal haue scatered the. Though thou wast caste vnto the extreme partes of heauen: euen from thence wyll ꝑ Lord thy God gather the, and from thence wyl he fet the, and the Lorde thy God wyll bryng e ꝑ into the lande whiche thy fathers possessed, and thou shalt enioye it.

B And he wyll shewe the kyndnesse, and multiplye the aboue thy fathers. * And the Lorde thy God wyll circumcyse thyne harte, and the herte of thy sede, that thou mayst loue the Lord thy God wyth all thyne herte, and all thy soule that thou mayst lyue. And the Lorde thy God wyll put all these curses vpon thyne enemyes, & on them that hate the, and that persecute the.
Deute. ɣ.d.

But thou shalt turne, and herken vnto ꝑ voyce of the Lorde, and do all his commaundementes, whiche I cõmaunde the this daye. And ꝑ Lord thy God wyl make the plenteous in all the workes of thyne hande, in the frute of thy bodie, and in the frute of thy cattell, and in the frute of thy lande for thy welth. * For the Lorde wyll turne agayne and reioyce ouer the to do ꝑ good, as he reioysed ouer thy fathers. If ꝑ herken onely vnto the voice of the Lorde thy God to kepe his cõmaundementes and his ordinaunces which are written in the boke of thys lawe, and yf ꝑ turne vnto the Lorde thy God with all thine hert and all thy soule. * For the commaundement which I cõmaunde the this daye, is not seperated from the, neyther farre of.
Ier.xxxii.c

Roma.ɣ.b.

C It is not in heuen, that thou nedest to * (complayne and) saye: who shall go vp for vs to heuen, and fet it vs, that we maye heare it, and do it? Neyther is it beyonde the see, that thou shuldest saye: who shall go ouer the see for vs, and fet it vs, that we maye heare it, and doo it? But the worde is very nye vnto the: euen in thy mouthe and in thyne herte, that thou do it. * Beholde I haue set before the this day lyfe and good, death and euell: For where as I commaunde the this daye, to loue the Lord thy God, to walke in his wayes, and to kepe his commaundementes, his ordynaunces, and his lawes (yf thou so do) thou shalt lyue and multiplye, and the Lorde thy god shall blesse the in the lande, whyther thou goest to possesse it. But and yf thyne hert turne away
Deute.ɣi.b

D so that thou wylt not heare: but shalt go astray and worshyp straunge goddes, and serue them, I pronounce vnto you also thys daye ꝑ ye shall surely perysshe, & that ye shal not prolonge your dayes vpon the lande whither thou passest ouer Iordan to possesse it. * I call heauen and earthe
Deut.xxx.b

to recorde thys daye agaynste you, that I haue set before you lyfe and death, blessynge and cursynge. Therfore chose lyfe, that both thou & thy sede maye lyue, that thou mayst loue the Lorde thy God, and be obedyent to his voyce, & cleaue vnto hym. For he is thy lyfe, and the lengthe of thy dayes, that thou mayst dwell vpon ꝑ earthe which the Lorde sware vnto thy fathers: Abraham, Isahac and Iacob to geue them.

C The.xxxi.Chapter.

C Moses being redy to dye, ordereth Iosua to rule the people in his steade. This booke Deteronomie is wrytten and layde in the Tabernacle beyde the Arke. The Leuytes are charged to reade it to the people.

AND Moses went & spake these wordes vnto all Israell, and sayde vnto them, I am an hundred and twentye yere olde thys daye, and can nomore go out and in. Also the Lorde hathe sayde vnto me * thou shalt not go ouer this Iordan. The Lorde thy God he wyl go ouer before the, and he wyll destroye these nacyons before ꝑ and thou shalte conquere them. * And Iosua, he shall go before the, as the Lorde hath sayde. And the Lorde shal doo vnto them, as he dyd to * Sehon and Og kynges of the Amorites and vnto the lande of them: whome he destroyed. And the Lorde shall geue them ouer before your face that ye maye do vnto them accordyng vnto all the commaundementes which I haue cõmaunded you. Plucke vp your hartes therfore, and be stronge, drede not, nor be afraide of them for the Lorde thy God hym selfe doth go with ꝑ. He shall not fayle the, nor forsake the.
A
Num.xx.b.
Num.xxbii.a
Num.xx.e.

And Moses called vnto Iosua, and sayde vnto hym in the syght of all Israel, * Be stronge & bolde, for thou must go with this people vnto ꝑ lande which the Lorde hath sworne vnto theyr fathers, to geue them, and thou shalt geue it the to enheret. And the Lorde he doth go before the: He shall not fayle the, neyther forsake the: feare not therfore, nor be dysconforted: And Moses wrote this lawe, and delyuered it vnto the preastes the sonnes of Leuy (whiche * bare the Arke of the testament of the Lorde) and vnto all ꝑ elders of Israel, and Moses commaunded them, sayinge: * At the poynt of seuen yeres in the solempnyte of the free yere, euen in the feast of tabernacles, when all Israel is come to appere before the Lorde thy God, in the place whyche he hath chosen: thou shalte reade thys lawe before all Israel in theyr eares. Gather the people together: men wemen, and chyldren, and ꝑ straunger that is within thy gates, ꝑ they maye heare and learne and feare the Lorde youre God, and kepe, and obserue all the wordes of thys lawe, and that theyr chyldren whyche know nothyng maye heare, and learne to feare the Lorde your God, as longe as ye lyue in the lande: whyther ye go ouer Iordan to possesse it.
B
Iosu.i.b.
iii.Re.ii.a
Num.iii.a
Deu.xxi.a.
C

And the Lorde sayde vnto Moses: Behold thy dayes are come, that thou must dye. Cal Iosua therfore, and stande ye in the tabernacle of wytnesse that I maye geue hym a charge. And Moses, and Iosua went, and stode in the tabernacle
D.

nacle of wytnesse. And the Lorde appered in the tabernacle, euen in the pyller of the cloude. And
Ex.xxxiii.d the * pyller of the cloude stode ouer the doze of the tabernacle. And the Lorde sayde vnto Moses: beholde thou shalte slepe wyth thy fathers, and this people wyl ryse vp, and go, a whoring after straunge gods of the lande (whyther they go) and wyl forsake me, and breake ỹ appoyntment, which I haue made with them.

E And thẽ my wrath wyl waxe whote against them, and I wyll forsake them, and wyll hyde my face from them, and they shalbe consumed. And muche aduersytye and trybulacyons shall come vpon them, so that then they wyl say: Are not these troubles come vpon me, bycause God is not wyth me? And I also wyll surely hyde awaye my face in that daye, for all the euels sake which they shall haue wrought, in that they are tourned vnto straunge goddes. Nowe therfore wryte ye this songe for you, & teache it the chyldren of Israel, and put it in theyr mouthes, that this songe may be my wytnes agaynst the chyldren of Israel. For I wyll bryng them into the lande (whiche I sware vnto theyr fathers) that floweth wyth mylke and honye, and they shall eate, and fyll them selues, and waxe fat, & turne vnto straunge Goddes, and serue them, & blaF pheme me, and breake my couenaunte. And thẽ when muche myschefe and trybulacyon is come vpon them, thys songe shall answere them as a wytnesse. For it shall not be forgotten out of ỹ mouthes of theyr sede: for I knowe theyr ymaginacyon, whych they go aboute euen nowe, before I haue brought them into the lande whych I sware. ✠ Moses therfore wrote this songe ỹ same season & taught it the chyldren of Israel.

And he gaue Josua the sonne of Nun a charge, &
Josua.i.b. iii.Deu.ii.a. sayde: *be bolde & stronge, for thou shalt bryng the chyldren of Israel into the lande, whyche I sware vnto them, and I wyll be with the.

And when Moses had made an ende of wrytynge out of the wordes of thys lawe in a booke vnto the ende of them, Moses cõmaunded ỹ Leuytes, whyche bare the arke of the testament of
Deute.v.a the Lorde sayng: take ye ỹ boke of this lawe, *& put it in the syde of ỹ arke of the testament of the Lorde your God ỹ it may be there for a wytnes
iiii.Reguz xvii.c. Mala.iii.b agaynst the: For I knowe thy stoburnes *& thy stysse necke: whyle I am yet alyue wt you thys daye, ye haue bene disobedyent vnto the Lorde: and howe much more after my death?

Gather vnto me al the elders of your trybes.
G and your offycers, that I may speake these wordes in theyr eares, & cal heuen, & earth to recorde agaynst them. For I am sure ỹ after my death, ye wyll vtterly be corrupt, & turne from ỹ way which I haue cõmaunded you: and tribulacyon wyll come vpon you in the latter dayes, because ye shall haue wrought wyckednesse in the syght of the Lorde, to prouoke hym thorowe the workes of your handes. And Moses spake in the eares of all the congregacyon of Israel: the wordes of this songe, vntyll he had ended them,

¶ The.xxxii. Chapter.

¶ The songe of Moses.

HEare O ye heauens, and *I shall speake, and let the earthe heare the wordes of my mouthe. ‡ My doctryne shall droppe as doth ỹ rayne, and my speache shall flowe as doth the dewe, as ỹ shower vpon the herbes, & as the droppes vpon the grasse. For I wyll call on the name of the Lord: Ascrybe ye honoure vnto our God. *Perfecte is the worke of the most myghtye God: for all hys wayes are iudgemente. He is a God of truthe, without wyckednesse: ryghtuouse, and iuste is he.

Frowardly haue they done agaynst him thorowe theyr deformities: not his owne chyldren, but a wycked and frowarde generacyon. Do ye so reward the Lorde, O foolysshe nacyon and vnwyse? *Is not he thy father, and thyne owner? ‡ hathe he not made the, and ordeyned the? Remembre the dayes of the worlde that is past: consyder ỹ yeres from tyme to tyme. *Aske thy father, and he wyll shewe the: thy elders, & they wyll tell the. When the most hyghest deuyded ỹ nacyons, and when he seperated the sonnes of Adam, he put the borders of the nacions fast by the multytude of the chyldren of Israel.

A Esaie.xli.b. Esay.i.a. ‡Esay.lb.c

Mala.i.d. ‡Gene.i.d. Job.xiii.b

For the Lordes parte is hys folke, and Jacob is the porcyon of his enherytaunce.

B He founde hym in a deserte lande, in a voyde grounde, and in a roaryng wyldernesse. He led hym aborte, he gaue hym vnderstandynge, and kepte hym as the apple of his eye.

As an Egle that stereth vp her nest and flotereth ouer her yonge, & stretcheth out her wynges, so doth he take them vp, and beareth them on his shulders. The Lord alone was his guyde and there was no straunge god with hym.

He caryed hym vp to an hye lande, that he myght eate the encrease of the feldes. *And he fed hym wyth honye out of the rocke, and wyth oyle out of the most harde stone. With butter of kyne, and mylke of the shepe, with fat of ỹ lambes and of fat rammes and hegoates, wyth the fat of most plenteous wheate and that ỹ myghtest drynke the most pure bloude of the grape.

Deu.xxxii.c

But he that shulde haue bene vpright, when C he waxed fatte, spurned with his hele.

Thou art wel fed, thou arte growen thycke thou art laden with fatnesse.

And he forsoke God hys maker, and regarded not the God of hys saluacyon. They prouoked hym to anger wyth straunge Goddes: euen wt abhominacyons prouoked they hym. *They offred vnto deuels, and not to God, euen to goddes whom they knew not: to newe goddes that came newly vp, whom theyr fathers feared not Of God that begate the thou arte vnmyndful, and hast forgotten God ỹ made the. The Lorde therfore sawe it, and was angry, bycause of the prouokyng of his sonnes and of his doughters.

Deu.xxxii.c Psal.cvi.e.

And he sayde: I wyl hyde my face from thẽ, and wyll se what theyre ende shall be. For they are a very frowarde generacyon, chyldren in whom is no fayth. They haue angred me wyth that which is no god, & prouoked me with their vanities. *And I also wyll prouoke them with

Roma.x.d.

those

those whyche are no people, I wyll anger them
Jere.xb.c. with a foolyshe nacyon. *For fyre is kyndled in
my wrath, and burneth vnto the botome of hel.
And hath consumed the earth with her increase,
and set a fyre the bottomes of the mountaynes.
I wyll heape myscheues vpon them, and wyll
destroye them with myne arowes.

They shalbe burnt wyth hunger, and consu-
Jere.b.b med with heate, and with bytter destruccion * I
Joel.i.b. wyll also sende the teeth of beastes vpon them,
wyth the furyousnesse of serpentes in the duste.
Without forthe, shal the sweard robbe them of
theyr chyldren: and within in the chambre, feare
both ponge men and ponge wemen, and the suc-
kelynges with the men of graye heades. I haue
sayde: I wyll scater them abrode, and make the
remembraunce of them to ceasse frome amonge
men. Were it not that I feared the wrath of the
enemie, lest theyr aduersaryes shulde vtterly wi-
drawe them selues, and lest they shulde saye: our
hye hande hath done all this, and not the Lorde.

For it is a nacyon without forecast, neyther
is there any vnderstandyng in thē: O that they
were wyse, & vnderstode thys, that they wolde
consyder theyre latter ende.

Howe shulde one chase a thousand, & two put
ten thousande to flyght: except theyr maker had
solde them, & except the Lord had shut them vp?
1.Reg.b.b And for theyr God is not as our God, *our ene
E myes also them selues are Judges.

For theyr wyne is of the vyneyarde of Sodo
me, and of the feldes of Gomorra: Theyre gra-
pes are grapes of Gal, & theyr clusters be bitter.

Theyr wyne is the poyson of dragons, and
the cruell gall of aspes. Is not this layde in store
with me, and sealed vp amonge my treasures?
Rom.xii.d. *Vengeaunce is mine, and I wyl reward their
Deut.xxxii.f. fete shall slyde in due tyme: For the daye of their
destruccyon is at hande, and the thynges ỳ shall
come vpon them, make haste.

H.mac.viii.a *For the Lorde shal iudge his people, & haue
compassyon on hys seruauntes, when he seyth ỳ
their power is gone, and that they be in a maner
shut vp, or brought to naught and forsaken.

Jere.ii.d And he shall saye * where are theyr goddes?
F theyr God in whome they trusted.

The fat of whose sacrifyces they dyd eat and
dranke the wyne of theyr drynke offerynges?
let them rise vp and helpe you, and be your pro-
tecyon ow (in necessytye.)

Deu.viii.f. Se nowe howe that I, *I alone am God, &
ii.Reg.iic there is none but I: ‡ I kyll, & wyll make alyue:
Job,v.d. I wounde, and I wyl heale: *neyther is there a-
ny that can delyuer oute of my hande.

For I wyll lyfte vp myne hande to heauen,
and wyll saye: I lyue euer.

C If I whet the edge of my sweарde, and myne
hande take holde to do iustyce, I wyll recompēce
vengeaunce on myne enemyes, and wyl reward
them that hate me.

I wyll make myne arrowes droncke wyth
bloude, & my sweарde shall eate flesche, & that for
the bloude of the slayne, and for their captiuyte,
sens the begynnyng of the wrath of the enemye.
Rom.xb.b. *Prayse ye hethen his people, for he wyll a-
uenge the bloude of his seruauntes, and wyll a-
uenge hym of his aduersaryes, and wyl be mer-
cyfull vnto his lande, and to his people.

And Moses came and spake all the wordes G
of this songe in the eares of the people, he and Jo
sua the son of Nun. And Moses spake all these
wordes vnto the ende to all the people of Israel
and sayde vntothem: *Set your hartes vnto al Deu.xi.b. and.xx.e.
the wordes which I testifye vnto you this day:
and ye shal cōmaunde them vnto your chyldren,
that they maye obserue and do all the wordes of
this lawe. And let it not be a vayne worde vnto
you: for in it is your lyfe, & thorowe thys worde
ye shall prolonge youre dayes in the lande whyt-
ther ye go ouer Jordan to conquere it.

And the Lorde spake vnto Moses the selfe
same daye, sayinge: get the vp into this moun-
tayne Abarim, ow (that is to saye a passage) vnto the
mounte Nebo, whyche is in the lande of Moab: *d
ouer agaynst Jericho. And beholde the lande of
Canaan, whiche I geue vnto the chyldren of Is-
raell to possesse: And dye in the mounte whyche
thou goest vp vnto, and thou shalt be gathered
vnto thy people. * As Aaron thy brother dyed Num.xx.d
in mount Hor, and was gathered vnto hys peo- & xxxiii.e
ple, because ye trespased agaynst me among the
chyldren of Israel, * at the waters of stryfe, at Num.xx.a.
Cades in the wyldernes of zin: for ye sanctifyed
me not amonge the chyldren of Israell. Thou
shalte therfore se the lande before the, and shalte
not go thyther, vnto the lande which I geue the
chyldren of Israell.

The.xxxiii.Chapter.

Moses dynge blesseth all the trybes of Israel.

A This is the blessynge wherwyth Mo-
ses the man of God blessed the chyl-
dren of Israel before his death, & said
Exod.iii.a * The Lorde came from Sinai, and
‡Deu.xxx.a shewed his beames ‡ from Seir vnto
them, and appeared from mounte Pharan, and
he came with thousandes of sayntes, and in hys
ryght hande a lawe of fyre for them. And he lo-
ued the people. * All hys sayntes also are in thy Sapi.xb.a.
handes. They were smytten to go after thy fete,
and to receyue of thy wordes. Moses gaue vs a
lawe to be an enherytaunce of the congregacion
of Jacob. And he was in Israel kynge when the
heades of the people, and the trybes of Israell
were gathered together.

Let Ruben lyue, and not dye: and be fewe
in nōbre. Thys same also happen to Juda. And
he sayde: heare Lorde, the voyce of Juda, and
brynge hym vnto hys people: hys handes shal-
be good ynough for hym, yf thou helpe hym a-
gaynst hys enemyes.

And vnto Leui he sayde: Thumim and Urim B
shalbe with the, & with euery one that is godlye
in the. Thou dyddest proue hym also in the ten-
tacyon, and stryuedest wyth hym at the waters
of stryfe. He that hath sayde vnto his father and
to his mother: I haue not sene hym. And he that
knewe not hys brethrenne, nor knewe his owne
chyldren, those are they that haue obserued thy
worde, and shall kepe thy couenaunt. They shal
teache Jacob thy iudgementes, and Israell thy
lawe

lawe. They shall put cens before thy nose, and the burnt sacrifyce vpon thyne Aulare. Blesse Lorde hys fyrste frutes, and accepte the worke of his handes, smyte ꝑ loynes of them that ryse agaynste hym, and of them that hate hym, that they ryse not agayne.

¶ And of Ben Jamin he sayde. The Lordes derlyng shall dwell in safetye vpon hym and the Lorde shall couer hym all the daye longe, and he shall dwell betwene hys shoulders.

And of Joseph he sayde: blessed of the Lorde is his lande for the frutes of heuen, thorowe the dewe and sprynges that lye beneth, and for the swete frutes of the encreace of the sunne, & rype frutes of the Moone: for the fyrste frutes of the pryncypall mountaynes, and for the frutes that the hylles bryngе forth for euer and for the frutes of the earthe, and fulnesse therof: and for the
Exod.iij.a good wyll of hym that dwelt in the *bushe, shal the blessyng come vpon the heade of Joseph, and vpon the toppe of the heade of hym that was seperated frome amonge hys brethren: hys fyrste borne ore hath bewtye, and his hornes are as ꝑ hornes of an Unycorne. And with them he shal trouble the nacyons together, euen vnto the endes of the worlde. These ar also the many thousandes of Ephraim, and the thousandes of Manasses. And vnto Zabulon he sayde: Reioyce Zabulon in thy goynge oute, and thou Isacher in thy tentes.

They shall call the people vnto the hyll and there they shall offer offerynges of ryghteousnesse. For they shall sucke of the aboundaunce of the see, and of treasure hyd in the sande.

D And vnto Gad he sayde: blessed be ꝑ rowme maker Gad: he dwelleth as a Lyon, that catcheth the arme with the head. He sawe therfore hys begynnynge, and that there was a porcyon there to hyde the lawegeuer, and he came wyth the heades of the people, and executed the ryghtuousnesse of the Lorde, and hys Judgementes wyth Israell.

And vnto Dan he sayde: Dan is a Lyons whelpe, he shall flowe from Basan.

And vnto Nephtali he sayde: Nephtali hath a boundaunce of Gods good pleasure, and is fylled with the blessyng of the Lord, and shal haue his possessyons towarde the southwest.

And vnto Asser he sayde: Asser shalbe blessed with chyldren: he shalbe acceptable vnto his brethren, and shall dyppe his fote in oyle. Thy dwellynge be yron and brasse, and thyne age be as thy youthe,

There is none lyke vnto the God of Israel: which though he syt vpon the heauen as vpon a horse, yet is he thy helper, whose glory is in the celestyal places. The eternal God is thy refuge and vnder the armes of the euerlastynge God: shalte thou lyue. He shall cast out the enemy before the, and saye: destroye. Israell then shall dwel in safety, and alone. And the eye of Jacob shalbe vpon a lande of corne and wyne, and his heauens shal droppe the dewe. Happy art thou O Israel, who is lyke vnto the? O people that art saued in the Lorde, whyche is the shylde of thy helpe, and swearde of thy glory. Thyne enempes haue lost theyr strength to the warde, and thou shalt treade vpon the heygth of them.

¶ The.xxxiiii.Chapter.

¶ Moses dyeth. Israel wepeth. Josua succedeth in Moses rowme.

A AND * Moses went from the playne of Moab vp into mount Nebo and vnto the toppe of * the hyll that is ouer agaynst Jericho. And ꝑ Lorde shewed hym all the lande of Gilead, euen vnto Dan, and all nephthaly and the lande of Ephraim and Manasse, and all the lande of Juda: euen vnto the vtmost see, and the South and the regyon of the playne of Jericho the Cytie of palmetrees, euen vnto zoar. And ꝑ Lorde sayde vnto hym. * This is the lande whyche I sware vnto Abraham, Isahac and Jacob saying: I wyl geue it vnto thy sede, I haue caused the also to se it with thyne eyes, * but thou shalt not go ouer thyther.

Num.xxi.c. Deut.xxxi.d. Gene.xii.b and.xv.d. Deu.xxxi.c.

So Moses the seruaunt of the Lorde dyed there in the lande of Moab, accordynge to the worde of the Lord. And he buryed hym in a valey in the land of Moab ouer agaynst the house of Peor, but no man knoweth of hys sepulchre vnto thys daye. Moses was an hundred and twentye yere olde when he dyed: hys eye was not dymme, nor hys naturall coloure abated. And the chyldren of Israell * wepte for Moses in the playne of Moab thyrtye dayes. And the dayes of weppynge and mournynge for Moses, were ended.

¶

Num.xxvii.b

And Josua the sonne of Nun was ful of the spryte of wysdome: * for Moses had put his handes vpon hym. And the chyldren of Israel were obedient vnto hym, and dyd as the Lord cõmaunded Moses. And there arose not a Prophet sence in Israel like vnto Moses, whome ꝑ LORDE knewe face to face, accordynge vnto all the myracles and wonders whiche the Lorde sent hym to do in the lande of Egypte, vnto Pharao and all hys seruauntes and before all his lande and accordynge to all that myghty hand and all the great vysyons, whyche Moses shewed in the syght of all Israell.

D

* *

The ende of the fyfthe

boke of Moses, called in Hebrue: Elle haddebarim, and in the Latyn: Deuteronomium.

¶ The seconde

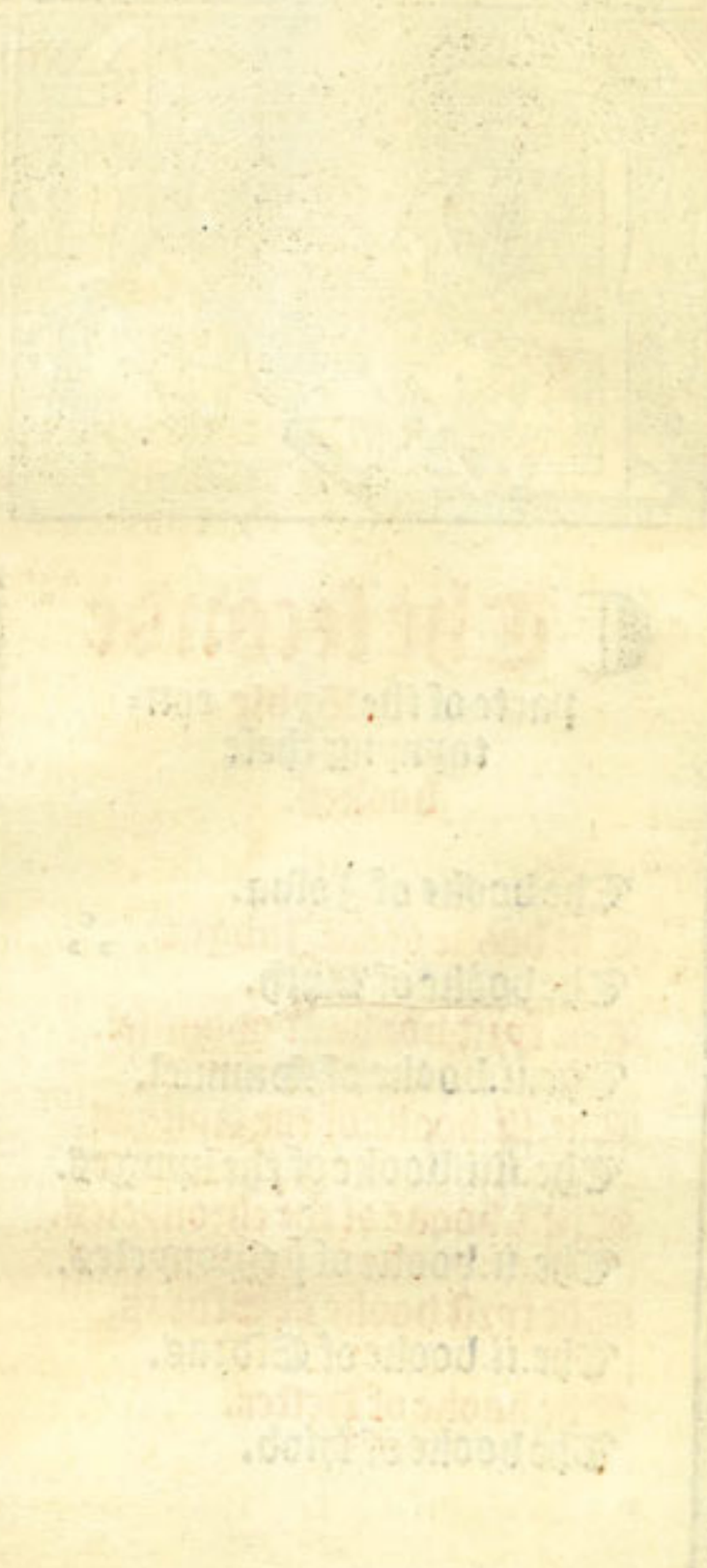
parte of the Byble con=
taynyng these
bookes.

The booke of Josua.
The booke of the Judges.
The booke of Ruth.
The fyrst booke of Samuel.
The.ii.booke of Samuel.
The.iii.booke of the kynges.
The.iiii.booke of the kynges.
The.i.booke of the chronycles.
The.ii.booke of ỹ chronycles.
The fyrst booke of Esdras.
The.ii.booke of Esdras.
The booke of Hester.
The booke of Hiob.

¶ The seconde

parte of the Byble con=
taynyng these
bookes.

The booke of Josua.
The booke of the Judges.
The booke of Ruth.
The fyrst booke of Samuel.
The.ii.booke of Samuel.
The.iii.booke of the kynges.
The.iiii.booke of the kynges.
The.i.booke of the chronycles.
The.ii.booke of ỹ chronycles.
The fyrst booke of Esdras.
The.ii.booke of Esdras.
The booke of Hester.
The booke of Hiob.



¶ The booke of Josua

whom the Hebrues call Jehosua.

¶ The fyrst Chapter.

¶ The Lorde courageth Josua to inuade the lande of promesse, and commaundeth hym continually to reade Deuteronomie.

After the death of Moses the seruaunt of the Lorde, it happened also ỳ the Lorde spake vnto Josua ỳ sonne of Nun, Moses minister saying: Moses my seruaunte is dead.

Nowe therfore vp & go ouer Jordā thou & al this people, vnto the lande whych I geue vnto the chyldren of Israel. * All the places that ỳ sooles of youre fete shall treade vpon haue I geuen you as I sayde vnto Moses from the wyldernes and this Libanon vnto the greate ryuer Euphrates: all the lande of the Hethites, euen vnto the greate see towarde the goyng downe of the sonne, shalbe your coaste. There shall not a man be able to wythstande the all the dayes of thy lyfe. * For as I was wyth Moses so wyll I be wyth the, & and wyll not fayll the, nor forsake the. * Be stronge therfore and bolde: for vnto this people shalt thou deuyde the lande whych I sware vnto theyr fathers to geue them. Onely be thou stronge and as bolde as thou canste, that thou mayst obserue and do accordyng to al the lawe, whych Moses my seruaunte commaunded the. * Tourne therfrom nether to the ryght hande, nor to the lefte: that thou mayest do wysely in al that thou takest in hande: * let not the booke of thys lawe departe oute of thy mouthe: But recorde therin daye and nyghte that thou mayest obserue, and do accordynge to all that is wrytten therin. For then shalt thou make thy waye prosperous, & then thou shalt do wysely. Haue not I commaunded the, that thou shuldest be stronge and hardy and not feare ner be faynte harted? For I the Lorde thy God am with the, whyther soeuer thou goest.

Then Josua commaunded the offycers of the people, sayinge: Go thorowe the myddes of the hooste, and commaunde the people, saying prepare you vytayles: for after thre dayes ye shall passe ouer thys Jordā, to go in & enioye ỳ lande, which ỳ Lorde your god geueth you to possesse it.

And vnto the Rubenites, Gadites, and halfe the tribe of Manasses spake Josua saying:

* Remember the worde, which Moses the seruaunt of the Lorde commaunded you, saying: the Lorde youre God hathe geuen you reaste, and hathe geuen you thys lande: Youre wyues, youre chyldren, and your catell shall remayne in the lande whyche Moses gaue you on thys syde Jordane: but ye shall go before your brethren, armed all ỳ be men of warre, and helpe them vntyll the Lorde haue gruen youre brethren reast, as he hath you, and vntyll they also haue obtayned the lande, whyche the Lorde youre God geueth them. And then shall ye returne vnto the lande of youre possessyon and enioye it, whyche lande Moses the Lordes seruaunt gaue you on thys syde Jordane towarde the sonne rysynge. And they answered Josua sayinge: * All that thou hast commaūded vs, we wyl do, and whyther soeuer thou sendest vs, we wyll go. Accordynge as we obeyed Moses in all thynges so wyll we obey the, only the Lorde thy God be wt the as he was wt Moses. And whosoeuer he be that doth disobeye thy mouth & wyl not herken vnto thy wordes in all ỳ thou cōmaundest hym, let him dye: Onlye be strong & of good courage. Deute. v. d. Iiecc. xiii. a

¶ The. ii. Chapter.

¶ Josua sendeth spyes to Jericho, whyche were hyd of Rahab.

And Josua the sonne of Nun sent out of Settim two mē to spye secretely saing go and vewe the lāde and also Jericho. And they went, and came into a harlotes house, named Rahab, and lodged there. And it was tolde the kinge of Jericho and sayd: Beholde, ther came men in hyther to nyghte, of the chyldren of Israell, to spye oute the countreye.

And the kynge of Jericho sent vnto Rahab sayinge: bryng forthe the men that are come to the, and whyche are entred into thyne house for they be come to searche oute all the lande.

And the woman toke the two men * and hyd them. And sayde thus in dede there came men vnto me, but I wyste not whence they were. And about the tyme of the shuttyng of the gate whē it was darcke, the men went out, whyther the men went I wote not: folowe ye after them quyckly, for ye shall ouer take them. But she brought them vp to the roffe of the house, & * hid them wyth the stalkes of flaxe, whyche she had lyinge abrode vpon the rooffe. And the men of the citie pursued after thē, ỳ waye to Jordā, euē vnto the ferye, & as sone as they whych pursued after them were gone oute, they shut the gate.

And or euer they were a slepe, she came vp vnto them vpon the roffe, and sayde vnto the men: I knowe ỳ the Lorde hath geuen you the lande, * for the feare of you is fallen vpon vs, and the enhabyters of the lande faynt at the presence of you. For we haue hearde, howe the Lord * dried vp the water of the reed see before you, whē you came out of Egypte and what you dyd vnto the two kynges of the Amorites, that were on the other syde Jordan * Sehon, & Og, whom ye vtterlye destroyed. And as sone as we had hearde these thynges * (we were sore afrayed, &) oure hertes dyd faynte. And there remayned no more courage in any man at the presence of you. For the Lord your God, he is the God in heauen aboue, and in earth beneth. Hebre. xi. f. Iaco. ii. d Iosue. vi. c Deutero. xxxiii. a. Iosue. v. a. Exo. xiiii. é Num. xxi. f and. g

Now therfore (I pray you) sweare vnto me
Deute.y.d. *by the Lorde, that as I haue shewed you mer-
C cye, ye shall also shewe mercye vnto my fathers
house, & geue me a true token. And that ye shall
saue alyue, both my father, and my mother, my
brethren, and my systers, and all that they haue.
And ỹ ye shall delyuer our soules from death.

And the men answered her: oure lyues for you
to dye, yf ye vtter not thys oure busynes. And
Josua.bi.c when the Lorde hath geuen vs the lande * we
wyll deale mercyfully and truly wyth the. And
i.Reg.xix.c Actes.xi.d then she let thē downe by a coarde, * thorowe a
wyndowe: for her house was by ỹ towne wal.
And she dwelte by the towne wall. And she said
vnto them, gette you into the mountayne, leste
the pursuers mete you, and hyde youre selues
there thre dayes vntyll the pursuers be retour-
ned, and then shall ye go your owne waye.

And the men sayde vnto her: we wyll be bla-
meles of this thy othe, whyche thou hast made
vs sweare. Behold, whē we come into ỹ lande,
thou shalt bynd thys purple coarde in the wyn-
dowe, whych thou lattest vs downe by. And ỹ
shalt bryng thy father & thy mother, thy brethrē
& all thy fathers housholde, euen into thy house.

D And then whosoeuer dothe go out at the do-
res of thy house, into the streat, hys bloud shal-
be vpon hys owne heade, and we wylbe gylt-
les. And whosoeuer shalbe with the in ỹ house
hys bloude shall be on oure heade, yf any man-
nes hande touche hym: And yf thou vtter these
oure wordes, we wylbe quite of thy oth whych
thou haste made vs sweare. And she sayde: ac-
cordynge vnto youre wordes, so be it: and she
sent them awaye to departe. And she bounde
the purple coarde in the wyndowe.

And they departed, and came into the moun-
tayne, and there abode thre dayes, vntyll the
pursuers were returned. And ỹ pursuers sought
them thorow out all the waye but founde them
not. And the tow men returned, and descen-
ded from the mountayne and passed ouer, and
came to Josua the sonne of Nun, and tolde hym
all that had chaunced them. And they sayd vn-
to Josua: the Lorde truly hath delyuered into
oure handes all the lande, and al the enhabiters
of the contreye fayntе at the presence of vs.

C The.iii. Chapter.

C Josua wyth the people passe ouer Jordan.

A And Josua rose early: & they remo-
ued from Settim, and came to Jor
dan, he and all the chyldren of Is-
raell, and lodged there, before they
wente ouer.

And after thre dayes it fortuned, that the offy-
cers wente thorowe onte the hooste, and com-
maunded the people sayinge: when ye se ỹ arcke
of the testamente of the Lorde youre God and
the prestes that are Leuites bearinge it: ye shall
departe from youre place, and go after it. So
yet that ther shal be a space betwene you and it,
aboute a two thousande cubytes by measure.
And ye shall not come nye vnto it, that ye maye
2B knowe the waye, by whyche ye muste go: for ye
vs haue not gone thys waye in tymes paste * (and
be ware, that ye approche not nye vnto ỹ Arke.) And Josua
sayd vnto ỹ people: * Sanctifie your selues, for Leu.xx.g
to morow ỹ Lord shall do wonders amōge you. Num.vi.d.
And Josua spake vnto the preastes, sayinge: i.reg.vi.b
Take vp the arke of the couenaunte and go be- Josu.bii.c
fore the people. And they toke vp the arke of the
Testament and went before the people.

And the Lorde sayde vnto Josua: thys daye
wyll I begynne to magnifye the in the syghte
of all Israell, that they maye knowe howe that
*as I was wyth Moses so wyll I be wyth the. Josue.i.a.
And thou shalte commaunde the preastes that
beare the arke of the couenaunte sayinge: when
ye are come to the edge of the waters of Jordā,
ye shall stande styll in it.

And Josua sayde vnto the chyldren of Israel:
come hyther, and heare the wordes of the Lorde
youre God. And Josua sayde: Hereby ye shall
knowe that the lyuynge God is amonge you,
and that he wyll wythout fayle caste out before
you, the Cananites, and the Hethithes, the He-
uytes, the Pherezites, the Gergesites, the Amo C
rites, and the Jebusytes: Beholde, the arke of
the apoyntement of the Lorde of all the worlde
goeth before you into Jordan. Nowe therfore
take from among you twelue men out of the try-
bes of Israell oute of euery trybe a man.

And as sone as the sooles of the fete of the
preastes (that beare the arke of the Lorde the
Gouernoure of all the worlde) treade in the wa-
ters of Jordane, ỹ waters of Jordane o* (that are *d
beneth, shall ronne downe, and) shalbe deuyded: and the
waters that come from aboue, shall stande styl
vpon an heape. And it fortuned, that when the
people were departed frō their tentes to go ouer
Jordan, the preastes bearynge * the arke of the Actes.vii.e
appoyntement wente before the people. And as
sone as they that bare the arke came vnto Jor-
dan, and ỹ fete of the preastes that bare the arke D
were dypped in the brym of the water. * (For Eccl.xxiiii.d
Jordan vseth to fyll all hys banckes all ỹ tyme
of harueste) the waters also that came downe
from aboue, dyd ryse vp vpon an heape o* (and ap- *e
peared as great as a mountayne.,) & departed farre from
the cytie of Adā, that was beside Zarthan. And
the waters that were beneth towarde the see of
the wyldernes, fell away and departed into the
salt see, & the people * wente ryght ouer agaynst Psal.lxxvi.b
Jericho. And the preastes that bare the arcke of
the appointment of the Lorde, stode drie within
Jordane ready prepared, and all the Israelites
wente ouer thorowe the drye, vntyl all the peo-
ple were gone cleane ouer thorowe Jordan.

C The.iiii. Chapter.

C Josua setteth vp twelue stones in Jordan.

And it fortuned, that whan the people A
were all gone * ouer Jordan, the Lorde deu.xxvii.a
spake vnto Josua, sayinge: Take you
twelue mē out of ỹ people out of euery
trybe a mā. And commmaunde you thē saying:
take you hence oute of the myddes of Jordane
(euen out of the place where ỹ preastes stode in a
redines) twelue o* (of ỹ moost hardest) stones, which *a
ye shall take awaye wyth you, and leaue them
in the place, where you shall lodge thys nyghte.

And

And Iosua called ỹ twelue mẽ, whych he had
prepared of the chyldren of Israel, oute of euery
trybe a mã, & Iosua sayde vnto thẽ: get you be-
fore the arcke of the Lorde youre God, euen tho-
deu.xxbii.a row the myddes of Iozdan * and take vp euery
man of you a stone vpon his shulder accordynge
vnto the nombre of the trybes of the chyldren of
Israel, that thys maye be a sygne amonge you.
That when your chyldren aske theyr fathers in
tyme to come, saying: what meane these stones
w̃ you? Ye maye answere them howe ỹ the wa-
ters of Iozdane deuided at ỹ presence of ỹ arcke
of the appoyntement of the Lorde. For whan it
wente ouer Iozdan, the waters of Iozdan deui-
ded. And these stones are become a memoryall
vnto the chyldren of Israel for euer.

B And the chyldren of Israel dyd euen so as Io-
iiij. Regum sua commaunded, and toke vp * twelue stones
xbiii.c oute of the myddes of Iozdan, as the Lord sayd
vnto Iosua, accordynge to the nombre of the
trybes of the children of Israel and caried them
awaye wyth them vnto ỹ place where they lod-
ged, and layed them downe there. And Iosua
set vp twelue stones also in the myddes of Joz-
dan, in ỹ place where the fete of ỹ prestes whych
bare the arke of the testament, stode.

And there haue they contynued vnto thys
day. For the preastes whych bare the arke stode
in ỹ myddes of Iozdan, vntyl all was fynished
that the Lorde commaunded Iosua to saye vn-
to the people, accordyng to all that Moses char
ged Iosua. And the people hasted and wẽt ouer
It fortuned also, that whan all the people were
C cleane ouer, the arcke of the Lorde wente ouer
Nu.xxxii.e also, and the preastes before the people. * And
the chyldren of Ruben, and the chyldrẽ of Gad,
and half the trybe of Manasses went before the
chyldren of Israell armed, as Moses charged
thẽ. Euẽ fourty thousande prepared for warre,
wente before the Lorde vnto battel, thorowe ỹ
Iosue.iii.b playnẽ ỹ of Iericho, & ỹ daye the Lord magnifyed
Iosua in the syghte of all Israell, & they feared
hym, as they feared Moses all dayes of his lyf.

And the Lorde spake vnto Iosua, sayinge:
commaunde the preastes that beare the arke of
wytnesse, to come vp oute of Iozdan. Iosua
D therfore commaunded the preastes, sayinge:
Come ye vp out of Iozdan. And when the prea-
stes that bare the arke of the appoyntement of
the Lorde were come vp oute of the myddes of
Iozdã, and as sone as the sooles of the preastes
fete were set on the drye lande, ỹ waters of Joz-
dane retourned agayne vnto theyr place, and
went ouer all their banckes as they dyd before.
And the people came vp out of Iozdane ỹ tenth
daye of the fyrst moneth, and pytched in Gilgal,
euẽ in the east border of the cytie Iericho.

And the twelue stones whyche they toke out
of Iozdan, dyd Iosua pytche in Gilgal. And he
Exod.xii.d spake vnto the chyldren of Israell, saying: * Yf
your chyldrẽ aske theyr fathers in tyme to come
& saye: what meane these stones? ye shall shewe
youre chyldren, and saye, Israel came ouer this
Iozdan on drye lande. For the Lorde your God
dryed vp the water of Iozdane before you, vn-
tyll ye were gone ouer, as the Lorde youre God
dyd ỹ red see * which he dryed vp before vs, tyll Exo.xiiii.c
we wer gon ouer: ỹ al ỹ people of ỹ world maye
knowe ỹ hande of ỹ Lorde, how myghtie it is, &
that ye myght feare ỹ Lord your God for euer.

The.v. Chapter.

The Cananites are a fearde.

And it fortuned that whẽ all ỹ kyn- A
ges of ỹ Amorites whyche are be-
yonde Iozdan westward, & all the
kinges of ỹ Cananites which wer
by ỹ see, hearde howe ỹ Lorde had
dryed vp ỹ waters of Iozdã before ỹ chyldrẽ of
Israel vntil they wer gone ouer, * their hartes Iosue.vii.b
faynted for feare. And ther was no spryte in thẽ
any more for ỹ presence of ỹ chyldren of Israel.
That same tyme the Lorde sayde vnto Iosua:
* Make ỹ sharpe knyues (of stone) and go to a- Exo.iiii.f.
gayn & circũcise ỹ childrẽ of Israel ỹ secõde time
And Iosua made him sharpe knyues (of stone) B
and circumcysed the chyldren of Israell in the
toppe of the forefkynnes. And this is the cause
why Iosua circumcysed all the people that cam
out of Egipt: Namely, such as were males be-
cause that all the men of warre, died in the wil-
dernes by ỹ waye, after they cam out of Egipte
For all the people that came out were circumcy
sed. But all the people that were borne in the
wyldernesse by the waye after they came out of
Egypte, were not circumcised. For the childrẽ
of Israel walked forty yeares in ỹ wildernesse,
tyll all the people of the men of warre that cam
oute of Egypt were consumed because they har
kened not vnto the voyce of the Lorde.

Wherfore the Lorde sware, that he wolde not
shewe them the lande * whych the Lorde sware Nu.xiiii.f.
vnto theyr fathers, that he wolde gyue vs, euẽ
a lande † that floweth wyth mylke & hony. And Nu.xiii.d.
their chyldrẽ whõ he set vp in theyr steade, them C
Iosua circumcised: for they were vncircũcysed,
because they circumcysed them not by ỹ waye.

And when they had circumcysed al ỹ people
they abode styl together in ỹ hoost tyl they were
whole. And ỹ Lord sayde vnto Iosua: this daye
I haue takẽ awaye ỹ shame of Egypt frõ you:
wherfore ỹ name of the same place is called Gil
gal vnto this day. And ỹ childrẽ of Israel abode
in Gilgal * & helde the feast of passeouer ỹ four- Exod.xii.a.
tene daye of the moneth at euen in the playne of
Iericho. And they dyd eate of ỹ corne of ỹ lande
on ỹ morowe after passeouer swete cakes & par
ched corne in ỹ selfe same daye. For ỹ * Manna Exo.xbii.g
ceased on ỹ morowe after they had begonne to D
eate of the corne of ỹ lande, nether had the chyl-
dren of Israell Manna any more, but dyd eate
of the corne of the lande of Canaan that yeare.

And it fortuned that when Iosua was nye
to Iericho, he lyft vp hys eyes and loked: and
beholde, there stode a man agaynste hym, ha-
uynge a swearde drawen in hys hande. And Io
sua wente vnto hym, and sayde vnto hym: arte
thou on oure syde or on oure aduersaryes.

And he sayde: Naye, but as a captayne of the
hoost of the Lord am I nowe come. And Iosua
fell on hys face to ỹ earth, & dyd reuerẽce, & sayd

vnto hym, what sayth my Lorde vnto hys ser-
uaunte? And the captayne of the Lordes hooste
Exod.iij.d. sayde vnto Josua,* do thy sho of thy fote, for ẏ
Actes,vij.d place wherō ẏ stādest,is holy. And Josua did so

¶The.vi.Chapter.

¶The walles of Jericho fall,and it is destroyed.

AND Jericho was shut vp, & locked be-
cause of the chyldren of Israell nether
myght any man go out or in. And the
Lorde sayde vnto Josua:behold,I ha-
ue geuen into thyne hande Jericho and her kyng
and the stronge men of warre.

And ye shall compasse the cytie,all ye that be
men of warre,& go rounde aboute it once and so
shall you do syxe dayes. And seuen preastes shal
beare before the Arke, seuen trompettes of ram
mes horns (that be vsed in the Jubylie.) And the se-
uenth daye, ye shal cōpasse ẏ cytie seuen tymes,
& the preastes shal blowe wyth the trompettes.

And when they make a longe blaste with the
rammes horne,& ye heare the sounde of ẏ horne,
all the people shal showte with a great showte.
And then shal the wall of the cytie fal downe,&
the people shall ascend vp, euery man streyght
before hym. And Josua the sonne of Nun,called
ẏ preastes & sayd vnto them: take vp ẏ arke of ẏ
appointmēt,& let seuē preastes beare seuē trom-
pettes of rammes hornes before the arke of the
Lorde. And he sayde vnto the people, go & com-
passe the cytie:and let hym ẏ is harnessed, go be-
fore the arke of the Lorde. And when Josua had
spoken vnto the people, the seuen preastes bare
the seuen trompettes of rammes hornes,& went
forth before the arke of the Lorde and blewe
wyth the trompettes, and the arke of the coue-
naunte of the Lorde folowed them.

And all the men of armes wēt before the prea-
25 stes, that blewe wyth the trompettes, and the
commen people came after the arke: & the prea-
stes that went blewe wyth trompettes. And Jo
sua commaunded the people saying: Ye shall not
showte,ner make any noyse wyth youre voyce,
neyther shall ony worde procede oute of youre
mouthe, vntyl the daye I byd you showte, then
shal ye showte. And so the arke of the Lorde cō-
passed the cytie,and wente about it once: & they
retourned into the hoost,and lodged there.

And Josua rose early in the morning,and the
Preastes toke vp the arke of ẏ Lorde,and seuen
Preastes bare seuen trompettes of rammes hor
nes,and went before the arke of the Lorde, and
blewe wyth the trompettes. And all the men of
armes went before them, but the commen peo-
ple came after the arke of the Lord, which went
before wt the blowyng of the trompettes. And ẏ
secōde day they cōpassed ẏ citie once, & retourned
agayne into ẏ hoste, and so they dyd syxe dayes.

And whē the seuēth daye came, they rose early:
euen wt the dawnynge of the daye, & compassed
the citie after the same maner seuen tymes:only
that daye they compassed the citie seuen tymes.

And at the seuenth tyme, whan the preastes
blewe wt the trompettes, Josua sayde vnto the
people,showte, for the Lord hath geuen you the
¶ citie. And the cytie shalbe damned both it and al
that are therin, vnto the Lorde: onlye Rahab ẏ
harlot shal lyue, and all that are with her in the
house, because she * hyd the messengers that we Josua.ij.a
sent. And in any wyse be ye warre of the excom-
municate thynges, lest ye make youre selues ex-
communicate], and take of the excommunicate
thynges,and make the hoste of Israell excōmu-
nicate and trouble it. But all the syluer, golde,
vesselles of brasse, and yrō shalbe cōsecrate vn-
to the Lorde, and shall come into hys treasurye.

And the people showted,and blewe wyth trō-
pettes. And when the people hearde the sounde
of ẏ trompe, they showted wyth a great showt:
and the * wal fell downe, so that the people wēt Debze.vi.c.
vp into the citie,euery man streyght before him
and toke the cytie. And they vtterlye destroyed
all that was in the cytye bothe man and wo-
man,younge and olde,oxe shepe and asse, wyth
the edge of the swerde.

Then Josua sayde vnto the two men that had
spyed out the contreye: * goo into the harlottes Debze.vi.f.
house,and bryng out thence the woman,and all D
that she hath,*as ye sware to her. And the yōg Josue.ij.c.
men that were spyes, went in, and brought out
Rahab, and her father and mother and her bre-
thren, and all that she had. And they broughte
out all her kynrede, and put them wythout the
hoste of Israell.

And they burnt the cytye wyth fyer, and all
that was therin. Only the syluer and the golde,
the vessels of brasse and yron they put vnto the
treasure of the house of the Lorde * And Josua Debze.vi.f.
saued Rahab the harlotte, and her fathers hou-
sholde,and all that she had, and she dwelt in Is-
raell,euen vnto this daye because she hid ẏ mes-
sengers, whych Josua sent to spye out Jericho.

And Josua sware at that tyme, sayinge cur-
sed be the man before the Lorde, that riseth vp,
and bylded thys cytie Jericho: he shall laye the
foundacyon *in his eldest sonne, and in his yōn- iij.re.xvi.g
gest soune shall he set vp the gates of it. And so
the Lorde was with Josua, and hys fame was
noysed thorowe out all landes.

¶The.vii.Chapter.

¶Achi is spyed out. Achan is stoned.

BUt yet the chyldren of Israell trespa- A
sed in the *excōmunicate thynges. And Deute. vii.
‡ Achan the sonne of Carmy, the sonne d.xiii.d.
of Zabdi the sonne of Zareth of the trybe Jos. xxii.d.
of Juda toke of the excommunicate thynges. i.Para.ii.a
And ẏ wrath of ẏ Lord waxed whote agaynste ii.Mac.v.c.
the chyldren of Israell.

And Josua sent mē frō Jericho to Hai, which
is besyde Bethauē, on the east side of bethel, and
spake vnto thē, saying: get you vp, & vewe ẏ coū
trey. And ẏ men wēt vp, & spyed out Hai. And re
tourned to Josua, & sayd vnto hym, let not all ẏ
people go vp, but lette as it were a two or thre
thousāde mē goo vp, & smit Hai & make not al ẏ
people to laboure thether, for they are but fewe.

And so there went vp thether of the people,
about a thre thousande men, & they fled before ẏ
men of Hai. And the men of Hai smote of them
vpon a thyrtye and syxe men: for they chased
them from before ẏ gate euen vnto Sebarim, &
smote them

B smote them in the goynge doune. Wherfore, the
Psal.xxiii.c hertes of the people * for feare, melted awaye lyke water. And Josua rente hys clothes, and fell to the earthe vpon hys face before the arcke of the Lord, vntyll the euen tyde, he & the elders of Israell, and put earth vpon theyr heddes.

Deute.ix.d And Josua sayde * Alas, O Lorde God, wherfore haste thou brought thys people ouer Jordan, to delyuer vs into ỹ hande of the Amorites, and to destroye vs: Wolde to God we had bene content, & dwelt on the other syde Jordan. Oh Lorde what shall I saye, when Israell turneth theyr backes before theyr enemyes: Surely the Cananites, and al the enhabiters of the Lande shall heare of it, & shall conspire agaynste vs, & destroye the name of vs out of the worlde: And what wylt ỹ do vnto thy myghtye name?

And the Lorde sayde vnto Josua, get the vp: wherfore lyest thou thus vpon thy face? Israell hath synned, and they haue transgressed myne appoyntement, whyche I cõmaunded them: for they haue taken of the excommunicate thinges, and haue stolen, and dissembled, and put them vnto theyr owne stuffe. And therfore is it that ỹ chyldren of Israell cannot stande before theyr enemies, but shal turne their backes before their enemyes because they be excommunicate. Nether wyll I be wyth you any moare, excepte ye
C rote out the excommunicate from amonge you.
Exod.xix.a * Up therfore, and sanctifie the people, and saye: sanctifye youre selues agaynst to morowe for so sayde the Lorde God of Israel There is a damned thynge amonge you (O Israel) & therfore, ye cannot stande agaynste youre enemyes, vntyll ye haue put the dãned thynge frõ amõge you. To morowe morynge therfore ye shalbe brought accordyng to youre tribes. And ỹ tribe whych the Lorde taketh, shall come accordinge to the kinreds therof. And the kynred which the Lorde shal fynde guylty, shall come by housholdes. And the housholde whyche the Lorde shall finde fautye, shall come man by man. And he ỹ is founde in ỹ excõmunicacyon, shalbe burnt wt fyre he & al ỹ he hath, because he hath trãsgressed ỹ couenaũt of ỹ Lord & wrought folye in Israel

And so Josua rose vp erly in the morning and brought Israell by theyr trybes: & the tribe of Juda was caught. And he brought ỹ kynredes of Juda, and toke the kynrede of the zarehites. And he brought the kinrede of ỹ zarehites, man by mã, and zabdi was caught. And he brought hys housholde man by man, and Acan the sonne of Carmy, the sonne of zabdi, the sonne of zareth in the tribe of Juda was caught.

D And Josua sayde vnto Acan my sonne: I beseche the, geue glorye to the Lorde God of Israell, and geue hym prayse, and shewe me what thou haste done, hyde it not from me.

And Acan answered Josua, and sayde of a truthe I haue synned agaynste the Lorde God of Israell, & thus and thus haue I done. I sawe amonge the spoyle a goodlye Babylonysche garment and two hundred sicles of syluer, & a tonge of golde of fyftie sycles weyghte, and I coueted them, and toke them. And behold they lye hid in ỹ earth in my tente and the syluer is ther vnder.

And so Josua sent messengers: whych whan they ranne vnto his tent, beholde, they were hyd in hys tent, and the syluer there vnder.

Therfore, they toke them out of the myddest of hys tent and brought them vnto Josua, and vnto all the chyldren of Israell, and layed them out before the Lorde.

And Josua toke Acan the sonne of zareth and the syluer, and the garment, & the tong of golde, and hys sonnes and hys daughters, hys oxen, & hys asses, hys shepe, and hys tent and all that he had: and all Israell with hym brought them vnto the valeye of Acor.

And Josua sayde: In as moche as thou haste troubled vs, the Lorde shall trouble the thys daye. And all Israell stoned hym wyth stones, and burned them wyth fyre, and ouerwhelmed them wyth stones. And they caste vpon hym a great heape of stones vnto thys daye. And so the Lorde turned from the wrath of hys indignacyon. And the name of the place is called the valeye of Acor vnto thys daye.

C The. viii. Chapter.

C The seege & wynnyng of Hai. The kyng therof is hãged. Josua setteth vp an altare. He blesseth the people.

AND the Lorde sayde vnto Josua: A
*feare not, nether be thou faynte Deut. vij.c
harted. Take all ỹ men of warre wyth the and vp, and get the to Hai. Beholde, I haue geuen into thy hande, the kynge of Hai, and hys people, hys cytye and hys lande.

And thou shalt do to Hai and her kynge, as thou dydest vnto * Jericho and her kynge. Ne- Josue.vi.d
uertheles, the spoyle and * catell therof, shal ye Deute.xx.c
take vnto youre selues: And laye a watch vnto the towne, on the backsyde therof.

And so Josua arose, and all the men of warre to go vp agaynste Hai. And Josua chose oute thyrtye thousande stronge men of warre, and sent them awaye by nyghte. And he commaunded them, sayinge: beholde, ye shall laye awayte vnto the towne on the backsyde therof. Go not very farre from the cytie but be all readye.

And I and all the people that are wyth me, wyll approche vnto the cytye. And when they come out agaynste vs, as they dyd at the fyrste tyme, then will we flee before thẽ. For they wyl B
come oute after vs and we wyll bryng them out of the cytie. For they wyll saye: they flee before vs as at the fyrste tyme and we wyll flee before them. In the meane tyme shall ye ryse vp from lying awayte & destroye ỹ cytie: For the Lorde your God wyll delyuer it into your hande. And whã ye haue taken ỹ cytie, ye shall set it on fyre.

Accordynge to the commaundement of the Lorde shall ye do: beholde, I haue charged you. Josua therfore sent them forth, and they wente to lye awayte, and abode betwene Bethel and Hai, on the west syde of the cyte of Hai. But Josua lodged that nyght amonge the people.

And Josua rose vp erlye in the morynge, and nombred the people and went vp, he & the elders of Israel before the people agaynst Hai. And all

the meu of warre that were with hym, went vp and drue nye, and came agaynst the cytie, & pytched on the nozth syde of Hai. And there was a valeye betwene them & Hai. And he toke vpon a fyue thousande mē, & put them to lye awayte, betwene Bethell and Hai, on the west syde of the citie. And they put the people (euē all ỹ hoste that were on the nozthsyde) agaynste the cytye, & the lyers awayte on the west. And Josua walked the same night in the myddes of the valeye. And it fortuned, that whē the kyng of Hai sawe it, they hasted & rose vp earlye, and the men of ỹ cytye wente oute agaynste Israell to battell, he and all hys people at a tyme apoynted, euen before the playne, and wyst not that there were lyers awayte on the backesyde of the cytye.

And Josua and all Israell fayned them selues to be put to the worse before them and fled towarde the wyldernesse. And all the people of the towne were called together, to folowe after them. And they folowed after Josua and were drawen awaye from the cytye: And there was not a man lefte in Hai and in Bethell, that went not out after Israell. And they left the cytye open, and folowed after Israell.

And the Lorde sayde vnto Josua: stretch out the spere ỹ is in thyne hande towarde Hai, for I wyl geue it into thy hand. And Josua stretched out the spere that he had in hys hande, towarde the cytie. And the lyers awayte arose quyckly out of theyr place, and ran ossone as Josua had stretched oute hys hande, and they entred into the cytie and toke it, and hasted, & set the citie on fyre. And when ỹ men of Hai loked backe after them, they sawe ỹ smoke of the citie ascende vp to heauē. And they had no leysure to flye, eyther this waye or ỹ, & the people ỹ fled to the wyldernesse, turned backe agayne vpon the folowers.

And when Josua and all Israell sawe that the lyers awayte had taken the cytie, & that the smoke of it ascended, they turned againe & layed on the men of Hai. And the other ensued out of ỹ cytie agaynst them. And so were they in ỹ myddest of Israell: for these were on the one syde of them, and the rest on the other syde. * And they layed vpon them, so that they let none of them eskape, nor remayne. And the kyng of Hai they toke alyue, & brought hym to Josua. And when Israell had made an ende of slayinge, all the inhabiters of Hai in ỹ felde of ỹ wildernesse, wher they chased them, & when they were all fallen on the edge of ỹ swerde, vntyll they were wasted, all the Israelites returned vnto Hai, & smote it in the edge of the swerde. And all that fell that daye, bothe of men and women, were twelue thousande, euen all the men of Hai.

For Josua plucked not his hand backe agayn which he stretched out vpō ỹ spere, vntyl he had vtterlye destroyed all the enhabytours of Hai. * Onely the cattell and the spoyle of ỹ cytie, Israel toke vnto thē selues, according vnto the worde of the Lord, whych he commaunded Josua. And Josua set Hai on fyre, and made it an hepe for euer, and a wyldernesse, euen vnto thys daye. And the kyng of Hai he hanged on a tree, vntyl euē. And assone as the sunne was downe, Josua commaunded * that they should take the carkasse downe of the tree, & cast it at ỹ entryng of the gate of the cytie, and * laye theron a great heape of stones, that remayneth vnto this day.

Then Josua * buylt an altare vnto the Lorde God of Israel, in mounte Eball, as Moses the seruaunt of the Lorde commaunded the chyldrē of Israell, and as it is wrytten in the * boke of ỹ lawe of Moses: an altare of whole stones, ouer whyche no man hath lyft any tole of yron. And they sacrifyed theron burnt sacrifyces vnto the Lord, & offred peaceoffringes. And he wrot ther vpon ỹ stones, a rehearsall of ỹ lawe of Moses, & wrote it in ỹ presence of the chyldrē of Israel.

And all Israel and the elders therof, and theyr offycers & Judges stode, parte on thys syde the arke, and part on that syde, before the preastes that were Leuytes, whyche bare the arke of the appoyntment of the Lord: as well the straūger, as they that were borne amonge them: halfe of them on the forefrōt of moūte Garezin, & halfe of them on ỹ forefrōt of moūt Ebal: as Moses the seruaunt of the Lorde had commaunded before that they shoulde blesse the people Israell. Afterwarde, he red all the wordes of the lawe, the blessynges and cursynges, accordynge to all that is wrytten in the booke of the lawe: And there was not one worde of all that Moses cōmaunded whych Josua red not before al the cōgregacyon of Israel: The women and chyldren, (& the straūgers ỹ were com) stādyng amōg thē

The.ix. Chapter.

The Gibonites obtayne peace of Josua.

And it fortuned that when all the kynges that dwel on thys syde Jordan in the hylles and valeyes and along by al the coostes of the great see ouer agaynste Libanon. (Namely ỹ Hethithes, ỹ Amorites, ỹ Cananites, ỹ Pherezites, ỹ Heuites & ỹ Jebusites) heard therof, they gathered them selues togyther, to fight agaynst Josua & agaynst Israel wt one accorde.

* And the enhabytours of Gibeon hearde what Josua had done vnto Jericho, and to Hai And they dyd worke wylyly, and went, and made them selues embassadours, & toke * (them vytaples, and) olde sackes vpon their Asses & wyne bottelles olde, and rent and worne, and olde clouted shoes vpon theyr fete, and theyr raymente was olde, and all theyr prouision of breed was dryed vp, and hoored. And they came vnto Josua into the hooste, to Gilgall, and sayde vnto hym and vnto all the men of Israel: we be come from a far countrye and now make ye agremēt wyth vs. And the men of Israel sayde vnto the Heupte: peraduenture thou dwellest amōge vs: and then howe can I make peace wyth the?

And they sayde vnto Josua: we are thy seruauntes. And Josua sayde vnto them agayne: what are ye? and whence com ye? They answered hym: frō a very farre countrye thy seruaūtes are come, for the name of the Lord thy God: for we haue hearde ỹ fame * (of the power) of him, & all that he dyd in Egypte, & all that he dyd to the two

Deut. xix.d
Josu. vij.d
deu. xxvii.a
deu. xxvii.a
Exod. xx.d.
ii. reg. xxi.a
Josue. vi.e
Nu. xxi.d. Deute. xx.c

Num.xxi.c the two * kynges of the Amorites that wer beyonde Jordane, Sehon kynge of Helbon, and Og kynge of Basan, whych was at Astharoth Wherfore, oure elders and all the enhabytours of oure contreye spake to vs, sayinge: take vytayles wyth you to serue by the waye, and goo mete them, and saye vnto them: we are your seruauntes. And now make ye a couenaũt of peace wyth vs. Thys oure foode of breade, we toke wyth vs out of oure houses whotte, the daye we departed to come vnto you. But nowe beholde, it is dryed vp & hored. And these bottels of wyne whych we fylled, were new: and se they be rent. And these oure garmentes & shoes, are worne for oldenes, by the reason of the exceadynge longe iourney.

C And the men toke of theyr vitayles, and counceled not wyth the mouth of the Lorde. And Josua made peace wyth them, and * made couenaũt wyth them, that they shulde be suffered to lyue: and the Lordes of the cõgregacyon sware vnto them: And it fortuned, that .iii. daies after they had made peace wyth them, they heard ỹ they wer theyr neyghboures, & that they dwelt amonge them. And the chyldren of Israel toke theyr iourney, & cam vnto theyr cytyes ỹ thyrde day & their cities were Gibeon, & Caphira, Beroth & Kariath Jarim. And ỹ childrẽ of Israell slewe thẽ not, because ỹ Lordes of ỹ cõgregacyõ had sworne vnto thẽ by ỹ Lorde God of Israel. And all ỹ multitude murmured against ỹ Lordes. But all ỹ Lordes sayd vnto all ỹ congregacyon: we haue sworne vnto them by the Lorde god of Israell, and therfore we maye not hurte them. But this we will do to them. We wyl let
D them lyue, leste wrath be vpon vs because of ỹ othe which we sware vnto them. And ỹ Lordes sayde vnto them agayne: Let them lyue, * and
Deu xxix.b hewe wood, & draw water vnto all the cõgregacyon & they dyd as the Lordes sayde vnto them.

And Josua sent for them, and talked wyth them, and sayde: Wherfore haue ye begyled vs saying: We dwel farre from you, whan ye dwell amonge vs? and nowe are ye cursed, and there shal not sease to be of you, bond mẽ & hewers of wood & drawers of water for ỹ house of my god

And they answered Josua and sayde: it was tolde thy seruauntes, howe that the Lorde thy God had commaunded his seruaunte Moses to gyue you all the land, and to destroye all the enhabitoures therof out of youre syght, and therfore we were excedynge sore afrayde ✻ (& dyd prouyde) for oure lyues at the presence of you, & haue done thys thynge: and beholde we are in thyne hande, as it semeth good and ryght in thyne eyes to do vnto vs, so do.

And euen so dyd he vnto them, and ryd them oute of the hande of the chyldren of Israell, and they slewe them not. And Josua made them ỹ same daye hewers of wod, & drawers of water for the congregacyõ & for ỹ aulter of God vnto thys daye, in the place whych god shulde chose.

C The.x. Chapter.

C The Amorites are ouercome of Josua. It rayneth stones The sonne standeth styll. The .v. kynges are hanged.

And it fortuned, that when Adonizedech kynge of Jerusalẽ had heard how Josua had takẽ Hai and had distroyed it, and howe that * as he had done to Jericho & her kynge, euẽ so he had done to Hai & her kynge, and howe ỹ enhabytours of Gibeon had made peace wyth Israell, and were amonge them, they feared excedynglye, for Gibeon was a greate cytye, as any cytie of ỹ kyngdome, and was greater then Hai, and all the mẽ therof were very myghtye. Josua.vi.c and.viii.a.

Wherfore Adonizedech kynge of Jerusalẽ sent vnto Hoham kynge of Hebron, and vnto Piria kynge of Jarmuth, & vnto Jephia kynge of Lachis, and vnto Dabir kyng of Eglon, sayinge: Come vp vnto me, & helpe me, ỹ we maye smyte Gibeon: for they haue made peace wyth Josua and with ỹ chyldrẽ of Israel. Therfore the fyue kynges of the Amorites, the kynge of Jerusalẽ, the kyng of Hebron, the kynge of Jarmuth, the kyng of Lachis, and the kynge of Eglon gathered them selues togyther: they wt al their hostes and besieged Gibeon, & made warre agaynst it.

And the men of Gibeon sent vnto Josua, and B to the hooste of Gilgall, sayinge: wythdraw not thy hande from thy seruauntes, come vp to vs, to saue vs: & to helpe vs. For all the kynges of the Amorites whych dwell in the mountaynes, are gathered togyther agaynste vs.

And so Josua ascended from Gilgall, he and all the people of warre wyth hym, and all the men of myght, and the Lorde sayd vnto Josua: C feare them not, for I haue delyuered them into thyne hande. Neyther shall any of them stande agaynste the. Josua therfore came vnto them sodeynly, and went vp from Gilgal all nyghte. And the Lord troubled them before Israel, and slewe them wyth a greate slaughter at Gibeon, and chased them alonge the waye that goeth vp to Bethoron, and smote them to Esaka and Makeda. And it fortuned, that as they fled frõ Israell, and were in the goynge downe to Bethoron, the Lorde caste downe greate stones from heauẽ vpon them, vntyll Esaka. And ther were mo deed wyth hayle stones, then they were whom the chyldrẽ of Israel slewe wt the swerde

Then spake Josua before the Lorde, in the daye when the Lorde delyuered the Amorytes before the chyldren of Israell, and he sayde in the syght of Israel. * Sunne stãde thou stil vpõ Gibeon, and thou Moone, in Aialon. And the Sunne abode, and the Mone stode styll, vntyll ỹ people auẽged them selues vpõ their enemyes Is not this wrytten in ỹ boke of the ryghteous The sonne (I say) abode in the myddest of heauen, and hasted not to go downe by the space of an hole daye. And there was no daye lyke that, before it, or after it, that the Lorde heard the voyce of a mã. For the Lord fought for Israell. Eccl.xlvi.a

And Josua retourned, and al Israel with him D vnto the host of Gilgal: but ỹ fyue kynges fled, and were hyd in a caue at Makeda. And it was told Josua of one, sayinge: the fyue kynges are foũde hyd in a Caue whych is at Makeda. And

Josua layde vnle great stones vpon the mouth of the caue, and set men by it, for to kepe them.

And stande ye not styll, but folowe after your enemyes, and smyte all the hyndemost: And suffre them not to entre into theyr cities for ỹ Lord poure God hath delyuered them into your hand. And it fortuned when Josua and the chyldren of Israell had made an ende of slayenge them with an excedyng great slaughter tyll they were wasted, the reste that remayned of them, entred into walled cytyes.

And all the people returned to the hoste, to Josua at Makeda in peace, neyther dyd any mã moue hys tonge agaynst the chyldren of Israel. Then sayde Josua: open the mouth of the caue, and bryng out these fyue kynges vnto me oute of the caue. And they dyd so, and brought those fyue kynges vnto hym oute of the caue, euen the kynge of Jerusalem, the kynge of Hebron, the kynge of Jarmuth, the kynge of Lachys, and the kynge of Eglon.

℈ And it fortuned, that when they broughte oute those kynges vnto Josua: Josua called for all the men of Israell, and sayde vnto the chefe of the men of warre, whyche went wyth hym: come nere, and put youre fete vpon the neckes of these kynges. And they came nere and put theyr fete vpon the neckes of them. And Josua sayde vnto them. Ye shall not feare nor be fayntherted: But be stronge and plucke vp youre hertes, for thus shall the Lorde do to all youre enemyes agaynste whom ye fyghte.

And then Josua smote them, and slewe them, and hanged them on fyue trees. And they hanged styll vpon the trees vntyll the euenynge. And at the goyng downe of the sunne, it fortuned that Josua gaue commaundement, and they
Josu. bij.c toke them downe of the * trees, and caste them into the caue, (where in they had bene hyd) and layed stones in the caues mouthe, whyche remayne vntyll thys daye.

And that same daye Josua toke Makeda and smote it wyth the edge of the swearde, and the
Deute.xx.d kyng therof also * destroyed he vtterlye, wyth all the soules that were therin, and let nought remayne. And he dyd to the kynge of Makeda
Josua.bi.d *as he dyd vnto the kynge of Jericho.

Then Josua went from Makeda, and all Israell with him vnto Libna, and fought against Libna. And the Lord delyuered it and the kyng therof into the hande of Israell: and he smote it wyth the edge of the swearde, and all the soules that were therin. He let nought remayne in it, but dyd vnto the kynge therof as he dyd vnto the kynge of Jericho.

℔ And Josua departed from Libna, and all Israell wyth hym vnto Lachys, and besieged it, ℭ assaulted it. And the Lord delyuered Lachys into the hande of Israel, whych toke it the seconde daye, and smote it with the edge of the swearde, and all the soules that were therin, doyng accordynge to all, as he had done to ỹ cytie of Libna.

Then Horam kyng of Geser came vp to helpe Lachys: And Josua smote hym and hys people, vntyll nought remayned of hym.

And frõ Lachys Josua departed, vnto Eglõ, and all Israell wyth hym, and they besieged it, and assaulted it, and toke it the same daye, and smote it wyth the edge of the swearde, and all the soules that were therin he vtterly destroyed the same daye, accordynge to all that he had done to Lachys.

And Josua departed vp from Eglon and all Israel with hym, vnto Hebrõ. And they fought agaynste it, and when they had taken it, they smote it wyth the edge of the swearde, and the kynge therof, and al the townes that perteyned to it, and all the soules that were therin, and he lefte nought remaynynge: but dyd accordynge to all as he had done to Eglon, and destroyed it vtterly, and all the soules that were therin.

And Josua returned, and all Israell wyth ℭ hym to Dabir, and fought agaynst it. And whẽ he had taken it, and the kyng therof, and all the townes that perteyned therto, they smote them wyth the edge of the swearde, and vtterly destroyed all the soules that were therin, neyther let he ought remayne. Euen as he dyd to Hebron, so he dyd to Dabir and the kynge therof, as he had done also to Libna and her kynge.

Josua therfore smote all the hyll countreyes, and the southe contreyes, and the valleyes, and the hyll sydes, ℭ al theyr kynges, and let nought remayne of them, but vtterly destroyed all that
* breathed, as the Lorde God of Israell com- Deute.xx.d
maunded. And Josua smote them from Cades barne vnto Asah, and all the countreye of Gosan, euen vnto Gibeon. And those kynges and their lande dyd Josua take at one tyme: because the Lorde God of Israel foughte for Israell. And Josua and all Israell retourned vnto the hoste that was in Gilgal.

ℂ The.xi. Chapter.

ℂ The battyle of Josua wyth dyuers kynges.

AND it fortuned, that when Ja- A
bin kynge of Hazor had herde those thynges: he sent to Jobab kyng of Madõ, ℭ to ỹ kynge of Simrom, ℭ to the kyng of Achsaph, and vnto the kinges ỹ are by ỹ north in ỹ moũtaynes, ℭ playnes towarde the southsyde of Ceneroth, ℭ in ỹ lowe coũtreys: ℭ in the borders of Dor westwarde, ℭ vnto the Cananites, both by easte and weste and vnto the Amorites, Hethites, Pherelites, ℭ Jebusites in the moũtaynes: ℭ vnto the Heuites ỹ wer vnder Hermon in the lande of Mizpa: And they came out ℭ all their hostes with them, a multitude of folke, cuẽ as the sande that is on the see shore in a greate nombre wyth horses ℭ charrettes excedyng many. And al these kynges met togyther, and came and pytched togyther at the waters of Meron, for to fyghte agaynste Israell.

And ỹ Lord sayd vnto Josua: be not afrayde at the presence of thẽ: for to morowe about thys tyme wyll I delyuer them all slayne before Is- B
raell: thou shalt hough theyr horses, and burne theyr charrettes with fyre. And so Josua came, and all the men of warre wyth hym agaynste them by the waters of Merom, and sodenly fell

vpon

vpon them. And the Lorde delyuered them into the hande of Israell: and they smote them, and chased them vnto greate Sidon, and vnto the whot waters, and vnto the valeye of Mizpa whyche is Eastwarde: and smote them vntyll they had none remaynyng of thē. And Josua did vnto thē, as the Lord bad him: he houghed their horses, and burnt theyr charrettes wyth fyre.

And Josua at that tyme turned backe, & toke Hazor, & smote the kyng therof wyth ỹ swearde And Hazor before tyme was ỹ head of all those kyngdomes. And they smote all the soules that were therin wyth the edge of the swearde, vtterly destroyeng all: & nothynge that breathed, was let remayn. And he burnt Hazor with fyre And all the cytyes of those kynges, and all the kynges of them dyd Josua take, and smote thē with ỹ edge of ỹ swearde, & vtterly destroied thē
Exo.xxiii.d * as Moses the seruaunt of ỹ Lord cōmaunded.
E.xxxiiii.b. Deu. vii.a. But Israell burnt none of the cytyes that
¶ stode styll in their strēgth, saue Hazor only that Josua burnte. And all the spoyle of the sayde citees and the catel, the chyldren of Israel caught vnto them selues. But the men onely they smot wyth the edge of the swearde vntyll they had destroyed thē, neyther left they oughte that had breath. As the Lorde commaunded Moses hys seruaunt, so did Moses commaunde Josua, and
Deut.x.c euē so dyd Josua * so that he minyshed no worde of all that the Lorde commaunded Moses.

And so Josua toke all the lande, the hylles and all the south countreye, and all the lande of Golan, and the lowe countreye, and the playne, and the mountayne of Israel, and the lowe coūtreye of the same, euen from the mounte of partynge, that goeth vp to Seir vnto the playne of Gad in the valeye of Libanon, vnder mount Hermon. And al the kinges of the same he toke, and smote them. And slewe them.

D Josua made warre longe tyme wyth those kynges: neyther was there any cytie that made peace wyth the chyldren of Israell, saue those Hethites that enhabited Gibeon, and therfore all other they toke with battayle, for it came of the Lorde, whych dyd harden theyr hertes that they shulde come against Israel in battayle and that they shulde destroye them vtterlye, and shew thē no mercy, but to bryng thē to nought: As the Lorde commaunded Moses.

And that same season came Josua, and destroyed the Enakites oute of the mountaynes: Namely out of Hebron, Dabir, Anab, and oute of al the mountaynes of Juda, and out of al the mountaynes of Israell. And Josua destroyed them vtterly, wyth ther cytyes. There was not one Enakite lefte in the lande of the chyldren
li.xx.xvii.a of Israell, onely in Asab, * Geth, and Asdod, there remayned of them.

And Josua toke ỹ hole lande, accordyng to all ỹ the Lord sayde vnto Moses, & Josua gaue it
Nu.xxvi.c. for a possessyon vnto Israel * accordyng to their partes & trybes: & the lande rested from warre.

¶The.xii.Chapter.

¶What kynges Josua and the chyldren of Israell kylled, whyche were in nombre.xxxi.

THese are the kynges of the land, whych A the chyldren of Israel smote and possessed theyr lande, on the other syde Jordan eastwarde from the ryuer Arnon, vnto mount Harmon, and all the playne eastewarde. * Schon kynge of the Amorites, that Num.xxi.c dwelte in Hesbon, and ruled from Aroer, whych Deut.iii.a is besyde the ryuer of Arnon, & from the myddle of the ryuer, and from halfe Gilead vnto the ryuer Jabok, whyche is in the borders of the chyldren of Ammon. And from the playne vnto the see of Cenereth eastewarde, and vnto the see in the playne: euen ỹ salte see eastewarde, the way to Beth Jesymoth, and from the southe vnder the sprynges of the hyll.

And the coaste of Og kyng of Basan whych B was of the remnaunte of the Gyauntes, and dwelte at Astaroth, and Edrai, and reygned in mount Harmon, and in Salcah: and in all Basan, vnto the borders of the Gesurites, & the Machathites, & halfe mount Gilead, vnto the borders of Sehon kynge of Hesbon. * Moses the Num.xxi.c seruaunt of the Lorde, & the chyldren of Israell ano.g.. smote them, * & Moses the seruaunt of the Lord. Nu.xxxii.c gaue their lande for a possession vnto the Rube- & c.xxxiii.c. nites, Gaddites, and halfe ỹ tribe of Manasses Josu.xiii.b Deut.iii.b.

These are the kynges of the countrey whych Josua and the chyldren of Israel smote on this syde Jordan, eastewarde, from the playne of Gad, whyche is in the valeye of Libanon: euen vnto the partynge mounte that goethe vp to Seir. Whyche lande Josua gaue vnto the trybes of Israel to possesse, to euery man his parte: ¶
in the vpper lande, and nether lande, in playnes and hyll sydes, in the wyldernesse, and southe countreye: the Hethytes, the Amorites, the Cananites, ỹ Pherezites, ỹ Heuites, & ỹ Jebusites:
* The kynge of Jericho: was one. * The kyng of Hai whych is besyde Bethel: one. The * kyng Josua.vi.a of Jerusalem: one. The kynge of Hebron: one. Josu.viii.a The kynge of Jarmuth: one. The kynge of La- Josu.xii.a chys: one. The kynge of Eglon one. The kyng of Gazer: one. The kynge of Debir: one The kynge of Geder: one. The kyng of Horma: one. The kynge of Arad: one. The kynge of Libna: one: The kynge of Adullam: one. The kynge of Maketa: one. The kynge of Bethel: one. The kyng of Thaphuah: one. The kyng of Hepher: one. The kynge of Aphek: one. The kynge of Lazaron: one. The kynge of Madon: one. The kynge of Hasor: one. The kynge of Simrom mero: one The kyng of Achsaph: one. The king of Thaenach: one. The kyng of Megiddo: one. The king of Kacdes: one. The kyng of Jokneā of Charmel: one. The kynge of Dor, in the countrey of Dor: one. The kyng of the nacyōs of Gilgal: one. The kyng of Thirza: one. All ỹ kinges togyther: thyrty and one.

¶The.xiii:Chapter.

Josua is commaūded to deuyde ỹ land to ỹ chyldren of Israell.

IOsua was olde, & stryken in yeres, & A ỹ Lorde sayde vnto him thou art old & stryken in yeres, & there remayneth yet exceedinge muche lande to be possessyd. This is ỹ lande ỹ yet remaineth: all the regions

of the

of the Philistynes: and all Gesuri: from Nilus which is on the outwarde parte of Egypte: vnto the bozders of Aekron nozthwarde, whyche lande is counted vnto Cananie, euen fyue lozdeshyppes of the Philistines, ỹ Asathites, Asdothites, Ascalonetes, Gethites, Akaronites, and the Euytes. And from the south: all the lande of the Cananites, and the caue that is besyde the Sydonianes, euen vnto Apphek and to the bozders of the Amozytes. And the lande of Giblytes, and all Libanon, towarde the sunne rysyng from the playne of Gad vnder mounte Hermõ, vntyll a mã come to Hemath: all ỹ enhabitours
B of the hyll countrey from Libanon vnto ỹ whot waters: and all the Sidonianes, will I cast out from bekoze the chyldzen of Israell: only se that thou in any wyse deuide it by lot vnto the Israelites, to enherite, as I haue commaunded the. Nowe therkoze deuyde thys lande to enherite, vnto the nyne trybes and the halfe tribe of Manasses. Foz wyth the other halfe the Rubenites and the Gaddites haue receyued theyz enheritaũce, *which Moses gaue them beyonde Jozdane eastwarde: euẽ as Moses the seruaũt of ỹ Lozde gaue them: from Aroer that lyeth on the bzym of the ryuer Arnon, and from the cytye ỹ is in the myddest of the ryuer. And all the playn of Medeba vnto Dibon, and all the cytyes of Sehon kynge of the Amozytes, whyche raygned in Hesbon, euen vnto the bozdze of the chyldzen of Ammon: and Gilead, and the bozder of Gesuri and Machati, and all mounte Hermon, wyth all Basan vnto Salecah: euẽ all ỹ kyngdome of Og in Basan, which reygned in Astharoth and Edzai: whyche same remayned yet of the reste of the Giauntes. These dyd Moses smyte, and caste them oute.

Neuertheless, the chyldzen of Israel expelled not the Gesurites and the Machathites: But ỹ Gesurites and the Machathithes dwel among ỹ Israelites euen vntyll this daye. Onely vnto the trybe of Leui, he gaue none enheritaunce: *But the offrynge of the Lozde God of Israell is theyz enheritaunce, as he sayde vnto them.

Moses gaue vnto the trybe of the chyldzen of
C Ruben enheritaunce, accozdynge to theyz kynredes. And theyz coast was frõ Aroer that lyeth on the bancke of the ryuer Arnon, and from the cytie that is in the myddest of the ryuer, and all the playne whyche is by Medeba, Hesbon, with all theyz townes that lye in the playne: Dibon and the hyll places of Baall, and the house of Baalmeon: and Jahazah, and Kedemoth and Mephaah Kiriathaim, Sabamath, and zareth zahar in the mounte of the valleye, the house of Peoz, and the spzynges of the hylles: and Bethpheoz, and the spzynges of Phasgah: and Bethiesimoth: and all the cyties of the plaine. And all the kyngdome of Sehon kynge of the Amorites, whyche reygned in Hesbon, whyche Moses smote *wyth the Lozdes of Madian, Eui, Rekem, zur and Hur and Reba, the which were dukes of Sehon, dwellynge in the countreye. And Balaam also the sonne of Beoz the sothsayer, dyd the chyldzen of Israell slaye wyth the swearde, amõge other of them that were slayne And the bozder of the chyldzen of Ruben was Jozdane wyth the countreye that lyeth theron. Thys was the enheritaunce of the chyldzen of Ruben after theyz kynredes, cytyes and vyllages perteynynge therto.

And Moses gaue enheryptaunce vnto the D trybe of Gad, euen vnto the chyldzen of Gad he gaue by theyz kynredes. And theyz coastes were Jazer: and all the cytyes of Gilead and halfe the lande of the chyldzen of Ammon vnto Aroer that lyeth bekoze Rabba. And from Hesbon vnto Ramoth, Mazphah, and Betonim: and from Mahanaim vnto the bozdzes of Libir And in the valeye they had Betharam Bethnimra, Socoth, and zaphon, ỹ reste of the kyngdome of Sehon kynge of Hesbon, vnto Jozdan and the coastes that lye theron euen vnto the edge of the see of Ceneroth, on the other syde Jozdan eastewarde. Thys is the enheritaunce of the chyldzen of Gad, after theyz kynredes, their cytyes and vyllages.

And Moses gaue enheritaunce vnto the halfe trybe of Manasses. And thys was the possessyon of the halfe trybe of Manasses by theyz kynredes. Theyz coaste was from Mahanaim, euen all Basan, and all the kyngdome of Og kynge of Basan, and all the townes of Iair whyche lye in Basan, euen thzescoze cytyes, and halfe Gilead, Astaroth, and Edzai, cytyes of the kyngdome of Og in Basan *whyche per- Nu.xxxii.g
teyne vnto the chyldzen of Machir the sonne of Manasses, euen the halfe pozcyon of the chyldzẽ of Machir by theyz kynredes.

These are the thynges whych Moses dyd distribute in the feldes of Moab on ỹ other syde Jozdan ouer against Jericho estwarde. *But vnto Jos.xviii.b
the tribe of Leui, Moses gaue none enheritaũce foz the Lozde God of Israell is theyz enheritaunce, *as he sayde vnto them. Nu.xviii.c

C The.xiiii.Chapter.

C Calleb requyzeth the heryptage that was pzomysed hym and Hebzon was gyuen hym.

AND these are the countreys whyche A
the chyldzen of Israell enherited in the lande of Canaan, *which Elcazer the pzeste, and Josua the sonne Nu.xxxiiii.d
of Nun and the auncyent heades of the trybes of the chyldzen of Israell, distributed to them.

* By lot they receyued theyz possessyons, Nu.xxvi.f.
as the Lozde commaunded, by the hande of Moses, to gyue vnto the nyne trybes, and vnto the halfe trybe. Foz Moses had gyuen enheritaũce vnto two trybes and an halfe, on the other syde Jozdan. But vnto the Leuites he gaue none enheritaunce amonge them. * Foz the chyldzen of Ge.xlviii.c
Joseph were two trybes. Manasses and Ephzaim. And therfoze they gaue no parte vnto the Leuytes in the lande, saue cytyes to dwell in, with the suburbes of the same, foz their beastes and cattell. * As the Lozde commaunded Nu.xxxv.a
Moses: euen so the chyldzen of Israell dyd whẽ they deuyded the lande.

And the chyldzen of Juda came vnto Josua B
in Gilgal.

Nu.xiiij.d. in Gilgal.*And caleb the sonne of Jephune the Kenesite sayde vnto hym: thou wottest what ỹ Lorde sayd vnto Moses the mā of God, about
Nu.xiij.a. my matter and thyne in Cades Barne.* Forty yere olde was I when Moses the seruaunt of ỹ Lorde sent me from Cades barne to espye out ỹ lande: And I brought him worde agayne euē as it was in myne herte. Neuertheless my brethrē that went vp with me, discouraged the hert of the people. And I folowed the Lorde God.

¶ And Moses sware the same daye: saying* the
Nu.xiij.d. Deut.i.k. lande wheron thy fete haue trodē, shall be thyne enheritaūce and thy childrens for euer, bycause thou hast folowed the Lorde God. And beholde,
Eccl.xlvi.b the Lord hath kepte me alyue (as he sayd)* thys forty and fyue yeres euen syns the Lorde spake thys worde vnto Moses, whyle the children of Israell wandred in the wyldernesse. And nowe lo I am thys daye fourscore and fyue yere olde:
and yet am as stronge at thys tyme, as I was when Moses sent me: loke howe stronge I was then, so stronge am I nowe, whether I go to warre, or to come agayne.

D Nowe therfore gyue me this moūtayne wherof the Lorde spake in that day, for thou hardest in that daye, howe the Enakims are there, and the cytyes great and walled. Peraduenture ỹ Lord wyll be wyth me, & I shall be able to dryue thē out, as the Lorde sayde: And Josua blessed hym, and gaue vnto Caleb the sonne of Jephune, Hebron to enherit: And Hebron therfore became ỹ enheritaunce of Caleb the sonne of Jephune the Kenesite, vnto this day: bycause he folowed the
Iosue.xv.c Lorde God of Israel. And the name of *Hebron was called in olde tyme, Kariah Arbe. For the same was a great man amonge the Enakims. And the lande ceased from warre.

¶ The.xv. Chapter.

¶ The lotte of the childrē of Juda, and the names of the cytes and byllages of the same.

A THys was the lotte of the trybe of the childrē of Juda by theyr kynredes Namely, towarde ỹ border of Edom in the wyldernesse of zin, southward, euen from the vtmost parte of the south coaste.
nu.xxxiiij.a * And theyr southe coaste was from the brynke of ỹ salt see, frō a rocke that leaneth southward. And it wente out to the south syde towarde the goyng vp to Acrabim and wēt along to zinna, and ascendyd vp on the southsyde vnto Cades barne: and went along to Hezron, and went vp to Adar, and fet a cōpasse to Karca. Frō thence wente it alonge to Azmon, and reached vnto the ryuer of Egypte and the ende of that coast was on the weste syde. And this is theyr south coast.

B Theyr east coast is the salt see, euen vnto the edge of Jordan. And theyr border in the northe quarter was from the rocke of the see and from the edge of Jordan. And the same border wente vp to Bethhagla, and went a longe by ỹ northsyde of Betharabah, and vp from thence to the stone of Boben ỹ sonne of Ruben. And agayn, the same border went vp to Dabir from the valeye of Acor, and so northwarde, turnynge towarde Gilgall, that lyeth before the goyng vp to Adonim, whyche is of the southe syde of the ryuer. And the same border went vp to the waters of the fountayne of the Sonne, and ended at the *well of Rogell. And then went vp to the iii.Reg.i.b valeye of the sonne of Hennō, euen vnto ỹ south syde of Jebusi: the same is Jerusalem. And then went vp to the toppe of the hylle that lyeth before the valeye of Hennon westewarde, and by the edge of the valeye of the Giauntes northewarde: And then it compasseth from the toppe of the hyll vnto the fountayne of the water of Nephthoah, and goth out at the cyties of moūt Ephron: and draweth to Baala, whyche is kiriathiarim, *d (That is a cytie of woddes.) and then it compasseth from Balah westard vnto mounte Seir, and then goethe a longe vnto the syde of mount Jarim, whyche (is Chesalon) on ỹ northsyde. And commeth downe to Bethsames, and ¶ goth to Thamnah, and gothe out agayne vnto ỹ syde of Akarō northward: And then draweth to Secron & goth a longe to mount Balah, and goeth oute at Jabnel: and the endes of ỹ coastes leaue at ỹ west see. And the west border was the greate see, & the same coast was ỹ coast of ỹ chil childrē of Juda rounde about in their kinredes.

And vnto Caleb the sonne of Jephune dyd Josua geue a parte amonge the childrē of Juda, accordynge to the mouthe of the Lorde, euen
Jos.xiiij.d * kyriatharbe of the father of Enock, whyche cytie is Hebron. And Caleb droue thence ỹ thre sonnes of Enack, Sesai, and Ahimā, and Thalmai, whyche were, the sonnes of Enack. And he wente vp thence, to the enhabitoures of Dabir. And the name of Dabir in ỹ olde tyme was ka-
*c riath sephar. (That is a cytie of letters.) And Caleb sayde: *he that smyteth kariath sepher, and ta-
Iudic.i.c & i.reg.xvij.c keth it: to him wyll I geue Achsah my doughter to wyfe. And Othniel, the sonne of Kenes, the
D brother of Caleb toke it. And he gaue hym Achsah hys doughter to wyfe: And as she wente in vnto hym, she moued hym, to aske of her father a feide. And she alyghted of her asse. And Caleb sayde vnto her, what ayleth the? Who answered: gyue me a blessyng: for thou hast geuen me a south (and drye) lande: geue me also sprynges
*c of water. And ge gaue her sprynges of water, both aboue & beneth. Thys is ỹ enheryptaunce of the trybe of ỹ childrē of Juda by their kinredes.

And the vtmost cytes of the trybe of the childrē of Juda, toward ỹ coastes of Edom southwarde, were: Rabzel, Eder and Jagur: Kinah, Dimonah, and Adada: Kedes, Hazor and Jethnan: zyph, Telem & Baloth, Hazor, Hadathah. Karioth Hesron (whych is Hazor) Eman, Sami, and Molada: Hazargadah, Hasmon and Bethpheleth: Hasar sual, Berlabe, and Bazothah: Baalah, Jim, and Azen: Eltholad, Cecill, and Hormah: zikelag Medemenah & Sensenah: ¶
Labaoth, Selhim, Ain and Rimon: all these cytes are twentye and nyne wyth theyr villages And in ỹ lowe cōtreye they had Esthaol, zareah & Asenah: zoneah, Engani, Thaphuah & Enā: Jarmuth Adulā, Socoh, and Azkah: Saarem, Adithaim, Gederah, and Gederothaim: Fourtene cytyes wyth theyr vyllages.

zenan,

zenam, Hadazah, and Magdalgad: Deleam Mizpa, and Iekthеel: Lachis, Bazcath & Eglō: Cabon, Lahaman, & Cethlis Caderoth, Bethdagon, Maamah and Makedah: Syxtene cyties wyth theyr vyllages.

F Lebnah, Ether, & Asan: Iephthah, Asnah, and Nezib: Keilah, Kaphezip, & Mareſah: nyne cyties wyth theyr vyllages. Akron wt her townes and villages. From Akron and frō the weſt, all that lyeth aboute Asdod wt theyr vyllages. Asdod wyth her townes and vyllages. Azah with her townes and vyllages, euen vnto the ryuer of Egypte and the greate ſee was theyr coaſte.

And in the mountaynes, they had Samir Iathir, and Socoh, Danah: and Kariah ſenathe, whyche is Dabir: Anah, Eſthemoh, and Anim, Gozen, Holon, and Giloh, a leuen cytyes wyth

G theyr vyllages. Arab, Dumah, and Eſeam: Iamin. Bethaphuah, and Aphcah: Humatah, and Kariath arbe: whyche is Hebzon and zioz: nyne cytyes wyth theyr vyllages. Maon, Carmell, Siph, and Iutah: Ieſraell, Iukadam, and Sanoeh: Cain, Gabaah, and Thamnah: ten cytyes wyth theyr vyllages. Halhull, Bethzur, & Gedoz: Maarath, Bethanoth, and Eltheco: Syxe cities with their villages. Kariath Baal which

H is Kariath Iarim, *(the cytie of woddes) and Harabba: two cytyes wyth theyr vyllages.

In the wyldernеſſe they had Betharabah, Meddin and Sacacah: Nebion, the citie of ſalt, and Engaddi: Syxe cytyes wyth theyr vyllages. Neuertheles, the Iebuſites that were the enhabiters of Ieruſalē, coulde not the childzē of Iuda caſt oute. But the Iebuſites dwell with ỹ chyldzen of Iuda at Ieruſalem vnto thys daye.

¶The .xvi. Chapter.

¶The Lotte oz parte of Ephzaim.

A And the lotte of the chyldzen of Ioſeph fell from Iozdan by Iericho, vnto the water of Iericho Eaſtewarde, and to the wilderneſſe that goeth vp frō Iericho thozowe oute mounte Bethel: and goeth oute from Bethel to Lus, and runnethe a longe vnto the bozders of Arcimataroth: and goeth downe agayne weſtwarde euen to the coaſte of Japhlethi, and vnto

B the coaſte of Bethozon the nether, and to Gazoz, and the endes of theyr coaſtes leaue at the weſt ſee. And ſo the chyldzen of Ioſeph Manaſſes and Ephzaim toke theyr enheritaunce.

And the bozder of the chyldzen of Ephzaim was by their kynred. Theyr bozder on the eaſtſyde, was: Ataroth, Adoz, euen vnto Bethhozō the vpper, and went out weſtewarde to Machmathah on the Nozthſyde, and returneth Eaſt-

C warde vnto Thaanath Silo, and paſt it on the Eſtſide vnto Jonoah, & went downe from Jonoah to Atharoth and Naarath, & came to Iericho, & went oute at Iozdan. And theyr bozder went from Thaphuah weſtwarde vnto the ryuer Kanah, & the endes were ỹ weſt ſee. Thys is the enheryptaunce of the trybe of the chyldzen of Ephzaim by theyr kynredes. And the ſeparate cyties foz the childzen of Ephzaim, were among

D ỹ enheritaunce of the chyldzen of Manaſſes: euē the cyties wyth theyr vyllages: And they dzaue not out the Cananites that dwelt in Gaſoz: but the Cananites dwell among the Ephzaites vnto thys daye, and ſerue vnder tribute.

¶The .xvii. Chapter.

¶The lotte oz pozcyō of the halfe trybe of Manaſſes. The Cananites are become tributaries to the Iſraelites. Manaſſes and Ephzaim requyze a greater pozcyon of heritage.

THis was the lotte of the trybe of Manaſſes, whyche was the *Eldeſt ſonne A of Ioſeph. And Machir ỹ Eldeſt ſonne Ge. xlvi. c of Manaſſes whyche was the father of Gilead (and a man of warre) had Gilead and Basan. Thys was the poſſeſſion of the reſt of ỹ chyldzen of Manaſſes by theyr kynredes: Namely, of the chyldzen of Abiezer: the chyldzen of Heleck: the chyldzen of Ariel: the chyldzē of Sichem, the chyldzen of Hepher: the childzen of Semida: foz theſe were the male chyldzen of Manaſſes the ſonnes of Ioſeph by theyr kynredes.

*But zelaphead the ſonne of Hepher, the ſonne of Gilead: the ſonne of Machir, ỹ ſonne of Ma- Nu. xxvi. d xxvii. a. & xxxvi. a naſſes, had no ſonnes but daughters whoſe names are theſe: Mehela, Noa, Hagla, Melcha & B Thirza: whych came befoze Eleazar the pzeaſt, and befoze Ioſua the ſonne of Nun, and befoze the Lozdes ſaying * the Lozd commaunded Moſes to geue vs an enheritaunce amonge our bzethzen. And therfoze accozdyng to the commaun- Nu. xxvii. d. & xxxvi. a dement of the Lozd, he gaue thē an enheritaūce amonge the bzethzen of theyr father. And there felle ten pozcyons to Manaſſes, beſyde the lande of Gilead and Baſan, which is on the other ſyde Iozdā, becauſe the daughters of Manaſſes dyd enheret amōg his ſonnes. And Manaſſes other ſonnes, had the lande of Gilead.

And the coaſte of Manaſſes was from Aſer to Machmathath that lyeth befoze Sichem & went a longe on the ryght hande, euen vnto the enhabiters of Entaphuah, and the land of Thaphuah belōged to Manaſſes, which Thaphuah is beſyde the bozder of Manaſſes, and beſyde ỹ bozder of the chyldzen of Ephzaim. And ỹ coaſt deſcended vnto the riuer Canah ſouthward, cuē to the ryuer of the cytyes of Ephzaim, and betwene the cytyes of Manaſſes. The coaſte of C Manaſſes wente alſo on the nozthſyde to the riuer, and the endes of it go out at the ſee, ſo that the ſouth pertayned to Ephzaim, and the nozth to Manaſſes, and the ſee is his bozder. And they mette together in Aſer nozthwarde, and in Iſacar eaſtewarde. And Manaſſes had in Iſacar and in Aſer, Bethſean, and her townes: Ibleā, and hyr townes: and the enhabitoures of Doz, wyth the townes pertaynynge to the ſame: and the enhabitoures of Endoz wyth the townes of the ſame: and the enhabitoures of Thaanathe wyth her townes: and the enhabitoures of Magedo wyth the townes of the ſame, euen thze cōtreyes. Yet the chyldzen of Manaſſes coulde not ouercome thoſe cytyes. But the Cananites pzeſumed to dwell in the ſame lande. Neuertheleſſe, aſſone as the chyldzen of Iſraell were waxed ſtronge, they put the Cananites vnder trybute, but expelled them not.

And ỹ chyldzen of Ioſeph ſpake vnto Ioſua D ſayinge:

sayinge: why haste thou geuen me but one lotte and one porcyon to enheret, seyng I am a great people, and for as moche as the Lord hath blessed me hytherto? And Josua answered them: yf thou be moche people, then gette the vp to the wodde contreye, and prepare for thy selfe there in the lande of the Pherezites and of the Giauntes, yf mounte Ephraim be to narowe for the. And the chyldren of Joseph sayde: The hyll is not ynough for vs: and all the Cananites that dwell in the lowe contreye haue charrettes of yron, and so haue they that enhabite Bethsean, and the townes of the same, and they also that dwell in the valeye of Jezreel. And Josua sayde vnto the house of Joseph, Ephraim and Manasses: ye be moche people, & haue great power, and shall not therfore haue one lotte. Therfore the hyll shalbe youres, and ye shall cut downe the wod that is in it: and the endes of it shalbe youres, yf ye caste oute the Cananites whyche haue yron charrettes, and are very stronge.

¶The.xviii.Chapter.

¶Certen are sent to deuyde the lande to the other seuen trybes. The lotte of the chyldren of Ben Jamin.

AND the whole congregacion of ỹ children of Israel came together at Silo & set vp ỹ tabernacle of witnesse ther, and the lãde was in subiectiõ before them. And there remayned among ỹ children of Israel seuen trybes, which had not yet receaued theyr enheritaũce. And Josua sayd vnto ỹ childrẽ of Israel: how long are ye so slacke to come, & possesse the lande which the Lord God of your fathers hath geuẽ you? Geue out frõ amõg you for euery trybe thre men, that I maye sende thẽ. And that they maye ryse, and walke thorowe ỹ lande and dystribute it accordynge to the enheritaunce therof, and come agayne to me.

B And let them deuyde it vnto them into seuen partes. And Juda shall abyde in theyr coast on the south, and the house of Joseph shal stande in theyr coastes on ỹ noth. Descrybe ye the lande therfore into seuen partes, and bryng the descripcyõ hether to me & I shal cast lottes for you here before ỹ Lord our God. * But the Leuites Josu.xiij.d and.xiiij.a. haue no part among you, for the preasthode of ỹ Josu.xij.b Lord is their enheritaũce. * And Gad, & Ruben & halfe ỹ tribe of Manasses haue receaued their enheritaũce beyonde Jordan eastwarde, which Moses the seruaunt of the Lorde gaue them.

And the men arose, & wente theyr waye. And Josua charged them ỹ wẽt to describe the lande sayinge: departe, and go thorowe the lande, and describe it, & come agayne to me, that I maye here cast lottes for you before the Lord in Silo. And ỹ men departed, & walked thorow ỹ lande, C and described it by cytyes into seuẽ partes in a booke, and retourned to Josua into the hoost at Silo. And Josua caste lottes for them in Sylo before the Lorde, and there Josua deuyded the lande vnto the chyldren of Israel, to eche theyr porcyon. And the lotte of the trybe of the children of Ben Jamin came vp according to theyr kynredes. And the coaste of theyr lotte came betwene the chyldren of Juda and the chyldren of Joseph. And theyr noth coast was from Jordan, and went vp to the syde of Jericho on the nothsyde, and went vp thorowe the mountaynes westwarde, and they ended at the wylderneesse of Bethauen: and wente from thence toward Lus euen to ỹ south syde of Lus (the same is Bethel) & descended agayne to Atrothadar, vnto the hyll that lyeth on the southsyde of the neyther Bethhoron. And ỹ coast turneth thence and compasseth the corner of the see southward, euen from the hyll that lyeth before Bethhorõ southward, & goeth oute at Kiriathbaal whych is Kiriath Jarim a cytie of the children of Juda thys is the weste quarter: and the south coaste goeth frõ the edge of Kiriathiarim, and goeth D oute westwarde, and thence it turneth to ỹ water well of Nephthoah, and commeth downe agayne to the edge of the hyll, that lyeth before the valeye of the sonne of Hennon, euen in the valeye of the Giauntes northwarde and descẽdeth into the valeye of Hennon besyde Jebusy southwarde, and goth downe to the well of Rogell, and compaseth from the noth, and goeth forth to the well of the sonne, and departeth frõ thence to the places of Geliloth, whyche are towarde the goynge vp vnto Adomin: and goeth downe to the stone of Bohan the sonne of Ruben: and then gothe alonge towarde the syde of the playne northwarde: and gothe downe into the feldes: and goth alonge to the syde of Bethhaglah northwarde, and endureth at the poynt of the salt see north therfrom, euen at the south ende of Jordan. Thys is the southe coaste.

And Jordan kepeth in thys coaste on the eastsyde, and thys is the enheritaunce of the chyldrẽ of Beniamin by theyr coastes rounde aboute thorowe out theyr kynredes. These were the cytyes of the trybes of the chyldren of Beniamin thorowe out theyr kynredes: Jericho, Bethaglah, and the playne of Kaziz, Betharabah, zamarim, & Bethel: Auim, Pharah, and Ophrah: Chepar Ammona, Ophni, and Gabai, twelue cyties wyth theyr vyllages. Gibeon, Ramah, & Beroth: Mazphah, Caphairah, & Mozah: Reken, Jarephel, and Tharelah, zela, Eleph, and Jebusi, whyche is Jerusalem, Gibeath, and Kiriath, fourten cyties with theyr villages. This is the enheritaunce of the chyldren of Beniamin thorowe out theyr kynredes.

¶The.xix.Chapter.

¶The lottes or partes of zabulon, Issachar, Aser, Nephthali, Dan, and Josua.

AND the seconde lotte came out for the A trybe of ỹ chyldren of Simeon by their kynredes. And theyr enheritaunce was in the mydde of the enheritaũce of the chyldren of Juda. And they had in theyr enheritaunce, Bersabe, Sabe, and Molodah, Hazor sual, Balah, and Azẽ, Eltholad, Bethul & Hormah, zikelag, Bethmarcaboth and Hazetsusah Bethlebaoth, and Saruhen, thyrtene cytyes wyth theyr vyllages. Aim, Remon, Ether, and Asan, foure cities with theyr villages: and ther to all the villages that were rounde about these cyties, euen vnto Balaath, Beor and Ramath, southward.

southward. Thys is ỹ enheritaũce of ỹ trybe of the chyldren of Simeon thorow out theyr kynredes. Out of ỹ lotte of the chyldrẽ of Juda, cam the enheritaunce of the chyldren of Simeõ. For the parte of the chyldren of Juda was to moche for them: & therfore the childzen of Simeon had theyr enheritaunce in the enheritaunce of them.

And the thyrde lotte arose for the childzen of zabulon thorowe out theyr kynredes. And the coastes of theyr enheritaũce cam to Sarid, and went vp westward, and to Marialah, & reached
B to Dabaseth, and came thence to the ryuer that lyeth before Jokneuen: and turned from Sarid eastwarde towarde the sonne rysynge vnto the border of Chisloth Thabor: and then goeth out to Dabereth, and goth vp to Japhia: and from thence goeth a longe eastwarde, to Gethah. Jepher, Ithah and Jazin, & goeth to Remõ, Methoar, and Neoh. And cõpasseth it on the north syde to Nathan, & endeth in the valeye of Jephthahel. And Jatath, Nahalol, Semron, Jedalah, and Bethlehẽ: twelue cities with their villages: Thys is the enheritaunce of the chyldren of zabulon thorowe oute theyr kynredes, and these are the cyties wyth theyr vyllages.

And the fourth lot came out for ỹ childzen of Isachar by their kinredes. And their coast was Jesraelah, Casuloth, and Sunen. Hapharaim, Sion, and Anaharath: Harabith kysion, and Abez: Rameth, Enganim, Enhadah, & Bethphazez. And his coaste reacheth to Thabor, and Sahazimah and Bethsames, & endeth at Jordan: Syxtene cyties with their villages. This is the enheritaunce of the trybe of the chyldren of Isachar by theyr kynredes. And these are the cyties wyth theyr vyllages.

C And the fyfte lotte cam out for the trybe of the chyldren of Aser by theyr kynredes. And their coast was: Helkath, Hali, Betẽ & Achsaph: Alamelech, Amaad and Miseal: & came to Carmel westwarde, and to Sihor, Labanath, and turned towarde the sonne rysynge to Bethdagon, and commeth to zabulon and to the valeye of Jephthahel, toward the northsyde of Bethemek and Negel, and goth out on the lyfte syde of Cabul: and to Hebron, Rohob, Ramon, and Kanah, euen vnto greate Sidon. And then the coast turneth to Ramah and to the stronge citie of zor, and turneth to Hozah, and endeth at the see, by the possessyon of Achzibah: Amah also & Aphek and Rohob: Twentye and two cytyes wyth their villages. This is the enheritaũce of the chyldren of Aser by theyr kynredes: These are the cyties wyth theyr vyllages.

And the syxte lotte cam out for the chyldren of Nephthali by their kinredes. And their coast was from Heleph and from Elom to zaananim Adami, Nekeb and Jabneel, euen to Lakum, & doth go out at Jordan. And then the coaste turneth westwarde to Asanoth Thabor, and then goeth out from thẽce to Hukokah, and reacheth to zabulon on the southsyde, and goeth to Aser on the westsyde, and to Juda vpon Jordan towarde the sonne rysynge. And theyr stronge cities are zidim, zer, Hamath, Racah & Cenereth, Adamah, Hermah and Hazor, Kedes, Edrai, & Enhazor: Jeron, Magdelel: Horen, Bethanah and Bethsames: nynetene cytyes wyth theyr villages. Thys is the enheryptaunce of the trybe of the children of Nephthali by their kynredes: these also are the cyties and theyr vyllages.

And the seuenth lotte came out for the trybe D of the chyldren of Dan by theyr kynredes. And the coaste of theyr enheryptaunce was: zaraah, Esthaol, *Irsames, Saelabin, Ialõ Jethlah: Otherwise called, ỹ cytie of ỹ sonne Egion & Thẽnathah, and Akaron: Elthekeh, Gibethõ & Baalath: Jehud Banebarak & Gathermon, Meiericon and Aarcon, wt the border that lyeth before Japho. And the coastes of the childrẽ of Dan wẽt out frõ thẽ. And the chyldrẽ of Dan went vp to fyghte agaynste Lesen, and toke it, and smote it with the edge of ỹ swearde, and conquered it, and dwelt therin, and called it *Dan after the name of Dan theyr father. Jud. xviii. g.

This is the enheritaunce of the trybe of the childzen of Dan in theyr kinredes: these also are the cyties with theyr villages. When they had made an ende of deuyding ỹ land by her coastes the chyldrẽ of Israel gaue an enheritaũce vnto Josua the sonne of Nun amõg them, accordyng to the worde of the Lorde they gaue him the cytie whych he asked, euẽ* Thãnoth serah ĩ mõut Ephraim And he bylte ỹ cytie and dwelt therin ‡These are the enheryptaunces whyche Eleazar the preaste and Josua the sonne of Nun, and the auncient fathers of the trybes of the childzen of Israel deuyded by lotte in Siloh before ỹ Lord, in ỹ dore of the Tabernacle of wytnesse, and so they made an ende of deuydynge the contreye. Ios. xvi. e. nu. xxxiv. d

¶ The. xx. Chapter.

¶ The cyties of refuge or Sanctuaryes.

The Lord also spake vnto Josua saying: A speake to the childrẽ of Israel, and saye: *Appoynte out from among you cyties of refuge, where of I spake vnto you by ỹ hand of Moses, that the slear that killeth any person vnwares & vnwyttynglye, maye flee thether. And those cytyes shall be youre refuge from the auenger of bloude. And he that doeth flee vnto one of those cyties, shall stande at the entrynge of the gate of the cytie, and shall shewe his cause in the eares of the elders of the cytie. Nu. xxxv. a Deut. xix. b

And they shall take hym into the cytie vnto them, and geue hym a place, that he maye dwell amonge them.

And yf the auenger of bloude folowe after him, they shal not deliuer the slear into his hand because he smote hys frende ignorãtlye, and hated hym not before tyme.

And he shall dwell in the sayde cytie vntil he stande before the congregacyon in iudgement, *and vntyll the death of the hye preast ỹ shalbe in those dayes: for then shall the slear retourne, and come vnto hys owne cytye, and vnto hys owne house, and vnto the cytie from whence he fled. And they sãctified Kedes in Galile, ĩ mõut Nephtali, and Sichem in mount Ephraim, and Kyria tharbe (whyche is Hebron) in the mountayne of Juda. And on the otherside Jordan ouer against Jericho eastward, they appointed Nu. xxxv. f

Bozor

Bozoz in the wyldernesse vpon the playne, oute
D of the trybe of Ruben: and Ramoth in Gilead
oute of the trybe of Gad: and Golan in Balan
out of the trybe of Manasses. These were ꝑ cy-
ties appoynted foz all the chyldzē of Israel, and
foz the straunger that sotourned amonge them,
that whosoeuer kylled any person ignozantlye,
the same myght flee thether, and shulde not dye
by the hande of the auenger of bloude, vntyll he
p* stode befoze the congregaciō *(to declare his cause.)

¶The.xxi.Chaper.

¶The cyties geuen to the Leuites, in nombze.xlviii.

AAndthen came the principal fathers of
the Leuites vnto Eleazar ꝑ preest and
vnto Josua ꝑ sonne of Nun, & vnto ꝑ
aunciēt fathers ꝑ were ouer ꝑ trybes
of ꝑ childzen of Israel, & spake vnto thē at Silo
Nu.xxxb.a Iosu.xx.a in the lande of Canaan, saying: *the Lozd com-
maūded by Moses, to geue vs cities to dwel in,
wt ꝑ suburbes therof, foz our catell. And the chil
dzen of Israell gaue vnto the Leuites, oute of
theyz enheritaunce at the byddyng of the Lozde
these cyties folowynge wyth theyz suburbes.
And the lotte came out foz ꝑ kynred of the Ca-
hathithes: & the chyldzen of Aaron the preaste,
whych were of the Leuites, had geuen them by
lotte, out of the trybe of Juda, out of the tribe of
Simeon, & out of ꝑ tribe of Beniamin: thirtene
cyties. And the rest of ꝑ childzen of Cahath had
by lot, out of ꝑ kynredes of ꝑ tribe of Ephzaim
out of the trybe of Dan, & out of the halfe trybe
of Manasses: ten cyties. And ꝑ chyldzē of Ger-
son had by lotte oute of the kinredes of the tribe
of Isachar, & out of the trybe of Aser, out of the
tribe of Nephthali, & out of the other halfe tribe
of Manasses in Balan: thyztene cities. And the
B chyldzen of Merari by theyz kynredes, had oute
of the trybe of Ruben, & out of the trybe of Gad
and oute of the trybe of zabulon, twelue cytyes.
And the chyldzen of Israell gaue by lotte vnto
the Leuytes these cytyes wyth theyz suburbes,
as the Lozde commaunded by Moses.
And they gaue out of the trybe of the childzen of
Juda, and oute of the trybe of the chyldzen of
Simeon, these cyties by name whyche the chyl-
dzen of Aaron beynge of the kinredes of the Ca-
hathites, and of the chyldzen of Leui, obtayned:
foz theyzs was the fyzste lotte.
And they gaue them Kariath Arbe of ꝑ father
of Enack (whych is Hebzon) in the hyl contreye
of Juda, wyth the Suburbes of the same roūde
aboute it. But the lande that pertayned to the
Iosu.xiiii.b citie, and the villages therof, gaue they to *Ca-
leb the sonne of Jephune, to be hys possessyon.
And thus they gaue to the chyldzen of Aaron
the preast, a cytye, to the whych ꝑ slayer myght
flye: euen Hebzon wyth her Suburbes: Libna
wyth her Suburbes: and Jathir wyth her Su-
burbes, and Estimoa with her Suburbes: Ho-
lon wyth her Suburbes Dabur wt her Subur-
bes. Ain wyth her Suburbes: Jutah wyth her
Suburbes: Bethsames wyth her Suburbes:
nyne cyties out of those two trybes. And out of
the trybe of Beniamin, they gaue Gibeon wyth
C her Suburbes: Gaba wt her Suburbes: Ana-
toth wyth her Suburbes: Almon wyth her Su
burbes: foure cyties. All these cyties of the chyl-
dzen of Aaron preastes, were thirtene cytyes wt
theyz Suburbes. And the kynredes of the chyl-
dzen of Cahath that were Leuites: that is to
saye, the other chyldzē of Cahath, had cyties ge-
uen foz theyz lotte, out of the tribe of Ephzaim.
For they gaue them the cytye ꝑ the slear myght
flye vnto: Sichē with her Suburbes, in moūte
Ephzaim: and Gazer wyth her Suburbes: and
Kabzaim wyth her Suburbes: and Bethozon
wyth her Suburbes: foure cytyes.
And oute of the trybe of Dan: Eltheke wyth
her Suburbes: Gibthon wyth her Suburbes:
and Ialon wyth her Suburbes, Gathremon
wyth her Suburbes: foure cytyes.
And out of the halfe tribe of Manasses, Tha-
nach wyth her Suburbes: & Gathzemon wyth
her Suburbes: two cyties. All the cities foz the
other kynredes of the chyldzen of Cahath, were
ten wyth theyz Suburbes.
And vnto the chyldzen of Gerson whych were D
of ꝑ kinredes of the Leuytes, they gaue out of ꝑ
other halfe trybe of Manasses, ꝑ cytye of refuge
foz the slear: Golan in Balan wt her Suburbes:
and Beestherah wyth her Suburbes: two cy-
tyes. And oute of the trybe of Isachar, Kyshon
wyth her Suburbes: and Daberah wyth her
Suburbes: & Jarimoth wyth her Suburbes:
Enganim wyth her Suburbes: foure cytyes.
And out of the trybe of Aser, Misael wyth her
Suburbes: Abdon wyth her Suburbes Hala-
kath with her Suburbes: and Rohob wyth her
Suburbes: foure cytyes. And oute of ꝑ trybe of
Nephthali, the cytie foz the slear to flee vnto: Ke
des in Galile wyth her Suburbes: & Hamoth-
doz wyth her Suburbes: and Carthā wyth her
Suburbes: thze cytyes. All the cytyes of ꝑ Ger-
sonites thozowe out theyz kynredes, were thyz-
teue cytyes wyth theyz Suburbes.
And vnto the other kynredes of the chyldzen
of Merari, the reste of the Leuites, they gaue out
of the trybe of zabulon: Jecnam wyth her Su-
burbes: & Carthah wyth her Suburbes: Dam-
na wyth her Suburbes, and Nahalal wyth her
Suburbes: foure cytyes. And oute of the trybe
of Rubē, Bozoz wyth her Suburbes: and Jahe
lah wyth her suburbes: Kedmoth wt her subur-
bes, and Maphaath wyth her Suburbes: foure
cytyes. And oute of the trybe of Gad, they gaue
the cytye foz the slear to flee vnto: Ramoth in
Gilead wyth her suburbes, & Mahanaim wyth
her suburbes, Heshon wyth her suburbes: and
Jaser wyth her suburbes, foure cytyes in all, so
that all the cytyes of ꝑ chyldzen of Merari tho-
rowe out theyz kynredes (whyche were the reste
of the kynredes of ꝑ Leuites) were by theyz lot,
twelue cytyes. And all the cyties that the Leui-
tes had amonge the possession of the chyldzen of
Israell were. xlviii. wyth theyz suburbes. And
these cytyes laye euery one seuerallye, hauynge
theyz suburbes roundeabout them thozow out
all the sayde cytyes. And the Lozde gaue vnto
Israell all the lande whyche *he sware to geue Gen.xvii.a
vnto theyz fathers. And they conquered it, and

dwelt therin. And ỹ Lord gaue them rest roũde aboute, accordynge to all that he sware vnto theyr fathyrs: and there stode not a man of all theyr enemyes before them. The Lorde also delyuered all theyr enemyes into theyr handes.
Jos.xxiii.d * There skaped nothynge of all the good thynges, whyche the Lorde had sayd vnto the house of Israell. But all came to passe.

¶ The .xxii. Chapter.

¶ Ruben, Gad, and the halfe tribe of Manasses are sent agayne to their possessyons. They builde an altare for a memoryall.

Then Josua called vnto the Rubenytes, the Gaddites, & to the halfe trybe of Manasses, and sayde vnto them:
Nu.xxxii.f * ye haue kept all that Moses the seruaunt of the Lorde commaunded you, and haue obeyed my voyce in all that I commaunded you ye haue not left your brethren of a longe season vnto this daye, but haue kept the commaundement of the Lorde your God.

And now that the Lorde hath gyuen rest vnto your brethren as he promysed them, therfore returne ye and go to youre tentes, and vnto the land of your possession, which Moses ỹ seruaũt of the Lorde gaue you on the otherside Jordan.

But in any wyse take dyligent hede, and do the commaundement and lawe, whiche Moses
Deute.x.c. the seruaunte of the Lorde charged you: * that ye loue the Lorde your God, and walke in al his wayes, and kepe his commaundementes, and cleaue vnto hym, and serue hym with all youre hertes and all your soules. And so Josua blessed them and sent them awaye. And they went vnto theyr tentes.

B Unto the one halfe of the trybe of Manasses Moses gaue the possessiõ in Basan: and vnto the other halfe thereof gaue Josua amonge theyr brethren on this syde Jordan westwarde. And Josua sent them away also vnto their tentes, & blessed them, & sayde vnto them: retourne with moche ryches vnto your tentes, and with a greate multitude of catell, wt syluer & golde wt brasse, & yron, & with much raiment and * deuide the spoyle of your enemies wyth your brethren.
Deute.xx.c Nu.xxxi.d. Josu.viii.f 1.Re.xxx.f. And the chyldren of Ruben, the chyldren of Gad, & halfe ỹ tribe of Manasses, returned, and departed from the chyldren of Israel out of Silo (whyche is in the lande of Canaan) to go vnto the contrey of Giliad to the land of theyr possession, whyche they had optayned, accordynge to the word of the Lorde by the hande of Moses.
¶ And when they cam vnto the place of Geliloth beside Jordan (that is in the lande of Canaan) there the chyldren of Ruben, the chyldrẽ of Gad and the halfe trybe of Manasses, buylte an altare fast by Jordane, and that a great altare to se to. Whych when the chyldren of Israel heard of, they sayde: beholde, the chyldren of Ruben, the chyldren of Gad, and the halfe trybe of Manasses haue buylte an altare in the forefronte of ỹ lande of Canaan euen in Geliloth beside Jordan on the syde of ỹ chyldren of Israel. And whẽ the chyldren of Israel hearde of it, the whole cõgregacyon of the chyldren of Israell gathered them together to Silo, to make battell against them. And the chyldren of Israel sente vnto the chyldren of Ruben, and to the chyldren of Gad, and to the halfe tribe of Manasses into the land of Gilead, Phinehes the sonne of Eleazar the Preaste, and wyth hym ten lordes, of euerye chefe house a lorde, thorowe out all the trybes of Israell, whych were heades of theyr fathers housholdes amonge the thousandes of Israell. And they went vnto the childzen of Ruben, and to the childzen of Gad, and to the childzen of the halfe trybe of Manasses, vnto the lande of Gilead, and they spake wyth them sayinge.

D Thus saye the hole congregacyon of the Lorde
Jud.xx.b. * what transgressyon is thys that ye haue trãsgressed against ỹ God of Israel, to turne away this daye from the Lorde in that ye haue builded you an altare for to rebelle thys daye agaynste the Lorde? Is the * wycked dede of Peor to lyttel for vs, where of we are not yet clensed vnto thys daye, and for the whyche there was in the
Nu.xxv.a congregacyõ of the people a plage of the Lorde? Ye also are turned awaye thys daye from the Lorde. And seynge ye rebelle to daye agaynste the Lorde, it will come to passe, that to morowe he shall be wroth wyth all the congregacyon of Israell. Notwythstandynge yf ye thynke, that the lande of youre possessyon is vncleane, then come ouer vnto the lande of the possession of the Lord, where in the lordes tabernacle dwelleth, and take possessyon amõge vs. But transgresse not against the Lorde, nor prouoke vs, to buylde you any other aulter, saue the aulter of the Lorde oure God * Dyd not Acan the sonne of Zareth
Josu.vii.a trespasse in the excommunicate thynge & wrath fell on all the congregacyon of Israell, whyche notwythstandynge that he was but one man, yet he alone perysshed not for hys wyckednesse?

E Then the chyldren of Ruben and the chyldren of Gad, and half the trybe of Manasses answered, and sayde vnto the heades ouer the thousandes of Israell: The God of goddes, the Lorde God of goddes, euen the Lorde he knoweth, and also shall Israel knowe. Yf it be to rebelle, or to transgresse agaynste the Lorde, thẽ thou Lorde saue vs not this daye. Or elles yf we haue built vs an aulter to returne frõ folowynge ỹ Lorde, or to offer theron burntofferynge or meateoffrynge, or to offer peaceoffrynges theron: let the Lorde requyre it, * (and iudge) And yf we haue
& not rather done it of a carefulnes & of a sure ocasyon saying: In tyme to come youre chyldren myghte saye vnto oures: what haue ye to do wt the Lorde God of Israell? the Lorde hath made Jordan a border betwene vs and you (ye chyldren of Ruben & of Gad) ye haue no parte therfore in the Lorde: and so shal your chyldrẽ make oure chyldren ceasse from fearynge the Lorde.

Therfore we * (toke better aduysement and) sayde:
& F We wyll make vs an aulter, not for burntoffrynge, nor for sacrifyce, but for a * witnesse betwene vs & you, & oure generacyons after vs, ỹ we shulde serue the Lorde, wyth oure offerynges, sacrifyces and peaceoffrynges before him: & that youre childzen shulde not saye to oures in
Gen.xxxi.g Jos.xxiiii.e

tyme

tyme to come: ye haue no parte in the Lorde.
Therfore sayde we, that yf they shulde so saye to vs or to oure generacyons in tyme to come, ỹ we wolde saye agayne: Beholde the fassion of the aulter of the Lord, whych our fathers made nether for burnt sacrifices, but for a wytnes betwene vs and you, God forbyd, that we shulde rebell agaynste the Lorde, and turne thys daye from after him, and buylde any other aulter for burntofferynges, oblacions, or sacrifyces, saue the aulter of the Lorde oure God, that is before hys tabernacle.

G And when Phinehes the preaste, and the lordes of the congregacion & heades ouer the thousandes of Israel whyche were wyth hym, heard these wordes that the chyldren of Ruben, and ỹ chyldren of Gad and the chyldren of Manasses spake, they were well cõtent. And Phinehes the sonne of Eleazar the preast sayde vnto the chyldren of Ruben and to the childzen of Gad, and to the chyldren of Manasses: thys daye we perceaue, that the Lorde is amonge vs, because ye haue not done this trespasse agaynst the Lorde: Nowe ye haue rydde the chyldren of Israel out of the hande of the Lorde.

And Phinehes the sonne of Eleazar ỹ Preast wyth the lordes returned from the chyldren of Ruben, and from the childzen of Gad out of the lande of Gilead vnto the lande of Canaan, to ỹ childzen of Israel, and brought them thys word agayne. And the sayinge pleased the childzen of Israel, and they blessed God, & dyd not entende to go against them in battel, and to destroye the land whych ỹ childzen of Rubẽ & Gad dwelt in. And ỹ chyldrẽ of Rubẽ & ỹ childrẽ of Gad called the aulter: Oure wytnesse, ỹ the Lorde is God.

¶ The.xxiii.Chapter.

¶ Josua exhorteth the people, that they ioyne not them selues to the Gentyles.

A AND it came to passe a longe season after that the Lorde had geuen rest vnto Israel frõ all their enemyes roũde about, ỹ Josua waxed olde, and was stricken in age. And Josua called for all Israel, & for their elders, their heades their iudges & officers, & sayd vnto thẽ: I am old & stryknẽ in age.
And ye haue sene all that the Lord your God hathe done vnto all these nacyons before you, howe the Lorde your God hath fought for you. Beholde, I haue subdued vnto you these naciõs that remayne, to be an enheritaũce for your tribes: euen from Jordan, & (from the lande) of all the nacyons that I haue destroyed, euen vnto ỹ great see westwarde. ✓* (And there remayne yet many nacyons.) And the Lorde your God shal expel thẽ before you, and cast thẽ from out of your syght, and ye shall conquere theyr lande, as the Lorde youre God hath sayde vnto you.

B Deu.xxi.b Go to therfore * as stronglye as ye may, that ye take hede & do all that is wrytten in ỹ booke of the lawe of Moses, ‡ that ye bowe not aside therfrom, to the ryghte hande or to the lefte: and Deut.xii.d & xxviii.b. & Prou.xix.d lest that whan ye come amonge these nacyons, (euen among these that are left wt you) ye make mencyon or sweare by the names of theyr gods: & that ye nether serue them nor bowe youre selues vnto them. But that ye stycke faste vnto the Lorde your God, as ye haue done vnto thys daye. So shall the Lorde caste oute before you C greate nacyons and myghtye, as no man hath bene able to stande before you hytherto.
* One man of you shall chase a thousand: for ỹ Lord your God he fyghteth for you, as he hath promysed you. Take good hede therfore vnto your selues, that ye loue the Lorde youre God. Deu.xxxv.d
Els, yf ye go backe and cleaue vnto the rest of these nacyons that remayne wyth you and shal make mariages with thẽ, and go in vnto them, and they to you: be ye sure, that the Lorde your God wyll nomore caste oute all these nacyons from before you. * But they shalbe snares and nu.xxxiiii.g trappes vnto you and scourges in your sydes, and thornes in youre eyes, vntyll ye perysshe from of thys good lande, whyche the Lord your God hath geuen you.
And beholde, this daye, do I entre into ỹ waye D of all the worlde, and ye knowe in all youre hertes and in all youre soules, that * nothynge hath Josu.xxi.d fayled of all the good thynges which the Lorde youre God promysed you: But all are come to passe, and nothing hath fayled therof. Therfore as all good thynges are come vpon you, whiche the Lorde youre God promysed you, so shall the Lorde bryng vpon you all euell, vntill he haue destroyed you frõ of thys good lande, which the Lorde youre God hath geuen you, when ye haue transgressed the appoyntment of ỹ Lorde youre God, which he cõmaunded you: & haue gone and serued straunge goddes, and bowed your selues to them. Then shall the wrath of the Lord ware whote vpon you and ye shall perysshe quyckly from of the good land, whych he hath geuẽ you.

¶ The.xxiiii.Chapter.

¶ Josua exhorteth the people to the keppynge of the lawe. He dyeth. The bones of Joseph are buryed. Eleazer dyeth.

A AND Josua gathered all the trybes of Israel to Sichem, and called for the elders of Israell, and for theyr heades Judges and offycers, and they presented thẽ selues before God. And Josua sayde vnto all the people: thus sayth the Lorde God of Israel: * youre fathers dwelt on ỹ other syde of the floude in olde tyme: euẽ Thareth the father of Abraham and of Nachor, and serued straunge goddes. Gene.xi.d
And I toke youre father Abraham from the other syde of the floude, and brought hym thorowe out all ỹ lande of Canaan, and multiplyed hys seed, and * gaue hym Isahac. Gene.xxi.a
And I gaue vnto Isahac, Jacob & Esau ‡ And I gaue vnto Esau mounte Seir, to possesse it. But Jacob & his childrẽ wẽt down into Egipt. Mat.i.a ‡ Gen.xxxvi.a
I sent Moses also & Aaron. And I * plaged Egypte: & when I had so done among them, I brought you out, & I brought your fathers out of Egypt. And as they cam vnto ỹ see, ỹ Egyptyans folowed after youre fathers wyth charrettes & horsmen vnto ỹ red see. * And whã they cryed vnto ỹ Lorde, the Lord put darknesse betwene you and the Egyptiãs, and brought the see vpõ them, and couered them. And your eyes Exo.xiii.d & xiiii.f. B Exo.xiiii.c

haue sene what I haue done to the Egyptians. And ye dwelt in the wyldernes a longe season.
Num.xxi.d And * I brought you into ỹ land of the Amorites, whych dwelt on ỹ other syde Jordane. And they fought wyth you: & I gaue them into your hand, that ye myght conquere their contre. And I destroyed them from out of your syght.
Nu.xxii.a. deu.xxiii.a * Then Balak the sonne of Ziphor, kynge of Moab arose and warred agaynst Israell, & sent and called Balaã the sonne of Beor for to curse you. But I wolde not herken vnto Balaã, and therfore he rather blessed you: And so I delyuered you out of his hand. And ye went ouer Jordane, & came vnto Jericho, & the men of Jericho fought agaynst you: the Amorites, Pherezites, Canaanites, Hethithes, Girgosites, Heuites, & Jebusites, & I delyuered them into your hande.
C And I sent * hornettes before you, whych cast
Deut.vii.f them oute of youre syght: euen the two kynges of the Amorites: but not wt your owne sweard, or wyth youre owne bowe. And I haue geuen you a lande, in whyche ye dyd not laboure, and cyties whych ye buylte not, and whych ye dwell in: vynepardes also and olyue trees whyche ye planted not, and wherof ye do eate.
i.Re.viii.a. Tob.xiii.c * Now therfore feare the Lord, and serue hym in perfectenesse and truthe: And put awaye the goddes, whych your fathers serued on the other syde of the floude, and in Egypte, and serue ye ỹ Lord. And yf it seme euell vnto you to serue the Lord, then chose you this day whō you wil serue whether ỹ goddes which your fathers serued (ỹ
D were on the other syde of the ffloud) ether ỹ goddes of the Amorites, in whose land ye dwell. As for me and my house, we wyll serue the Lorde.
The people answered and sayde: God forbyd, that we shulde forsake the Lord, & serue straũge goddes. For ỹ Lord our God, he it is ỹ brought vs and oure fathers out of the lande of Egypte, and from the house of bondage, and whych dyd those great myracles in oure syght, & preserued vs in all the waye that we went, & amonge all ỹ naciõs which we cam thorow. And ỹ Lord dyd cast out before vs all ỹ naciõs, specially ỹ Amorites whych dwelt in ỹ lande. And therfore wyll we also serue the Lorde, for he is oure God.
E And Josua sayde vnto the people. Ye cannot serue ỹ Lord: for he is an holye God, & a gelous God, & cannot beare youre iniquite & synne. Yf
Jos.xxiii.d ye forsake the Lord & serue straũge goddes, * he wyll turne & do you euell, & consume you, after that he hath done you good. And ỹ people sayde vnto Josua: naye, but we wyll serue the Lorde.
And Josua sayde vnto the people: ye are wytnesses youre selues, that ye haue chosen you the Lorde, to serue him: and they sayd: we are wytnesses. Thē put awaye (sayde he) the straunge goddes whych are amonge you, and bowe your hertes vnto ỹ Lorde God of Israel. The people sayde vnto Josua: the Lorde oure God wyll we serue, & hys voyce wyll we obeye. And so Josua
F iiij.re.xxiii. g. * made a couenaũt wt the people the same day, & set an ordynaũce & law before them in Sichem.
And Josua wrote these wordes in ỹ boke of ỹ lawe of God, and * toke a great stone, & pytched
i.Re.vii.d. it on ende in the sayde place, euen vnder an oke that was in the sanctuarye of the Lord. And Josua sayd vnto all the people: behold: * this stone
Gen.xxxi.g Jos.xxiv.f. shalbe a witnesse vnto vs, for it hath hearde all the wordes of the Lorde whyche he spake wyth vs. It shalbe therfore a wytnesse vnto you, lest ye deny or (and dyssemble wyth) youre God. And so
G Josua lette the people departe, euery man vnto hys enheritaunce.
And after these thynges it came to passe, that Josua the sonne of Nun, the seruaunt of ỹ Lord dyed, beynge an hundreth & ten yeares old. And they buried him in ỹ contrey of his * enheritaũce
Josu.xix.d euen in Thãnath Sareth, whyche is in moũte Ephraim, on the northsyde of the hyll of Gaas.
And Israel serued the Lorde * all the dayes of
g.para. xxxiii.g. Josua, and all the dayes of the elders that ouerlyued Josua, and which had knowne all ỹ workes of ỹ Lorde that he had done for Israell. And the * bones of Joseph, which the chyldren of Is-
Gene.l.d Exo.xiii.d. rael brought out of Egypt buried they in Sichē
‡ge.xxxiii.d ‡ in a parcell of grounde whyche Jacob bought of the sonnes of Hemor ỹ father of Sichem, for an hundreth peces of syluer, and it became the enheritaunce of the chyldren of Joseph. And Eleazar the sonne of Aaron died, whom they buryed in a hyll that pertayned to Phinehes his sonne, whyche (hyl) was geuen him in mount Ephraim.

C The ende of the boke of Josua, whom the Hebrues call, Iehosua.

¶ The boke of Judges

called in the Hebrue Sophtim and in Latin Judicum.

¶ The fyrst Chapter.

¶ After Josua was dead, Juda was constitute lorde ouer the armye.

Jos.xxiii.a

After the deathe of Josua it came to passe, that the chyldren of Israel asked ꝑ Lorde sayinge: who shall go vp for vs agaynste the Cananites, and who shall fyrste fyghte against them. And the Lord sayde: Juda shal go vp, * beholde I haue deliuered the land into his handes. And Juda sayd vnto Simeon hys brother: com vp with me in my lotte ꝑ we may fight against the Cananites: And I lykewyse wyl go wyth ꝑ into thy lotte. And so Symeon went with him.

And Juda went vp, and the Lorde delyuered the Cananites and Pherelites into theyr handes. And they slewe of them in Bezek ten thousande men. And they founde Adonibezek in Bezek. And they fought agaynst him, and slew the Cananites and Pherelytes. But Adonibezek fled, and they folowed after hym, & caught him,

B & cut of hys thombes and hys greate toes. And Adonibezek sayd: thre skore and ten kynges hauynge their thombes and greate toes cut of, gathered theyr meate vnder my table: * as I haue done, so God hath done to me agayne. And they brought hym to Jerusalem, and there he dyed.

Leu.xxiiii.c Jud.xb.a

The chyldren of Juda foughte agaynste Jerusalem, and toke it * and smote it with the edge of the swearde, and set the cytie on fyre. Afterwarde ꝑ childrē of Juda went to fyght against the Cananites, that dwelt in the mountayne, & towarde the south, & in the lowe contreye. And Juda went agaynste the Cananites that dwelt in Hebron, whyche before tyme was called Kariath Arbe. And slewe Sesai, Ahiman & Thalmai. And from thence they went to the inhabiters of Dabir, whose name in old tyme was called Kariathsepher, ✻ (that is a cytie of letters.)

Deute.xx.c

✻

¶ And Caleb sayde: * he that smyteth Kariathsepher, and taketh it, to hym wyll I geue Achsah my doughter to wyfe. And Othoniel the sonne of Kenez Calebs yonger brother toke it: to whō

Josu.xb.c

he gaue Achsah his doughter to wyf, and as they wente, she counseled hym to aske of her father a felde. And then she lyghted of her asse: and Caleb sayde vnto her: What ayleth the? She answerede vnto hym geue me a blessynge: for thou haste geuen me a Southwarde (or drye) lande: geue me also sprynges of water. And Caleb gaue her sprynges both aboue and beneth. And the childre of the Kenite, Moses father in law wente vp * oute of the cytye of ‡ palme trees wyth the chyldren of Juda into the wyldernesse of Juda, that lyeth in the Southe of Arad, and they wente and dwelte amonge the people.

Josu.xiiii.a Deu.xxxiiii a.

And Juda went wyth Simeon hys brother, and they slewe the Cananites that enhabited Zephath, and vtterlye destroyed it, * and called ꝑ name of the cytye Horma. And at the laste Juda toke Azah wyth the coastes therof, and Askalon with the coastes therof. And Akarō with the coastes therof. And the Lorde was wō Juda, & he conquered the mountaynes, but coulde not dryue out the enhabiters of the valeyes, because they had charrettes of yrō. And they gaue * Hebron vnto Caleb, as Moses sayd: And he expelled thence the thre sonnes of ‡ Enak.

Num.xxi.a

D

Jos.xxiii.d

‡ Nu.xiii.c

* And the chyldren of Beniamin dyd not caste oute the Jebusites, that enhabited Jerusalem, but the Jebusites dwell wyth the chyldren of Ben Jamin in Jerusalem vnto thys daye.

Josu.xb.g

E

* And in lyke maner they that were of the house of Joseph wente vp to Bethel, & the Lord was wyth thē, & the house of Joseph serched out Bethel which before tyme was called Lus. And the spyes sawe a man come out of the cytie, and they sayd vnto hym: shewe vs the waye into the cytie, * and we wyll shewe the mercy. And whā he had shewed them the way into the citie, they smote it wyth the edge of the swearde, but let ꝑ man and all hys houlholde go free. And the mā wente into the lande of the Hethites, and buylt a cytie, and called the name therof Lus whyche is the name therof vnto thys daye.

Josu.xb.s

Josue.ii.c.

F

* Neither dyd Manasses expelle Bethsean wō her townes, Thaanach wō her townes, ꝑ enhabitoures of Dor wō her townes, ꝑ enhabitoures of Jeblaā wō her townes nether ꝑ enhabitoures of Magedo with her townes, but ꝑ Cananites were bold to dwel in ꝑ land. But it cam to passe ꝑ as sone as Israell was wared, myghtye, they put ꝑ Cananites to tribute & expelled them not.

Jos.xbii.c.

* In lykemaner Ephraim expelled not the Cananytes that dwelt in Gazer, but the Cananytes dwelte styl in Gazer amonge them.

Josu.xbi.d

Neyther dyd Zabulon expell the enhabytoures of Ketron, neyther the enhabytoures of Nahalol: But the Cananytes dwelte amonge thē, and became trybutaryes.

Neyther dyd Aser caste oute the enhabitoures of Acho, neyther the enhabitoures of Zidon, G and of Ahalab, Aczib, and Halbah, Aphek, Mer of Rohob, but the Aserites dwelte amonge the Cananytes the enhabytoures of the lande, for they myght not dryue them out.

Neyther dyd Nephthalim dryue out the enhabitoures of Bethsames, nor ꝑ enhabytoures of

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D

Jos.xxiii.d

‡ Nu.xiii.c

* And the chyldren of Beniamin dyd not caste oute the Jebusites, that enhabited Jerusalem, but the Jebusites dwell wyth the chyldren of Ben Jamin in Jerusalem vnto thys daye.

Josu.xb.g

E

* And in lyke maner they that were of the house of Joseph wente vp to Bethel, & the Lord was wyth thē, & the house of Joseph serched out Bethel which before tyme was called Lus. And the spyes sawe a man come out of the cytie, and they sayd vnto hym: shewe vs the waye into the cytie, * and we wyll shewe the mercy. And whā he had shewed them the way into the citie, they smote it wyth the edge of the swearde, but let ꝑ man and all hys houlholde go free. And the mā wente into the lande of the Hethites, and buylt a cytie, and called the name therof Lus whyche is the name therof vnto thys daye.

Josu.xb.s

Josue.ii.c.

F

* Neither dyd Manasses expelle Bethsean wō her townes, Thaanach wō her townes, ꝑ enhabitoures of Dor wō her townes, ꝑ enhabitoures of Jeblaā wō her townes nether ꝑ enhabitoures of Magedo with her townes, but ꝑ Cananites were bold to dwel in ꝑ land. But it cam to passe ꝑ as sone as Israell was wared, myghtye, they put ꝑ Cananites to tribute & expelled them not.

Jos.xbii.c.

* In lykemaner Ephraim expelled not the Cananytes that dwelt in Gazer, but the Cananytes dwelte styl in Gazer amonge them.

Josu.xbi.d

Neyther dyd Zabulon expell the enhabytoures of Ketron, neyther the enhabytoures of Nahalol: But the Cananytes dwelte amonge thē, and became trybutaryes.

Neyther dyd Aser caste oute the enhabitoures of Acho, neyther the enhabitoures of Zidon, G and of Ahalab, Aczib, and Halbah, Aphek, Mer of Rohob, but the Aserites dwelte amonge the Cananytes the enhabytoures of the lande, for they myght not dryue them out.

Neyther dyd Nephthalim dryue out the enhabitoures of Bethsames, nor ꝑ enhabytoures of

Bethanath, but dwelt amõgest the Cananytes the enhabitoures of the lande. Neuertheleſſe the enhabitoures of Bethſames and of Bethanath became trybutaries vnto them.

And the Amorites troubled the chyldren of Dan in the mountaine, and ſuffered them not to come downe to the valeye. And the Amorites were content to dwell in mounte Heres (whych is by interpretacyon: a wytneſſyng) in Hailon and in Salabim. And the hande of Joſeph preuayled, ſo ✓ that they became tributaryes: and the coaſte of the Amorytes was from the goynge vp to Acrabim, and from the rocke vpwarde.

¶ The.ii. Chapter.

¶ The Angell rebuketh the people, becauſe they had made peace with the Cananites. Idolatres are punyſhed.

AND the angell of the Lorde came vp from Gilgal to Bochim, and ſayd: I made you to goo out of Egypte, and haue brought you vnto ỹ land whych I ſware vnto your fathers. * And I ſayd: I wil not breake myne appointmẽt that I made with you. And ye alſo ſhall make no couenaunt with the enhabytoures of this lande, but ſhal breake downe theyr aultares: Neuertheles ye haue not herkened vnto my voyce, why haue ye this done Wherfore, I haue lykewyſe determined, that I wyl not caſt them out before you: but they ſhalbe thornes vnto you, and theyr goddes ſhalbe a ſnare vnto you. And whẽ the angel of the Lorde ſpake theſe wordes vnto all the chyldren of Iſrael, the people cryed out and wepte: And called the name of the ſayd place. * Bochim, and offered ſacrifyces vnto the Lorde.

Deu. vij.a. and.xij.a

A place of ſuch as wep

And when Joſua had ſente the people a waye, ✠ the chyldren of Iſraell went euery man into hys enheritaũce to poſſeſſe ỹ lande. * And the people ſerued the Lorde all the dayes of Joſua, and all the dayes of the elders that oute lyued Joſua, & had ſene all the greate workes of the Lorde that he dyd for Iſraell: and Joſua the ſonne of Nun the ſeruaunte of the Lorde * dyed, when he was an hundred and ten yeres olde: whom they buryed in the coaſtes of hys enheryptaunce: euen in Thamnath Hares in mounte Ephraim on the northſyde of the hyll Gaas. And euen ſo al that generacyon were put vnto theyr fathers, and there aroſe another generaciõ after them which neyther knewe the Lorde, nor yet the workes whyche he had done for Iſraell.

Jo.xxiiii.g

Jo.xxiiii.g

And then the chyldren of Iſraell * dyd wyckedly in the ſyght of the Lord, and ſerued Baalim, and forſoke the Lord God of theyr fathers, which brought them out of the lande of Egypt, and folowed ſtraunge goddes, euen of the goddes of the nacyons that were rounde about thẽ, and bowed them ſelues vnto them, and angred the Lorde. They forſoke the Lorde, and ſerued Baal and Aſtharoth, and the wrath of ỹ Lorde ¶ waxed hote agaynſte Iſraell, and he delyuered them into the handes of raueners, that ſpoyled them, and ſolde them into the handes of theyr enemyes rounde aboute them, ſo that they had no power any longer to ſtande before their enemyes. But whyther ſoeuer they wente oute, the hande of the Lorde was agaynſt them with euell lucke, euen as the Lorde promiſed them, & as he ſware vnto them. And he punyſhed them ſore.

Jud.ij.a.

Neuertheleſſe the Lorde rayſed vp Judges, whych delyuered them out of ỹ handes of their oppreſſers, & yet for al ỹ they wolde not harken vnto their Judges: But rather wẽt a whoryng after ſtraunge goddes, and bowed them ſelues vnto them, and turned quickely out of the way which their fathers walked in, obeyng ỹ cõmaũdementes of the Lorde: But they dyd not ſo.

And when the Lord rayſed them vp Judges, he was with the Judge, and deliuered them out of the hande of theyr enemyes all the dayes of the Judge * for the Lorde had compaſſion ouer theyr ſorowynges, whych they had, by the reaſon of them that oppreſſed them and vexed thẽ: yet for all that * as ſone as the iudge was dead, they turned & dyd worſe then theyr fathers, in folowynge ſtraunge goddes, and in ſeruynge them, and ceaſed not from theyr owne inuencyons, nor from theyr malyciouſe waye.

Exod.ij.d

Jud.ij.b.

D

And the wrath of ỹ Lord was moued againſt Iſraell, and he ſayde: becauſe thys people hath tranſgreſſed myne appoyntement whyche I cõmaunded theyr fathers, and haue not herkened vnto my voyce, I wyll hence forth not caſt oute before thẽ one man of the nacyõs, which Joſua lefte when he dyed, that thrugh them I maye * proue Iſrael, whether they wyll kepe ỹ waye of the Lord, and walke therin, as theyr fathers dyd or not. And ſo the Lord leafte thoſe nacyõs, and drouc them not oute ymmediatly, neyther delyuered them into the hande of Joſua.

Deu.xiij.a.

¶ The iii. Chapter.

¶ Othoniel delyuereth Iſrael. Ahud kylleth kynge Eglon. Samgar kylleth the Philiſtines.

THeſe are the nacions which the Lorde lefte, that he myght proue Iſraell by them: euen as many of Iſrael as had not knowen all the warres of Canaã: Onely for the lernynge of the generacion of the chyldren of Iſraell: that he alſo myghte teache them warre, in aſmuche as they that were before them, knew nothyng therof. Of thoſe whõ he left, ther were fyue lordes of ỹ Philiſtines, & al the Cananites, & the Sodomites, & the Heuites ỹ dwelt in moũt Libanõ: euẽ frõ moũt Baal Hermõ vnto Hemath. Thoſe remained to proue Iſrael by, & to wete, whether they wolde herkẽ vnto ỹ cõmaundementes of ỹ Lorde, whiche he cõmaunded their fathers by ỹ hande of Moſes.

A

And the chyldren of Iſrael dwelt among the Cananites, Hethites, Amorytes, Pherelites, Heuites, & Jebuſites, * & toke the doughters of thẽ to be their wyues, & gaue their owne doughters to theyr ſonnes, & ſerued theyr goddes. And the chyldren of Iſrael dyd wickedly in the ſyght of the Lorde, & forgat the Lorde theyr God and ſerued Baalim and Aſeroth. Therfore ỹ Lorde was angry wyth Iſraell, and delyuered thẽ into the handes of Chuſan Riſathaim kynge of Meſopotamia,

Deut.vij.a

B

Mesopotamia, and the chyldren of Israel serued Chusan Risathaim. viii. yeres.

And when the chyldrē of Israell cryed vnto ꝑ Lord, the Lord stryred vp a sauer, to ꝑ childrē of Israel, & saued them: one Othoniel the sonne of Kenes, Calebs yonger brother And the spyret of the Lord came vpon hym. And he iudged Israel & went out to war. And the Lord deliuered Chusan Risathaim kyng of Mesopotamia into his hande, & his hāde preuayled agaynst Chusan Risathaim. And the lande had *rest forty yeres, & Othoniel the sonne of Kenes died. And the children of Israell went to agayne, and committed wickednes in the syght of ꝑ Lord. And the Lord strengthed Eglon the kynge of the Moabites, agaynst the childrē of Israell, because they had committed wickednes before ꝑ Lorde. And this (Eglon) gathered vnto him the chyldren of Ammon, and the Amalekites, and wente and smote Israell, & conquered the cytie of Paulme trees. And so the chyldren of Israell serued Eglon the kynge of Moab. xviii. yeres. But when they cryed vnto the Lorde, the Lorde stryred them vp a sauer. Ahud the sonne of Gera the sonne of Gemini, a man that coulde do nothyng handsomly wyth hys ryghte hande.

ii.par.xb.d

¶ And by him ꝑ children of Israel sent a present vnto Eglon ꝑ kynge of Moab: but Ahud made hym a dagger wt two edges, of a cubyte length, and he dyd gyrde it vnto hys rayment vpon hys right thygh, and carped the present vnto Eglon the kynge of Moab: And Eglon was a very fatte man. And it fortuned that whē he had presented the present, he sent the people that bare it awaye, but he hym selfe turned agayne (from the place of grauen ymages, that was by Gilgal) and sayde: I haue a secret errande vnto the, O kynge. Whyche sayde: kepe sylence. And all that stode before hym, wente oute from hym.

And Ahud came vnto him, & in a somer parler, whych he had, sat he him selfe alone, & Ahud sayde* I haue a message vnto the frō God. And he arose oute of hys seate. And Ahud put forth hys lefte hande, & toke the dagger frō his ryght thyghe, and thrust it into hys bely, and the hafte wēt in after the blade: And the fatte, closed the hafte so that he myghte not drawe the dagger out of hys bely, but ꝑ dyrte came out. Ahud gat hym oute at a posterne doze, and shut ꝑ dozes of the parler about hym, and locked them.

iii.ke.iii.e.

D

When he was gone out, hys seruaūtes came, and whan they sawe that the dozes of the parler were locked, they sayde: peraduenture he couereth hys fete in hys somer chamber. And they taryed tyll they were ashamed, & beholde: seyng he opened not the dozes of the parler, they toke a key, and opened them. And beholde, theyr Lord was fallen downe dead on the earth. And Ahud escaped (whyle they taryed) & was gone beyonde, to the place of the grauen ymages, and escaped into Seirath.

Numē.x.a.

And when he was come* he bleue a trompet in mount Ephraim. And the chyldren of Israell went downe with him from the hyl and he went before them. And he sayd vnto them, folow me: for the Lord hath delyuered youre enemyes the Moabytes into your hand. And they descended after hym, and toke the passages of Jordā, towarde Moab & suffered not a man to passe ouer And they slew of the Moabites, the same tyme vpon a ten thousande men, which were all fatte and men of war and ther scaped not a mā.* So Moab was subdued that daye, vnder the hand of Israell: and the lande had rest. lxxx. yeres,

Deute.ii.b

After hym was Samgar ꝑ sonne of Anath, which slewe of the Philistines. vi. hundred men wyth an oxe goade, and delyuered Israell also.

¶The.iiii.Chapter.

¶Debora and Barak delyuer Israel: Sisara is kylled of Iael.

AND ꝑ childrē of Israel began agayne to do wyckedly in the syght of ꝑ Lord when Ahud was dead And the Lorde sold them into ꝑ hande of Jabin kyng of Canaan, that reygned in Hazor, whose captayne of warre was called Sisara, which dwelte in Haroseth of the gentyles. And the childrē of Israell cryed vnto the Lorde: for he had nyne hundred charettes of yron, and twenty yeres he troubled the chyldren of Israell very sore.

A

And Debora a Prophetysse, the wyfe of Lapidoth Judged Israell the same tyme, and ꝑ same Debora dwelte vnder a paulme tree betwene Ramath and Bethel, in mounte Ephraim.

And the chyldren of Israell came vp to her for iudgement. And she sent and called* Barak the sonne of Abinoam, oute of Kedes Nephthalim, and sayde vnto hym. Hathe not the Lorde God of Israell commaunded the, to leade wyth fayre worde men to mount Thabor, and take wyth the ten thousande men, of the chyldren of Nephthalim and of the childrē of zabulon? And I wyll bryng vnto the to the *ryuer kyson, Sisara, the captayne of warre vnto Jabin, wyth hys charettes, and hys people, and wyll delyuer hym into thyne handes. And Barak sayde vnto her: yf thou wylt go wyth me, I wyl go: But & yf thou wylt not come wyth me, I wyll not go: She sayde: I wyll suerly go wyth the, but thys iourney that thou takeste, shall not be for thyne honour, for the Lorde shall sell Sisara into the hande of a woman. Debora went wyth Barak to Kedes. And Barak called zabulon & Nephthalim to Kedes, & led after hym ten thousande men: and Debora went vp wyth hym.

Iudi.b.b

pr.lxxxiii.b

B

But Haber ꝑ Kenite (which was of ꝑ childrē of *Hobab ꝑ father in law of Moses) remoued from ꝑ other Kenytes, and pitched his tent vntyll the playne of zaanaim, whych is by Kedes.

Numē.x.b.

And they shewed Sisara, that Barak ꝑ sonne of Abinoam was gone vp to mounte Thabor. And Sisara gathered together al his charettes euen. ix. hundred charrettes of yron, and all the people that were wt hym from of Haroseth of ꝑ gentyles, vnto the riuer of Kyson. And Debora sayd vnto Barak: vp, for this is ꝑ day in which ꝑ Lord hath delyuered Sisara into thyne hand: Is not the Lorde gone oute before the? And so Barak went downe from mount Thabor, and ten thousande men after hym.

¶

But the Lorde destroyed Sisara and all hys

charettes, and all his hoost with the edge of the swearde, before Barak: so that Sisara lighted downe of his charet, and fled awaye on his fete. But Barak folowed after the charettes & after the host, euen vnto Haroseth of ỹ gentyles. And all the hoste of Sisara fell vpon the edge of the swearde, and there was not a man leafte. Howbeit Sisara fled awaye on hys fete to the tente of Jael the wyfe of Haber the kenyte: for there was peace betwene Jabin the kynge of Hazor, and the housholde of Haber the Kenite.

And Jael wente oute to mete Sisara, and sayde vnto him: turne in my lord, turne into me, feare not. And whan he had turned in vnto her into her tent, she couered hym wyth a mantell.

D And he sayde vnto her, geue me a lytle water to
Judi.v.d dryncke, for I am thyrsty. And she opened * a bottle of mylke, and gaue hym dryncke and couered hym. And agayne he sayde vnto her: stãde in the doze of the tente, and whan any man doth come and enquere of ỹ, whether ther be any man here, thou shalte saye: naye.

Thẽ Jael Habers wyf toke a nayle of ỹ tente, & an hammer in her hand, and went softly vnto him, and smote the nayle into the temples of his heade, & fastened it into the grounde, for he slombred sore, and was werp: And so he dyed.

And beholde, as Barak folowed after Sisara, Jael came oute to mete hym and sayde vnto him: come, and I wyl shewe the the man, whom thou sekest. And when he came into her tente: Beholde, Sisara laye dead, and the nayle was in hys temples. And so God brought Jaben the kynge of Canaan into subiection that day before the chyldren of Israell. And the hande of the chyldren of Israell prospered, and preuayled agaynste Jaben the kynge of Canaã, vntyll they had brought hym to nought.

¶ The.v. Chapter.

¶ The songe and thankes geuynge of Debora and Barak after the victory.

A Then Debora and Barak ỹ sonne of Abinoam sange the same daye, sayinge:
Prayse ye the Lorde, for the auengyng of Israel, & for the people that became so wyllynge. Heare O ye kynges, herken O ye prynces: I, euen I, wyll synge vnto the Lorde. I wyll prayse the Lorde God of Israell.

Lorde, * whan thou wentest oute of Seir,
Deut.xxxiij.b whã thou departedst oute of the felde of Edom, the earth trimbled, and the heauens rayned: the
Psal.xcviij.a cloudes also dropped water. * The moũtaynes melted before the Lorde, euen as dyd Synai, before the Lorde God of Israell.

In the dayes of * Samgar the sonne of Anath, in the dayes of ‡ Jael the hye wayes were
Judi.iij.d vnoccupyed: And ỹ ronners of the pathes walked thorowe by wayes.
Judi.iiij.c

The inhabyters of the townes were gone, they were gone in Israel, vntyl I Debora cam vp whych came vp a mother in Israell.

They chose newe Goddes, and then had they (the enemy) in ỹ gates, though ther were shylde and speare. There was not a shylde or speare sene amonge fourty thousande of Israell.

My harte loueth the gouerners of Israell, and them that are wyllynge amonge the people. O prayse ye the Lorde.

Speake ye that ryde on fayre asses, & that syt vppermost in iudgement, & walke by ỹ wayes.

At the crienge of the archers amonge the drawers of water, there shall they speake of the ryghteousnes of the Lorde, hys ryghteousnesse in the vnfenced places of Israell: then shall the people of the Lorde go downe to the gates.

Up Debora vp, get the vp, and synge a songe:
* Aryse Barak, and leade the captiuyte captiue, Judi.iiij.a
thou sonne of Abinoam.

Then shall they that remayne, haue dominion of the proudeste of the people (of Jabin:) The Lorde shall for my sake haue dominion ouer the
Judi.iij.d mighty. Out of * Ephraim was there a rote of them agaynste Ameleck, and after the Beniamin amonge thy people. Oute of Machir came rulers, and oute of Zabulon they that gouerne the penne of the wryter.

And of Jsachar, ther were prynces wt Debora, Jsachar also & Barak were sent on their fete into the valleye, whan in the departyng awaye of Ruben there were great men, and wyse of hert.

¶ Why abodest thou amonge the shepe foldes, to heare ỹ bleatynges of ỹ flockes, & to separate thy selfe away wyth greate men & wyse of hert.

Gilead also abode beyonde Jordane: and why doth Dan remayne in shyppes?

Aser contynued on the see shore, and taried in hys decayed places.

But the people of Zabulon haue ieoperde theyr lyues euen vnto the deathe, lyke as dyd Nephthalim in the hye places of the felde.

The kynges came and fought, then foughte the kynges of Canaan in Thannah, by the waters of Megiddo, and wanne no money.

They fought from heauen, euen the starres in theyr courses fought agaynst Sisera.

The ryuer of Cyson remoued them, that auncient riuer, ỹ ryuer Cyson: My soule shal treade (hym) downe myghtely.

Then were the horse hoffes smytten a sunder
D by the meanes of the praunsynges that theyr myghty men made.

Curse ye the cytie of Meros (sayde the angell of the Lorde) curse the inhabytours therof, because they came not to helpe the Lorde, to helpe the Lorde wyth the myghty.

Jael the wyfe of Haber the kenyte shall be blessed aboue other wemen, blessed shall she be aboue other wemen in the tente.

* He asked water, and she gaue hym mylcke, Jud.iiij.c
she brought forth butter in a lordly dysshe.

* She put hir hande to ỹ nayle, and hir ryght Jud.iiij.d
hande to the smythes hammer: wyth the hammer smote she Sisera, & smote hys heade, woũded hym, and pearsed hys temples.

He bowed hym downe at hyr fete, he fell downe and laye styll: At hyr fete he bowed hym downe, & fell. And when he had soncke downe, he laye styll desolate.

The mother of Sisera loked out at a window, & cryed thorowe the lattese: Why is his charret so longe

so longe a commynge? Why tary the wheles of of hys cartes?

All the wyse ladyes answered her, yea, & her owne wordes answered her selfe.

Surelye they haue founde, they deuyde the spoyles: euery man hath a damsell or two: Sisera hath a praye of dyuers coloured garmētes euen a praye of rayment dyed wyth sondry colours, and that are made of nedle worke: rayment of dyuers colours & of nedle worke whych is mete for hym that is cheke in distributynge of the spoyles. So perysshe all thyne enemyes: O Lorde: but they that loue hym, let them be as the Sonne when he ryseth in hys myght.

And the lande had rest fortye yeares.

¶ The .vi. Chapter.

¶ Israel is oppressed of the Madianites: Gedeon is sente of God to be thyr delyuerer.

A Josu.xiii.a AND the chyldrē of Israel *commytted wyckednes in the syght of the Lorde. And the Lorde deliuered them into the handes of Madian seuen yeares. And the hande of Madian preuayled agaynst Israel, and because of the Madianites, the chyldren of Israel made them dennes in the mountaynes and caues and stronge holdes. And whē Israel had sowen, the Madianites, the Amalechites & they of ỹ east coūtrey came vp together against them: and pytched theyr tentes agaynste them, and destroyed the encrease of the earth, euen tyl thou come vnto Azah: and lefte no sustinaunce for Israel, neyther shepe, ore, or asse: for they went vp, they and theyr cattel, and came wyth theyr tentes as a multitude of greshoppers: so that both they and also their camels were wyth
B out nombre. And they entred into the lande to destroye it. And so was Israel excedingly impouerysshed in the syght of the Madianites, & cryed vnto the Lorde. And whē the chyldren of Israel cryed vnto the Lorde because of the Madianites, the Lorde sente vnto them a prophete, whych sayd vnto them: Thus sayeth the Lorde God of Israel: I fet you frō Egipte & brought you out of ỹ house of bōdage, and I ryd you out of the hande of the Egyptians, and out of the hande of all that oppressed you and cast thē out before you, and gaue you theyr lande. And I
iiii.Regum xvii.g Jerem.v.a. sayd vnto you: I am ỹ Lorde your God, *feare not the goddes of the Amorites in whose lande you dwell. But you haue not obeyed my voyce And the angell of the Lorde came, and sate vnder an Oke whych was in Ephrah, that pertayned vnto Joas the father of the Eserites. And his sonne Gedeon pressed out wheate out of the eares in a presse, to hyde it from the Madianites: and the Angell of the Lorde apeared vnto hym, & sayd: the Lorde is wyth the, thou myghtye man of warre. And Gedeon answered hym: Oh my Lorde, yf the Lorde be wyth vs, why is all thys come vpon vs? yea, and where be al his myracles whych our fathers tolde vs of, & sayd: Dyd not the Lorde bryng vs out of Egypte? But nowe the Lorde hath forsaken vs, and delyuered vs into the handes of the Madianites.
C And the Lorde loked vpon hym, and sayd: Go hence in thys thy myght, and thou shalt delyuer Israel out of the handes of the Madianites: Haue not I sent the? And he answered hym: Oh Lorde, wherwyth shal I saue Israel? Beholde, my kynred is poore in Manasses, & I am lytle in my fathers house. The Lorde sayd vnto hym I wyll be wyth the: and thou shalte smyte the Madianites, as they were but one man. And he answered hym: Oh, yf I haue founde grace in thy syght, then shewe me a sygne, that it is thou that talkest wyth me. Departe not hence, vntyl I come agayne vnto the, & tyll I bryng myne offrynge, and haue set it before the.

And he sayd: I wyll tarye vntyll thou come D
agayne. And Gedeon went in, and made ready a kyd, and swete kakes of an Epha of floure, & put it wyth the flesche in a basket, and put the broth in a pot, and brought it out vnto hym vnder the Oke, and presented it. And the angell of God sayd vnto hym: take the flesche & the swete kakes, and laye them vpon thys rocke, & poure out the broth. And he dyd so. Then the angel of the Lorde put forth the ende of the staffe that he helde in hys hāde, and touched the flesche and the swete kakes. And *there arose vp fire out of the rocke, and consumed the flesche and the swete kakes. But the angell of the Lorde vanyshed out of his syght. And when Gedeon perceyued that it was an angell of the Lorde, he sayd: Alas, O Lorde God, *haue I therfore sene an angell of the Lorde face to face, that I shulde dye? And the Lorde sayde vnto hym: peace be vnto the, E feare not, thou shalt not dye. Thē Gedeō made an aultare there vnto the Lorde, and called it: The Lorde of peace. And vnto thys daye it is yet in Ephrath, that pertayneth vnto ỹ father of the Eserites. And it fortuned that the same nyght the Lorde sayd vnto hym: take a yonge bullocke out of thy fathers drove, and another of .vii. yeares olde, and destroye the aultare of Baall that thy father hath, and cut downe the groue that is by it, and make an aultare vnto the Lorde thy God vpon the top of thys rocke in a conuenient place. And take the seconde bullocke, and offer burnt sacrifice vpon the wood of the groue, whych thou shalt cut downe. Thē Gedeon toke ten men of hys seruaūtes, and dyd as the Lorde bad hym. But because he durst not do it by daye for feare of hys fathers housholde and of the men of the cytie, he dyd it by nyght.

And when the men of the cytie were vp erly F
in the mornynge: Beholde, the altare of Baal was brokē, and the groue cut downe that was by it, and the seconde bullocke offered vpon the aulter that was made. And they sayde one to another: who hath done thys thynge: & when they enquyred and asked, they sayd: Gedeō the sonne of Joas hath done thys thynge. Thē the men of the cytie sayde vnto Joas: bryng oute thy sonne, that he may dye, because he hath destroyed the aultare of Baal, and cut downe the groue that was by it. And Joas sayd vnto all that stode by him: wyl ye pleade Baals cause? or wyll ye be hys defenders? he that hath medled agaynst hym, let hym dye or the mornynge.

If he be a God let hym be auenged of hym that cast downe hys aulter. And from that day was Gedeon called: Jerobaal, because his father had sayde: Let Baal be auenged of hym, that hathe broken downe hys aulter.

G All the Madianites therfore and the Amalekites and they of the easte, were gathered together, and went, and pytched in the valey of Jesrael: but the spyrete of the Lorde came vpon Gedeon. * And he blewe a trompet, & called ‡ Abiezer to folow him, & sent messengers thorow out al Manasses, & called thē, which also dyd folow hym. And he sent messengers vnto Aser, Zabulō and Nephthalim, and they came to mete hym.

Nume.x.a. ‡Iu.vi.a.

And Gedeon sayde vnto God: wylt thou saue Israel in my hande, as thou hast sayd? Behold, I wyl put a fleece of wolle in ỹ threshing place. And yf the dewe come on the fleece onely, and it be drye vpon all the earth beside then shall I be sure, that thou wylte saue Israell by my hande, as thou saydest. And it came so to passe. For he rose vp early on the morow, and thrust the fleece together, and wrong the dewe therout, & fylled a bowle of water: and Gedeon sayd agayne vnto God: be not angry wyth me, that * I speake once more. For I wyl proue once agayne by the fleece. Let it be drye onely vpō the fleece, and dewe vpon all ỹ grounde. And God dyd so that same nyghte: For it was drye vpon the fleece only and there was dewe on all the grounde.

Exo.xxiii.d

¶The.vii.Chapter.

¶Gedeon wyth.iii.hundred men ouercometh the Madianites. Oreb and Zeb are slayne.

Jud.viii.g

Then * Jerobaal (otherwise called Gedeon) & all the people that were with him rose vp early, and pitched beside the wel of Harad, so that the hoste of ỹ Madianites were on ỹ Northside of ỹ Rocke that boweth towarde the valley. And the Lord sayde vnto Gedeon: the people that are wyth ỹ are to many for me to geue the Madianites into theyr handes, lest Israell make theyr vaunte agaynst me and saye: myne owne hande hath saued me. Nowe therfore make a proclamacion in the eares of ỹ people, & saye: * yf any mā dreade or be akerde, let him returne. And ỹ people arose early. And there departed and returned of the people whyche were at mounte Gilead. xxii. thousande, and there abode ten thousande.

Deut.xx.b. i.Mach.iii g.

B And the Lorde sayde vnto Gedeon: the people are yet to many, bryng them downe vnto ỹ water, and I wyll trye them vnto the there. And of whom I saye vnto the, this shall go with ỹ, the same shall go wyth the. And of whom soeuer I saye vnto the, thys shal not go wyth the, ỹ same shal not go. So he brought downe ỹ people vnto the water, and the Lorde sayd vnto Gedeon: as many as lappe the water with theyr tonges as a dogge doth, them put by thē selues, and so do them that knele downe vpon theyr knees to drincke. And the nombre of them that put their handes to theyr mouthes and lapped, were. iii. hundred men. But all the remnaūt of the people kneled downe vpon their knees to dryncke water. And the Lorde sayd vnto Gedeon: By these thre hūdred mē ỹ lapped water, wil I saue you: C & delyuer ỹ Madianites into thyne hande. And let al ỹ other people go euery mā vnto his place

They therfore of the people toke vitayles wō them, and theyr trompettes. And he sent all the reste of Israel, euery mā vnto hys tente, & comforted those thre hundred wyth hym. And ỹ host of Madian was beneth him in a valeye. And it fortuned that the same nyghte the Lorde sayde vnto hym: Aryse, get the downe vnto the hoste, for I haue delyuered it into thyne hande. But & yf thou feare to go downe, then go thou & Pharah thy ladde downe to the host, and thou shalt herken what they saye, and so shall thyne handes be stronge, to go downe vnto the hoste.

Then wente he downe and Pharah hys ladde, euen harde vnto the men of armes that were in the hoste. And the Madianites, the Amalekites and all they of the East, lay a long in the valey, lyke a multitude of grashoppers, and theyr camelles were without nombre, euen as the sande by the see syde in multitude. And when Gedeon was come: Behold, there was a man that tolde a dreame vnto hys neyghbour, and sayde: Beholde, I dreamed a dreame, & me thought that a lofe of barley breade, tombled into the hoste of Madian, and came vnto a tente, and smote it ỹ it felle, and ouerturned it, that the tente laye a longe. And his felowe answered and sayde: this is nothyng elles saue the sweard of Gedeon the sonne of Joas a man of Israel: for into his hand hath God delyuered Madian and all the hoste.

D

When Gedeon harde the tellyng of ỹ dreame, and the interpretacion of the same, he worshypped, and returned vnto the host of Israel: & sayd vp, for the Lorde hath deliuered into your hand the hoste of Madian. And he deuyded ỹ thre hūdred men into thre companyes, and gaue euery mā a trompet in his hand, wō an empty pytcher, & lampes therin, & sayde vnto thē: loke on me, & do likewyse, that when I come to the syde of the hoste, euen as I do, so do you: When I blowe wō a trompet and all that are wō me, blowe ye with trompettes also on euery syde of the hoste, & say: here is the sweard of the Lord and of Gedeon.

E

And so Gedeon and the thre hundred men that were wyth hym, came vnto the syde of the hoste in the begynnynge of the myddle watche, & reysed vp the watche men. And they blewe wō their trompettes, and brake the pitchers that were in their handes. And all the thre companyes blewe with trompettes & brake the pytchers, & helde ỹ lampes in theyr lefte handes, & the trompettes in theyr right to blowe withal. And they cryed: the sweard of the Lorde & of Gedeon. And they stode styll, euery man in hys place rounde about the hoste: And they within the hoste, ranne, and cryed and fled. And ỹ thre hundreth blewe with trōpettes, & the Lord set * euery mānes sweard vpon his neyghbour, thorowe out all the hoste. And the host fled to Bethsitah, to Zererath, and to the edge of the playne of Meholah vnto Tabath. And the men of Israel beyng gathered together out of the trybe of Nephthalim, of Aser, & of all Manasses folowed after ỹ Madianites.

F

i.Re.xviii.c ii.Par.xx.c

G

And

And Gedeon sente messengers vnto all mounte Ephraim, saying: com downe agaynst the Madianites, and take before thē the waters vnto Bethbarath and to Jordan. Then all the men of Ephraim gathered together & toke the waters vnto Bethbarath, and to Jordā. And they toke two captaynes of the Madianites, Oreb and zeb, and slewe Oreb vpon the rocke Oreb, and zeb at the presse zeb, and folowed after Madian. And brought the heades of Oreb and zeb, to Gedeon on the other syde Jordan.

¶The. viii. Chapter.

¶Ephraim maketh insurrecyon agaynst Gedeon, but is sone pacyfyed.

AND the men of Ephraim sayde vnto hym: why haste ÿ serued vs thus, ÿ thou calledest vs not, when thou wentest to fyght wyth the Madianites: and they chode wyth hym a good. ✻(& had all most done hym violence.) And he sayd vnto them: What dede haue I done lyke vnto youres: is not a cluster of Ephraim better, then the wyne haruest of Abiezer? God hath delyuered into your handes ÿ Lordes of Madiā, Oreb & zeb. And what was I able to dolyke as you haue done? And then theyr spirites abated from of hym, when he had sayde that. And Gedeon came to Jordan to passe ouer, he and the thre hūdred men that were wyth him, very fayute, and yet folowed the chace. And he sayd vnto the mē of Socoth: geue I pray you kakes of breade vnto the people that folow me: for they be fayntie, that I maye folowe after zebath, and zalmona kinges of Madian. And the Lordes of Socoth sayde: are the handes of zebath & zalmona nowe in thyne handes, that we shulde geue breade vnto thyne armye? Gedeon sayde, therfore when ÿ Lorde hath delyuered zebath and zalmona into myne hande, I wyl teare the flesshe of you with the thornes of the wyldernes and wyth breers. And he wente vp thence to Phanuel, and spake vnto them lykewyse. And the men of Phanuel aunswered him, as dyd the men of Socoth. And he sayed also vnto the men of Phanuell when I come agayne in peace, I wil breake downe this towre. zebath & zalmona were in Carkar, and theyr hostes wyth them, vpon a. xv. thousande men, which were all ÿ were lefte of all ÿ hoostes of thē of ÿ Easte: For there was slayne a hūdred and twenty thousand mē, that drew swordes.

And Gedeō went thorow them ÿ dwelt in tabernacles on ÿ East syde of Nobah & Jebahah, & smote the host: for ÿ hoste dyd cast no perylles. And whan zebah & zalmona fledde, he folowed after them, & toke ÿ two kynges of Madiā, zebath and zalmona, & discomforted all the hoste.

And Gedeon the sonne of Joas returned frō battell, afore the sunne was downe, and caught a ladde of the men of Socoth, & enquered of him And he wrote of hym the lordes and elders of Socoth. lxxvii. men. And he came vnto the mē of Socoth, and sayde: Beholde, here I haue zebath and zalmona, with which ye dyd cast me in the tethe, sayinge: are the handes of zebath and zalmona alredy in thyne hande, that we shulde geue breade vnto thy fayntie men? And he toke the elders of the cytye, and thornes of the wyldernesse and breers, and made the men of Socoth to kele thē. And he brake downe the towre of ✻Phanuel, and slewe the men of the cytie. iii.reg.xii.f

And then sayde he vnto zebath and zalmona, E what maner of men were they whom ye slew at Thabor? and they aunswered: the lykenesse of the and them is all one, euen after the fashyon of the chyldren of a kynge. And he sayde: they were my brethren, euen my mothers chyldren. As truly as ÿ Lord lyueth yf ye had saued theyr lyues, I wolde not sley you. And he sayde vnto Jether hys eldest sonne: vp and slaye them: But the lad drue not hys swearde, for he feared, because he was yet yong. Then zebath & zalmona sayde: Ryse thou, and falle vpon vs: for as the man is, so is his strength. And Gedeō arose and slewe zebath and zalmona, and toke awaye the ornamentes, that were on their camels neckes.

Then the men of Israel sayde vnto Gedeon: Reygne ÿ ouer vs, bothe ÿ, thy sonne & thy sonnes sōne, for ÿ hast deliuered vs out of ÿ hāde of Madiā. And Gedeō sayde vnto thē: I wyll not reygne ouer you, nether shall my childe reygne F ouer you, but the Lorde shall reygne ouer you.

And agayne Gedeon sayd vnto them: I wold desyre a certayne requeste of you, cuē ÿ you wold Exo.xxxii.a geue me euery man the* earynges of his praye. For they had goldē earinges because they were Ismaelites: and they aunswered: We wyll gyue thē. And they spred a mantel, and dyd cast there in euery man the earynges of his praye: and the weyght of the golden earinges that he required was a thousande & seuen hūdred sycles of gold, besyde cheynes, pommāunders and purple rayment that was on the kynges of Madian, & besyde the cheynes, that were about theyr camels neckes. And Gedeon made an Ephod therof, & put it in hys cytie Ephrah And all Israell went Eze.xviii.b and.xx.g a* whorynge after it, in the same place, whyche thynge became a ruyne vnto Gedeon and to his house. Thus was Madian brought low before the chyldrē of Israel, so that they lyfte vp theyr heades no more. And ÿ countreye was in quietnes forty yeres in the dayes of Gedeon. G iiii.reg.x.a

And Jerobaal ÿ sonne of Joas went, & dwelt in his owne house. And Gedeō had* lxx. sonnes of hys body begotten, for he had many wyues. And his concubine that was in Sichē, bare him a sonne also, whose name he called Abimelech. And Gedeon the sonne of Joas dyed, in a good age, & was buryed in the sepulchre of Joas hys father, euen in Ephrah, that perteyned vnto the father of the Ezrites.

But it fortuned, that as sone as Gedeon was dead, the chyldren of Israell turned awaye and wente a whorynge after Baalim, and made a couenaunt wyth Ball to be theyr God, and the chyldren of Israell thoughte not on the Lorde theyr god, whych had delyuered them out of the handes of all their enemyes on euery syde. Neyther shewed they mercy on ÿ house of Jerobaal, otherwyse called Gedeon, accordynge to all the goodnes whyche he had shewed vnto Israell.

The

¶The.ix.Chapter.

¶Abymelech is made kynge.

ABimelech the sonne of Jerobaal went to Sychem, vnto hys mothers brethren, and comuned with them & with all his mothers fathers kinred, saying saye I praye you, in the eares of all the enhabytoures of Sychem: whether is better for you, þ all the sonnes of Jerobaal (whych are. lxx. persones) reigne ouer you, eyther that one reygne ouer you? Remembre, that I am of your bone, and of youre flesche. And hys mothers brethren spake of hym in the audience of the men of Sichem all these wordes, & theyr hartes were moued to folowe Abimelech. For they sayde: he is our brother. And they gaue him. lxx. peces of syluer out of þ temple of Baal Berith, wher wyth Abimelech hyred vayne & lyght persons whych went with him. And he went vnto hys fathers
li.par.vii.a house at Ephrah* and slewe all his brethrē, the sonnes of Jerobaal: euen. lxx. persons wyth one stone. Notwithstādyng, yet Joathā þ yongeste sonne of Jerobaal escaped, for he hyd hym selfe. And all þ mē of Sichē gathered togither, & al þ house of Mello, & came & made Abimelech king in þ playne, where þ great stone was by Sichē.

And when they tolde it to Joatham, he went and stode in the toppe of mount Garizim, & lyft vp hys voyce, and cryed, and sayde vnto them:
B Herken vnto me you men of Sechim, that God
iiii.Eldre. maye herken vnto you.* The trees went forth
iiii.b. to anoynte a kynge ouer them, & sayde vnto the Olyue tree: reygne thou ouer vs. But the olyue tree sayde vnto thē: shulde I leaue my fattenes, whych both goddes and men prayse in me, & go to be promoted ouer þ trees? And þ trees sayde to the fygge tree: come thou, and be kynge ouer vs. The fygge tree answered thē: shulde I forsake my swetnes, and my good frute, & go to be promoted ouer the trees? Then sayde the trees vnto the vyne: come thou and be kyng ouer vs. The vyne sayde vnto them: shulde I leaue my wyne wherby I cheare both goddes and men, & go to be promoted ouer the trees? Then sayd all the trees vnto þ fyre bushe: com thou & reygne ouer vs. And þ fyre bushe sayd vnto the trees: yf it be true that ye will anoynt me kynge ouer you, then come, and put youre truste vnder my shadowe. Yf no, the fyre come oute of the fyre bushe, and waste the Cedre trees of Libanon.

¶ Nowe therfore, yf ye do truly & vncorruptly, to make Abimelech kyng: and yf ye haue dealte well with Jerobaal and hys house, & haue done vnto hym accordynge to the deseruynge of hys handes, iudge ye. For euē he (my father) fought for you, and aduentured hys lyfe, and rydde you out of the hand of Madian. And ye are rysen vp agaynste my fathers house thys daye, and haue slayne hys chyldren, euen. lxx. persones wyth one stone, & haue made Abimelech þ sonne of his mayde seruaūt, kinge ouer the men of Sichem, because he is your brother: yf ye then haue dealt truly & purely with Jerobaal & with his house thys daye then reioyce ye with Abimelech, & let hym reioyce wyth you. But yf you haue not dealt truly, then I praye God a fyre may come out of Abimelech, and consume the men of Sichem & the house of Mello. And that there may come a fyre from amonge the men of Sichem, and oute of þ house of Mello, and consume Abimelech. And Joatham ranne away, and fledde, and went to Beer and dwelte there, for fear of Abimelech hys brother. When Abimelech had reygned thre yere, God sent a spyrite of hate betwene Abimelech, and the mē of Sichem. And the citezens of Sichem rayled vpō Abimelech, and wysshed that the wyckednes done to þ. lxx. sonnes of Jerobaal myght come on hym, & that God wolde lay the bloud of them vnto Abimelech theyr brother whych slewe them, and vpon the other men of Sichem whych ayded him in þ kyllyng of hys brethrē. And the cytezens of Sichem set mē to lay awayte for hym in the toppe of the mountaynes: whych men* (whyle they taried for hys commynge) robbed all that came a longe the waye by them. And it was tolde Abimelech.

D And Gaal the sonne of Abed came wyth hys brethren, and they gat them to Sichē. And the men of Sichem put theyr cōfidence in him. And they went out into þ feldes, & gathered in theyr grapes, and trode them, and made mery: & went into the house of theyr goddes, and dyd eate and drincke, & cursed Abimelech. And Gaal the sōne of Abed sayd: what is Abimelech? and what is Sichem? that we shulde serue hym? Is he not þ sonne of Jerobaal? & zebul is his offycer? Serue suche as come of* Hemor the father of Sichem, for what reason is it that we shulde serue hym? Wolde God thys people were vnder my hande, thā wolde I take Abimelech oute of the waye. And he spake agaynste Abimelech: make thyne hoste greater: and go oute. And when zebull the ruler of the citie harde þ wordes of Gaall þ sōne of Abed, he was wrothe, & sent messengers vnto Abimelech priuely, saying: Beholde, Gaal þ sonne of Abed and hys brethren be come to Sichem: and beholde, they set the cytie against the. Now therfore vp by nyght, thou & al the people that is wyth þ, and lye in wayte in þ felde. And ryse early in the mornyng as soone as the sunne is vp, and fall vpon the cytie. And yf he and the people that is wyth hym, come out agaynst the, do to hym what thyne handes shalbe able. And E Abimelech rose vp, and all the people that were wyth hym by nyght. And they layd awayt against Sichem in foure companies. And Gaal þ sonne of Abed went oute, and stode in the entrynge of the gate of the cytie. And Abimelech rose vp, & the folke þ were wyth him, from lyinge awayt. And when Gaal sawe the people, he sayde to zebul beholde, ther come people downe from þ top of the mountaynes. And zebul sayde vnto hym: the shadow of þ hylles seme men vnto þ* (& by perroure art þ disceaued.) & Gaal answered agayne, and sayd: se, ther come folke downe by the myddel of the land, & another company come a long by the playne of the charmars. Then sayd zebul vnto hym: where is now thy mouth that sayde: what felowe is Abimelech, that we shuld serue him? Is not this the people that þ hast despised?

Go out

Go out now & fyght wt the. And Gaal wēt oute
before ye citezēs of Sichem, & fought wt Abime-
lech. And Abimelech chased him, ye he fled before
hym *(& he droue hym into the cytye) and many were
ouer throwen & wounded, euen vnto ye entering
of the gate. And Abimelech dwelt at Arumah.
And zebul thruste out Gaal and hys brethren
ye they shulde not dwell in Sichem *(& suffered the
not to tarye therin.) And on the morow, it happened
ye the people wēt out into ye felde. And they told
Abimelech. And he toke ye people, & deuyded the
into three cōpanies & layd a wayte in ye feldes, & lo
ked, & beholde, the people were come oute of the
cytie, and he ranne vpon them, and smote them.
And Abimelech, & the cōpanyes ye were wyth
hym, reached further, & stode in the entrynge of
the gate of the cytie. And ye two other cōpanies
ranne vpon all the people that were in ye feldes,
& slewe them. And when Abimelech had fought
agaynst the cytie all that daye, he toke it, & slew
the people that was therin, & destroyed the cytie
and sowed salt thorow it. And when all the mē
of the towre of Sichem heard that, they entred
into a strong hold of ye house of their god Baall
Berith, *(where they made a bonde with hym: & therof dyd
the place take the name, whyche place was exceadyng stronge.)
And it was tolde Abimelech, that all the mē of
the tower of Sichem were gathered together,
and Abimelech gat hym to mounte zelmō, both
he and all the people that were with him, & toke
axes wyth him & cut downe boues of trees, and
toke thē and bare them on his shulder, & sayd vn
Judi. vii.c to the folke that were with hym * what ye haue
G sene me do, spede youre selues, and do lyke wyse
as I haue done. And all the men ye were among
the people, cut downe boues, & folowed Abime
lech, & put them into the holde, and set the holde
* a fyer by thē: so that *(wyth smoke and fyre) al ye mē
of the tower of Sychem were slayne, vpon a
thousande men and wemen.
Then went Abimelech to Thebez, and besie-
ged it, & toke it. But there was a stronge towre
wythin the citie, & thyther ranne all the men and
wemē, & all the chefe that were in the cytye, and
* shut it to thē, & got them vp *(by the bulworkes) to
ye toppe of ye towre. And Abimelech cam vnto ye
towre and fought agaynst it, & went hard vnto
the dore of the towre to set it on fyre. And a cer-
ii.Reg.xi.b tayne woman * caste a pece of a mylstone vpon
hys heade, and all to brake hys brayne panne.
Then Abimelech called hastely vnto ye young
man that bare his harnesse, and sayd vnto him:
i.re.xxxi.b. * drawe thy swearde & slee me, that men say not
i.para.x.a of me: a woman slewe hym. And hys lad thruste
hym thorowe and he dyed.
And when the men of Israel sawe that Abi-
melech was dead, they departed euery mā vnto
Judi.ix.c hys owne house. And thus * the wyckednesse of
Abimelech whyche he dyd vnto hys father, in
sleynge hys seuentye brethren and therto all the
wyckednesse of the men of Sychem, dyd God
brynge vpō their heades And vpon them came
the curse of Joathan the sonne of Jerobaall.

¶The.x.Chaper.

¶Thola and Jair are Judges of Israel.

After Abimelech there arose, to defend A
Israell, one Thola (ye sonne of Phuah)
his vncles sōne, a mā of Issakar whych
dwelt in Samir in mounte Ephraim.
And he iudged Israel. xxiii. yeare & dyed, & was
buryed in Samir. And after hym arose Jair a
Gileadite, & iudged Israell. xxii. yeare. And he
had thyrtye sonnes ye * rode on thyrtye Asse col- Judi.xii.d.
tes, & they had thyrtye cyties, which are called ye
townes of Jair vnto this daye, & are ye lande of
Gilead. And Jair dyed & was buryed in Kamō.
*And the childzen of Israel wrought wycked- B
nesse yet agayne, in the syght of the Lord, & ser- Judg.ii.d.
ued Baalim & Astaroth, and the goddes of Sy- iii.a.iiii.a
ria, the goodes of Sidō, & the goddes of Moab, vi.a. viii.g
the goddes of the chyldzen of Ammō, & the god- x.xiii.a
des of the Philystynes, and forsoke the Lord &
serued not him. And the Lorde was wroth with
Israel, & solde them into the handes of the Phy-
listines, & into the handes of the childzen of Am
mon: which frō that yere forth, pylde & oppressed
the chyldzen of Israell. xviii. yere all that were C
on the other syde Jordan: in ye lande of the Amo-
rites whych is in Gilead. Moreouer, ye chyldzen
of Ammon went ouer Jordan to fyght agaynst
Juda, Ben Jamin, & the house of Ephraim: so ye
Israel was sore cōbred. And the chyldzen of Is-
rael cryed vnto the Lorde, saying: we haue syn-
ned agaynst the: for we haue forsaken our owne
God, & haue serued Baalim. And the Lord sayd
vnto the chyldzē of Israel: dyd not ye Egyptias
the Amorites, the chyldzen of Ammō, the Phili-
stines, the Sidomites, the Amalekites, and the
Maobites oppresse you? And ye cryed to me & I
deliuered you out of theyr handes. And for all ye
haue forsaken me, & serued straunge goddes,
wherfore I will helpe you nomore. Go and crye
vnto the goddes which ye haue chosen and * let Deu.xxxii.c
them saue you in the tyme of youre tribulacyon. Jere.ii.e
And ye chyldzē of Israel sayd vnto ye Lorde: We D
haue synned: do ye vnto vs whatsoeuer please ye
deliuer vs onely this day. And they put away ye
straunge goddes from them & serued the Lorde.
And hys soule had pitie on ye miserye of Israell.
Then the chyldzen of Ammon gathered toge-
ther, and pytched in Gilead. And the chyldzen
of Israell gathered them together, and pytched
in Mizpa. And the lordes of Gilead sayde eche
to other: whosoeuer wyll begynne the battell
agaynst the chyldzen of Ammon, the same shal-
be heade ouer all the enhabyters of Gilead.

¶The.xi.Chapter.

¶Jephthah deliuereth Israel from the Ammonytes.

And ther was one Jephthah a Gilea- A
dite, a stronge man, the sonne of an
harlot: and Gilead begat Jephthah
And Gileads wyfe bare him sonnes,
whyche when they were come to age
thrust out Jephthah, and sayde vnto hym, thou
shalt not enheret in oure fathers house, for ye art
the sonne of a straunge woman. Then Jeph-
thah fled from his brethren, and dwelt in ye land
of Tob. And there gathered ydle *(and theues) men
men to Jephthah, and went out with him. And
it chaunced in processe of tyme that the chyldzen
of Ammon

of oure handes, nether wolde he haue shewed vs all these thynges, nor wolde nowe haue told vs any suche. And the wyf bare a sonne, and called his name Samson. And the lade grewe, and the Lorde blessed hym. And the spyrete of the Lorde beganne to moue hym in the hoste of Dan, betwene zaraah and Esthaol.

¶ The.xiii.Chapter.

¶ The marryage of Samson. He kylleth a lyon. He propoundeth a ryddle. He kylleth thyrtie. His wyfe forsaketh him and taketh another.

A SAmson went downe to Thānath, and sawe a womā in Thānath of ỹ doughters of the Philistines, and he came vp, and tolde hys father and hys mother, & sayd: I haue sene a woman in Thamnath of the doughters of ỹ Philistynes. And nowe geue me her to wyfe. Then hys father and mother sayde
Deut.vii.a vnto hym: * Is ther neuer a woman among the doughters of thy brethren, and amonge all my people, but that thou muste go, and take a wyfe of the vncircumcysed Phylystines? And Samson sayde vnto hys father: geue me this woman for she pleaseth me well. But his father and mother wyste not that it was the Lordes doyng, & ỹ he sought an occasyon agaynst ỹ Philistines, for at ỹ tyme ỹ Philistines raigned ouer Israel.

Then wēt Samson & his father & his mother downe to Thamnath, & cam to the vyneyardes
B of Thānath. And beholde, a yonge-*(woo)lion roared vpon hym. And the spyret of ỹ Lord came vpon hym. And he tare hym, as he wolde haue rent a kydde, and yet had nothynge in his hand, neyther tolde hys father & mother what he had done. And he wēt downe, & talked wt the womā, which semed well fauored in ỹ syght of Sāson.

And wythin a shorte space after as he wente thither agayne to take her to wyf, he turned out of the waye, to se ỹ carkasse of ỹ liō. And behold, ther was a swarme of bees and hony in the carkasse of the lion. And he toke of the honye in his handes, and wente eatyng, & came to hys father and mother, and gaue them also. And they dyd eate. But he tolde not them, that he had taken the hony out of the carkasse of the lyon.

C And so hys father came vnto the woman and Samson made ther a feast, for so vsed the yonge men to do. And whē they-*(the cytesyns of that place) sawe hym, they brought .xxx. companyons to be wyth hym. And Samson sayd vnto thē: I wyll nowe put forth a ryddle vnto you: And yf you can declare it me wythin .vii. dayes of the feast, and fynde it out, I wyll geue you .xxx. shyrtes, & xxx. chaunge of garmētes: But and yf you cannot declare it me, then shal ye geue me .xxx. shertes and .xxx. chaunge of garmētes. And they answered hym: put forth thy ryddle, that we maye heare it. And he sayde vnto them: Out of the eater came meate: & out of the stronge came swetnes. And they coulde not in .iii. dayes expounde the riddle. And when ỹ seuenth daye was come, they sayd vnto Sāsons wyfe: flater thyne husbande, -*(and perswade hym) that he maye declare
D vs the ryddle, least we burne ỹ and thy fathers house wt fyre. Haue ye called vs hyther, to make vs beggers? And Samsons wyfe wept before hym-*(complayned) and sayd: Surely thou hatest me and louest me not: for thou hast put forthe a ryddle: vnto the chyldren of my folke and hast not tolde it me. And he sayde vnto her: Behold, I haue not tolde it my father and my mother, and shall I tell it the?

And Samsons wyfe wepte before hym .vii. dayes, whyle the feast lasted. And the .vii. daye he tolde her, because she laye so sore vpon hym. And she tolde it the chyldren of her folke. And ỹ men of the cytie sayde vnto hym ỹ seuenth daye, before the sonne wente downe. What is sweter then honye, & what is stronger then a lyō? Then sayde he vnto them: Yf ye had not plowed wyth my caulfe, ye had not foūde out my ryddle. And the spyrete of ỹ Lorde cam vpō him. And he went downe to Askalō, & slewe thyrtye men of them, and spoyled them, & gaue chaunge of garmentes vnto them whych expounded the ryddle. And he was wroth, and wente vp to hys fathers house. But Samsons wyfe was geuen to one of hys companyons, that he had taken vnto hym.

¶ The.xv.Chapter.

¶ Samson tyeth fyrebrandes to the fore tayles. With ỹ sawe bone of an asse he kylleth a thousande men. Out of a greate tothe in the sawe, God gaue hym water.

BUt it chaunced wythin a whyle after A
euē in the tyme of whete heruest, that Samson vysyted hys wyfe wyth a kyd, saying: I wyll go into my wyfe into ỹ chamber: but her father wolde not suffre hym to go in. And her father sayde: I thought that thou haddeste hated her, and therfore gaue I her vnto one of thy companyons. Is not her yonger sister fayrer then she? Take her in steade of the other. Samson sayde vnto thē: Nowam I more blameles thē the Philistines, & therfore wyll I do them displeasure.

And Samson went out, and caught thre hundred fores, and toke fyrebrandes, and fastened tayle to tayle, & put a fyrebrande in the myddes betwene two tayles. And whan he had set the brandes of fyer, he sent thē oute, -*(that they myght runne abrode, whych went immediatly) into ỹ standynge corne of the Philistines, and burnt vp bothe the reped corne and also the standynge, wyth te vyneyardes and olyues. Then ỹ Philistines sayd: B
who hathe done thys? And it was tolde them ỹ Samson the sonne in lawe of ỹ Thammite, because he had taken hys wyfe, and geuen her to hys companyon. And the Philystynes came vp and burnt her and her father wyth fyre.

And Samson sayde vnto them: Though ye haue done thys, yet wyll I be auenged of you & then I wyll cease. And he smote them legge and thygh with a mightye plage. And then he went and dwelte in the caue of the rocke Etam.

Then the Philistynes came vp, and pytched in Juda, & laye in-*(a place, that was afterwarde called) *
Lehy-*(that is a Jawe bone, wher they? host was scatered abrode.) And the men of Juda sayde, why are ye com vp vnto vs? They answered: to bynd Sāson are we come vp, and to do to hym as he hath done to vs. Then thre thousande men of Juda C
went downe to the caue of the rocke Etam, and sayd to Sāson: Wottest ỹ not ỹ the Philystines

are

are rulers ouer vs? Wherefore then hast thou
Leu.xxiiii.c done thus vnto vs? He answered thē, *as they
Iud.i.b dyd vnto me, so haue I done vnto them.

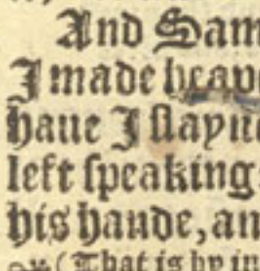
And they sayd vnto him agayne: we are come downe to bynde the, and delyuer the into ỹ hād of the Philistines. And Samson sayd vnto thē: ✱ sweare vnto me, ✱(e promytte me) that ye shall not fall vpon me your selues. They answered him, saying: No, but we wyll bynde the & deliuer the vnto theyr hādes. But we wil not kyl the. And they bounde hym with two newe coordes, and brought him from ỹ rocke. And whē he came to Lehi, ỹ Philistines shouted agaynst hym. And the spyrite of the Lord came vpō him, and ỹ cordes that were vpon his armes, became as flaxe that was burnt w̄ fyre, for the bādes loosed frō of his handes. And he founde a rotten iawebone of an asse, and put forthe his hande, and caught it, and slue a thousande men therwith.

D And Samsō sayd: w̄ the iawe of an asse haue I made heapes of them: with the iawe of an asse haue I slayne a thousand men. And whē he had left speaking: he cast awaye the iawbone out of his hande, and called the place: Ramath Lehi.
✱ ✱(That is by interpretacyon: the lyftyng vp of the iawbone) And he was sore a thyrst, and called on ỹ Lord, and sayde: thou hast gyuen this great victorye, in the hande of thy seruaunte. And now I must dye for thyrst, and fall into the hādes of ỹ vncircumcised. But God brake a great toth ỹ was in the iawe, and there came water thereout. And when he had dronke his spyrite came agayne, & he was refreshed, wherfore ỹ name thereof is called vnto this daye, the well of the caller on, which came of the iawe. And he iudged Israel in the dayes of the Philistines twentye yeres.

¶ The.xvj.Chapter.

¶ Samson lyfteth vp the gates of Gaza. He was deceyued by Dalila. He putteth downe the house vpon the Philistines, and dyeth with them.

A Otherwyse called Gaza.



Hen went Samson to Azah, *and sawe there an harlot, & went in vnto her. And it was tolde the Azathites: saying: Sāson is come hither: And they wēt about, & layd wayt for him there all night in ỹ gate of ỹ citie, & were styll all ỹ night, saying: in ỹ morning when it is day we shall kyl him. And Sāson toke his rest tyl midnight & arose at midnight, and toke the dores of ỹ gate of ỹ citie, & the two syde postes, & rent them of, with the barre and all, and put them vpon his shoulders, and caryed them vp to the toppe of an hyll that is before Hebron.

B And after this it fortuned, that by the ryuer of Sorek, he loued a woman called Dalila: vnto whome came the lordes of the Philistines, and sayd vnto her: persuade hym, and se where in his great strength lyeth, and by what meane we maye ouercome hym, that we maye bynde hym, to bryngе hym vnder: and euery one of vs shall gyue the a leuen hundred syluerlinges.

And Dalila sayde to Samson: Oh, tell me where thy great strength lyeth, and howe thou myghtest be bounde, and brought vnder. Sāson answered vnto her: Yf they bynde me with seuen greene wythes that were neuer dryed, I shall be weake as other men:

And then ỹ lordes of the Philistines brought her seuē wythes that were yet grene and neuer dryed, and she bounde him therwith. Notwithstandyng she had men lying in wayte with her in the chaumbre. And she sayde vnto hym: the Philistines be vpon the Samson. And immediatly he brake the wythes as a strynge of towe ✱ ✱(that is twyned) breaketh, when it feleth fyre. ✱ And so his strength was not knowen.

And Dalila sayde vnto Samson: Se, thou C hast mocked me & tolde me lyes. Nowe therfore tel me wherwith ỹ mightest be boūd. He answered her: yf they bynde me w̄ newe ropes ỹ neuer were occupyed, I shalbe weake, and as another man. Dalila therfore toke newe ropes, & bound him therwith, & sayd vnto him: the Philistines be vpon the Samson. And there were lyers of wayte in the chambre, & he brake them from of D his armes, as they had bene but a threde. And Dalila sayd to Sāson, hytherto thou hast begiled me & told me lyes: yet tel me how thou mightest be bounde. He sayde vnto her: Yf thou plattedest ỹ .vij. lockes of my heed w̄ an heere lace. And she fastened them with a nayle, and sayde vnto hym: the Philistines be vpon the Samsō. And he awooke out of his slepe, and plucked awaye the nayle that was in the plattynge with the heere lace. And she sayde vnto hym agayne: Howe canst thou saye that thou louest me, when thyne herte is not with me? Beholde, thou hast mocked me this thre tymes, and hast not tolde me wherein thy great strength lyeth.

And as she laye vpon hym with her wordes continually vexing of him, his soule was encōbred euen vnto the death. And so he tolde her al his herte, and sayd vnto her: *there neuer came Num. vi.a
Iud.xiii.a
rasour vpon myne heed, for I haue bene an abstayner: ✱ ✱(that is to say consecrate) vnto God, euen ✱ from my mothers wombe: therfore whem I am shauen my strength wyll go from me, & I shall waxe weake, and be lyke all other men. And when Dalila sawe that he had tolde her all his herte, she sente, and called for the lordes of the Philistines, sayinge: come vp yet this ones, for he hath shewed me all his herte.

Then ỹ lordes of the Philistines came vp vnto her, & brought ỹ money in their handes. And she made him slepe vpō her knees ✱ ✱(& to lay his heed downe in her lap,) ✱ and she sēt for a man, and he dyd shaue of the seuen lockes of his heed, and began to vexe him, & his strength was gone from him And she sayd: the Philistines be vpon the Samson. And he awoke out of his slepe, and sayde. I wyll go out now as at other tymes, and shake E my selfe, and he wyst not ỹ the Lord was departed from him. But the Philistines toke him, & put oute his eyes, and brought hym downe to *Azath, and bounde hym with two fetters of O: Gaza.
brasse. And he dyd grynde in the prison house: howbeit the heere of his heed began to growe agayne after that he was shauen.

Then the lordes of the Philistines gathered thē togyther for to offre a solēpne offryng vnto Dagon their God, and to reioyse: for they sayd:

¶ our

our god hath delyuered Samson oure enemye into our handes. And when the people sawe him they prayse theyr god, for they sayde: oure god hath delyuered into our handes our enemy and destroyer of our country, whiche slue manye of vs. And when theyr hertes were merye, it fortuned, that they sayde: sende for Samson, that he maye make vs laugh.

G And they fet Samson out of the prisõ house, and he played before them, and they set hym betwene the pyllers. And Samson sayd vnto the ladde that led hym by the hande: set me that I maye toutche the pyllers that the house stande vpon, and that I maye leane to them. And the house was full of men and women. And there were all the lordes of the Philistines. And there were vpon the roofe a thre thousande men and women that behelde whyle Samson played.

And Samson called vpon the Lorde, & sayd: O Lorde God thynke vpon me, and strengthen me, at this tyme onely: O God that I maye be auenged of the Philistines for my .ii. eyes. And Samsõ caught the two midle pillers on which the house stode, and on which it was borne vp: the one in his right hand, & the other in his left, and sayde: me soule shall dye wt the Philistines, and bowed them wt all his myght. And ỹ house fell vpon the lordes & vpon all the people that were therein. And so the deed whiche he slue at his death were mo then they which he slue in his lyfe. And thẽ his brethrẽ & all the house of his father came downe and toke hym vp, & brought hym and buryed hym betwene Zarah and Estahol, in the buryinge place of Manoah his father And he iudged Israel twentye yeres.

¶The.xvii.Chapter.

¶ Of Micah, whose mother made hym an ydoll of syluer.

A THere was a man in mounte Ephraim named Micah, and he sayde vnto hys mother: the leuẽ hundred syluerlinges that were taken from the about which thou cursedest and spakest it in myne eares. Beholde, ỹ syluer is wt me, I toke it away. And his mother sayd: blessed be thou my son in ỹ Lorde. And whẽ he had restored the leuen hundred syluerlinges to his mother agayne, his mother sayd I vowed ỹ syluer to the Lord of myne hand for ỹ my son, ỹ thou shuldest make a grauen ymage and an ymage of metall. Nowe therfore I wyll gyue it ỹ agayne. And whẽ he restored ỹ monye vnto his mother, his mother toke two hũdred B silu̇erlinges, & gaue thẽ to a goldsmyth, whiche made thereof a grauẽ ymage, and an ymage of metall, and it was in the house of Micah. And the man Micah had a temple of goddes, and ✻ made an Ephod and Theraphim: ✻ (that is to saye C a garment for the preest, and ydols.) And fylled the hand Iu.xviii.a of one of his sõnes which became his preest. * In xvii.d those dayes there was no kyng in Israel, but euery mã dyd ỹ which was good in his own eyes.

And there was a ponge man out of Bethlehem Juda, of the kynred of Juda: which ponge man was a Leuite, and soiourned there. And ỹ man departed out of the cytie of Bethlehẽ Iu- da, to goo dwell where he coulde fynde a conue- D nient place. And he came to mount Ephraim to the house of Micah as he iourneyed. And Micah sayd vnto him: Whence cõmest thou? The Leuite answered hym: I am of Bethlehem Juda, and go to dwell where I may fynde a place ✻ (and whence I maye espye it to be for my profyte.) And ✻ Micah sayde agayne vnto hym: dwell with me and be vnto me a father and a preest. And I wil gyue the ten syluerlynges by yere, two garmẽtes, and thy meate and drynke.

And the Leuyte was content to dwell with the man, and was vnto him as one of his owne sonnes. And Micah consecrated the hand of the Leuite, and the yonge man became his preeste, and was in the house of Micah. Then sayd Micah: now I am sure that the Lorde wyl be good vnto me: seinge I haue a Leuite to my preest.

¶The.xviii.Chapter.

¶ The chyldren of Dan take the goddes and the preest of Micah awaye. They destroye Lais, and after buylde it agayne.

IN those dayes * there was no kyng in A Israel. And in those dayes the tribe of Jud.xvii.b Dã sought thẽ an enheritaũce to dwell in. * for vnto ỹ tyme there fell none in- Jos.xix.b heritaũce vnto them amonge ỹ tribe of Israel.

And ỹ children of Dan sent of theyr kynred, v. actiue mẽ in feates of warre out of their coostes, euẽ out of Zaraah & Estahol, to vewe ỹ lãd & searche it out, & sayd vnto them: go, & searche out ỹ lande. Which whẽ they came to moũt Ephraĩ euẽ to ỹ house of Micah they lodged there And when they were in ỹ house of Micah, they knewe the voyce of ỹ yonge mã the Leuite: and whẽ they turned in thither, they sayd vnto him: who brought the hyther? what makest thou in this place? and what hast thou here? And he answered thẽ: thus & thus dealeth Micah wt me, & B hath hyred me, and I am becom his preest. And they sayde vnto hym agayne: Aske counsayle now of God, that we maye knowe whether the waye whiche we go shall be prosperous or no. And the preest sayde vnto them: go in peace, for the Lorde guydeth your waye which ye go.

Thẽ ỹ fyue men departed and came to Lais, and sawe the people ỹ were therein, howe they dwelt careles, after ỹ maner of ỹ Sidons, stil and without castynge of paryls: and ỹ no man made any trouble in ỹ lande, or vsurped any do minitiõ, but were farre from ỹ Sidons, & had no busynesse wt other mẽ. And they came vnto their C brethrẽ to Zaraah & Estahol. And their brethrẽ sayd vnto thẽ: what haue ye done? And they answered: Aryse, that we may go vp agaynst thẽ * for we haue sene the lande: surely a very good Iu.xviii.a one. And do ye sit stil: be not slouthful to depart But come to cõquere ỹ land ✻ (it shalbe no laboure.) D Yf ye wyll goo ye shall come vnto a people that casteth no paryles, and it is a very large countrye: which God hath gyuen into your handes. It is also a place whiche doeth lacke nothynge that is in the worlde.

And there departed thence of the kynred of the Dãnites, euẽ out of Zaraah and Estahol, sixe hundred men appoynted with instrumentes of warre.

warre. And they went vp and pitched in Kariath Jarim which is in Juda. Wherfore they call the place, the hoost of Dan vnto this daye: and it is on the backeside of Kariath Jarim: And they went thence vnto mounte Ephraim, and came to the house of Micah. Thē answered the fyue men ỹ went to spye out the countri of Lais and sayd vnto theyr brethren: wot ye not, that there is in these houses an Ephod, Theraphim, a grauen ymage and an ymage of metal? Now therfore consyder what ye haue to do.

D And they turned thytherwarde & came to the house of ỹ yonge man the Leuite, euen vnto the house of Micah, & saluted him peaceably. And ỹ syxe hundred men gyrded wt weapons of warre which were of the childzen of Dan, stode by the entrynge of the gate. And the fyue men ỹ went to spye out the lande, went in thyther and toke ỹ karued ymage and the Ephod, Theraphim & the ymage of metall. And the preest stode in the entrynge of the gate wt the syxe hundred men ỹ were armed vnto battayl, whyle the other wēt into Micahs house, and fet the kerued ymage,
E the Ephod, Theraphim: and the ymage of metall. Then sayd ỹ preest vnto thē: what doye? They answered him: holde thy peace, laye thyne hand vpō the mouth, and come wt vs to be our father and preest. It is better for the to be a preest vnto the house of one man, then to be a preest vnto a trybe or kynred in Israel? And ỹ preest was glad and toke the Ephod and Theraphim, and the grauen ymage, and wente with the people. And they turned & departed, and put ỹ childzen the catel and theyr other substaūce before them.

F And when they were a good waye from the house of Micah, the men ỹ were in the houses, & in Micahs house, made out crye, & folowed after the childzen of Dan, and called vnto them. And they turned theyr faces, & sayde vnto Micah: what ayleth the, that thou makest an outcrye? And he sayd: ye haue taken away my goddes which I made, and also the preest, and goo youre wayes with them. And what haue I more? howe then saye ye vnto me: what ayleth the? And the chyldzen of Dan sayde vnto hym: let not thy voyce be hearde amonge vs, lest angrye felowes runne vpon the, and thou lese thy lyfe with the lyues of thyne housholde. And so the chyldzen of Dan went theyr wayes.

And whē Micah sawe ỹ they wer to strong for hi, he turned, & wēt back vnto his house agayne

G And they toke the thynges whiche Micah had made, and the preest which he had, and came vnto Lais, euen vnto a people that were at rest and without mistrust, and smote them with the edge of the swearde, and burnte the cytie with fyre. And there was no man to helpe, bycause Lais was farre from Sidon, and they had no meddlynge with any other man. And the cytye stode in the valleye that lyeth by Betherod.

And they buylt them there a citie, and dwelt
Nosu.xix.d therein. * And called it Dan after the name of Dan theyr father whiche was borne vnto Israel. Howbeit, in very dede the name of the cytie was Lais at the begynnyng.

And the childzen of Dan set them vp the grauen ymage. And Jonathan the sonne of Gesrō the sonne of Manasses & his sōnes were the prestes in ỹ trybe of Dan * vntyll they were caried Iof xviii.g away out of ỹ land captyue. And they set them vp the kerued ymage which Micah made, all ỹ whyle that the house of God was in Silo.

¶ The.xix.Chapter.

¶ Of the Leupte, whose wyfe was bylaynously kylled in Gibea.

IT chaunced in those dayes, whē there A was no kynge in Israel, ỹ a certayne Leuite sotourning on the syde of moūt Ephraim: toke to wyfe a cōcubine out of Bethlehē Juda, & his concubyne played the whore by him, and went away from him vnto her fathers house to Bethlehē Juda, & there cōtinued foure monethes. And her husband arose and went after her, to speake frendly vnto her, and to bringe her home agayne, haupng his lad with hym: and a couple of asses.

And she brought him vnto her fathers house, and when the father of the damsell sawe hym, he reioysed of his commynge. And his father in lawe the damesels father kepte hym. And the Leuite abode with hym thre dayes, and so they dyd eate and drynke, and lodged there.

The fourth daye when they arose erly in the B morning, the man stode vp, to departe. And the damesels father sayd vnto his sonne in lawe: cō fort thyne hert with a morsell * of breed, & then Ge.xviii.a. go your way. And they sat downe, & dyd eate & drynke bothe of them togyther. And the damesels father sayde vnto the man: Be contente I praye the, and tarye al nyght, and let thyne hert be merye. And when the man stode readye to departe, his father in lawe compelled him to turne agayne, and tarye all nyght there. And he arose vp early the fyfth daye to departe, and the damesels father sayde: comforte thyne herte: and they taryed vntyll after mydday. And they dyd eate both of them togyther.

And when the man arose to departe wt his cō C cubine and his lad, his father in lawe the damsels father sayd vnto him: beholde, the daye goeth fast awaye and draweth towarde euen, tarye all nyght: at ỹ leest waye tarye this day here, ỹ thyne hert may be mery. And tomorow get you yearlye vpon your waye, that thou mayest get the to thy tent. Neuerthelater, the man wolde not tarye, but arose & departed, & came as far as Jebus (which is at Jerusalē) and his two asses laden, and his concubine and his lad with hym. And whē they were fast by Jebus the day was fore spent, and the younge man sayde vnto his master: come I praye the, & let vs turne in, into this cytie of the Jebusites, and lodge all nyght D there. His master aunswered him: we wyll not tourne in to a straunge cytie that are not of the chyldzen of Israel: we wyll go forth to Gibea. And he sayde vnto his lad: goo forewarde, and we shall come to one of these places, to lodge al nyght either in Gibea or in Rama. And they went forewarde vpon theyr waye, and ỹ sunne went downe vpō them, when they were fast by

Gibea which belongeth to them of Ben Jamin And they turned thytherward to go in & lodge all nyght in Gibea. And when he came he sate him downe in a strete of the cytie, for there was no mã that toke them to lodgyng. And beholde there came an old man from his worke, out of ỹ felde at euen, which was also of mount Ephraim, and dwelt as a straũger in Gibea. But the men of the place were the chyldren of Jemini.

E And when he had lyfte vp his eyes, he sawe a wayfaryng man in the stretes of ỹ cytie. And ỹ olde man sayd: whither goest thou? And whẽce camest thou? He answered hym: we came from Bethlehẽ Juda, towarde the syde of mount Ephraim: frõ thence am I, and I went to Bethlehem Juda, & go now to the house of the Lord. And there is no mã that receyueth me to house We haue strawe & prouander for our asses, and breed & wyne for me & thy handemayde, and for the lad that is wt thy seruaũt: & we lacknothig.

The olde man sayd: peace be wt the, all ỹ thou

F lackest shalt thou fynde wt me: onelye abyde not in ỹ strete al nyght, and so he brought him into his house, and gaue fodder vnto his asses. And they washed their feet, & did eate & drynke. And as they were making their hertes mery, behold the men of the cytie which were wicked, beset ỹ house round about, and thrust at ỹ doore & spake to the man of the house, the olde man, sayinge: bring forth the man that came into thyne house that we maye knowe hym.

Gene.xix.b * And the man of the house, the olde mã wẽt out, and sayde vnto them: Oh naye my brethrẽ do not so wickedly, seing that this man is come into myne house: doo not so vnmete a thynge. Beholde, here is my doughter, a mayden, and this mans cõcubine, them wil I bring out now vnto you, and hũble them, and do wt them what semeth you good: but to this man do not so abhominable a thinge. But the mẽ wolde not herken to him. And the mã toke his cõcubyne, and brought her out vnto thẽ, which knewe her and abused her all ỹ night, euẽ vntoỹ morning. And when the daye began to spryng, they let her go.

And thẽ came the woman in the dawning of

G the daye, and fell downe at ỹ doore of the mans house where her lord was tyl it was daye. And her lorde arose vp in the morninge, & opened the dores of the house & wẽt out to go his way. And Beholde, the woman, euen his concubyne lay a longe before the doore of the house, and her handes stretched out vpon the threshold. And he

* (thynkynge her to haue bene aslepe) sayd vnto her: vp and let vs be goig. But she answered not. Thẽ

* the man * (perceyuynge that she was deed) toke her vp vpõ an Asse, and stode vp, and gate hym vnto his owne home. And when he was come to his house, he toke a knyfe and caught his cõcubyne and deuyded her with the bones into twelue peces, and sẽt her into all quarters of Israel. And all that sawe it sayde: there was no suche dede done or seene syns the chyldren of Israell came out of Egypt vnto this daye, consydre the mater, take aduisement and saye your myndes.

¶ The.xx. Chapter.

¶ The battayle of the Israelytes agaynst the trybes of Ben Jamin, for the Leuytes wyfe which was kylled.

A Then all ỹ chyldren of Israel went oute: and the congregacyon was gathered togyther as it had bene but one man, euen from Dan to Beersleba, and vnto the lande of Gilead vnto the Lorde in Mispa, & there stode folke out of all quarters and of all the trybes of Israel, in the congregacion of the people of God foure hundred thousande footemen that drewe swerdes. And when the childzen of Ben Jamin herde that the chyldren of Israel were gone vp to Mispa, and had sayde: O ye chyldren of Israel, tell vs howe this wyckednesse happened. And the Leuyte the womans husbande ỹ was slayne, answered and sayd, I came vnto Gibea that is in ben Jamin wt my cõcubine to lodge al nyght, and the mẽ of Gibea arose agaynst me, & beset the house rounde about vpon me by night and thought to haue slayne me, & my cõcubyne haue so forced ỹ she is deed. And I toke my concubyne, and cut her in peeces, and sente her thorowout al ỹ landes of the enheritaũce of Israel. For they haue cõmitted abhominacion & folye in Israel. Behold, ye are al childrẽ of Israel. Ponder this matter, & gyue your aduyse in the case.

B And al the people arose as it had ben one mã, saying: there shal not a mã of vs go to his tent, neither turne into his house. But this shalbe it ỹ we wyll do to Gibea. We wil go vp by lotte agaynst it. And we wyll take ten men of the hũdred thorowout all the trybes of Israel, and an hundred of the.M., and a thousand out of.x.M. to fet vytayle for the people to make that they may go agaynst Gibea Ben Jamin, bycause of all the abhominacion, that they haue wrought in Israel. And so all the men of Israel gathered togyther agaynst the cytie, knyt togyther, as it had bene but one man. And the tribes of Israel sent men thorowe all the trybe of Ben Jamin, saying: * what wickednesse is this that is hap- Jos.xxii.d.
pened among you? Now therfore deliuer vs the mẽ, these childrẽ of Belial which are in Gibea, ỹ we may slay thẽ, & put away euil from Israel.

Neuerthelater, the chyldren of Ben Jamin wolde not herken vnto the voyce of their brethrẽ the childzen of Israel: but gathered thẽ selues togyther out of ỹ cities vnto Gibea, to com out and fyght agaynst the chyldren of Israel. And the childzen of Ben Jamin were nombred at that tyme out of the cities.xxvi. thousand mẽ that drewe swerdes, besyde the inhabitours of Gibea, which were nõbred seuen hundred chosẽ men. And amonge all these folke were seuen hũdred lefte handed men, which euerye one coulde slynge stones at an heer breadth, and not mysse. And the childzen of Israel besyde Ben Jamin, were nõbred foure hundred thousand men that drewe swerdes, and were all men of warre.

And the childrẽ of Israel arose, & went vp to C Bethel, & asked coũsayl of God who should begyn the battayl agaynst the childzen of Ben Jamin. And ỹ Lorde sayde: Juda shal begyn. And the childrẽ of Israel stode vp early and besieged Gibea.

Gibea. And the men of Israell went out to battell agaynste Ben Jamin, and the men of Israell put them selues in araye to fyghte agaynste them, beſyde Gibea. And the chyldren of Ben-Jamin came out of Gibea, and deſtroyed of the Israelites that daye. xxii. thousande men, and brought them to the earthe.

And the folke of the chyldren of Israell plucked vp theyr hertes, and went to agayn, & made battel in the same place where they dyd the fyrst daye. And the chyldren of Israell went vp and wepte before the Lorde vnto euen, and asked of the Lorde, sayinge: shall we go agayne to battayle agaynste the chyldren of Ben Jamin oure brethren? And the Lorde sayde: go vp agaynste them. And the chyldren of Israell came out agaynste the chyldren of Ben Jamin the seconde day. And ỹ chyldrē of Ben Jamin wēt agaynst them out of Gibea, the second daye, and destroyed to the earthe of the chyldren of Israel once agayne. xviii. thousande men that drewe swardes euery man of them. Then the chyldren of Israell and all the people wente vp and came vnto Bethell, and wepte and satte there before the Lorde, and fasted the same daye vnto euen, and offered burnte offrynges and peace offerynges before the Lorde. And the chyldren of Israel asked the Lorde: for there was the arke of the appoyntment of God in those dayes. And Phinehes the sonne of Eleazar, ỹ sonne of Aaron wayting vpon it at that tyme, sayde: shall I get me vp to go out any more to battell agaynst ỹ chyldren of Ben Jamin my brethren, or shal I cease? The Lorde sayde: go for to morowe I wyll delyuer them into your handes. And Israel set lyars a wayte rounde about Gibea. And ỹ childrē of Israell went vp agaynste ỹ children of Ben-Jamin the thyrde tyme, and put them selues in araye agaynst Gibea, as twyse before. And the chyldren of Ben Jamin came out agaynste the people, and were drawen awaye from the cytie. And they began to smyte of the people dead (as twyse before, by two hye wayes of whyche one goth vp to Bethel & the other to Gibea thorow the felde) vpon a thyrtye mē of Israell. And the chyldren of Ben Jamin sayde. They are fallen before vs, as at the fyrste. But the chyldren of Israel sayde: let vs flye and plucke them away from the cytye, vnto the hye wayes.

And all the men of Israel rose vp out of theyr place, & put thē selues ī araye at Baal Thamar. And lykewyse ỹ lyers in wayte of Israell came forth out of theyr places, euē out of ỹ medowes ỹ were about Gibea, & came agaynst Gibea: ten thousande chosen men out of all Israell, & there was a sore battell. But the other wyst not that so great euil was so nye thē. And ỹ Lord plaged Ben Jamin before Israel, & ỹ children of Israel destroyed of ỹ Beniamites the same daye. xxv. thousand & an hundred mē, ỹ drue swardes euery one of them. And whā ỹ chyldrē of Ben Jamin saw ỹ they were put to ỹ worst ỹ men of Israel gaue roume to ỹ Beniamites, because they trusted vnto ỹ lyers in wayte which they had layd beſyde Gibea. And ỹ lyers in wayte hasted, and ranne vpon Gibea, & went & smote all ỹ cytie wt ỹ edge of ỹ swearde. And an apoyntment had ỹ men of Israel frō ỹ lyers in wayte ỹ they shulde make a great smoke ryse vp out of ỹ cytye. And when ỹ mē of Israel fled in the battell: Ben Jamin began to smyte deade of the chyldren of Israell, aboute a thyrty personnes, and sayde: the other are put to the worse before vs, as in the fyrst battell. But whā there began to arise out of the cytye a pyller of smoke, the Beniamites loked backe: and beholde, the wastynge of the hole cytie began to ascende vp to heauen.

When ỹ men of Israel also turned agayne, the men of Ben Jamin were abasshed, for they saw ỹ euell approched them. And therfore they turned theyr backes before ỹ mē of Israel vnto ỹ waye ỹ leadeth to ỹ wildernesse, but the men of warre ouertoke thē. And beſyde ỹ, they which cam out of ỹ citie, destroyed them in ỹ middle of thē. And thus they cōpassed ỹ Beniamites about, & chased thē to Menuha, & ouer rāne thē to Gibea on ỹ eastsyd: & ther wer slaine of Ben Jamin. xviii thousand, which were al mē of warre. And they turned & fled to ỹ wyldernes warde, & vnto the rocke of Rimmō. And ỹ other slue by ỹ waye of ỹ rest of thē, fyue thousande men, & sticked vnto thē, vntyl they came to Gibeō, & slue two thousande men of thē. So ỹ all ỹ were slayne ỹ same daye of Ben Jamin were. xxv. thousande mē ỹ drue swardes, which were all mē of war: onely vi. hundred mē turned & fled to ỹ wildernes, vnto ỹ Rocke of Rymmon, & abode there. iiii. monethes. And ỹ mē of Israel turned backe agayn vnto ỹ childrē of Ben Jamin, & smote thē wyth the edge of the swearde in the cytyes, both man and beast and all that came to hande, and set on fyre all the cytyes that they culde come by.

The. xxi. Chapter.

The enhabitoures of Gilead are vtterly destroyed.

AND euery mā of Israell sware ī Mizpa, sayeng: there shal none of vs geue his doughter vnto any of Bē Jamin to wyf. And ỹ people came to Bethel & abode there tyll euen before God, and lyfte vp their voyces, & wepte sore, & sayd. O Lord God of Israel, why is thys chaunced in Israell, that there shulde be thys daye one tribe lackynge in Israell? And on the morowe the people rose vp betyme, and made there an aultare and offered burnt offerynges and peaceofferynges.

And ỹ children of Israel asked, who are they among al ỹ trybes of Israel, ỹ came not vp wt ỹ cōgregacion vnto ỹ Lorde? for they had made a greate othe concernyng him ỹ came not vp to ỹ Lord to Mizpa, saying: he shall surely dye. And the chyldren of Israell had pytie on Ben Jamin theyr brethren, & sayde: there is one trybe cut of frō Israel this daye: what shall we do vnto the remnaūt of them, that they maye haue wyues? we haue swore by the Lorde: that we wyll not geue them of oure doughters to wyues. And they sayde: Is there any of the trybes of Israel, that came not vp to Mizpa to the Lorde? And behold, there came none of ỹ enhabitours of Jabes Gilead vnto the hooste and congregacyon.

Gibea. And the men of Israell went out to battell agaynste Ben Jamin, and the men of Israell put them selues in araye to fyghte agaynste them, beſyde Gibea. And the chyldren of Ben-Jamin came out of Gibea, and deſtroyed of the Israelites that daye. xxii. thousande men, and brought them to the earthe.

And the folke of the chyldren of Israell plucked vp theyr hertes, and went to agayn, & made battel in the same place where they dyd the fyrst daye. And the chyldren of Israell went vp and wepte before the Lorde vnto euen, and asked of the Lorde, sayinge: shall we go agayne to battayle agaynste the chyldren of Ben Jamin oure brethren? And the Lorde sayde: go vp agaynste them. And the chyldren of Israell came out agaynste the chyldren of Ben Jamin the seconde day. And ỹ chyldrē of Ben Jamin wēt agaynst them out of Gibea, the second daye, and destroyed to the earthe of the chyldren of Israel once agayne. xviii. thousande men that drewe swardes euery man of them. Then the chyldren of Israell and all the people wente vp and came vnto Bethell, and wepte and satte there before the Lorde, and fasted the same daye vnto euen, and offered burnte offrynges and peace offerynges before the Lorde. And the chyldren of Israel asked the Lorde: for there was the arke of the appoyntment of God in those dayes. And Phinehes the sonne of Eleazar, ỹ sonne of Aaron wayting vpon it at that tyme, sayde: shall I get me vp to go out any more to battell agaynst ỹ chyldren of Ben Jamin my brethren, or shal I cease? The Lorde sayde: go for to morowe I wyll delyuer them into your handes. And Israel set lyars a wayte rounde about Gibea. And ỹ childrē of Israell went vp agaynste ỹ children of Ben-Jamin the thyrde tyme, and put them selues in araye agaynst Gibea, as twyse before. And the chyldren of Ben Jamin came out agaynste the people, and were drawen awaye from the cytie. And they began to smyte of the people dead (as twyse before, by two hye wayes of whyche one goth vp to Bethel & the other to Gibea thorow the felde) vpon a thyrtye mē of Israell. And the chyldren of Ben Jamin sayde. They are fallen before vs, as at the fyrste. But the chyldren of Israel sayde: let vs flye and plucke them away from the cytye, vnto the hye wayes.

And all the men of Israel rose vp out of theyr place, & put thē selues ī araye at Baal Thamar. And lykewyse ỹ lyers in wayte of Israell came forth out of theyr places, euē out of ỹ medowes ỹ were about Gibea, & came agaynst Gibea: ten thousande chosen men out of all Israell, & there was a sore battell. But the other wyst not that so great euil was so nye thē. And ỹ Lord plaged Ben Jamin before Israel, & ỹ children of Israel destroyed of ỹ Beniamites the same daye. xxv. thousand & an hundred mē, ỹ drue swardes euery one of them. And whā ỹ chyldrē of Ben Jamin saw ỹ they were put to ỹ worst ỹ men of Israel gaue roume to ỹ Beniamites, because they trusted vnto ỹ lyers in wayte which they had layd beſyde Gibea. And ỹ lyers in wayte hasted, and ranne vpon Gibea, & went & smote all ỹ cytie wt ỹ edge of ỹ swearde. And an apoyntment had ỹ men of Israel frō ỹ lyers in wayte ỹ they shulde make a great smoke ryse vp out of ỹ cytye. And when ỹ mē of Israel fled in the battell: Ben Jamin began to smyte deade of the chyldren of Israell, aboute a thyrty personnes, and sayde: the other are put to the worse before vs, as in the fyrst battell. But whā there began to arise out of the cytye a pyller of smoke, the Beniamites loked backe: and beholde, the waistynge of the hole cytie began to ascende vp to heauen.

When ỹ men of Israel also turned agayne, the men of Ben Jamin were abasshed, for they saw ỹ euell approched them. And therfore they turned theyr backes before ỹ mē of Israel vnto ỹ waye ỹ leadeth to ỹ wildernesse, but the men of warre ouertoke thē. And beſyde ỹ, they which cam out of ỹ citie, destroyed them in ỹ middle of thē. And thus they cōpassed ỹ Beniamites about, & chased thē to Menuha, & ouer rāne thē to Gibea on ỹ eastsyd: & ther wer slaine of Ben Jamin. xviii thousand, which were al mē of warre. And they turned & fled to ỹ wyldernes warde, & vnto the rocke of Rimmō. And ỹ other slue by ỹ waye of ỹ rest of thē, fyue thousande men, & sticked vnto thē, vntyl they came to Gibeō, & slue two thousande men of thē. So ỹ all ỹ were slayne ỹ same daye of Ben Jamin were. xxv. thousande mē ỹ drue swardes, which were all mē of war: onely vi. hundred mē turned & fled to ỹ wildernes, vnto ỹ Rocke of Rymmon, & abode there. iiii. monethes. And ỹ mē of Israel turned backe agayn vnto ỹ childrē of Ben Jamin, & smote thē wyth the edge of the swearde in the cytyes, both man and beast and all that came to hande, and set on fyre all the cytyes that they culde come by.

The. xxi. Chapter.

The enhabitoures of Gilead are vtterly destroyed.

AND euery mā of Israell sware ī Mizpa, sayeng: there shal none of vs geue his doughter vnto any of Bē Jamin to wyf. And ỹ people came to Bethel & abode there tyll euen before God, and lyfte vp their voyces, & wepte sore, & sayd. O Lord God of Israel, why is thys chaunced in Israell, that there shulde be thys daye one tribe lackynge in Israell? And on the morowe the people rose vp betyme, and made there an aultare and offered burnt offerynges and peaceofferynges.

And ỹ children of Israel asked, who are they among al ỹ trybes of Israel, ỹ came not vp wt ỹ cōgregacion vnto ỹ Lorde? for they had made a greate othe concernyng him ỹ came not vp to ỹ Lord to Mizpa, saying: he shall surely dye. And the chyldren of Israell had pytie on Ben Jamin theyr brethren, & sayde: there is one trybe cut of frō Israel this daye: what shall we do vnto the remnaūt of them, that they maye haue wyues? we haue swore by the Lorde: that we wyll not geue them of oure doughters to wyues. And they sayde: Is there any of the trybes of Israel, that came not vp to Mizpa to the Lorde? And behold, there came none of ỹ enhabitours of Jabes Gilead vnto the hooste and congregacyon.

for the people were vewed, and beholde: there were none of ỹ enhabiters of Jabes Gilead ther And sent thyther a multitude, euẽ. xii. thousand men of the stronguest of them, and commaunded them, saying go and smyt the enhabiters of Jabes Gilead wyth the edge of the swearde, both
Nu. xxxi. c. wemen and chyldren. * And thys is it that ye shal do, vtterly destroye all the males and al the wemen that haue lyen by men. And they founde amonge the enhabyters of Jabes Gilead foure hundred damoselles, virgyns, that had knowen no man, by lyenge wyth any male. And they brought them vnto the hoolste to Silo, whyche is in the lande of Canaan.

¶ And the hole congregacyon sent and spake wt the chyldrẽ of Ben Jamin ỹ were in ỹ Rocke of Rymmon, and called peaceably vnto them: and Ben Jamin came againe at that time, and they gaue them wyues whyche they had saued alyue of the wemẽ of Jabes Gilead. But they suffised them not. And the people had cõpassion on Ben Jamin, because that God had made a gappe in the trybes of Israell. And then the elders of the congregacyon, sayd: What shall we do to ỹ remnaunt of them, to get them wyues, seying al the wyues, of Ben Jamin are destroyed? And they sayde: there muste be an enherytaunce for them that be escaped of Ben Jamin, that a trybe be not destroyed oute of Israell: howbeit, we may not geue them wyues of oure doughters. For the chyldren of Israell had swore, saying: cursed be he, that geueth a wyfe to Ben Jamin.

D Then they sayde: beholde, there is a feaste of the Lorde yerly in Silo, whych is on the northside of Bethel, and on the east syde of the waye that goeth from Bethel to Sichẽ & south from Libanon. Therfore they commaunded the chyldren of Ben Jamin, sayinge: go & lye in wayte in the vineyardes. And whan ye se ỹ the doughters of Silo come out to daunce in a rowe, then come ye oute of the vyneyardes, and catche you euery man a wyfe of the doughters of Ben Jamin. And whan theyr fathers or brethren come vnto vs to complayne, we wyll saye vnto them haue pytie on vs for theyr sakes, because we reserued not to eche mã his wyfe in tyme of warre. Neyther haue ye geuen vnto them, that ye shuld synne at thys tyme.

And the chyldren of Ben Jamin dyd euen so: and toke them wyues accordynge to the nombre of them that daunced, whom they caught. And they went, and returned vnto theyr enheritaunce, & repayred the cities and dwelt in them.

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¶ The ende of the boke of Judges, called in the Hebrue Sophtim.

The boke of Ruth

¶ The fyrst Chapter.

¶ Elimelech goeth with hys wyfe and chyldren into the lande of Moab.

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And they lyfte vp theyr voyces, and wepte agayne, and Orpha kyssed her mother in lawe but Ruth abode styll by her. And Naomi sayd: se, thy syster in law is gone backe agayne vnto her people and vnto her goodes: returne thou after her. And Ruth answered entreate me not to leaue the, and to returne from after the: for whyther thou goest, I wyll go also, and where thou dwellest, there I wyll dwell: thy people shalbe my people, and thy god my god. Where thou dyest there wyll I dye, and there wyll I be buryed. The Lord do so & so to me, yf ought but

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¶ The.ii. Chapter.

¶ Ruth gathereth corne in the feldes of Booz.

A AND Naomis husband had a kynsmā of strength and myght (which was of ỹ kynred of Elimelec) named Booz. And Ruth the Moabitesse sayde vnto Naomi: let me go to the felde, and gather eares of corne ✻(suche as the reapers leaue) after any mā in whose syght, I fynde grace. And she sayd vnto her: go my doughter. And she went and came to the felde, and gathered after the reapers, and her chaunce was, that the same felde perteyned vnto Booz, which was of the kynred of Elimelec. And behold, Booz came from Bethlehem, & sayde vnto the reapers: the Lorde be wyth you. And they answered hym: the Lorde blesse the.

B Then sayd Booz vnto his yong man that stode by the reapers. Whose damosell is thys? And ỹ yonge man that stode by the reapers answered, & sayde: it is ỹ Moabytysh domosell, ỹ came wt Naomi out of ỹ coūtrey of Moab, & she sayd vn to vs: Oh let me lease & gather after the reapers the eares that remayne: and so she came, & hathe contynued euen from the mornyng vnto nowe, saue that she taryed a lytle in the house.

Thē sayd Booz vnto Ruth: hearest thou my doughter? go to no nother feld to gather, neither go from hence: but abyde here by my maydens. Let thyne eyes be on the felde ỹ they may reape, & go thou after ỹ maydens. Haue I not charged the yonge men, that they shall do the no hurte? Moreouer, whē ỹ art a thyrst, go vnto ỹ vessels & drynke of ỹ which ỹ laddes haue drawen. Thē Ge.xxviii.a she fell on her face and ✻ bowed her selfe to the grounde, and sayd vnto him: how is it ỹ I haue founde grace in thyne eyes, and that thou shuldest knowe me, seyinge I am an aliaunt?

C And Booz answered & sayde vnto her: all is told & shewed me, ỹ thou hast done vnto thy mother in law, sence ỹ death of thyne husband, how thou haste lefte thy father & thy mother, and the lande where thou wast borne, & art come vnto a nacion whych thou knewest not in tyme passed. The lorde qupte thy worcke, and a full rewarde be geuen the of the Lorde God of Israell: vnder whose wynges thou art come to abyde. Then she sayde: let me fynde fauour in thy syghte my lorde, thou that haste comforted me, and spoken hartely vnto thy mayde, whych yet am not like vnto one of thy maydens. Booz sayde vnto her agayne: in tyme of refeccyon come thou hyther, and eate of the breade, and dyp thy soppe in the vyneger. And she satte downe by the reapers, & he reached her ✻parched corne: of the whyche she dyd eate, and was suffised, and lefte parte. And when she was rysen vp to gather, Booz commaunded his ponge men, sayinge: let her gather euen amonge the heapes, & forbyd her not. And leaue her some of the sheues for ỹ nonce and let it lye, ỹ she maye gather it vp, ✻ (wyth out shame) & rebuke her not. And so she gathered in the feld, vntyl euen, & thresshed that she had gathered, & it was in measure vpon an Epha ✻(ỹ is three bushels) of barley. And she toke it vp, and went into the cytie: & whā her mother in lawe had sene what she had gathered, she plucked out also, and gaue to her that she had reserued, when she had eaten ynough. And her mother in lawe sayd vnto her: where haste thou gathered to daye? and where wroughtest thou? blessed be he, that knewe the. And she shewed her mother in law howe she had wrought with hym and sayde: the mannes name wyth whom I wrought to daye is Booz. And Naomi sayd vnto her doughter in lawe: blessed be he of the Lorde, for he ceaseth not to do ✻good to the lyuyng and to the dead. And Naomi sayd agayne vnto her: the man is nye vnto vs, & of our nexte kynne. And Ruth the Moabite sayd: he sayde vnto me also. Thou shalt be wyth my yong men, vntyl they haue ended al my haruest. And Naomi answered vnto Ruth her doughter in lawe: it is best my doughter that thou go out wyth hys maydens, that they fall not vpon the in any other felde. And so she kepte her by the maydens of Booz, to gather, vnto the ende of barley haruest, and of wheate haruest also: and dwelt wyth her mother in lawe.

Jos.a.b.d

Tob.ii.a.

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¶ Ruth sleapeth at Booz fete, and is knowen hys kynswoman.

A THen Naomi her mother in lawe sayde vnto her: my doughter shal I not seke reaste for the, ỹ thou mayste prosper? And is not Booz our kynsman, wyth whose maydens ỹ wast? Behold, he wenoweth barley to night in the threschyng floure: wasche thy selfe therfore, and anoynte the, and put thy raymēt vpō the, & get ỹ downe to ỹ barne. But let not a mā know of ỹ, vntyll he haue leafte eatyng & drynckyng. And whē he goeth to sleape, marke the place wheare he layeth hym downe, & then go & lyfte vp the clothes, that are on hys fete, & laye the downe there, and so shall he tell the what thou shalt do. And she answered her: all that thou byddest me, I wyll do. And so she went downe vnto the barne, & dyd accordynge to all that her mother in lawe bade her.

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¶ The.ii. Chapter.

¶ Ruth gathereth corne in the feldes of Booz.

A AND Naomis husband had a kynsmā of strength and myght (which was of ỹ kynred of Elimelec) named Booz. And Ruth the Moabitesse sayde vnto Naomi: let me go to the felde, and gather eares of corne ✻(suche as the reapers leaue) after any mā in whose syght, I fynde grace. And she sayd vnto her: go my doughter. And she went and came to the felde, and gathered after the reapers, and her chaunce was, that the same felde perteyned vnto Booz, which was of the kynred of Elimelec. And behold, Booz came from Bethlehem, & sayde vnto the reapers: the Lorde be wyth you. And they answered hym: the Lorde blesse the.

B Then sayd Booz vnto his yong man that stode by the reapers. Whose damosell is thys? And ỹ yonge man that stode by the reapers answered, & sayde: it is ỹ Moabytysh domosell, ỹ came wt Naomi out of ỹ coūtrey of Moab, & she sayd vn to vs: Oh let me lease & gather after the reapers the eares that remayne: and so she came, & hathe contynued euen from the mornyng vnto nowe, saue that she taryed a lytle in the house.

Thē sayd Booz vnto Ruth: hearest thou my doughter? go to no nother feld to gather, neither go from hence: but abyde here by my maydens. Let thyne eyes be on the felde ỹ they may reape, & go thou after ỹ maydens. Haue I not charged the yonge men, that they shall do the no hurte? Moreouer, whē ỹ art a thyrst, go vnto ỹ vessels & drynke of ỹ which ỹ laddes haue drawen. Thē Ge.xxviii.a she fell on her face and ✻ bowed her selfe to the grounde, and sayd vnto him: how is it ỹ I haue founde grace in thyne eyes, and that thou shuldest knowe me, seyinge I am an aliaunt?

C And Booz answered & sayde vnto her: all is told & shewed me, ỹ thou hast done vnto thy mother in law, sence ỹ death of thyne husband, how thou haste lefte thy father & thy mother, and the lande where thou wast borne, & art come vnto a nacion whych thou knewest not in tyme passed. The lorde qupte thy worcke, and a full rewarde be geuen the of the Lorde God of Israell: vnder whose wynges thou art come to abyde. Then she sayde: let me fynde fauour in thy syghte my lorde, thou that haste comforted me, and spoken hartely vnto thy mayde, whych yet am not like vnto one of thy maydens. Booz sayde vnto her agayne: in tyme of refeccyon come thou hyther, and eate of the breade, and dyp thy soppe in the vyneger. And she satte downe by the reapers, & he reached her ✻parched corne: of the whyche she dyd eate, and was suffised, and lefte parte. And when she was rysen vp to gather, Booz commaunded his ponge men, sayinge: let her gather euen amonge the heapes, & forbyd her not. And leaue her some of the sheues for ỹ nonce and let it lye, ỹ she maye gather it vp, ✻ (wyth out shame) & rebuke her not. And so she gathered in the feld, vntyl euen, & thresshed that she had gathered, & it was in measure vpon an Epha ✻(ỹ is three bushels) of barley. And she toke it vp, and went into the cytie: & whā her mother in lawe had sene what she had gathered, she plucked out also, and gaue to her that she had reserued, when she had eaten ynough. And her mother in lawe sayd vnto her: where haste thou gathered to daye? and where wroughtest thou? blessed be he, that knewe the. And she shewed her mother in law howe she had wrought with hym and sayde: the mannes name wyth whom I wrought to daye is Booz. And Naomi sayd vnto her doughter in lawe: blessed be he of the Lorde, for he ceaseth not to do ✻good to the lyuyng and to the dead. And Naomi sayd agayne vnto her: the man is nye vnto vs, & of our nexte kynne. And Ruth the Moabite sayd: he sayde vnto me also. Thou shalt be wyth my yong men, vntyl they haue ended al my haruest. And Naomi answered vnto Ruth her doughter in lawe: it is best my doughter that thou go out wyth hys maydens, that they fall not vpon the in any other felde. And so she kepte her by the maydens of Booz, to gather, vnto the ende of barley haruest, and of wheate haruest also: and dwelt wyth her mother in lawe.

Jos.a.b.d

Tob.ii.a.

¶ The.iii. Chapter.

¶ Ruth sleapeth at Booz fete, and is knowen hys kynswoman.

A THen Naomi her mother in lawe sayde vnto her: my doughter shal I not seke reaste for the, ỹ thou mayste prosper? And is not Booz our kynsman, wyth whose maydens ỹ wast? Behold, he wenoweth barley to night in the threschyng floure: wasche thy selfe therfore, and anoynte the, and put thy raymēt vpō the, & get ỹ downe to ỹ barne. But let not a mā know of ỹ, vntyll he haue leafte eatyng & drynckyng. And whē he goeth to sleape, marke the place wheare he layeth hym downe, & then go & lyfte vp the clothes, that are on hys fete, & laye the downe there, and so shall he tell the what thou shalt do. And she answered her: all that thou byddest me, I wyll do. And so she went downe vnto the barne, & dyd accordynge to all that her mother in lawe bade her.

B And when Booz had eaten and droncken, and made him mery, & was gone in, to lye down beside ỹ heape of corne, she came softely, & lyfte vp the clothes of his fete, & layd her downe. And at mydnight the man was a frayde & groped. And beholde: a woman laye at his fete. And he sayd: what art thou? she answered: I am Ruth thyne

handmayde spreade thy wyng ouer thyne handmayde, for ỹ art the nexte of the kynne. He sayd: blessed be thou in the Lorde my doughter, for ỹ hast shewed more goodnes in the later ende, thē ¶ at ỹ begynnyng, in as much as thou folowedest not yong men, whether they were pore or riche. And nowe my doughter feare not, I wyll do to ỹ all ỹ thou requyrest, for al ỹ citie of my people dothe knowe, that ỹ art a womā of vertue. And it is true that I am of thy next kynne howbeit, there is one nyer thā I. Tary thys nyght. And when mornyng is come, yf he wil mary the, it is good, so let hym do. But and yf he wyll not haue the, as sure as the Lorde lyueth I will haue the: lye styll vntyll the mornynge. And so she laye at hys fete vntyll the mornyng. And she arose vp D before one coulde knowe another. And he sayde: let no man knowe, that there came any woman into the barne. And he sayde agayne bryng the mantell that thou hast vpon the, and hold it vp. And whan she held it vp, he mette in syxe measures of barley, and layde it on her And she gat her into the cytie, & whan she came in to her mother in law, she sayd how is it wt the my doughter? And she tolde her all that the man had done to her. And sayde also: these syxe measures of Barley gaue he me, & sayd: ỹ shalt not come empty vnto thy mother in lawe. Thā sayde she my doughter, syt styl, vntyl ỹ knowe howe ỹ matter wyl chaunce. For the mā wyll not be in rest, vntyl he haue fynyshed ỹ thyng this same daye.

¶ The.iiii. Chapter.

¶ Booz taketh Ruth to wyfe, of whom he begetteth Obed.

A Then went Booz vnto ỹ gate & sat him downe there: & beholde the kynsman of which Booz spake, cam by. Vnto whō he sayde: come and syt downe here, and called hym by hys name. And he turned in, & sat downe. And he toke ten men of the elders of ỹ cytie, & sayd: syt ye down here. And they sat down And he sayde vnto the kynsman: Naomi that is come agayne out of the countrey of Moab* wil Leu.xxv.d. sel a parcel of land, which was our brother Emi Jere.xxxii. melecs. And I thought to do ỹ to wet, & byd the d. bye it before ỹ enhabitours & elders of my people. Yf thou be disposed to redeme it, do: but & yf thou wylte not purchase it, then tell me, that I maye knowe. For there is none to chalenge it, saue thou, and I next the. And the other answered, I wyll pourchase it.

Then sayde Booz, what day ỹ byest the felde B of the hande of Naomi, ỹ muste take also Ruth the Moabite the* wyfe of the dead, to stere vp Deu. xxv.b the name of ỹ deade vpon hys enheritaūce. The kynsman answered: I cannot pourchase it, for marryng of myne owne enheritaūce: take ỹ my ryght to ỹ, for I cannot purchase it. Nowe this was ỹ maner of olde tyme in Israel cōcernynge pourches & chaūging, for to stablishe al thing: ỹ a man muste plucke of his shooe and geue it hys neighbour, & this was a sure witnesse in Israel.

¶ Therfore ỹ kynsman sayde to Booz: Bye it thou: & so dryue of his shooe. And Booz sayd vnto ỹ elders & vnto all ỹ people: ye are wytnesses this day, ỹ I haue bought al ỹ was Elimelecs, & all that was Chiliōs & Mahlons, of the hande of Naomi. And moreouer, Ruth the Moabite the wyfe of Mahlon, haue I purchased to be my wyfe, to stere vp the name of the dead vpon hys enheritaunce, and that this name be not put out from amonge hys brethren, and from the gate of hys place: ye are wytnesses thys daye.

And all the people that were in the gate, & the elders sayde: we are wytnesses: the Lorde make the woman that is come into thyne house, lyke *Rahel and Lea, whyche twayne dyd buylde ỹ Gene.xxix. house of Israel: do ỹ also valeauntly in Ephra- and.xxx ta, and be famouse in Bethlehem. Thy house be lyke the house of Pharez* whom Thamar bare Ge.xxxviii.c vnto Juda, euen of the sede whyche the Lorde shall geue the of thys ponge woman.

And so Booz toke Ruth, & she was his wyfe. D And whan he went in vnto her, the Lord gaue, ỹ she conceyued, & bare a sonne. And the wemen sayde vnto Naomi: blessed be the Lord, ỹ which hath not left the wythout a kynsman, to haue a name in Israell, and that shall bryng thy lyfe agayn, & cherishe thyne old age. For thy doughter in lawe whyche loueth the, hath borne vnto hym: & she is better to the thā seuen sonnes And Naomi toke the chyld, and layed it in her lappe, & became nourse vnto it. And her neyghbours gaue it a name, saying: there is a chyld borne to Naomi, & called it Obed the same is the father of Jsai, the father of Dauid. These are the generacyons of* Pharez: Pharez begat Hezrō: Hez- 1. Par.ii.a ron begat Ram, Ram begat Aminadab, Ami- Math.i.a nadab begat Nahson, Nahson begat Salmon, Salmō begat Booz, Booz begat Obed, Obed begat Jsai, Jsai begat Dauid.

¶ The ende of the booke of Ruth.

The fyrst boke of Samuel called the fyrste booke of the kynges.

¶ The fyrst Chapter.

¶ Elkana hath.ii. wyues. Hanna and Phenenna.

A There was a mā of one of ỹ two Ramathes (of ỹ kynred of Zophim, of mount Ephraim) named* Elkana the sonne of Je- 1. Par.vi.c roham the sonne of Elihu, the sōne of Thohu, ỹ sōne of Zuph, an Ephrathite: which had two wyues, the one called Hanna, & the other Phenenna. And Phenenna had chil- dren but Hanna had none. *And the sayde man Exo.xxiij.c went vp out of hys cytie euery feastfull daye, to Deu.xvi.c. praye

handmayde spreade thy wyng ouer thyne handmayde, for ỹ art the nexte of the kynne. He sayd: blessed be thou in the Lorde my doughter, for ỹ hast shewed more goodnes in the later ende, thē ¶ at ỹ begynnyng, in as much as thou folowedest not yong men, whether they were pore or riche. And nowe my doughter feare not, I wyll do to ỹ all ỹ thou requyrest, for al ỹ citie of my people dothe knowe, that ỹ art a womā of vertue. And it is true that I am of thy next kynne howbeit, there is one nyer thā I. Tary thys nyght. And when mornyng is come, yf he wil mary the, it is good, so let hym do. But and yf he wyll not haue the, as sure as the Lorde lyueth I will haue the: lye styll vntyll the mornynge. And so she laye at hys fete vntyll the mornyng. And she arose vp D before one coulde knowe another. And he sayde: let no man knowe, that there came any woman into the barne. And he sayde agayne bryng the mantell that thou hast vpon the, and hold it vp. And whan she held it vp, he mette in syxe measures of barley, and layde it on her And she gat her into the cytie, & whan she came in to her mother in law, she sayd how is it wt the my doughter? And she tolde her all that the man had done to her. And sayde also: these syxe measures of Barley gaue he me, & sayd: ỹ shalt not come empty vnto thy mother in lawe. Thā sayde she my doughter, syt styl, vntyl ỹ knowe howe ỹ matter wyl chaunce. For the mā wyll not be in rest, vntyl he haue fynyshed ỹ thyng this same daye.

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solempne daye, that Elkana offered, and gaue
to Phenenna his wyfe and to all her sonnes and
doughters porcyons. But vnto Hanna he gaue
a porcion with a heuy chere, for he loued Hanna,
& the Lord had made her barren. And her enemy
(Phenenna) vexed her sore cõtinually, to moue
her, because the Lord had made her barren. And
so dyd she year by yeare as ofte as she wẽt vp to
B ỹ house of the Lorde. And so chafed her, whyche
wept, & dyd not eate. Thã sayd Elkana her hus-
band to her: Hanna, why wepest thou? and why
eatest ỹ not? & why is thyne herte troubled? am
not I better to ỹ, then ten sonnes? So Hanna
rose vp after ỹ they had eaten & droncke in Sy-
lo. And Eli the preaste satte vpon a stole by one
of the syde postes of the temple of ỹ Lorde. And
she was troubled in her mynde, & prayed vnto ỹ
Lorde, & wepte sore, & vowed a vowe, & sayd: O
Lord of hostes, yf thou wylt loke on ỹ trouble of
thine hãdmayd & remẽbre me, & not forget thine
handmayd but gyue vnto thyne hãdmayd a mã
child: I wil geue him vnto ỹ Lord all ỹ dayes of
Iud.xiij.a. Num.vi.b his lyfe, * & ther shal no raser come vpõ his head
And as she continued praying before the Lord,
it fortuned ỹ Eli marked her mouthe. For Han-
na spake in her herte, & her lyppes dyd but moue
onely, but her voyce was not hard: and therfore
Eli thought she had bene dronkẽ, and Eli sayde
vnto her: Howe longe wylte thou be dronken?
put awaye from the the wyne ỹ thou hast. Han-
C na answered and sayde: not so my lorde, I am a
woman of a sorowfull hert: I haue dronke ney-
psal.xlij.a. ther wyn nor strooge dryncke, but haue * powred
out my soule before the Lorde. Count not thyne
handmayde to be lyke a doughter of Belial, for
out of the aboũdaunce of my heuynes and greefe
haue I spoken hytherto.

Eli answered her agayne: and sayde, go in
peace: the God of Israell graunt the thy peticiõ,
that thou hast asked of hym. She sayd: let thine
handmayd fynde grace in thy syght. And so the
woman went her waye, and dyd eat, and loked
D no more so sad. And they rose vp earlye, & wor-
shypped before the Lord, and then returned, and
came to theyr house to Ramath. And when El
kana knewe Hanna his wyfe, the Lorde remem
bred her, for in processe of tyme it came to passe,
that she conceyued, and bare a sonne, and called
his name Samuel (sayinge:) bycause I haue as
ked hym of the Lorde. And Elkana and all hys
house wente vp to offer vnto the Lord, the offe-
rynge due for the feast, and also hys vowe: Ne-
uertheles, Hanna wẽt not vp but sayd vnto her
husband: I wyl tary vntyl the lad be weyned, &
then I wyll bryng hym that he maye apeare be-
fore the Lord, and there abyde for euer. Elkana
her husbande answered her: do what semeth the
best: tary at home, vntyl thou hast weyned him,
and I beseche ỹ Lord, to make good his saying.
And so the womã abode, & gaue her sonne sucke
vntyll she weyned hym. And when she had wey-
ned him she toke him wt her, with thre bullockes
and an Epha of flour, and a bottle of wyne, and
brought hym vnto the house of the Lord in Si-
lo, and ỹ chylde was yet but tendre of age. And
they slue a bullocke, & brought in the lad to Eli,
and she sayd: Oh my lorde: as truly as thy soule
liueth my lorde, I am ỹ womã ỹ stode before ỹ
here prayenge vnto the lorde. For thys ladde I
prayed, and the Lorde hath geuen me my desyre
whych I asked of hym: & therfore I haue geuen
him vnto the Lorde, as longe as he is mete for ỹ
Lorde And they worshypped the Lorde there.

C The.ii.Chapter.

C The songe of Hanna. The offence of the sonnes of Eli.

A AND Hanna prayed and sayd: myne hert
reioyseth in the Lord, and myne horne
is exalted in the Lorde. My mouthe is
wyde open ouer myne enemyes, for I
reioyce in thy saluacyon. There is none so holy
as the Lord, for wythout the, is nothyng. Ney-
ther is ther any of strẽgth as is our God. Talke
not to muche proudely lette olde thinges depart
out of youre mouthes for the Lorde is a God of
knowledge, & hys purposes come to passe. The
bowe wyth the myghtye men are broken: & they
that were weake, haue gyrde them selues wyth
strength. They that were full, haue hyred oute
them selues for breade, and they that were hun-
gry, ceasse so to be, tyl the baren hath borne seuẽ:
and she that had many chyldren, is waxed feble. B
Deu.xxxij.c. * The Lorde killeth, & maketh a lyue: bryngeth
downe to the graue & fetcheth vp agayne. The
Lord maketh pore, and maketh ryche: bringeth
lowe, and heueth vp on hye. * He reyseth vp the psal.cxij.b
pore out of the dust, and lyfteth vp the beggar
from the donghyll: to set them amonge prynces,
and to enheret them with the seate of glory. For
the pyllers of the earth are the Lordes, & he hath
set the rounde worlde vpon thẽ. He wyll kepe ỹ
fete of hys sayntes, & the wycked shall kepe sy-
lence in darckenesse, and * in hys owne myghte
shall no man be stronge. The Lordes aduersa- Deu.xxxij.d
ryes shall be destroyed of hym: and out of heauẽ
shall be thunder vpon euery one of them: The
Lorde shall iudge the endes of the worlde, and
shall gyue myghte vnto hys kynge, and exalte C
the horne of hys anoynted. And Elkana wente
to Ramath to hys house, and the ladde dyd mi-
nister vnto the Lorde before Eli the preaste.

But ỹ sonnes of Eli were chyldren of Belial,
and knewe not the Lord. And the preastes made
a law for ỹ people, ỹ whensoeuer any man offe-
red any offryng, the preastes lad came, whyle ỹ
flesche was a sethynge and a fleshoke wyth thre
tethe in his handes, and thrust it into the panne:
kettle, caldron or potte. And all ỹ the flesche hoke
brought vp, that the preaste toke away. And so
they dyd vnto all the Israelites, that came thy-
ther to Silo. Yea, and therto, before they burnt
the fatte, the preastes lad came and sayde to the
man that offered: geue flesche that I maye dresse
it for the Preaste, for he wyll not haue sodden
flesche of the, but raw. And yf any man sayd vn-
to hym: let them burne the fat accordyng to the D
daye, and then take as muche as thyne herte de-
syreth: The ladde wolde answere him, yee, thou

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B ỹ house of the Lorde. And so chafed her, whyche
wept, & dyd not eate. Thã sayd Elkana her hus-
band to her: Hanna, why wepest thou? and why
eatest ỹ not? & why is thyne herte troubled? am
not I better to ỹ, then ten sonnes? So Hanna
rose vp after ỹ they had eaten & droncke in Sy-
lo. And Eli the preaste satte vpon a stole by one
of the syde postes of the temple of ỹ Lorde. And
she was troubled in her mynde, & prayed vnto ỹ
Lorde, & wepte sore, & vowed a vowe, & sayd: O
Lord of hostes, yf thou wylt loke on ỹ trouble of
thine hãdmayd & remẽbre me, & not forget thine
handmayd but gyue vnto thyne hãdmayd a mã
child: I wil geue him vnto ỹ Lord all ỹ dayes of
Iud.xiij.a. Num.vi.b his lyfe, * & ther shal no raser come vpõ his head
And as she continued praying before the Lord,
it fortuned ỹ Eli marked her mouthe. For Han-
na spake in her herte, & her lyppes dyd but moue
onely, but her voyce was not hard: and therfore
Eli thought she had bene dronkẽ, and Eli sayde
vnto her: Howe longe wylte thou be dronken?
put awaye from the the wyne ỹ thou hast. Han-
C na answered and sayde: not so my lorde, I am a
woman of a sorowfull hert: I haue dronke ney-
psal.xlij.a. ther wyn nor strooge dryncke, but haue * powred
out my soule before the Lorde. Count not thyne
handmayde to be lyke a doughter of Belial, for
out of the aboũdaunce of my heuynes and greefe
haue I spoken hytherto.

Eli answered her agayne: and sayde, go in
peace: the God of Israell graunt the thy peticiõ,
that thou hast asked of hym. She sayd: let thine
handmayd fynde grace in thy syght. And so the
woman went her waye, and dyd eat, and loked
D no more so sad. And they rose vp earlye, & wor-
shypped before the Lord, and then returned, and
came to theyr house to Ramath. And when El
kana knewe Hanna his wyfe, the Lorde remem
bred her, for in processe of tyme it came to passe,
that she conceyued, and bare a sonne, and called
his name Samuel (sayinge:) bycause I haue as
ked hym of the Lorde. And Elkana and all hys
house wente vp to offer vnto the Lord, the offe-
rynge due for the feast, and also hys vowe: Ne-
uertheles, Hanna wẽt not vp but sayd vnto her
husband: I wyl tary vntyl the lad be weyned, &
then I wyll bryng hym that he maye apeare be-
fore the Lord, and there abyde for euer. Elkana
her husbande answered her: do what semeth the
best: tary at home, vntyl thou hast weyned him,
and I beseche ỹ Lord, to make good his saying.
And so the womã abode, & gaue her sonne sucke
vntyll she weyned hym. And when she had wey-
ned him she toke him wt her, with thre bullockes
and an Epha of flour, and a bottle of wyne, and
brought hym vnto the house of the Lord in Si-
lo, and ỹ chylde was yet but tendre of age. And
they slue a bullocke, & brought in the lad to Eli,
and she sayd: Oh my lorde: as truly as thy soule
liueth my lorde, I am ỹ womã ỹ stode before ỹ
here prayenge vnto the lorde. For thys ladde I
prayed, and the Lorde hath geuen me my desyre
whych I asked of hym: & therfore I haue geuen
him vnto the Lorde, as longe as he is mete for ỹ
Lorde And they worshypped the Lorde there.

C The.ii.Chapter.

C The songe of Hanna. The offence of the sonnes of Eli.

A AND Hanna prayed and sayd: myne hert
reioyseth in the Lord, and myne horne
is exalted in the Lorde. My mouthe is
wyde open ouer myne enemyes, for I
reioyce in thy saluacyon. There is none so holy
as the Lord, for wythout the, is nothyng. Ney-
ther is ther any of strẽgth as is our God. Talke
not to muche proudely lette olde thinges depart
out of youre mouthes for the Lorde is a God of
knowledge, & hys purposes come to passe. The
bowe wyth the myghtye men are broken: & they
that were weake, haue gyrde them selues wyth
strength. They that were full, haue hyred oute
them selues for breade, and they that were hun-
gry, ceasse so to be, tyl the baren hath borne seuẽ:
and she that had many chyldren, is waxed feble. B
Deu.xxxij.c. * The Lorde killeth, & maketh a lyue: bryngeth
downe to the graue & fetcheth vp agayne. The
Lord maketh pore, and maketh ryche: bringeth
lowe, and heueth vp on hye. * He reyseth vp the psal.cxij.b
pore out of the dust, and lyfteth vp the beggar
from the donghyll: to set them amonge prynces,
and to enheret them with the seate of glory. For
the pyllers of the earth are the Lordes, & he hath
set the rounde worlde vpon thẽ. He wyll kepe ỹ
fete of hys sayntes, & the wycked shall kepe sy-
lence in darckenesse, and * in hys owne myghte
shall no man be stronge. The Lordes aduersa- Deu.xxxij.d
ryes shall be destroyed of hym: and out of heauẽ
shall be thunder vpon euery one of them: The
Lorde shall iudge the endes of the worlde, and
shall gyue myghte vnto hys kynge, and exalte C
the horne of hys anoynted. And Elkana wente
to Ramath to hys house, and the ladde dyd mi-
nister vnto the Lorde before Eli the preaste.

But ỹ sonnes of Eli were chyldren of Belial,
and knewe not the Lord. And the preastes made
a law for ỹ people, ỹ whensoeuer any man offe-
red any offryng, the preastes lad came, whyle ỹ
flesche was a sethynge and a fleshoke wyth thre
tethe in his handes, and thrust it into the panne:
kettle, caldron or potte. And all ỹ the flesche hoke
brought vp, that the preaste toke away. And so
they dyd vnto all the Israelites, that came thy-
ther to Silo. Yea, and therto, before they burnt
the fatte, the preastes lad came and sayde to the
man that offered: geue flesche that I maye dresse
it for the Preaste, for he wyll not haue sodden
flesche of the, but raw. And yf any man sayd vn-
to hym: let them burne the fat accordyng to the D
daye, and then take as muche as thyne herte de-
syreth: The ladde wolde answere him, yee, thou

shalt gyue it me nowe: and yf thou wylte not, I wyll take it with violence. And the synne of the yonge men was very greate before the Lorde. For men abhorred the offrynge of the Lorde.

But the chylde Samuell mynistred before the Lorde, gyrded about with a lynnen Ephod. Moreouer, his mother made hym a lytle cote, and brought it to hym from yere to yere, when she came vp with her husbande, to offre the offrynge in the solempne feastes: and Eli blessed Elkana and his wife, and sayd: the Lorde gyue the seed of this woman, for the peticyō that she asked of the Lorde. And they went vnto theyr owne home. And the Lorde vysited Hanna, so that she conceyued, and bare thre sonnes, and two doughters. And the chylde Samuel grew before the Lorde.

E Eli was very olde, and hearde all that hys sonnes dyd vnto all Israel, and how they laye with the women that wayted at the doore of the tabernacle of wytnesse, and he sayd vnto them: why do ye suche thynges? For of all these people, I heare euyll reportes of you. Oh, naye, my sonnes: for it is no good report that I heare howe that ye make the Lordes people to trespasse. If one mā synne agaynst an other, dayes men may be iudges: but if a man synne against the Lorde, who wyll be his daysman? Notwithstandynge, they hearkened not vnto the voyce of theyr father, bycause the Lorde wolde slaye them. The chylde Samuel proffyted * & grewe Luke.ii.c and was in fauour both with the Lorde, and also with men.

F And there came a man of God vnto Eli, and sayd vnto hym: thus sayeth the Lorde: dyd not I apeare vnto the house of thy father whē they were in Egypte, subiecte vnto Pharaoes house? And I chose thy father out of all the trybes of Israel to be my preast, to offre vpō myne Leuit.x.d aultare, and to burne incense, * & to weare an Deut.xii.b Ephod before me. And I gaue vnto the house of thy father all the burntoffrynges of the childzen of Israel. Wherfore tread you downe my sacrifice and myne offrynge, which I commaunded to be made in the tabernacle, and honoureste thy childzen aboue me, to make your selues fat of the fyrst frutes of all the offrynges of Israel my people? Wherfore, the Lorde God of Israel sayeth: I sayde, that thy house and the house of thy father shoulde walke before me for euer.

G But nowe the Lorde sayth: that be farre from me: for them that worshyp me, I wyl worship and they that despyse me, shall come to shame. Beholde, the dayes come, that I wyll cutte of thine arme, & the arme of thy fathers house that ther shal not be an elder thine houſ. And yͤ shalte se thyne enemye in yͤ Tabernacle (of yͤ Lorde (& in all yͤ wealth which (God) shall gyue Israel, & there shall not be an elder in thyne house for euer Neuertheles, I wyll not destroye all the males that com of the fro myne altar. But to make thyne eyes dase, and to make thyne herte melte. And all they yͤ be multiplied in thine house * shal i.Reg.xxii.b dye yf they be men.

And this shalbe a sygne vnto yͤ, that shal come vpō thy two sonnes * Hophny and Phynehes: euen in one daye they shall dye both. And I will i.Reg.ii.g. stere me vp a faythful preast, that shal do accordynge to my herte and mynde. And I wyll buylde him a sure house. And he shall walke before myne anoynted for euer. And they that are left in thyne house, shal come and crouch to him for a lytle pece of syluer & a cake of bread, & shall saye: put me (I praye yͤ) in one offyce or other amonge yͤ prestes, yͤ I may eat a morsel of bread.

¶The.iii.Chapter.

¶The Lorde calleth Samuel thre tymes.

A And the chylde Samuel ministred vnto the Lorde before Eli: and the worde of the Lord was precious in those dayes, nether was ther any open vision. And it chaunsed at that tyme, yͤ Eli laye in his place, and hys * eyes beganne to waxe dymme that he coulde not se. And yer the lampe of God wente i.Reg.iiii.c out, Samuel layd hym downe to slepe in yͤ temple of the Lorde, wher the arke of God was. And the Lorde called Samuel, and he sayde, here I am, & he ran vnto Eli, and sayde: here am I, for thou calledst me. And he sayde: I called the not: go agayn, and slepe. And he went and layd hym downe to slepe. And yͤ Lorde called once agayne: Samuel, and Samuel arose and went to Eli, & sayde: I am here: for thou diddest calle me. And he answered: I called yͤ not my sonne. Go agayn & take thy rest: Samuel knewe not yet yͤ Lorde, nether was the worde of the Lorde yet opened vnto hym. And the Lorde wente to and called Samuel the thyrde tyme. And he arose, and B went to Eli, and sayd: I am here for thou haste called me. And Eli perceaued that the Lorde had called the chylde. Therfore Eli sayd vnto Samuel: go, and lye downe: and yf he cal yͤ agayne, then saye speake on Lorde, for thy seruaunt heareth. So Samuel went, and layde hym downe in hys place. And the Lorde came, and stode, and called as before Samuel Samuel. Samuel answered: speake on for thy seruaūte heareth. And the Lorde sayde to Samuel: beholde, I wyll do a thynge in Israel, yͤ both the eares of as many as heareth it, shall tyngle. In that daye I wyll rayse vp agaynst Eli, all thinges which I haue spoken concernynge hys house from the begynnynge to the endynge. I haue tolde hym * that I i.Reg.ii.g. wyll iudge hys house for euer. For the wyckedC nes which he knoweth. For whē the people cursed hys sonnes for the same wyckednes, he hath not corrected them. And therfore I haue swore vnto the house of Eli, that the wyckednesse of Elies house, shall not be purged wyth sacrifyce nor offrynge for euer. Samuel laye tyl the morninge, & opened yͤ doores of yͤ house of the Lorde.

And Samuel feared to shew Ely the vision. Then Eli called Samuel, & sayd: Samuel my sonne. And he answered: here I am. He sayde: what is it that the Lorde hath sayd vnto the? I praye the hyde it not from me. * God do so, and Ruth.i.c. so to the, yf thou hyde any thinge from me, of al D that he sayde vnto the. And Samuel tolde him euery whyt, & hyd nothing frō him. And he sayd it is yͤ Lorde, let him do what semeth him best

And

And Samuel grewe, and the Lord was with hym, & lefte none of hys wordes vnperfourmed And all Israell frome Dan to Berſabe wyſte that faythful Samuell was made the Lordes prophete. And the Lorde appeared agayne in Silo: for the Lord opened hym ſelfe to Samuel in Silo, thorowe the worde of the Lorde.

¶The.iiii.Chapter.

¶The arke of the Lorde is taken. Eli & his children dye.

A AND Samuel ſpake vnto all Israell. ✻(And it fortuned that in thoſe dayes the Philyſtynes came together to fyght.) And Israell went out agaynſt the Philiſtynes to
i.Reg.viii.g battayle & pytched beſide the ✻helpe ſtone. And ỹ Philiſtines pitched in Aphek. And put thẽ ſelues i araye againſt Israel. And whẽ they ioyned ỹ battel Israel was put to ỹ worſe before ỹ Philiſtynes. And ỹ Philiſtines ſlue in araye alonge by the feldes about a foure thouſande men.

And when ỹ people were come into theyr tentes, the elders of Israell ſayd: wherfore hath the Lorde caſte vs downe this daye before the Philiſtines? let vs fetch the arke of the oppoyntmẽt
B of the Lorde oute of Silo vnto vs, that when it commeth amonge vs, it maye ſaue vs, oute of ỹ hande of our enemy. And ſo ỹ people ſent to Silo, & fet from thens the arke of the appoyntmẽt of the Lorde of hoſtes, whych dwelleth betwene the cherubyns. And there were the two ſonnes of Eli, Hophi and Phinehes wyth the arke of ỹ appoyntement of God. And it fortuned, that when the arke of the appoyntment of the Lorde came into ỹ hooſt, al Israel ſhowted a myghtye ſhowte, ſo that the earth rangge agayne.

And whan the Philiſtynes herde the noyſe of the ſhowte, they ſayd: what meaneth the ſounde of this myghty ſhowt in the hooſt of ỹ Ebrues? And they vnderſtode, howe that the arke of the Lorde was come into the hooſt. And the Philyſtines were afrayed, and ſayde: God is come into the hooſte. And they ſayde agayne: Wo vnto
¶ vs, for it was neuer ſo before thys: Wo vnto vs who ſhall delyuer vs oute of the hande of theſe myghtye Goddes? theſe are the Goddes ỹ ſmote the Egyptyans wyth ſo many plages in ỹ wyldernes. Be ſtronge and quite youre ſelues lyke men, O ye Philyſtines, that ye be no ſeruaũtes
Iud.xiii.a vnto ỹ Ebrues, ✻as they haue bene to you. Be of a manly corage therfore and fyght. And the Philyſtynes fought, and Israell was put to the worſe & fled euery man into his tente. And there was an exceedyng great ſlaughter, for ther were ouerthrowen of Israel.xxx.M. fotemẽ, And the arke of God was taken, & ỹ two ſonnes of Eli,
i.Reg.ii.g ✻Hophni, & Phinehes were dead. And there ran a man of Ben Jamin oute of the araye, & came to Silo the ſame daye with his clothes rent and earth vpon hys heade. And when he came, Eli ſate vpõ a ſtole, & loked towarde ỹ waye: for his hert feared for ỹ arke of God. And when ỹ man came into the cytie, & tolde it, all the citie cryed.

And when Eli herde the noyſe of the crye nge he ſayd: What meaneth thys noyſe of ỹ rumore? And the man came in haſtely, and tolde Eli. Eli
i.Reg.iii.a was.xcviii. yeare olde, & ✻ hys ſyght fayled him that he coulde not ſe. And ỹ mã ſayde vnto Eli: I am he that came oute of the araye, & fled thys daye out of the hooſt. And he ſayde: what thyng is fortuned my ſonne? The meſſenger anſwered D and ſayde. Israel is fled before the Philiſtynes, and there is a greate ſlaughter chaunſed among the people, and thy two ſonnes, Hophni & Phinehes are dead, & the arke of God is taken. And it fortuned that whan he made mencyon of the arke of God, Eli fell frõ of hys ſtole backwarde vpon the threſholde of the gate, and hys necke brake, and he dyed: for he was an olde man and heuye, and iudged Israell fourtye yeares.

And his doughter in law Phinehes wyfe was wyth chylde and nye the byrthe. And when ſhe hearde the tydynges that the arke of God was taken, and that her father in lawe, and her huſband were dead, ſhe bowed her ſelfe, & traueled, for her paynes came vpõ her. And about ỹ tyme of her death, the wemen ỹ ſtode about her, ſayde vnto her: feare not, for ỹ haſte borne a ſonne: but ſhe anſwered not, nor regarded it. And ſhe named ỹ child ✻Achabod, ſaying: The glory is departed frõ Israel. Because the arke of God was The glorye is gone. taken, & becauſe of her father in lawe & her huſband. And ſhe ſayd agayne: The glorye is gone from Israell, for the arke of God is taken.

¶The.v.Chapter.

¶Dagon the God of the Philiſtines is caſt flat before the arke.

A AND the Philiſtines toke ỹ arke of God and caried it from the helpe ſtone vnto Aſdod, agayne the Philyſtines toke ỹ arke of God, & brought it into ỹ houſe of Dagon, and ſet it by Dagon. And when they of Aſdod were vp in ỹ nexte daye in ỹ morning, beholde. Dagon laye vpon the earth before the Arke of the Lorde. And they toke Dagon, & ſet hym in hys place agayne. And when they were vp early in the nexte mornyng, beholde, Dagon laye vpon ỹ grounde before the arke of ỹ Lord, and hys head, and hys two handes cut of vpon ỹ threſholde, that only ỹ ſhape of a fyſh was lefte on hym. And therfore is it, that ỹ preſtes of Da- B gon (nether any man that cõmeth into Dagons houſe) treade not on the threſholde of Dagon in Aſdod, vnto thys daye. But the hand of ỹ Lord was heuy vpõ them of Aſdod, and he deſtroyed them, and ſmote them with emerodes, both Aſdod & in all the coaſtes therof. ✻(The villages alſo & the feldes in the myddes of the countre were ful, and there came vp myce, and ther was a confuſyon of greate death in the cytie.) And when the mẽ of Aſdod ſawe that it was ſo, they ſayd: the arke of the God of Israel ſhal not abyde here with vs, for his hande is ſore vpõ vs and vpon Dagon our God. They ſent therfore and gathered all the lordes of ỹ Philiſtynes vnto them, and ſayde: what ſhall we do wt the Arke of ỹ God of Israel? They anſwered: let the arke ¶ of ỹ God of Israel be caryed about vnto Gath. And they caryed the arke of the God of Israell aboute. And it fortuned, that when they had caryed it about, there was by the hande of ỹ Lorde a myghtye greate noyſe in the cytye, & he ſmote the men of the cytye both ſmall and great & they had ſecrete diſeaſes. ✻(And the Getithes toke counſel, & made thẽ ſelues preuy ſeates of ſkynnes.) Therfore they

ſent

sent the arke of God to Akaron. And assone as the arke of God, came to Akaron, the Akaronites cryed out sayinge: they haue brought ỹ arke of ỹ God of Israel to vs, to slee vs & our people.
D And so they sent, and gathered together all the lordes of the Philistines and sayde: send awaye the arke of ỹ God of Israel, to go agayne to his owne place, that it slee vs not and our people. For there was great lamentacion ouer the dead thorowe out all the cytye, and the hande of God was exceadynge sore there. And the men that dyed not, were smitten with the Emerodes: and the crye of the cytye went vp to heauen.

¶ The. vi. Chapter.

¶ The kyne bringe home the arke wyth the rewardes.

A THe arke of the Lorde was in the countreye of the Phylystynes seuen monethes and the Philistines called for the prestes & ỹ sothsayers, sayinge: what shall we do wyth the arke of the Lorde? tell vs where with we shal sende it home agayne? They sayd. Yf you sende the arke of the God of Israel home agayne, sende it not emptye. But reward it wyth trespace offryng: & thẽ ye shalbe whole, and it shalbe knowen to you, why hys hande departeth not from you.

Then sayde they: And what shalbe the trespasse offrynge, whyche we shall rewarde him wt They answered: fyue golden arses and. v. golden myce, accordyng to the nombre of the lordes of ỹ Philistines. For it is one maner of plage on you al, & on your lordes. Wherfore ye shal make ymages lyke to your arses and ymages lyke to your myce ỹ corrupt ỹ land, & ye shal geue glory vnto ỹ God of Israel: ỹ he may take his hãd frõ of you, & frõ of your goddes, & frõ of your lande.
B Wherfore do ye harden youre hertes as the Egipcians and Pharao hardened theyr hertes? whych when he toke on agaynst them, dyd they not let the people go, and they departed? Nowe therfore, make a newe carte, & take two melche kyne: on whose neche there hath come no yock. And tye the kyne to the carte, and bryng the calues home from them. And take the arke of the Lorde, & laye it vpon the carte, & put the iewels of golde (whych ye rewarde him with for a synoffryng) in a cofre by the syde therof, and send it awaye, that it maye go. And yf ye se that he go vp by the waye of hys owne coaste to Bethsames: then it is he that dyd vs thys greate euyll. Yf no, we shall knowe then, ỹ it is not hys hand that smote vs: but it was a chaunce that happened vs. And the men dyd euen so: and toke two kyne that gaue mylke, and tyed them to ỹ carte, and kepte the calues at home, and they layde the arcke of the Lorde vpon the carte and the cofer with the myce of golde, and with the ymages of theyr arses. And ỹ kyne toke the streyght waye to Bethsames, & went on the streyght waye: & as they wẽt, lowed, & turned nether to the ryght hãde ner to ỹ lefte. And ỹ lordes of ỹ Philistines went after thẽ, vntyll ỹ borders of Bethsames.

And they of Bethsames were reappynge theyr wheate herueste in the valey. And they lyfte vp theyr eyes, and spied the arck. And reioysed whẽ they saw it. And the carte came into the felde of one Iehosua a Bethsamite, and stode styl there. There was also a great stone. And they claue ỹ wod of ỹ carte & offred the kyne a burntoffringe vnto the Lord. And the Leuites toke downe the arck of the Lorde and the cofer that was wyth it, wherin ỹ iewels of golde were: and put them on the greate stone. And the men of Bethsames sacrificed burntsacrifice, and offered offerynges that same daye vnto the Lorde. And when the fyue lordes of the Phylystynes had sene it, they D returned to Akarõ the same daye. And these are the golden arses whych the Philistines gaue to amendes for a trespaceoffryng, to the Lorde: for Asdod one: for *Gaza one: for Askalon one: for Gath one: & for Akaron one: And golden myce, accordynge to the nombre of all the cytyes of ỹ Philistines, euen accordynge to the fyue lordes, both of walled townes & of townes vnwalled: euen vnto the great stone of lamentacyõ, wherõ they set downe the arcke of ỹ Lorde: which stone remayneth vnto thys daye in the felde of Iehosua the Bethsamite. And he plaged the men of Bethsames, because they had sene the arcke of ỹ Lorde. And he slue amonge ỹ people fyftye thousande and thyrty and ten men. And the other people lamented, because the Lord had slayne ỹ people with so great a slaughter. Wherfore the men of Bethsames sayde: who is able to stande before the Lord so holy a God: & to whom shall he go from vs? And they sent messengers to the enhabyters of Kariath Jarim saying: The Philistynes haue brought agayne ỹ arke of ỹ Lord: come ye downe therfore, and fet it vp to you. *Or Azo.

¶ The. vii. Chapter.

¶ The arcke is brought to Kariathiarim.

AND so ỹ mẽ of Kariathiarim came, A and fet vp the arke of the Lord: and *brought it into the house of Aminadab in Gibea, & sanctifyed Eleazar hys sonne, to kepe the arck of ỹ Lord: & whyle the arcke abode in Kariathiarim the dayes multiplyed, and there passed ouer. xx. yeres, & all the house of Israel lamẽted after the Lorde. And Samuel spake vnto all the house of Israell sayinge: yf ye be come agayne vnto the Lorde wyth all youre hertes, then *put awaye the straunge goddes and Astharoth frõ among you: and prepare youre hertes vnto the Lorde, & serue hym *only: for he shall ryd you out of the hande of the Phylystynes. Then the chyldren of Israel dyd put awaye Baalim and Astaroth, & B serued the Lorde onely. And Samuel sayde: gather all Israell to Mizpa, and I wyll praye for you vnto the Lorde. And they gathred together to Mizpa, and drewe water: and powred it oute before the Lorde, & fasted the same daye & sayde there: we haue synned agaynste the Lorde. And Samuel iudged the chyldren of Israel in Mizpa. When the Philistines hearde ỹ the chyldren of Israel were gathered together to Mizpa, the lordes of the Philistines went vp agaynste Israel. And when the chyldren of Israell hearde ỹ they were afrayed of the Philistines, & the chyldren of Israell sayde to Samuel: ceasse not to

*Exo. vi. a.

*Ios. xxiiij. c.

*Deute. vi. c
Mat. iiii. b

crye

crye vnto the Lord our God for vs that he may
C saue vs out of the hād of the Philistines. *And
Eccl.xlvi.d Samuel toke a suckynge lambe, and offered it all togyther for a burntoffryng vnto the Lorde and cryed vnto the Lorde for Israell, and the Lorde hearde hym. And as Samuel offred the burntoffrynge, the Philistines came to fyght agaynst Israel. But the Lorde thondred a great thondre that same daye amonge the Philistines, and scattred them, that they fell before Israel. And the men of Israel went out to Mispa, and pursued the Philistines, and folowed vpon
Jos.xxiiii.e them vntyl the place that is vnder Bethcar.

And then Samuel *toke a stone and pitched it betwene Mispa and the marke of the rocke,
i.re.vii.c and called the name thereof, the *stone of helpe,
D sayinge: Hytherto hath the Lorde helped vs. And so the Philistines were brought vnder, & they came nomore into the coostes of Israel: and the hande of the Lorde was agaynst the Philistines all the dayes of Samuel. Therto the cytties whiche the Philistines had taken from Israel, were restored agayne to Israel, euen from Acaron to Gath: with the coostes of the same, & Israel plucked them out of the handes of ỹ Philistines. And there was peace betwene Israel and the Amorytes. Samuel iudged Israel all the dayes of his lyfe, and went about yeare by yere to Bethel, Gilgal and Mispa, and iudged Israel in all those places, & came agayne to Rama: for there was his house, & ther he iudged Israel also, & there he buylt an alter vnto ỹ Lorde.

CThe.viij.Chapter.

CThe people requyre a kynge.

A When Samuel was old, he made his sōnes iudges ouer Israel. The name of his eldest sonne was Joel, and ỹ name of the seconde Abia: and they were iudges in Beersheba. And his
Deut.xvi.d sonnes walked not in his wayes: but turned a-syde after lucre, and *toke rewarde, and peruerted the ryght. Then all the elders of Israel gathered them togyther, and came to Samuel vnto Rama, and sayd vnto hym: beholde, thou art olde, and thy sōnes walke not in thy wayes
Deu.xvii.c. Nowe therfore *make vs a kynge to iudge vs
i.Reg.xii.c. as all other nacions haue. But the thynge dis-
Osee.xiii.c. pleased Samuel, when they sayde: gyue vs a
Act.xiii.d.. B kynge to iudge vs. And Samuel prayed vnto the Lorde. And the Lorde sayde vnto Samuel: heare the voyce of the people in all that they say vnto the. For they haue not cast the awaye, but me: that I shulde not raygne ouer them. And as they haue euer done (sins I brought them out of Egipt vnto this daye: and haue forsaken me, & serued other goddes) euen so do they vnto the.

Nowe therfore hearken vnto their voyce: how
Deu.xvii.c beit, yet testifye vnto them and shewe thē * the
authoritie of the kynge that shall raygne ouer
C them. And Samuel tolde all the wordes of the Lord vnto the people that asked a kyng of him
iii.reg.xx.d & he sayd: this shalbe the aucthoritie of the kyng that shall raygne ouer you: *he wyll take your sonnes and put them to his charettes and make his horsemen of them, to runne before his charet and wyll make hym of them, captaynes ouer thousandes and ouer fyfties, and wyll set them to eare his grounde, and to gather in his harnest, and to make instrumentes of warre, and apparel for his charettes. And he wil take your doughters and make them apoticaries, cookes and bakers. And he shall take the best of youre feldes, * and of your vynepardes, and of youre olyue trees, and gyue them to his seruauntes, iii.re.xxi.a
And he shall take the tenth of your seede, and of your vynepardes, and gyue it to his chambre-laynes: and to his seruauntes. And he shal take the best of youre men seruauntes and maydeseruauntes and yonge men, and of your asses, and put them to his worke. And he shall take the tenth of your shepe, and ye shalbe his seruauntes. And ye shall crie out at that tyme vpō your kynge, which ye shall haue chosen you, and the Lorde wyll not heare you at that daye.

Neuertheless, the people wold not heare the D
voyce of Samuel, but dyd saye: naye, not so. But there shalbe a kynge ouer vs, that we may be lyke other nacions, and that our kynge maye iudge vs, and go out before vs, and fyght oure battayles *(for vs.) Therfore, when Samuel &
hearde al the wordes of the people, he rehearsed them in the eares of the Lorde. And the Lorde sayd to Samuel: herken vnto their voyce, and make them a kynge. And Samuel sayde vnto the men of Israel: go euery man vnto his citie.

CThe.ix.Chapter.

CSaule the sonne of Cis is chosen kynge.

Here was a man of Ben Jamin named *Cis the sonne of Abiel, the A
i.reg.xviii.g sonne of Zeror, the sonne of Bechorath, the sonne of Aphiah, the sōne i.par.viii.b
of a man ỹ was a Jeminite, a man of strēgth and myght: and the same had a sonne called Saule, a goodly yonge man and a fayre: so that among the children of Israel there was none goodlyer then he. For from thy shoulders vpwarde, he was hyer then all the other people And the Asses of this Cis, Sauls father were lost: and Cis sayde to Saul his sonne: take one of the laddes with the, and goo vp, and seke the asses. And he went thorowe mounte Ephraim, and thorowe the lande of Salisa: but they foūd them not. Then they went thorow the lande of Salī, and there they were not. Whē they went also thorowe the lande of Jemini, they founde them not: At the last when they were come to the land of Zuph, Saule sayd vnto his lad that B
was with him: come let vs returne, lest my father leue carying for the asses, and take thought for vs. He sayde vnto hym: beholde, there is in this cytie a man of God, and he is a worshypfull man: all that he sayeth commeth surelye to passe. Nowe then let vs go thyther: peraduenture he shall shewe vs what waye we may go. Then sayd Saul to his lad: yf we wil go, what shall we brynge the man? For oure breed is all spent out of our vessels, and there is none other present to bring the mā of God: what haue we? And the lad answered Saule agayne, & sayde: I haue foūd about me the fourth parte of a sicle

that

that wil I gyue ỹ mā of God, to tel vs our way

Before tyme in Israell when a man wente to seke an answere of God, thus wyse he spake, come, & let vs go to the sear. For he that is now called a Prophete was in the olde tyme called a sear. Then sayde Saul to hys ladde: well sayd of the: come, let vs go. And so they went vnto the cytie where the man of God was. And as they were goinge vp into the cytie, they mette with damesels that came out to drawe water, and sayde vnto them: is there here a sear? And ỹ maydens answered them: yea, ✱(here is ene) Beholde, he is before you. Make haste now, for he came this daye to the cytie, for there is an offerynge of the people this daye in the hyll. When ye be come into ỹ citie ye shal finde him streyght waye yer he come vp to the hyll to eate: for the people wyll not eate vntyll he come, bycause he doth blesse the offrynge. And then eate they that be bynden to the feast. Nowe therfore get you vp, for this daye shall ye fynde hym. And they wente vp into the cytie. And when they were come into the myddes of the cytie: beholde, Samuel came out agaynst them, for to go vp to ỹ hyll. ✱But the Lorde had tolde Samuel in his eare (a daye before Saul came) sayinge: tomorowe this tyme I wyll sende the a man oute of the lande of Ben Jamin, hym shalte thou annoynte to be capitayne ouer my people Israel, that he maye saue my people out of the handes of the Philistines: for I haue loked vpō my people, and theyr crye is come vnto me. When Samuel therfore sawe Saul, the Lorde answered him: se, this is the man whom I spake to the of. This same shall raygne ouer my people. i.reg.ỹb.a

¶ Then went Saul to Samuel in the myddle of the gate, and sayde: tell me I praye the where the sears house is. Samuel answered Saul and sayde: I am the sear, go vp before me vnto the hyll, for ye shall eate with me todaye. And tomorowe I wyll let the go, and wyll tell the all that is in thyne hert. And as for thyne asses that were lost thre dayes agoo: care not for them, for they are founde. And moreouer whose shall the beautifull thynges of Israel be? Belonge they not to the & to all thy fathers house? But Saul answered and sayd: am not I the sonne of a Jeminite of the smallest trybe of Israel? and my kynred is the leest of all the kynredes of ỹ trybe of Ben Jamin. Wherfore then speakest thou so to me? And Samuel toke Saule and his lad, & brought them into the parlour, and made them syt in the chefest place amonge them that were bydden: which were vpon a thyrtie personnes.

D And Samuel sayd vnto the cooke: bryng forth the porcion whiche I gaue the, and of whiche I sayde vnto the: kepe it with the. And the cooke toke vp the shoulder, and that which was vpō it: and set it before Saule. And Samuel sayde: beholde, that whith is left: put it before the and eate: for hitherto hath it ben kept for the, of purpose: whē I called the people. And so Saul dyd eate with Samuel that daye. And when they were come downe from the hyll into the cytie, Samuel cōmuned with Saul vpon the toppe of the house: and when they arose early aboute the sprynge of the daye, Samuel called Saule vpon the toppe of the house, sayinge: vp, that I maye sende the awaye. And Saul arose. And they went out at the dores, both he & Samuel. And when they wer come almooste oute of the towne, Samuel sayde to Saul: byd the lad go before vs (& he went before) but stand thou styl a while, that I may shew the what God sayth.

¶ The.x. Chapter.

¶ Saule is annoynted kynge, and prophecyeth.

AND then Samuel toke a vessel of oyle and poured it vpon his heed and ✱kyssed hym, and sayde: hath not the Lorde annoynted the to be captayne ouer his enheritaunce? ✱(And thou shalt delyuer his people oute of the handes of theyr enemyes which are rounde about them. And this token shalt thou haue, that the Lorde hath annoynted the to be prynce.) When thou arte departed fro me this daye, thou shalt fynde two mē by ✱Rahels sepulchre in the bordre of Ben Jamin, euen at zalezah. And they wyll saye vnto the: the asses which thou wentest to seke, are founde. And lo, thy father hath left the care of the asses, and sorroweth for you, sayinge: What shall I do for my sonne? Then shalt thou go forth from thēce, and shalte come to the playne of Thabor. And there shall mete the thre men goinge vp to God to Bethel: one carynge thre kyddes: & an other caryinge thre loues of breed: and an other caryinge a bottell of wyne. And they wyl salute the and gyue the the two loues of breed: which thou shalt receyue of theyr handes. After that shalte thou come to the hyll of God, where the Philistines kepe their watch. And whē ỹ art com thither to the cytie, thou shalt mete a companye of prophetes cōmynge downe from the hyl with a psalter, a tymbrell, a pype and an harpe before them: and they shall prophecye. And the spyrite of the Lorde wyll come vpon the also, and thou shalt prophecye with them, and shalt be turned into an other man. Therfore whē ✱ these signes are chaunced the, do what thou hast to doo, for God is with the. And thou shalt go before me to Gilgal: and I also wyll come downe vnto the, to sacrifyce burnt sacrifyces, and to offre peace-offerynges. ✱ Tarye for me seuen dayes, tyll I come to the and shewe the what thou shalt do. And assoone as he had turned his shulder to go from Samuel, God gaue hym an other maner of herte: and all those tokens came to passe that same daye. And when they came to the hyll: beholde, the company of prophetes met hym: and the spyrite

A Act.xiii.d

B Gen.xxxv.c

t.Reg. vii.a i.pa.ỹviii.a

i.Me. ỹiii.b

1.Reg.xi.b * the spyrite of God came vpon hym also, and he prophecyed amonge thē. And all that knewe hym before, when they sawe that he prophecyed amonge the prophetes, they sayde eche to other:
1.Reg.xix.d how is this ꝑ is happened vnto the son of Cis? ℂ * is Saul also among the prophetes? And one of the same place answered & sayd: who is theyr father? And therof came the prouerbe: what is Saul also amonge the prophetes? And whē he had made an ende of prophecying, he came to ꝑ hyl. And Sauls fathers brother sayd vnto him and to his lad: whyther wēt ye? He sayd: to seke the asses: and when we sawe that they were no where, we came to Samuel. And Sauls vncle sayde: tell me what Samuel sayde vnto you? Saul answered his vncle: he tolde vs playnely, that the asses were found. But of the kyngdom whereof Samuel spake, tolde he hym not. And Samuel called ꝑ people togyther vnto ꝑ Lord to Mispa, and sayd vnto the chyldren of Israel thus sayd ꝑ Lord God of Israel: I brought Israel out of Egipt, and delyuered you out of the hande of the Egyptians, and out of the handes of all kyngdomes that troubled you. And ye haue this daye cast awaye youre God that helped you out of all your aduersities and tribulacions. And ye haue sayde vnto hym: * make a kynge ouer vs. Now therfore stande ye before the Lorde by your trybes and your thousandes. And when Samuel had brought all the trybes of Israel, the trybe of Ben Jamin was caught: When he had broughte the trybe of Ben Jamin by theyr kynredes, the kynred of Matri was caught: and at the last Saule the sonne of Cis
1.re.xbiij.d * xii.c D was caught. And whē they soughthim he could not be founde. Therfore they asked the Lorde further, yf that man shoulde come thither. And the Lorde answered: beholde, he hath hyddē him selfe amonge the stuffe. And they ranne and fet hym thence. And when he stode amonge ꝑ people, he was hyer thē any of the people, from the shoulders vpwarde. And Samuel sayde to all the people: Se ye not him, whom the Lord hath chosen: and how there is none lyke him amonge
1.Reg.i.d all the people? And al the people shouted & sayd
Deu.xvii.d * God lende the lyfe.

Then Samuel tolde the people * the duty of the kyngdome, and wrote it in a booke, & layed it vp before ꝑ Lord, and sēt all the people away euery man to his house. And Saul also went home to Gibea. And there folowed him stronge mē, whose hertes God had touched. But ꝑ children of Beliall sayd: how shall he saue vs? * & they despysed hym, and brought hym no presētes. And he held his tonge.

Jud.viii.b

ℂ The.xi.Chapte.

ℂ The people renueth the kyngdome of Saul.

A NAhas the Ammonite came, and besieged Jabes in Gilead. And all the men of Jabes sayde vnto Nahas: make a couenaunte with vs, and we wyll be thy seruauntes. And Nahas the Ammonite answered them: In this wyll I make a couenaūt with you, yf I maye thruste out all your ryght eyes, and brynge that shame vpo all Israel. To whom the elders of Jabes sayd: gyue vs seuen dayes respyte: that we maye sende messengers vnto all the coostes of Israel. And then if there be noman to helpe vs: we wyll come out to the. Then came the messēgers to Gibea vnto Saul and tolde this tydynges in the eares of the people. And all the people lyft vp theyr voyces and wept. And beholde, Saul came folowyng the cattel out of the felde, and Saul sayd: what ayleth this people, that they wepe? And they told hym the tydynges of the men of Jabes. And the spyrite of God came vpon Saul, when he herd those tydynges, and he was exceedyng angrye, B and toke a yoke of oxen, and hewed them in peces, and sent them thorowout all the coostes of Israel by the handes of messengers, sayinge: whosoeuer commeth not forth after Saul and after Samuel, so shall his oxen be serued. And the feare of the Lorde fell on the people, & they came out as it had ben but one man. And when 1.reg.xb.a
he * nombred them in Bezeck, the chyldren of ℂ Israel were thre hundred thousande men: and the men of Juda thyrtye thousande. And they sayd vnto the messengers that came: so saye vnto the men of Jabes in Gilead: tomorowe by ꝑ tyme the sonne be hote, ye shall haue helpe. And the messengers came and shewed the men of Jabes, which were glad. Therfore the men of Jabes sayde: tomorowe we wyll come oute vnto you, and ye shall doo with vs all that pleaseth you. And on the morowe it fortuned, that Saule put the people in thre partes, and they came in vpon the hoost in the mornyng watch, and slue the Ammonites vntyll the heate of the daye. And they that remayned, were scattered: so that two of them were not left togither. And the people sayd vnto Samuel: what is he that darre saye: shall Saul raygne ouer vs? brynge those men, that we maye slaye them.

And Saul sayde: there shal noman dye thys daye, for todaye the Lorde hath saued Israel. Then sayd Samuel vnto the people: come, that we may go to Gilgal, and renue the kyngdom there: And all the people went to Gilgal, and made Saul kynge there before the Lord in Gilgal. And there they offred peaceoffrynges before the Lorde. And there Saul and all the men of Israel reioysed exceedyngly.

A

ℂ The.xii.Chapter.

ℂ Samuel declareth hym selfe to be an innocent Judge.

SAmuel sayd vnto all Israel: beholde, I haue herkened vnto your voyce in all that ye sayd vnto me, and haue made you a kyng. Now therfore, your kyng walketh before you. And I am olde and graye hoded: and behold, my sonnes are with you, and I haue walked before you from my chyldehode Eccl.xlvi.c
vnto this day. Behold, here I am: beare record Act.xx.g of me before the Lorde and before his annoynted. * Whose oxe haue I taken? or whose asse haue I taken? whom haue I done wronge to? Whom haue I hurte? or of whose hande haue I receyued any brybe, to blynde myne eyes therwith, & I wil restore it you agayne. They sayd: thou hast done vs no wronge, nor hurt vs: neyther

ther haſt thou take ought of anye mans hande. He ſayde vnto them agayne: the Lorde is wytneſſe agaynſt you, & his annoynted is wytneſſe this day, ỹ ye haue foũde nought in my handes. And they ãſwered: he is witneſſe. And Samuel ſayd vnto ỹ people: it is ỹ Lord that made Moſes and Aaron, & that brought your fathers out of the lande of Egipt. Now therfore ſtand ſtyl, that I maye reaſon with you before the Lorde, accordynge to all ỹ righteouſneſſe of the Lorde, whyche he ſhewed both you and your fathers.

B
Gen. xlvi.a
Exod.ii.d
‡Exo.iii.b.
* After that Jacob was come into Egypt, and your fathers cryed vnto the Lorde ‡ỹ Lord ſent Moſes and Aaron which brought your fathers out of Egipt, and made them dwelin this
Jud.iiii.a
place. *And when they forgat the Lorde their God, he delyuered them into the hand of Siſa-
Jud.xiii.a.
‡Jud.iii.d
ra captayne of the hooſt of Hazor *and into the hande of the Philiſtines, and ‡into the hande of the kynge of Moab, and they fought agaynſte them. And they cryed vnto the Lorde, and ſayd: we haue ſynned, bycauſe we haue forſaken the Lord, and haue ſerued Baalim and Aſtharoth.

C
Nowe therfore delyuer vs out of the handes of our enemyes, and we wil ſerue the. And ỹ Lord
Jud.xii.d
‡Jud.xi.a
*i.re.bii.b
ſent Jerobaal *Badan ‡Jephthah, and *Samuel, and deliuered you out of ỹ handes of your enemyes on euery ſyde, and ye dwelled ſafe.

And for al that, whē you ſawe, that Nahas the
i.reg.biii.a
kynge of the childzen of Ammon came agaynſt you, ye ſayde vnto me: *not ſo, but a kyng ſhal raygne ouer vs: whē yet ỹ Lord your God was youre kynge. Now therfore beholde, the kynge whom ye haue choſen, and whom ye haue deſyred, lo, the Lorde hath ſet a kynge ouer you. Yf ye wyll feare the Lord and ſerue hym, and heare his voyce, and not diſobey the worde of ỹ Lord: both ye and the kynge that raygneth ouer you, ſhall folowe the Lorde youre God: Yf ye wyll not herken vnto the voyce of the Lorde, but diſ-

D
obeye the Lordes mouth, then ſhall the hand of the Lorde be vpon you, and on your fathers.

Now alſo ſtande and ſe this great thing which the Lord wyl do before your eyes: is it not now wheate harueſt? I wyll call vnto the Lord, and he ſhall ſende thundre and rayne: that ye maye percepue and ſe, how that your wyckednesſe is great, which ye haue done in the ſight of ỹ Lord in aſkyng you a kynge. And ſo Samuel called vnto the Lorde, and the Lord ſent thundre and rayne the ſame daye. And all the people feared the Lorde and Samuel exceadynglye. And all the people ſayde vnto Samuel: praye for thy ſeruauntes vnto the Lorde thy God, that we dye not: for we haue ſynned in aſking vs a king beſyde all the ſynnes that euer we dyd.

And Samuel ſayd vnto the people: feare not Ye haue in dede done all this wickednesſe, yet departe not from folowyng the Lorde. But ſerue hym euen with all your hertes. Neyther tourne ye after vayne thynges which are not hable to
Deu.xxviiii.b
Deu.ii.e
Joſu.vii.b
profyte you, for they are but vanitie. For * the Lorde wyll not forſake his people, bycauſe of his great names ſake: bycauſe it hath pleaſed ỹ Lorde to make you his people. Moreouer, God forbyd, that I ſhulde ſynne agaynſt the Lorde, and ceaſſe prayinge for you, but to ſhewe you the good and ryght waye. Therfore feare you the Lorde, and ſerue him in the truthe, and with all your hertes, and cōſydre how great thinges he hath done for you. But and yf ye do wickedly, then ſhal ye perych, both ye and your kynge.

C The.xiij.Chapter.

The Philiſtines are ſmytten of Saul and Jonathas. Saul being diſobedyent to Goddes commaundements is ſhewed of Samuel, that he ſhal not raygne.

Saule had bene kynge one yere (when A theſe thinges came to paſſe:) and he raygned .ij. yeres ouer Iſrael. And Saul choſe hym thre thouſande men of Iſrael. Two thouſande were with Saul in Michmas and mount Bethel, and a thouſande with Jonathas in Gibea Ben Jamin. And the reſt of the people he ſent euery man to his owne houſe agayne. And Jonathas ſmote the hold of the Philiſtines, that was in ỹ hyll: and it came to the Philiſtines eares. And Saul ble we the trompet thorow out all the lande, ſaying: let the Hebrues heare. And all Iſrael herde ſaye: howe that Saul had deſtroyed an holde of ỹ Philiſtines, wherfore Iſrael ſtãke before ỹ Philiſtines And ỹ people gathered togyther after Saul to Gilgal. The Philiſtes alſo gathered them ſelues togyther to fyght with Iſrael, thyrtie thouſande charetes and ſyxe thouſand horſemen, wt other people like ỹ *ſande by ỹ ſees ſyde in multitude, and came vp, and pytched in Michmas eaſtwarde from Bethauen. And when the men of Iſrael ſawe it, they were in a ſtrayte, & feare came vpon the people, and they hyd them ſelues in caues, and in priuie holes, and in rockes, and in hye places, and in pyttes. And ſome of ỹ Hebrues went ouer Jordan to go vnto the land of Gad and Gilead. And Saul was yet in Gilgal, and all the people that folowed hym were
B
Eſaye.x.c
i.reg.x.b
aſtonnyed. And he tarved ſeuen dayes, euen vnto ỹ tyme that Samuel * had appoynted. But Samuel came not to Gilgal: and ỹ people were therfore ſcattered from him. And Saule ſayde: bryngе a burntſacrifyce to me and peace offrynges. And he offred burntſacrifyce. And aſſoone as he had made an ende of offryng the burntſacrifyce, beholde, Samuel came. And Saul wēt agaynſt him, to bleſſe hym. And Samuel ſayd: what haſt thou done? Saul ſayd: bicauſe I ſawe that the people ſcattred from me, and that thou cameſt not within the dayes appoynted, & that the Philiſtines gathered them ſelues togyther to Michmas: therfore ſayde I: the Philiſtines ſhall come downe nowe vpon me to Gilgal, & I haue not made ſupplication vnto the Lorde.

C
And when I had ouercome my ſelfe, at the laſt I offred a burntoffrynge. And Samuel ſayd to
Gen.xxvi.d
ii.par.xvi.e
Saul. * thou art become a foole, thou haſt not kept the cōmaundement of the Lorde thy God, which he commaunded the. For at this tyme wolde the Lorde haue ſtabliſſhed thy kyngdom
i.Reg.xv.c
vpon Iſrael for euer. But nowe, thy kyngdom ſhall not continue. * The Lorde hath ſoughte hym a mā after his owne herte, & the Lord hath commaunded hym to be captayne ouer his people by-

ple bycause thou hast not kepte that whiche the Lorde cõmaunded the. And Samuel arose, and gat hym vp frõ Gilgal to Gibea Ben Jamin,

** (& the remnaunt of the folke wēt vp after Saul, to mete the people whiche fought agaynste them, as they were commynge from Gilgal to Gibea in the hylle of Ben Jamin.)

D And Saul nõbred ỹ people ỹ were found with him, & they wer about a .vi.C. mẽ. And Saul & Jonathas his sonne, & the people ỹ were founde with them had theyr abyding in the hyll of Bẽ Jamin. But ỹ Philistines pitched in Michmas And there came out of ỹ hooste of the Philistines thre cõpanyes to destroye: one company turned vnto the way ỹ leadeth to Ophra vnto ỹ lande of Saul. And an other cõpany turned the waye to Bethoron. And the thyrde cõpanye turned to the waye of ỹ coost ỹ is sene aboue the valey of zeboim towarde ỹ wyldernesse. There was no smyth founde thoro we out all ỹ lande of Israel. For ỹ Philistines sayd: Lest happely ỹ Hebrues make them swerdes or speares. But al ỹ Israelites went adowne to ỹ Philistines, to amende euery man his share, his mattocke, his axe & his necessary tooles. And then the edges of the shares, mattockes, dongforkes, & axes were blunt, & also the forkes were to be setin. And so in time of battayle there was neyther swerd nor speare founde in the handes of anye of the people that were with Saul and Jonathas. But vñ Saul and Jonathas his sonne was there somewhat found. And the watche of the Philistines came out, to go ouer vnto Michmas.

¶The.xiiij.Chapter.

¶Jonathas and his harnesbearer putteth the Philistiues to flyght. He tasteth the hony.

A AND it fortuned the same tyme, that Jonathas the sonne of Saule sayde vnto his yongeman that bare his harnesse: come, and let vs goo ouer to the Philistines watche, that are ponder on ỹ other syde, and he tolde not his father. And Saul taryed in ỹ vttermoost parte of Gibea vnder Rimon, which is in Migrõ, and the people ỹ were with hym were vpon a syxe hundred men. And Ahia ỹ son of Ahitob, Ichabods brother, ỹ son of Phinehes, the sonne of Eli, was the Lordes preest in Silo and ware an Ephod. And the people wyst not that Jonathas was gone.

B And in ỹ myddes of ỹ passage (by which Jonathas sought to goo ouer to the Philistines watch) were there two sharpe rockes, euen one on the one syde, & the other on the other syde: the one called Bozez, and the other Senne. The forefront of ỹ one leaned northwarde towarde Michmas, & the other was southward toward Gibea: And Jonathas sayde to the yongman ỹ bare his harnesse: com, & let vs go ouer vnto the watche of these vncircumcysed, peraduenture the Lorde wyl worke with vs: for it is no hard

1.pa.xiiij.c nesse with the Lorde, *to saue eyther in manye or in fewe. And his harnesbearer sayd vnto him do all that is in thyne herte: Goo where it pleaseth the. Beholde, I am with the as thyne herte lusteth. Then sayde Jonathas: beholde, we go ouer vnto those men, and shall shewe oure selues vnto them: yf they saye on this wyse to vs, tarye, vntyll we come to you, then we wyl stãd styll in our place & not go vp to them. But & yf they saye: come vp vnto vs: then we wyl go vp for *the Lorde hath delyuered them into our hãdes. And this shalbe a sygne vnto vs. And they bothe shewed them selues vnto the watche of ỹ Philistines. And ỹ Philistines sayde: se, the Hebrues come out of ỹ holes where they had hyd thẽ selues in. And ỹ men of the watch answered Jonathas & his harnesbearer, & sayd: com vp to vs, & we wyl shew you a thing: And Jonathas sayde vnto his harnesbearer: come vp after me, for ỹ Lord hath delyuered them into ỹ hande of Israel. And Jonathas clame vp vpõ hãdes and fete, & his harnesbearer after hym. And ** (so that they had sene Jonathas face) they fel before Jonathas & his harnesbearer slue them after hym. And ỹ fyrst slaughter which Jonathas & his harnesbearer made, was vpõ a .xx. men, within ỹ compasse as it were about an halfacre of lãde. And C ther was a feare in ỹ hoste in ỹ feld, & amõg al people: insomoch ỹ they ỹ were gone out of ỹ watch to rob, were afrayed also: and ỹ earth trembled for the feare ỹ was sent of God. And ỹ watchmen of Saul in Gibea Ben Jamin sawe. And beholde, ỹ people (of ỹ Philistines) were scatte red and were smytten as they went. Then sayd Saul vnto the people ỹ were wt̃ him. Searche & se, who is gone frõ vs. And when they had nombred, behold, Jonathas & his harnesbearer were not there. And Saul sayd vnto Ahia: bryng hither ỹ arke of God. For ỹ arke of God was at that tyme wt̃ the chyldren of Israel. And it fortuned ỹ while Saul talked vnto the preest, the noyse ỹ was in ỹ hoste of ỹ Philistines spred farther abrode, & encreased ** (by lytle and lytle, and gaue a more cleare sounde:) And Saul sayd vnto ỹ preest withdraw thyne hãdes. And Saul ioyned himselfe vnto all ỹ people ỹ were with hym, & they Judi. vii.e came to ỹ battayle. And beholde, *euery mans ii.pa.xv.e swerde was agaynst his felowe, & there was a very great rumor. Moreouer ỹ Hebrues ỹ were with the Philistines before ỹ tyme, & were com with them into all partes of the hoost, turned to be wt̃ the Israelites ỹ were with Saul and Jonathas. And all ỹ men of Israel also which had hid them selues in mount Ephraim as soone as they herde, how that the Philistines were fled, they folowed after them in the battayle. And so God holpe Israel that daye. And the battayl continued vnto Bethauen.

And whẽ the mẽ of Israel were kept downe D with hungre ỹ daye, Saul charged ỹ people wt̃ an oth, saying: Cursed be ỹ man that eateth any foode tyl nyght, tyl I be auẽged of myne ennemyes. And so none of the people tasted anye sustenãce. And al ỹ enhabiters of ỹ lande came to a wood where hony lay vpon ỹ ground. And the people came into the wood: And behold, the honye dropped, and noman moued his hande to his mouth, for ỹ people feared the oth. But Jonathas herde not when his father charged ỹ people with the oth, wherfore he put forth the ende of the rod that was in his hande, and dypte it in an hony combe, and put his hande to his mouth

D and

and his eyes receyued sight. Thē answered one of the people, & sayd: thy father adiured the people, saying: Cursed be the man ỳ eateth any sustenaūce this day and the people were fayntye. Then sayd Jonathas my father hath troubled ỳ land: se howe myne eyes haue receyued syght, bycause I tasted a lytle of this hony, how moch moze then today yf the people had eaten of the spoyle of their enemies which they founde? And had there not bene thē a moch greater slaughter amonge the Philistines? And they layed on the Philistines that day, from Michmas to Ialō And the people were excedynge faynte.

And ỳ people gat them to ỳ spoyle, and toke shepe, oxen, & calues, & slue them on the groūd, & the people dyd eate them * wt the bloude. Then men tolde Saul, sayinge: Beholde, the people synne agaynst the Lozde, in that they eate with ỳ bloud. And he sayd: ye haue trespassed. Roule a great stone vnto me this day, & Saul sayd agayne: Go abzode amonge the people, & byd thē bzyng me euery man his oxe, and euery man his shepe, and slaye them here, & synne not agaynst the Lozd in catyng wt the bloud. And the people bzought euery man his oxe in his hand by night and slue them there. And Saul made an altare vnto the Lozd. And ỳ was the fyrst aultar that he made vnto the Lozd. And Saul sayd: let vs go downe after the Philistines by nyght, and spoyle them vntyl it be daye in the moznynge, & let vs not leaue one mā of them. And they sayd: do whatsoeuer thou thynkest best. Then sayd ỳ preest: let vs come hyther vnto God. And Saul asked of God: shal I go downe after ỳ Philistines? Wylt thou delyuer them into the hādes of Israel? But he answered hym not at ỳ tyme. And Saul sayde: let the people come hyther out of all quarters, and know and se by whom this synne is chaunced this daye: foz as truly as the Lozde lyueth which saueth Israel, though it be in Jonathas my sonne, he shall dye the deathe. But there was no man amonge all the people, that answered hym.

Then he sayde vnto all Israel: be ye on one syde, and I and Jonathas my sonne wyll be on ỳ other side. And ỳ people said vnto Saul: what thou thinkest best, ỳ do. Therfoze Saul sayde vnto ỳ Lozde God of Israel: gyue a perfect lot. * (Lozde God gyue thou the iudgement. How happeneth it, ỳ thou gyuest thy seruaunt no answere today, If this syn be in me oz in Jonathas my sonne, shewe it, oz yf this iniquitie be in thy people.) And Saul & Jonathas were caught, but the people escaped fre. And Saul sayd: cast lottes betwene me and Jonathas my son. And Jonathas was caught. Then Saul sayde to Jonathas: tell me what thou haste done? And Jonathas tolde hym, and sayde: I tasted a lytle honye with the ende of the rodde that was in myne hande: and lo, I must dye.

Saul answered: * God do so and so to me, ỳ shalt dye the deth Jonathas. And ỳ people sayd vnto Saul: shall Jonathas dye whiche hath so mygbtely helped Israel? God forbyd. As truly as the Lozde lyueth ǂ there shall not one heere of his heed fall to ỳ groūd, foz he hath wzought wt God this day. And so the people deliuered Jonathas, ỳ he dyed not. And thē Saul departed vp from folowyng the Philistines. And the Philistines went to theyr owne place. And so Saul helde ỳ kyngdom ouer Israel, & fought agaynst al his enemies on euery syde, agaynst Moab: agaynst ỳ children of Ammō: agaynst Edom: agaynst the kynges of Zoba, & agaynst the Philistines. And whythersoeuer he turned hym selfe, there he wan: and he gathered his host togyther and smote ỳ * Amalekites, and ryd Israel oute of the handes of them that spoyled them. The sōnes of Saul were Jonathas, Iesui, & Melchisua. And his two doughters were thus named: ỳ elder was called Merob, & the yonger Michol And the name of Sauls wyf was Ahinoa the doughter of Ahimaaz. And ỳ name of his chefe captaine was Abner ỳ son of Ner, Sauls vncle And * Cis was Sauls father. And Ner the father of Abner was the sonne of Abiel. And there was soze warre agaynst the Philistines all the dayes of Saul. And whomsoeuer Saul sawe to be a stronge man, and mete foz the warre, he toke hym vnto hym.

Exo. bii. c. d. & fiv. d

Deu. ppb. c

i. Reg. iv. a
i. par. biii. c

The. xv. Chapter.

Saul is commaunded to slay Amalek. He is disobedyent to the voyce of God. Samuel mourneth foz Saul.

Samuel sayd vnto Saul: * the Lozde sent me to annoynte the, to be kynge ouer his people Israel. Nowe therfoze hearken thou vnto the voyce of the wozdes of the Lozde. Thus sayth the Lozde of hoostes: I remembze that whiche Amalek dyd to Israel, * howe they layed wayt foz them in the waye, as they came oute of Egypte. Nowe therfoze go, and smyte Amalek, and destroye ye all that pertayneth vnto them, and se thou haue no compassyon on them. * (And couete nothynge that they haue) slaye both mā and woman, infante and suckelynge, oxe, and shepe, camell, and asse.

And Saul gathered the people togyther, and * nōbzed them in Telaim, two hūdzed thousād fotemen, and ten thousande men of Juda. And Saul came to a cytie of Amalek, & set watch in the valleye. And Saul sayde vnto the Kenites: go, & departe, & get you downe frō amonge the Amalekites, lest I destroye you with them: foz ye shewed mercye to all the chyldzen of Israel, whē they came out of Egypte. And so the Kenites departed from amonge the Amalekytes.

And Saul smote the Amalekites frō Heuila as thou cōmest to Sur, ỳ lyeth befoze Egipt, & toke Agag ỳ kynge of the Amalekytes alyue, & vtterly destroyed all ỳ people wt the edge of the swearde. * But Saul and the people sparcd Agag, and the better shepe and the fatter oxen, & the lambes and all that was good, & wolde not destroye them. But all that was foul & nought wozth, that they destroyed vtterly. Then came the wozde of the Lozde vnto Samuel, saying: it * repenteth me that I haue made Saul kinge foz he is turned fro me, and hath not perfourmed my cōmaundementes. And Samuel was euyll apayed, and cryed vnto the Lozd al night And when Samuel arose early to mete Saul in the

A
i. Reg. iv. e.

Ezo. vbii. d

Nu. xxiiii. b
*o

B
i. Reg. iv. e

Nu. xxiiii. b

Gene. vi. c

in the morynge, it was told Samuel, ỳ Saul was come to Carmel: and behold, he hath made hym there a place, and is turned, and departed, and gone downe to Gilgal.

D And Samuel came to Saul, and *(Saul offered burntsacrifyce vnto ỳ Lord of the fyrst of ỳ spoyles which he had brought frō Amalec: & whē Samuel was come vnto Saul)

Saul sayd vnto him: Blessed be thou in ỳ Lord I haue fulfylled ỳ cōmaundemēt of ỳ Lord. Samuel sayd: what meaneth then the bleatyng of the shepe in myne eares, and the noyse of ỳ oxen whiche I heare? Saule aunswered: they haue brought them frō the Amalekites. For the people spared the best of the shepe and of the oxen to sacrifyce them vnto the Lorde thy God. And the remnaunt haue we destroyed vtterly.

Samuel sayde to Saul: let me tel the what the Lorde hath sayde to me this nyght. And he sayd vnto him: saye on. Samuel sayde: *when thou wast lytle in thyne owne syght, wast thou not made the heed of the trybes of Israel? And the Lord anoynted the kyng ouer Israel. And ỳ Lorde sent the on a iourneye, and sayde: Go, and vtterly destroye those synners the Amalekites and fyght agaynst them, vntyl thou vtterly destroye them. And wherfore hast thou not herkened vnto the voyce of the Lorde, but hast tourned to the praye, and hast doone that whiche is wycked in the syght of the Lorde.

i.re.ix.c & x.a

E And Saul sayde vnto Samuel: yea, I haue herkened vnto the voyce of the Lord: and haue gone ỳ way which the Lorde sent me vnto, and haue brought Agag the kynge of Amalek, and haue vtterly destroyed the Amalekytes. But ỳ people toke of the spoyle, shepe, oxen, and ỳ chefest of the thynges whiche shoulde haue ben destroyed, to offre vnto the Lord thy God in Gilgal. And Samuel sayde: hath ỳ Lorde as great pleasure in burntsacrifyces & offrynges, as whē the voyce of ỳ Lord is obeyed? Behold, to obeye is better thē sacrifyce, & to herken is better then the fat of rammes. For rebellion is as the synne of *wytchcraft, and stubbernesse is as the wickednesse of ydolatrye. Bycause thou hast cast awaye the worde of the Lorde, therfore hath the Lorde cast awaye the also from beinge kynge.

Ero.xvii.c De.xviii.d

F And Saul sayd vnto Samuel: I haue synned, for I haue gone further then the sayinge of the Lord and thy wordes, bycause I feared the people, and obeyed theyr voyce. Nowe therfore take awaye my synne, and turne agayne with me, that I maye worshyp the Lorde. And Samuel sayd vnto Saul: I wyll not returne with the: for thou hast casten awaye the worde of the Lorde, and the Lorde hath cast awaye the, that thou shalt not be kyng ouer Israel. And as Samuel turned hym selfe to go awaye, he caught the lappe of his coote, and it rent. And Samuel sayd vnto hym: the Lorde hath rent the kyngdome of Israel from the this day, & hath gyuen it to a neyghbour of thyne, ỳ is better thē thou. The strength of Israel wyll not begyle nor repent: for he is not a man that can repent.

G He sayde: I haue synned. But nowe honour me before ỳ elders of my people, & before Israel and turne agayne wt me, that he maye worshyp the Lorde thy God: And so Samuel tourned agayne, & folowed Saul. And Saul worshypped the Lorde. Then sayde Samuel: Bynge ye hyther to me Agag the kyng of the Amalekites. And Agag came vnto hym delicately. And Agag sayd: truly thy bytter death commeth on. And Samuel sayd: as thy swerd hath made wo mē childlesse, so shal thy mother be childelesse aboue other womē: And Samuel hewed Agag in peces before ỳ Lord in Gilgal. And thē *Samuel departed to Rama. And Saul went home to his house, to Gibea Saul. And Samuel cam no more to se Saul vntil ỳ day of his deth. Neuertheless Samuel mourned for Saul, & the Lord repēted, ỳ he had made Saul kyng ouer Israel.

i.reg.xv.d

¶ The.xvi.Chapter.

¶ Dauid is annoynted kynge. An euyll spyrete commeth vpon Saul.

THe Lorde sayde vnto Samuel: Howe A long wylt ỳ mourne for Saul, seinge I haue cast him awaye frō raygnynge ouer Israel? Fyl thyne horne wt oyntement, & come, ỳ I maye send the to Isai ỳ Bethlehemite, for I haue prouyded me a kyng amōg his sōnes. And Samuel sayd: how cā I go? For yf Saul heare it, he wyll kyll me. The Lord answered: Take an heyfer with the, and saye: I am come to offre to the Lorde. And call Isai to the offrynge, and I wyll shewe the, what thou shalt do: and thou shalte annoynt him whome I name vnto the. And so Samuel dyd as ỳ Lorde bad him, & came to Bethlehē, & the elders of the towne were astonyed at his cōmyng, and sayd: *Cōmest thou peaceably? He answered: Yea, I am come to offre vnto the Lorde. * Sanctifye your selues, & come with me to the offring. And he sanctifyed Isai and his sōnes, and bad them to the offryng. And when they were come he loked on Eliab, and sayd: Surely the Lordes annoynted is before hym. But ỳ Lorde sayd vnto Samuel: loke not on his fassyon, or on ỳ heygth of his stature, bycause I haue refused hym: For God seeth not as mā seeth. For man loketh on ỳ outwarde apperaunce: but God beholdeth the hert. Thē Isai called Abinadab, and made him come before Samuel. And he sayd: neyther hath the Lorde chosen this. Then Isai made Sāma come, and he sayde: neyther yet hath the Lorde chosen him. Agayne Isai made seuen of his sonnes to come before Samuel: & Samuel sayde vnto Isai: the Lorde hath chosen none of these.

A

iij.reg.ii.e B Num.xi.d Iosu.iii.b & vii.c

¶ And Samuel sayd vnto Isai: are here all thy chyldrene? He sayde: there is yet a lytle one behynde that kepeth the shepe. And Samuel sayd vnto Isai: sende and fet him, for we wyl not syt downe, tyll he be come hyther. And he sent, and brought him in. And he was browne, & of an excellent beauty, *and welfauoured in sight. And the Lord sayd: Aryse, and annoynt him for this is he. Therfore Samuel toke the horne with the oyntment, and annoynted hym in the myddes of his brethren. And the spyrite of the Lord came vpon Dauid, from that daye forewarde. And Samuel rose vp, and went to Rama.

¶

Ge.xxxix.b

D But the spyrite of the Lorde departed from Saul, and an euyl spyrite sent of ỹ Lord vexed him. And Sauls seruaũtes sayd vnto him: Beholde, an euyll spyrite sent of God vexeth ỹ, let our lorde therfore cõmaund his seruaũtes (that are before the) to seke a mã, ỹ is a cõnyng player with an harpe: that when the euyl spyrit sent of God cõmeth vpon the, he maye playe with his hande, and thou shalt be eased. Saul sayd vnto his seruantes: prouyde me a man then that can play wel, and brynge hym to me. Then answered one of his seruaũtes, and sayd: Beholde, I haue sene a sonne of Isai a Bethlehemyte, that can playe vpon instrumentes, and is an actyue felowe, and a man of war and prudent in doing of feates, & well made, and ỹ Lord is with him. Wherfore Saul sent messẽgers vnto Isai, and sayd: sende me Dauid thy sonne, whiche is with the shepe. And Isai toke an asse ladẽ with bred and a flacket of wyne, and a kyd, and sent them by Dauid his son vnto Saul. And Dauid came to Saul, & stode before hym, & he loued him very well, & he was made his harnesbearer. And Saul sẽt to Isai, saying: let Dauid remayne wt me, for he hath foũd fauour in my sight. And so it fortuned, ỹ when ỹ euyll spyrite sent of God came vpõ Saul, Dauid toke an harpe & played with his hand, & so Saul was refreshed, & dyd amende, and the euyl spyrite departed frõ hym.

¶ The. xvij. Chapter.

¶ Dauid ouercommeth great Goliah.

A THe Philistines gathered theyr hoofte to battayl, and came togyther to Socoth whiche is in Juda, and pytched betwene Socoth and Azecah, in the coost of Dammin: And Saul and the men of Israel came togyther, and pytched in the ocke valleye, and put them selues in araye to fight agaynst the Philistines. And ỹ Philistines stode on an hyll on the one side, and Israel stode on an hyll on the other syde, and there was a valleye betwene them. And there came a man betwene them both out of ỹ tentes of the Philistines, named Goliah* of Gath. vi. cubites & an hãdebredeth lõg, & had an helmet of brasse vpõ his hed & a cote of mayle about him. And ỹ weyght of his cote of mayle was. v. M. sicles of brasse. And he had bootes of brasse vpõ his legges, & a shild of brasse vpon his shoulders. And the shafte of his speare was lyke a weauers beame. And hys speare heed weyed syxe hundred sycles of yron. And one bearynge a shylde went before hym.

Iosu. xi. d.

And he stode and cryed agaynst ỹ hoost of Israel, and sayd vnto them: Why are ye come out in araye to battayle? am not I a Philistine and you seruauntes to Saul? chose you a man from amonge you, and let hym come downe to me. And yf he be able to fyght with me, & to beate me: then wyl we be your seruaũtes But if I cã ouercome him & beate hym, then shall ye be oure seruauntes, and serue vs. And ỹ Philistine sayd I defye the hoost of Israel this daye, gyue me a man, that we maye fight togyther. Whẽ Saul and all Israel harde those wordes of the Philistine, they were discouraged, & greatly afrayed. Dauid was ỹ sonne of an Ephrathite* (of whom mencyon is made afore) of Bethlehem Juda, named Isai which had eyght sonnes. And was an olde man in the dayes of Saul, & came to age amõg mẽ. And ỹ thre eldest sonnes of Isai went, & folowed Saul to ỹ battayle. And ỹ names of his thre sõnes ỹ wẽt to battayl were: Eliab ỹ eldest and ỹ next Abinadab, & the third Sãma, & Dauid was ỹ leest. And the thre eldest went after Saul. Dauid also went, & departed from Saul to feede his fathers shepe at Bethlehem. And the Philistine came forth in the mornynge, and euenynge, and continued fourtye dayes.

E And Isai sayde vnto Dauid his sonne: take for thy brethren an Epha of this parched corne & these ten loues, & bryng it to the hoost to thy brethren. And cary these. x. fresh cheses vnto ỹ capitayne, and loke howe thy brethren fare, and fet out thẽyr pledge. And Saul and they, and al the men of Israel were in the ocke valley, fyghtyng with the Philistines. And Dauid rose vp early in the mornynge, and left the shepe with a keper, and toke & went as Isai had cõmaunded hym, and came within the compasse of the hoost And the hooste went out in a raye, and shouted in the battayle: for Israel and ỹ Philistines had put them selues in araye, the one agaynst the other. And Dauid put downe the gere from hym and put them vnder the handes of the keper of the vessels, and ran into the host, and came: and saluted his brethren. And as he talked with thẽ: Beholde, there stode a man in the myddes (Goliah the Philistine by name of Gath) out of the aray of the Philistines, and spake of the maner aboue rehersed, ỹ Dauid herde it. And al the mẽ of Israel, whẽ they sawe ỹ mã, ran awaye from hym, and were sore afrayed. And euery man of Israel sayde: Sawe ye this man come forth? euen to reuyle Israel is he come. *And to hym that beateth hym wyll the kyng gyue great ryches, and wyll gyue hym his doughter thereto yea, and make his fathers house free in Israel. Iosu. xv. c

D And Dauid spake to the men that stode by, and sayd: What shalbe done to the mã that beateth this Philistine, & taketh awaye the shame from Israel? And what is this vncircumcised Philistine, ỹ he shulde reuyle the hoost of the lyuynge God? And ỹ people answered hym (after this maner) saying: so shal it be done to the mã, that beateth hym. And Eliab his eldest brother heard when he spake vnto the men, and Eliab was angrye with Dauid, & sayde: Why camest ỹ downe hyther? and wt whom hast ỹ left those fewe shepe in the wildernesse? I know thy pryde and the

and the malyce of thyne hert, that thou art com downe to se the battayl. And Dauid sayd. And what haue I now done? is there not a worde? And he departed from him into the presence of an other, and spake of the same maner, and the people answered hym agayne as before.

And they ỹ herde the wordes which Dauid spake, rehearsed thē before Saul, which caused him to be fet. And Dauid sayd to Saul: Let no mans hert fayle him bycause of hym. Thy seruaunt wyll go, & fyght with yonder Philistine And Saul sayd to Dauid agayne: thou art not able to go agaynst yonder Philistine to fight wt̄ him. For ỹ arte but a chylde, but he is a man of war, euen frō his youth. Dauid answered vnto Saul: Thy seruaūt kept his fathers shepe, and
1.Reg.xvij.b Ebr.xxi.c there came a *lyon & lyke wyse a beere, & toke a shepe out of the flocke. And I wēt out after him
& and smote him, & toke it out of his mouth. And whē he arose agaynste me, I caught him by the beerde, & smote him & slue hym. And so thy seruaūt slue the lyon & the beere (also) hath thy seruaunt slayne. And truly this vncircūcised Phi-
ꝟ listine shalbe as one of them. ꝟ (Nowe wyll I go, & take away the rebuke of the people, for what is this vncircumcysed Philistine?) seing he hath rayled on the hoste of the lyuyng God. And Dauid spake moreouer: the Lorde ỹ delyuered me oute of ỹ hande of the lyon, & out of the hande of ỹ beere, he shall delyuer me also out of the hande of the Philistine.

And Saul sayd vnto Dauid: go, & the Lord shall be with the. And Saul put his rayment vpō Dauid, and put an helmet of brasse vpō his heed, & put a cote of mayle vpon hym, and gyrded Dauid with his owne swerde vpon his rayment. And he assayed to go. And bycause he neuer proued it, Dauid sayd vnto Saul: I cannot go with these, for I haue not vsed my selfe therto: And Dauid put them of hym, and toke hys staffe in his hande, & chose hym fyue smothe stones out of a brooke, & put them in a shepeherdes bag which he had, & in a slynge poke: & his sling was in his hand, and he went to the Philistine.

F And ỹ Philistine came and drue nere agaynst Dauid, and the man ỹ bare the shylde went before hym. And when the Philistine loked about and sawe Dauid, he disdayned him, for he was but ponge, and well coloured, & goodly to loke vpon. And the Philistine sayd vnto Dauid: am I a dogge, that thou cōmest to me with a staffe? And the Philistine cursed Dauid in the name of his goddes. And the Philistine sayd to Dauid: come to me, & I wyll gyue thy flesh vnto the fowles of the ayre, and to the beastes of the felde. Then sayde Dauid to the Philistine: thou commest to me with a swerde, a speare and a shylde: But I come to the in the name of the Lorde of hoostes, the God of the hooste of Israel, whome thou hast rayled vpon. This day shall the Lord delyuer the into my hande, and I shal smyte the and take thyne heed from the, and wyll gyue ỹ carkasses of the hoste of the Philistines this day vnto ỹ foules of the ayre, and to the beastes of ỹ erth ỹ all they which be in the worlde may know that there is a God in Israel. And all this congregation shall knowe: that the Lorde saueth not with swerde and speare. For the battayl is the Lordes, & he shall gyue you into our hādes.

And whē ỹ Philistine arose to come & drawe nye vnto Dauid, Dauid hasted & ran into ỹ battayle euē agaynst ỹ Philistine. And Dauid put his hand in his bag, & toke out a stone, & slang it & smote ỹ Philistine in his forehed, ỹ the stone sonke into his forehead * and he fell grouelynge 1.Reg.xvij.a
to ỹ erth. And so Dauid ouercam the Philistine with a slynge and a stone, & smote ỹ Philistine & slue him, euen when Dauid had no swerde in his hāde. But Dauid ranne, & stode vpon ỹ Philistine, and toke his swerde and drue it out of his sheeth, & slue him, and cut of his heed therwith. And when the Philistines sawe, ỹ theyr champyon was deed, *they fled. And the men of Is- Iudi. vii.e
rael & Juda arose, & shouted, & folowed after ỹ Philistines, vntyll they came to the valley, and vnto ỹ gates of Akarō. And the Philistines fell downe wounded by the waye to Saaraim, euē vnto Gath & Akaron. And the childrē of Israel returned from chasynge after the Philistines, & spoyled theyr tentes. And Dauid toke the heed of the Philistine, and brought it to Jerusalem: But he put his armour in his tent. G.

Whē Saul sawe Dauid go forth agaynst ỹ 1.re.xvii.a
Philistine, he sayd vnto * Abner ỹ captayne of his hoost: Abner, whose sonne is this yongmā? Abner answered: as truly as thy soule lyueth, (O king) I cānot tel. And ỹ king sayd: Enquire ỹ whose sonne the ponglyng is. And when Dauid was returned from the slaughter of the Philistine, Abner toke hym, and brought hym before Saul, with the heed of the Philistine in his hande. And Saul sayd to hym: whose sonne art thou, thou yongman? Dauid answered: I am ỹ sonne of thy seruaunt Isai the Bethlehemite.

¶The.xviij.Chapter.

¶The bonde betwene Dauid and Jonathas. Saul goeth about to slaye Dauid.

AND whē he had made an end of speakyng vnto Saul, ỹ soule of Jonathas was knit wt̄ the soule of Dauid, and Jonathas loued hym as his owne soule. And Saule toke hym that daye, and wolde let him goo nomore home to his fathers house. And Jonathas made a couenaūt wt̄ Dauid bicause he loued him as his owne soule. And Jonathas put of his owne cote ỹ was vpō him & gaue it Dauid, & therto his cloke, his swerde, his bowe & his gyrdle. And Dauid went oute whyther soeuer Saul sent him, & behaued hym selfe wysely. And Saul set him ouer his men of warre, & he was accepted in the syght of all the people: and in the syght of Sauls seruauntes.

And it happened as they went, when Dauid B
was retourned from the slaughter of the Philistine, that women came oute of all cyties of Israel, syngynge and daunsynge agaynste kynge Saul, and with tymbrels, with ioye, and wt̄ instrumentes of musyke. And ỹ womē answered one an other in their playe, & sayd * Saul hath 1.reg.xxi.d
slayne his thousād, & Dauid his ten thousande. & xxix.b

And Saul was exceding wroth, and the saying displeased him, and he sayd: they haue ascribed vnto Dauid. x. M. and to me but a thousand, & what cā he more haue, saue ỹ kyngdom? Wherfore Saul loked on syde of Dauid from ỹ daye
C forewarde. And it happened on the morowe, ỹ the euyl spyrite sent of God came vpon Saul, & he prophecied in the middes of ỹ house. And Dauid played wt his hand lyke as at other tymes, & there was a iaueling in Sauls hād. And Saul toke ỹ iauelyng. & sayd: I wil nayle Dauid to ỹ wall wt it. And Dauid auoyded oute of his presēce two tymes. And Saul was afrayd of Dauid, bycause ỹ Lord was wt hym, & was departed frō Saul. Therfore Saul put him frō hym and made him a captayne ouer a thousād, & he
D went out & in before ỹ people. And Dauid behaued him self wisely in all his wayes, & the Lord was wt him. Wherfore whē Saul sawe that he was so exceding wyse, he was afrayed of him. But all Israel & Juda loued Dauid, bycause he went out & in before thē. And Saul sayd to Dauid: Beholde my eldest doughter Merob, her I wyl gyue ỹ to wyfe. Onely play ỹ man wt me, & fyght ỹ Lordes battayles. For Saul thought: myne hāde shal not be vpō him, but ỹ hand of ỹ Philistines. And Dauid answered Saul: what am I? & what is my lyfe, or ỹ kynred of my fa-
E ther in Israel, ỹ I shuld be son in law to ỹ king? Howbeit whē ỹ time was com ỹ merob Sauls doughter shulde haue ben gyuen to Dauid, she was gyuē vnto Adriela Meholothite, to wife. Howbeit, Michol Sauls doughter loued Dauid. And they shewed Saul: & the thing displeased him not. And Saul sayd: I wyll gyue hym her ỹ she may be a snare to him, & that ỹ hand of the Philistines may be agaynst him. Wherfore Saul sayd to Dauid: thou shalt this day be my sonne in lawe in the other doughter. And Saul cōmaūded his seruaūtes to cōmen with Dauid secretly, and to saye: Beholde, the kynge hath a fauour to the, and al his seruauntes loue the, be nowe therfore the kynges sonne in lawe.

F And Sauls seruauntes spake these wordes in the eares of Dauid. And Dauid sayd, semeth it to you a lyght thyng to be a kynges sonne in lawe? I am a poore man & of small reputation. And ỹ seruaūtes brought Saul word agayne, saying: of this maner spake Dauid. And Saul sayd: this wyse shal ye saye to Dauid: the kyng careth for no nother dowrye, but for an hūdred foreskynnes of the Philistines to be auenged of ỹ kynges enemies. But Saul thought to make Dauid fal into the hādes of ỹ Philistines. And when his seruauntes tolde Dauid these wordes it pleased Dauid well, to be the kynges sonne in lawe. And or the dayes were expired, Dauid arose with his men, and went and slewe of the Philistynes, two hundred men, and Dauyd brought theyr foreskynnes, and satisfyed ỹ king there of, to be his son in lawe. * Wherfore Saul
1.reg.xiii.c gaue hym Michol his doughter to wyfe: And Saul sawe and vnderstode how that ỹ Lord was with Dauid, and that Michol his doughter loued hym, and he was the more afrayed of Dauid, and Saul became alway Dauids enemye. The lordes of the Philistines vsed to goo forth. And it fortuned, ỹ when they went forth Dauid behaued him selfe wyselyer thē all ỹ seruaūtes of Saul: so ỹ his name was moch set by

C The. xix. Chapter

C Saul commaundeth to slaye Dauid. Michol hys wyfe saueth hym.

SAul spake to Jonathas his sonne, and A to all his seruaūtes, ỹ they shulde kyll Dauid * But Jonathas Sauls sonne 1.reg.xviii.a had a great fauour to Dauid, and Jonathas tolde Dauid, sayinge: Saul my father goeth about to slaye the. Nowe therfore, take hede to thy selfe vntyll the morning, and abide in some secrete place, and hyde thy selfe. And I wyll go out and stande by my father in the feld where thou art, and wyll cōmune with my father of the, and whatsoeuer I se, I wyll tell the.

And Jonathas spake good of Dauid, vnto Saul his father, & sayd vnto him: let not ỹ king B syn agaynst his seruaūt Dauid, for he hath not synned agaynst the, & his workes haue ben to ỹ ward very good. For he did * put his lyfe in his Jud.xii.a 1.sa.xviii.b hand, & slue ỹ Philistine, & the Lord brought to passe a great health for all Israel. Thou sawest it, & thou reioysedest: wherfore thē wylt ỹ synne agaynst innocent bloude, & slaye Dauid without a cause? And Saul hearkened vnto the voyce of Jonathas, and sware: as truly as the Lorde lyueth, he shall not dye. And Jonathas called Dauid, and shewed hym all those wordes, and brought Dauid to Saul. And he was in his presence as in tymes past.

And ỹ warre began agayne, & Dauid wente out & fought wt the Philistines, and slue them wt a great slaughter, & they fled from hym. And the euyl spyryt sēt of ỹ Lorde was vpō Saul as he sat in his house hauyng a iauelyn in his hand, & Dauid played with his hande. And Saul entēded to nayle Dauid to the wall with the iauelin But he ryd him self oute of Sauls presence, as he smote the speare * (wyth a vayne stroke) in to the * wall. And Dauid fled, and was saued the same nyght. Saul also sent messēgers vnto Dauids house, to watche hym, and to slaye hym in the morninge. And Michol Dauids wyfe tolde it hym, saying: Yf thou saue not thy self this night C tomorow thou wilt be slayne. And so * Michol Josue.ii.e let Dauid downe thorowe a wyndowe, and he Act.ix.d went and fled, and was saued. And thē she toke an ymage and layed it in the bed, and put a pyllowe stuffed with gootes heere vnder the heed of it, and couered it with a clothe. And when Saul sent messengers to fetche Dauid, she sayd he is sycke. And Saul sente the messengers agayne to se Dauid, sayinge: bryng hym to me, bed and all, that I maye slaye hym. And when the messēgers wer come in: Beholde, there laye an ymage in the bed, with a pyllowe of gootes heere vnder the heed of it. And Saul sayde vnto Michol: why haste thou mocked me so, and sent awaye myne enemy, that he is escaped? Michol answered Saul: For he sayde vnto me: let me go, or els I wyll kyll the. And so Dauid fled,

and

and escaped, and came to Samuel to Rama, and tolde hym all that Saul had done to hym. And he and Samuel went & dwelt in Naioth.

D And one tolde Saul, sayinge: Beholde, Dauid is at Naioth in Rama. And Saul sēt messengers to fet Dauid. And whē they sawe a cōpany of prophetes prophecyinge, and Samuel standyng fast by them, ỹ spyrite of God fel vpō the messengers of Saul, and they prophecied to And when it was told Saul, he sent other messengers, and they prophecyed lyke wyse. And Saul sent messēgers yet agayne the third tyme and they prophecyed also. Thē went he him self to Rama, & came to a great wel that is in Sechu, & he asked and sayde: where are Samuel & Dauid? And one said: behold, they be at Naioth in Rama, and he went thyther, euen to Naioth in Rama, and the spyrite of God came vpō him also, and he went prophecyinge vntyll he came to Naioth in Rama. And he strypte of his clothes, and prophecyed before Samuel in lyke maner, and fell naked all that daye and all that
1.re.ix.c nyght. * And therof it is, that they say: is Saul also amonge the prophetes?

¶ The.xx.Chapter.

¶ Dauid complayneth vnto Jonathas.

A AND Dauid fled from Naioth which is in Rama, and came & sayd before Jonathas: What haue I done? wherein am I faultie? what is the synne that I haue cōmytted before thy father, ỹ he seketh my lyfe? He sayd vnto him. God forbyd, thou shalt not dye. Beholde my father wyl do nothing either greate or small, but ỹ he wyll shewe it me. And how shuld my father hyde this thinge fro me? he wil not do it. And Dauid sware agayne and sayde: thy father knoweth ỹ I haue founde grace in thyne eyes, and therfore he sayth: Jonathas shal not knowe it, lest he be sory. And in very dede; euen as truly as ỹ Lorde lyueth, and as truly as thy soule lyueth, there is but a step betwene me and death. Then sayd Jonathas vnto Dauid: whatsoeuer thy soule desyreth, that I wyl do vnto the. And Dauid sayde vnto Jonathas: Beholde, tomorowe is the begynnyng of the moneth, & I shuld syt wt the king at meat. But let me go, that I maye hyde my self in the feldes vnto the thyrde daye at euen. Yf thy father speake of me, then saye: Dauid asked leaue of me, ỹ he might go to Bethlehē to his owne ci
B tie, for there is holden a yerely feast for all ỹ kinred. And yf he saye: it is well done, then thy seruaunt shall haue peace. But and yf he be angry thē be sure, ỹ wyckednesse is vtterly concluded of him. And thē ỹ shalt shew mercy vnto thy ser
t.re.xviij.a & xxiij.c uaunt * for thou hast made wt me thy seruaunt a bonde in the Lord. Notwithstandyng, if there be in me any trespasse: then slaye me thy selfe, & bryng me not to thy father.

And Jonathas answered: God kepe ỹ frō the
p ~ (neither is it possyble to come to passe.) for if I knew ỹ wickednes were cōcluded of my father to com vpō the: thinkest ỹ, that I shoulde not tel it the? Then sayd Dauid: who shal tel me if thy father answer cruelly? And Jonathas sayde vnto Dauid, come, and let vs go out into the felde. And they went out both of them into the felde.

And Jonathas sayd vnto Dauid: ỹ Lorde God C of Israel loke on it, when I haue groped my fathers mīde, one time or other wtin this iij. dayes ỹ it stād wel wt Dauid. Yf I thē sēd not vnto the & shewe it the, ỹ Lorde do so & so vnto Jonathas But if my father haue any plesure to do ỹ euyl, I wil shew ỹ also, & send ỹ away ỹ thou mayest go in peace. And ỹ Lorde be wt the as he hath ben with my father. And thou shalt perfourme vnto me the mercye of the Lorde, not onely whyle I lyue, but euen when I am deed, and pluck not thy mercye away fro my house for euer: No, not when the Lorde hath destroyed the enemyes of Dauid, euery one from the face of the earth.

And so Jonathas made a bonde with the house of Dauid, desyrynge that the Lorde shuld seke it out by the handes of Dauids enemyes, (yf it were broken.) And with other wordes dyd Jonathas sweare vnto Dauid, bycause he loued him. For he loued him as his owne soule.

Then sayd Jonathas to Dauid: tomorowe D is ỹ firste day of ỹ moone. And thou shalt be missed, bycause the place where ỹ wast wont to syt shalbe emptye. Therfore this daye thre dayes, come downe in any wyse vnto ỹ place where ỹ dyddest hyde thy selfe, whē ỹ busynesse was in hand: euen by ỹ stone Esel. And I wil shote thre arowes by ỹ one syde thereof, as though I shot thē at a marke, & wyl sende a lad, & byd hym go seke ỹ arowes. And if I say vnto ỹ lad: se, the arowes are on this syde ỹ: bring them: then come thou: for it is peace & no hurt, as sure as ỹ Lorde lyueth. But & yf I saye vnto the lad: behold, the arowes are beyonde the, then go * (in peace) for ỹ * Lorde hath sent the awaye. And as touchynge this whiche thou and I haue spoken: beholde, ỹ Lorde be betwene the & me for euer. And so Dauid hyd hym selfe in the felde. And when ỹ newe moone was come, the kynge sat hym downe to eate meate. And the kyng sat hym downe after the olde maner, in his seate by the wall. And Jo E nathas arose, and Abner sat by Saules syde, & Dauids place was emptie. Neuertheless, Saul sayde nothyng at all that daye. For he thought: some thyng hath chaunced him, ỹ he is not clene But on the morowe which was the second day of the newe moone, it happened, that Dauids place was emptye agayne. And Saul sayd vnto Jonathas his sonne: Wherfore cōmeth not ỹ sonne of Jsai to meate, neyther yesterdaye nor todaye? And Jonathas answered vnto Saul. Dauid asked licēce of me to go to Bethlehē, for he sayd: let me go, I praye the, for our kynrede doth hold an offring in ỹ citie, & my brother hath sent for me. And therfore I haue foūd fauour in thyne eyes: let me go, & se my brethren. This is the cause that he cōmeth not vnto the kinges table. Then was Saul angrye with Jonathas, F and sayd vnto him: Thou wycked rebel, do not I kowe, that thou hast chosen the sonne of Jsai vnto thyne owne rebuke, and vnto the rebuke & shame of thy mother? For as longe as the sonne of Jsai lyueth vpon the earth, thou shalt not be

stablisshed, nor yet thy kingdom: wherfore now
i.re.xxi.e ii.reg.xii.d sēd & fet him vnto me *for he is ỹ childe of deth.
And Jonathas answered vnto Saul his father, and sayde vnto hym: Wherfore should he dye? what hath he done? And Saul lyfte vp a speare to hit him, wherby Jonathas wyst wel that it was vtterly determined of his father to slaye Dauid. And so Jonathas arose from ỹ table in a great angre, and dyd eate no meate at ỹ seconde daye of the moneth, for he was sory for Dauid, bycause his father had done him shame
On the next morning Jonathas went out into the felde, at the tyme appoynted with Dauid, & a lytle lad with him. And he sayd vnto his boy: runne, and seke out myne arowes which I shot: and as ỹ boy ran he shot an arowe beyond him.
And when the lad was come to the place whyther Jonathas had shotte the arowe, Jonathas cryed after the lad, and sayd: Is not the arowe beyonde the?
G And Jonathas cryed after the lad agayne, make spede, and stand not styl. And Jonathas lad gathered vp the arowes, and came to his master. But the lad wyst nothyng of the matter. Onelye Jonathas and Dauid wyst it.
And Jonathas gaue his weapons vnto the lad that was with him, and sayd vnto him: go & carye them to the towne. And assone as ỹ lad was gone, Dauid arose out of a place that was toward the south, and fell on his face to ỹ groūd and worshipped thre tymes. And they kissed either other, and wept togyther so longe, tyl Dauid exceaded in weppyng. And Jonathas sayde to Dauid: go in peace. And ỹ thinges which we haue sworne both of vs in the name of the Lord saying: ỹ Lord be betwene the & me, & betwene thy seed & myne, let thē stād for euer. And he arose & departed. And Jonathas wēt ito ỹ town.

¶The.xxj.Chapter.

¶Dauid flyeth into Nob to Ahimalech the preest, and getteth of hym ths shewbreed to satisfye his hungre. Afterwarde he flyeth to kynge Achis, and there fayneth hym selfe mad.

A Then came Dauid to Nob, to Ahimelech the preest. And Ahimelech was astonyed at the sodayne comming of Dauid, & sayd vnto hym: Why art thou aloone, and noman with the? And Dauid sayd to Ahimelech ỹ preest the kynge hath cōmaunded me to do a certayne thyng, and hath sayd vnto me: let nomā know whereabout I sende the, and what I haue commaunded the to do. And I haue appoynted my seruauntes to suche & suche places. Nowe therfore yf ỹ haue ought vnder thyne hande *gyue
i.reg.xxb.d Jud.viii.b me fyue loues of bred, or what cōmeth to hāde.
B And the preest answered Dauid, and sayde: there is no cōmen bread vnder myne hande, but here is halowed bred, yf the younge men haue kept them selues from vncleane thynges, especially women. Dauid answered the preest, and sayd vnto hym: of a truthe women hath ben locked vp from vs about thre dayes when I came out, and the vessels of the ponge men were holy Howbeit, this waye is vnpure, and how moch
Le.xxiiii.b Mat.xii.a. more shall there be holynesse in the vessel? *And so the preest gaue hym halowed breed, for there was none other breed there, saue the shewbredes ỹ were taken from before the Lorde, to put fresh bred there, ỹ daye that it was take away.
And ther was there the same day a certayne man of the seruauntes of Saul abyding before the Lorde, named Doeg an Edomyte, the chefest of Sauls herdemen.
And Dauid sayd vnto Ahimelech: is not here C vnder thyne hande eyther speare or swerde, for I haue neither brought my swerd nor my harnesse wt me, bycause the kynges busynesse requyred haste. And the preest sayd: the swerd of Goliath the Philistine whom thou slouest in ỹ ockevalleye, beholde, it is here wrapte in a cloth behynde the Ephod. Yf thou wylt take that, take it: for ther is none other saue that here. And Dauid sayd: there is none to that, gyue it me.
And Dauid arose and fled the same daye frō the presence of Saul, and went to Achis ỹ king of Geth. And the seruauntes of Achis sayde of hym: is not this Dauid the kynge of the lande? dyd they not synge vnto hym in daunces, sayinge: * Saule hath slayne his thousande, and Dauid his ten thousande. i.re.xviii.b & .xxix.c
And Dauid put those wordes into his herte, D and was sore afrayd of Achis the kyng of Geth And he chaunged his speache before them, and fayned him selfe mad in theyr handes, and scrabled on the dores of the gate, and let his spettle fall downe vpon his beerde.
Then sayde Achis vnto his seruauntes: Lo: ye se that this man is besyde hym selfe, wherfore then haue ye brought hym to me? Haue I nede of mad men, that ye haue brought this felowe to playe the madde man in my presence? Shall he come into my house?

¶The.xxij.Chapter.

¶Doeg betrayeth Dauid. Abymelech is accused of treason and slayne, and.lxxviii. prestes mo with him, bycause they receyued Dauid. Nob is destroyed of Saul: Abiathar flyeth to Dauid.

D Auid therfore departed thence, and es- A caped, and came vnto the caue Odollā
When his brethren also and all his fathers house herde it, they went downe thyther to him: And there gathered vnto him alle mē ỹ were in cōbraūce & det, & troubled in theyr myndes, and he became a captayne ouer them.
And there were with him vpon a foure hundred men. And Dauid went thence to Mispa in the lande of Moab: and sayd vnto the kynge of Moab: Let my father and my mother (I praye the) come forthe vnto you, tyll I knowe what God wyll do for me. And he brought thē before the kynge of Moab. And they dwelt with hym all the whyle that Dauid kept him selfe in hold.
And the prophet Gad sayd vnto Dauid: abyde not in holde, but depart and go into the land of Juda. Then Dauid departed and came into the forest of Hareth. And Saul herde that Dauid was come abrode, and also the mē that were wt B him. And Saul sat in Gibea vnder a tre in Rama, hauyng his speare in his hande, and all his men stode about him. And Saul sayd vnto his seruauntes that stode about him. Heare I pray you, ye sonnes of Jemini: wyl the sonne of Jsai gyue euery one of you feldes and vynepardes, &

make

make you all capitaynes ouer thousandes, and ouer hundredes? that ye haue also conspyred agaynste me, and there is none that telleth it me in myne eare? *And where as my sonne hathe made a bond with the son of Jsai, there is none of you that mourneth for me, or sheweth it in myne eare: behold: my sonne hath stirred vp my seruaũt to lye awayt against me this same day.

1.re.xviii.a
e ff.d

Then answered Doeg the Edomyte whiche also stode by the seruauntes of Saul, and sayd: Jsawe the sonne of Jsai when he came to Nob, to Ahimelech the sonne of Ahitob, which asked counsayle of the Lorde for hym, and gaue hym vytayles, and the swearde of Goliah the Philistine also. Then the kynge sent and called for Ahimelech the preest the sonne of Ahitob, and all his fathers house, that is to saye: the preestes that were in Nob.

¶ And they came all to the kynge. And Saul sayde: heare now thou sonne of Ahitob. He answered: here Jam my lorde. And Saul sayd vnto him: why haue ye cõspyred agaynst me, thou and the son of Jsai, in that thou hast geuen him vitayle, & a swearde, and hast asked coũsayle of God for him, that he shoulde aryse agaynst me, and lye awayte for me this day? Ahimelech answered the kynge, and sayd: who is so faythful amonge all thy seruauntes as Dauid, and therto the kynges sonne in lawe, & goeth at thy biddyng, and is had in honour in thyne house? haue Jthis daye fyrst begon to aske coũsayle at God for him? That be farfro me (if Jhad knowẽ it) let not the kynge put suche a thyng vnto his seruaunt, in all the house of my father. For thy seruaant knewe nothynge of all this, eyther lesse, or more. The kynge sayde: thou shalt surely dye Ahimelech, thou, and all thy fathers house. And the kynge sayde vnto the fotemen that stode aboute hym: tourne, and slaye the preestes of the Lorde, both bycause they hand is with Dauid, and bycause they knewe when Dauid fled, and shewed it not to me. But the seruauntes of the kynge wolde not moue theyr handes to fal vpõ the preestes of the Lorde.

¶ And the kynge sayde to Doeg: tourne thou, and fall vpon the preestes. And Doeg the Edomyte tourned, and ranne vpon the preestes, and slue that same daye foure score and fyue personnes that dyd weare a lynnen Ephod. And Nob the cytie of the preestes smote he with the edge of the swerde, bothe men and women, chyldren and sucklynges, oxen, asses and shepe.

And one of the sonnes of Ahimelech, the son of Ahitob (named Abiathar) escaped and fledde to Dauid. And Abiathar shewed Dauid, howe that Saul had slayne the Lordes preestes. And Dauid sayd vnto Abiathar: Jwyst it the same daye, when Doeg the Edomyte was there, that he wolde tell Saul.

And Jam cause of the death of all the soules of thy fathers house. Abyde thou with me, and feare not. For yf anye man seke my soule, he shall seke thyne also, with me thou shalte be in sauegarde.

¶ The.xxiij.Chapter.

¶ Dauid flyeth into the wyldernesse of ziph.

Then they tolde Dauid, sayinge: Beholde, the Philistines fyght agaynst Keilah, and spoyle the barnes. Therfore Dauid asked the Lordes aduice sayinge: shall Jgoo and smyte these Philistines? And the Lorde answered vnto Dauid: go and smyte the Philistines, and saue Keilah. And Dauids men that were with hym, sayde vnto hym: se, we be afrayed here in Juda: howe moche more then yf we come to Keilah agaynst the hoost of the Philistines? Then Dauid asked the Lorde agayne. A

And the Lorde answered hym, and sayde: Aryse, and go downe to Keila, for Jwyll delyuer the Philistines into thyne hande.

And so Dauid and his men wẽt to Keilah, & fought with the Philistines, and droue awaye theyr cattel, and smote thẽ with a great slaughter. And so Dauid saued the enhabitours of Keila. And it chaunced when Abiathar the sonne of Ahimelech fled to Dauid to Keila, that he brought an Ephod with hym in his hande.

And it was told Saul that Dauid was come to Keila. And Saul sayde: God hath delyuered hym into myne hande. For he is shut in nowe that he is come into a towne that hath gates & barres. And Saul called all the people togyther to warre, for to goo downe to Keila, and to besiege Dauid and his men. And Dauid haunynge knowledge that Saul ymagened myschefe agaynst him, sayd to Abiathar the preest. *Bring the Ephod. Then sayd Dauid: O Lorde God of Jsrael, thy seruaũt hath herde, that Saul is about ta come agaynst Keila to destroye the cytie for my sake: wyl the mẽ of Keila delyuer me into his hande? And wyll Saul come downe as thy seruaunt hath herde saye? O Lorde God of Jsraell, tell thy seruaunte. And the Lorde sayd: he wyll come downe. Then sayde Dauid: wyll the men of Keila delyuer me and the men, that are with me into the hande of Saul? and the Lorde sayde: thy wyll betraye you. B

1.reg.xxx.b

Then Dauid and his men which were vpon a syxe hundred arose, and departed out of Keila and wente whyther they coulde. And it was tolde Saule, that Dauid was fled from Keila, and he let the iourney alone. Dauid abode in the wyldernesse in stronge holdes, and remayned in a mountayne in the wildernesse of ziph. And Saul sought him euery daye, but God delyuered him not into his hand. And Dauid sawe that Saul was come out to seke his lyfe. And Dauid was in the wildernesse of ziph in a thycket. And Jo- C

nathas Sauls son arose & wēt to Dauid into ỹ thicket, and cōfoꝛted his hande in God, & sayde vnto hym: feare not, foꝛ the hande of Saul my father shal not fynde the, and thou shalt be king ouer Israel, & I must be next vnto ỹ. And that
i.re. xviij. a & xx. d doth Saul my father knowe. * And they made a bonde both of them togyther befoꝛe the Loꝛd. And Dauid taryed styll in the thycket, and Jonathas went to his house. Then came the ziphites to Saul to Gibea, sayinge: doth not Dauid hyde hym selfe faste by vs in stronge holdes, in a thycket that is by the hyll of Hachila, on the ryghte syde of the welderneſſe? Nowe therfoꝛe kynge, thou mayest come downe accoꝛdyng to all the lust of thy soule: come downe, and oure part shalbe to delyuer him into the kynges hād. And Saul sayd: Blessed are ye in the Loꝛde: foꝛ ye haue compassyon on me. Go, I pray you, and oꝛdre the matter well, knowe and se his haunt, where his fote hath ben, and who hath sene him there, foꝛ it is tolde me ỹ he is very subtyle, and woꝛketh craftely. Se therfoꝛe, & knowe all the lurkyng places where he hydeth hym selfe, and come ye agayne to me wt the certentie, & I wyll go wt you. And yf he be in the land, I will serche hym out thoꝛowout al the thousādes of Juda.

D And they aroſe and wēt to ziph befoꝛe Saul But Dauid and his mē were in the wilderneſſe of Maon, in the playne that is on the ryght hād of Jesimon. Saul also and his men wēt to seke and they tolde Dauid. Wherfoꝛe he went vnto a rocke, and abode in the wylderneſſe of Maon. And when Saul hearde that, he folowed after Dauid in the wilderneſſe of Maon. And Saul and his men went on the one syde of the mountayne, and Dauid and his men on the other side And Dauid toke thought, how to get frō Saul foꝛ Saul and his men compaſſed Dauid and his men, round about, to take them. But there came a messenger to Saul, saying: haste the: and come, foꝛ the Philistines are come into the land. Wherfoꝛe Saul retourned from persecutynge Dauid, and went agaynst the Philistines. And therfoꝛe is it, that they called the place: the rocke of separation. And Dauid went thence, & dwelt in stronge holdes at Engaddi.

¶ The .xxiiij. Chapter.

[¶ Dauid flyeth vnto Engaddi, and there hydeth hym in a caue. Saul commeth in thyther to do his easement.

A WHen Saul was come agayne from folowyng after the Philistines, it foꝛtuned that there were which told him sayinge: beholde, Dauid is in the wilderneſſe of Engaddi. Thē Saul toke thꝛe thousande chosen men out of all Israel, and went to seke Dauid and his mē in the heygth of the rockes, where wylde gootes remayne.

And he came to the flockes of shepe in ỹ way And Saul went into a caue to couer his feete. And Dauid and his men remayned in the inwarde partes of the caue.

B And the men of Dauid sayd vnto him: se, the daye is come, of which the Loꝛde sayd vnto the Beholde, I wyll delyuer thyne ennemyes in to thyne hand, and thou shalt do to hym as it shal seme good in thy syght. Then Dauid aroſe and cut of a lappe of Sauls garment pꝛiuilye. And immediatly Dauids hert smote hym bycause he had cut of a lap of Sauls garmēt. And he sayd vnto his men: the Loꝛde kepe me from doinge that thynge vnto my maſter the Loꝛdes anoynted, to laye myne hande vpō him, seing he is the annoynted of the Loꝛde. * (Foꝛ as truly as the Loꝛde lyueth, excepte the Loꝛde smyte hym, oꝛ excepte his daye come, oꝛ yf he go not downe to warre and perysh: the Loꝛde be merycyfull vnto me, that I laye not myne hande vpon the Loꝛdes annoynted.) And so Dauid kepte of his seruauntes with these woꝛdes, and suffered them not to aryse agaynste Saule.

But Saul roſe vp out of the caue and went C awaye: Dauid also aroſe, and went oute of the caue, and cryed after Saul, sayinge: Myy loꝛde kynge. And when Saul loked behynde hym: Dauid stouped to the earth, and bowed him selfe and sayd to Saul: wherfoꝛe giuest thou an eare to mens woꝛdes that saye: Dauid seketh euyll agaynst the? Behold, this daye thyne eyes hath sene, how that the Loꝛd hath delyuered the this daye into myne hande in the caue. And some bad me kyll the, but I had compaſſion on the, & sayde: I wyll not laye myne handes on my maſter, foꝛ he is the Loꝛdes annoynted. And moꝛeouer my father: beholde and se yet the lappe of thy garment in my hande, in asmoche as I kylled the not, when I cut of the lap of thy garmēt. Understande therfoꝛe and se, that there is neyther euyll noꝛ wyckednesse in me, and ỹ I haue not synned agaynste the. And yet thou hunteſt after my soule to take it. The Loꝛd be iudge betwene the and me, and the Loꝛde auenge me of the. But myne hande be not vpon the. Accoꝛdynge as the olde pꝛouerbe sayth: wyckednesse pꝛoceadeth from the wycked. But myne hande be not vpon the. After whome is the kynge of Israel come out? After whom doest thou moue persecution? after a deed dogge, and after a fly? The Loꝛde be Judge, and Judge betwene the and me, and se, and pleate my cause, and auenge me of thyne hande.

When Dauid had made an ende of speakyng D these woꝛdes to Saul, Saul sayd: * is this thy i.re. xxbi.e voyce my sonne Dauid? and Saul lyfte vp his voyce, and wepte, and sayde to Dauid: thou art ryghtoser thē I, foꝛ thou hast rewarded me with good, where as I haue rewarded the with euyl. And thou hast shewed this day, how that thou hast dealt louyngly with me, foꝛ asmoche as when the Loꝛde had locked me in thyne handes, thou kylledst me not. Foꝛ who shall fynde his enemy, and let him depart into a good way? Wherfoꝛe the Loꝛde rewarde the with good foꝛ that thou hast done vnto me this day. And now beholde, I wot well that thou shalt be kynge, and hat tthe kyngdome of Israel shalbe stablisshed in thyne hande.

Sweare now therfoꝛe vnto me by the Loꝛd that thou shalte not destroye my seed after me, and that thou shalt not put my name out of my fathers house. And Dauid sware vnto Saul: and Saul went home. But Dauid and his mē gat them vp vnto an holde.

¶ The

¶ The.xxv.Chapter.

¶ Samuel dyeth. Dauid flyeth into the wyldernesse of Pharan.

A Kre.xxbiij.a

AND * Samuel dyed, and all the Israelites gathered togyther, & lamented hym, and buryed hym in his owne house at Rama.

And Dauid arose, and gat hym to the wylderneſſe of Pharā. And there was a man in Hoan whose possessiō was in Carmel, and the man was excedyng mighty & had thre thousāde shepe, & a thousand gootes. And he was sherynge his shepe in Carmel.

The name of the man was Nabal, and the name of his wyfe was Abigail, and she was a woman of synguler wysdome, and beautifull. But the man was churlysh, and of shreude condicions, and was of the kynred of Caleb. And Dauid herd in the wildernesse ẏ Nabal did shere hys shepe. And Dauid sent out ten ponge men
B and sayd vnto them: Get you vp to Carmel and go to Nabal, and grete him in my name. And thus shall ye say: peace be to the, peace be to thy house, and peace be vnto all that thou hast. Beholde, I haue herde saye, that thou hast sherers. Now thy shepherdes were with vs *(in the wyl-
ẏ derneſſe,) and we dyd them no spyte, neither was
ẏ there ought *(of the flocke) mysſing vnto them al the whyle they were in Carmel: aske thy laddes and they wyll shewe ẏ. Wherfore let these yong men fynde fauour in thyne eyes (for we come in a good season) and *gyue I pray the, whatso-
6.Ke.vij.a euer commeth to thyne hande vnto thy seruauntes, and to thy sonne Dauid.

And when Dauids younge men came, they tolde Nabal al those wordes in the name of Dauid, & then helde theyr peace. And Nabal answered Dauids seruaūtes, & sayd: what is Dauid? and what is the sonne of Isai? there is plentye of seruaunkes nowe a dayes, that breake away euery mā from his master. Shal I thē take my breed, my water & my flesche that I haue kylled
C for my sherers, & gyue it vnto mē whom I wot not whence they be? And so Dauids seruaūtes turned theyr waye, and went agayne, and came and tolde hym all those thynges. And Dauid sayd vnto his men: gyrde euery man his swerde about him. And they girded euery mā his swerd about hym: and Dauid was gyrded with hys swerde. And there folowed Dauid vpō a foure hundred men, and two hundred abode by the stuffe. But one of the laddes tolde Abigail Nabals wyfe, sayinge: Beholde, Dauid sente messengers vnto our master out of the wyldernesse to salute hym, and he rayled on them. And yet ẏ men are very good vnto vs, and dyd vs no displeasure, neyther mysſed we any thyng as lōge as we were conuersaunte with them, when we were in the feldes. They were a wall of defence vnto vs both by nyght and daye, all the whyle we were with them kepyng shepe: Nowe therfore take hede, and se what thou hast to doo, for there is an occasion of euyll gyuen agaynst our master and all his housholde, seing he is a sonne of Belial vngratious to speake to. Then Abigail made haste, and toke two hundred loues, & two bottels of wyne, and fyue shepe redy dressed, and fyue measures of parched corne, and an hundred frayles of reysynges, and two hūdred topnttes of fygges, and laded them on asses, & sayd vnto her ponge men: go ye before me. Beholde, I come after you. But she tolde her husbande Nabal nothyng therof. And as she rode on her asse, she came priuilye downe the syde of the hyll, and beholde, Dauid and his men came downe agaynst her, and she met them.

And Dauid sayde: in vayne haue I kepte all D that this felowe hath in the wildernesse, so that nought was mysſed of all that perteyned vnto hym. And he hath quyte me euyl for good. So & so do God vnto the enemyes of Dauid, if I leue of all that perteyneth to hym, by the dawnyng of the daye, any thyng that pysseth agaynst the wal. And when Abigail saw Dauid, she hasted and lyghted of her asse, and fel before Dauid on her face, & bowed her selfe to the grounde, & fell at his fete, and sayd: Let this vnhappye dede be counted myne, my lorde, & let thyne hādmayde speake in thyne audience, and heare the word of thyne handmayde. Let not my lorde *(the kynge) ẏ
regarde this vnthryftie man Nabal: for as hys name is, so is he: Nabal is his name, and folye is with hym. But I thyne handemayde sawe not the ponge men of my lorde whom thou sentest. Now therfore my lorde, as sure as the Lord lyueth, & as thy soule lyueth, the Lord hath withholden the from cōming to shed bloude, & withdrawe thou thyn hande from bloudshed. Nowe I praye God, that thyne enemyes & they that intende to do my lorde euyll, maye be as Nabal. E
And now this is the blessyng which thyne hādmayde hath brought vnto my lord, & let it be gyuen vnto the pongemen, that folowe my lorde. Forgyue the trespasse of thyne handmayde, for the Lorde wyll make my lorde a sure house, by cause my lorde fighteth the battayles of ẏ Lord and there coulde none euyll be founde in the in all thy dayes. And yf any man ryse to persecute the, and to seke thy soule, the soule of my lorde shalbe bounde as in the bondell of the lyuyng wt the Lorde thy God. And the soules of thyne enemyes shal God cast out, euē as out of the mydle of a slyng. And when the Lorde shall haue done to my lorde all the good ẏ he hath promysed the, and shall haue made the ruler ouer Israel: then shall it be no decaye vnto the, nor discourage of herte vnto my lorde, that thou hast not sheadde bloude causeleſſe, nor auenged thy selfe.

But when the Lorde shall haue dealt wel wt F my lorde, then thynke on thyne handemayde.
And Dauid sayd to Abigail blessed be the Lorde God of Israel, which sent the this daye to mete me. Blessed is thy sayinge, and blessed arte thou, whiche hast kept me this daye from commynge to shed bloude, and from auengyng my selfe with myne owne hande. For in very dede, as sure as the Lord God of Israel lyueth, which hath kept me backe from hurtynge the, excepte thou haddest hasted and met me, thynkest thou, there had ben left vnto Nabal by the dawnyng

of the

of the daye, a pysser agaynste the walle: And so Dauid receyued of her hand that which she had brought hym, and sayde to her: goo vp in peace to thyne house. Beholde, I haue herd thy voyce and haue accepted thy person.

G And Abigail came to Nabal: and beholde, he held a feast in his house, lyke the feast of a kyng and Nabals hert was merry within him, for he was very dronken. Wherfore she told hym nothynge, neyther lesse nor more, vntyll the morowe daye. But in the mornyng when the wine was goone oute of Nabal, his wyfe tolde hym those wordes, and his herte dyed within hym, & he became as a stone. And vpon a ten dayes after, the Lorde smote Nabal, that he dyed. And when Dauid hearde, that Nabal was deed, he sayd: Blessed be the Lorde that hath iudged the cause of my rebuke of the hande of Naball, and hath kept his seruaunt from euyll, and hath recompensed the wickednesse of Nabal, vpon his owne heed. And Dauid sent to commune with Abigail: to thintēt to take her to his wyfe. And when the seruauntes of Dauid were come to Abigail to Carmel, they spake vnto her, saying Dauid sent vs to the, to take ỹ to his wyfe. And she arose, & bowed her selfe on her face to ỹ erth, and sayd: beholde, let thy handemayde be a seruaũt, to wash ỹ feet of the seruaũtes of my lord And Abigail hasted, and arose, and gat her vp vpon an asse, with fyue damesels of hers, that went at her feet, and she went after the messengers of Dauid, and became his wife. Dauid also toke Achinoã of Jezrael, and they were both his wiues. But Saul gaue * Michol his dough- *i.Re.iii.c
ter Dauids wyfe, to Phalti the sonne of Lais, whiche was of Gallim.

¶ The.xxvj.Chapter.

¶ Saul slepeth in his tent, and Dauid taketh away his speare and a cruse of water that stode at his heed.

A The ziphites came vnto Saul to Gibea, sayinge: Doth not Dauid hyde hym selfe in ỹ hyl of Achila which is before Jesymon? Saul arose, and wente downe to the wyldernesse of ziph, hauyng thre thousande chosen men of Israel with hym for to seke Dauid in the wyldernesse of ziph. And Saul pytched in the hyl of Achila which lyeth before Jesimon by the wayes syde: But Dauid dwelt in the wildernesse. And he sawe that Saul came after hym into the wildernesse. Dauid therfore sent out spyes, and vnderstode, that Saul was come in very dede.

And Dauid arose & came to the place where Saul had pytched, and Dauid beheld the place where Saul laye, and Abner the sonne of Ner which was his chefe captayne. Saul lay within, and the people & the hoost round about him. Thē answered Dauid, and spake to Ahimelech the hethite, and to Abisai the sonne of zaruia & brother to Joab, sayinge: who wyll go downe with me to Saul to the hoost? And Abisai sayd I wyll go downe with the.

B And so Dauid and Abisai came downe to ỹ people by nyght. And beholde, Saul laye slepynge within the hoost, and his speare stacke in the grounde at his heed. But Abner and the people lay rounde about hym. Then sayd Abisai to Dauid: God hath delyuered thyne enemye into thyne hande this daye. Nowe therfore, let me smyte hym ones with my speare to the erth, and I wyll not smyte hym the seconde tyme. And Dauid sayde to Abisai: destroye hym not. For who can laye his hande on the Lordes annoynted, and be gyltlesse? And Dauid sayde furthermore: as sure as the Lorde lyueth: ỹ Lorde shal smyte hym or his daye shall come to dye: or he shall descende into battayle, and there perysh.

The Lorde kepe me from laying myne hand C
vpō ỹ Lordes annoynted. But take thou nowe the speare that is at his heed, & the cruse of water, & let vs go. And so Dauid toke the speare & the cruse of water from Sauls heed, & they gat them awaye, and noman sawe it, or marked it, or awaked. For they were all a slepe, bycause ỹ Lorde had sent a deed slepe vpon them. Then Dauid went ouer into the other syde, and stode on the toppe of an hyl afarre of (a great space beinge betwene them) and Dauid cried to the people, and to Abner the sonne of Ner, sayinge: Hearest thou not Abner? Abner answered, and sayd What arte thou that cryest to the kynge? And Dauid sayd to Abner: art not thou a mā: & who is lyke the in Jsrael? Wherfore then hast thou not kept thy lord the kyng? For there came one of the folke in to destroy the kynge thy lorde. It is not goodý thou hast done. As truly as ỹ Lord lyueth, * ye are worthy to dye, bycause ye haue *i.reg.xx.e
not kepte youre master the Lordes annoynted. And nowe se where the kynges speare is, & the cruse of water that was at his heed.

And Saul knewe Dauids voyce, and sayde D
* is this thy voyce my sonne Dauid? & Dauid *i.re.xxiiij.d
sayd: it is my voyce, my lorde, O kyng. And he sayd: wherfore doth my lord thus persecute his seruaũt? for what haue I done? or what euyl is in myne hande? Nowe therfore let my lorde the kynge heare the wordes of his seruaunt. Yf the Lorde haue styred the vp agaynste me, let hym smell the sauour of a sacrifyce. But and yf they be the chyldren of men, cursed be they before the Lorde. For they haue cast me out this daye frō abydynge in the enheritaunce of the Lord, sayinge: hence: and go serue other goddes. Now therfore let not my bloude fall to the earth before ỹ face of the Lord. For the kyng of Jsrael is come out to hunt a flye, as whē one doth hunt a partryge in the mountaynes. Then sayde Saul: I haue synned: come agayne my sonne Dauid, for I wyll do the nomore harme, bycause my soule was precious in thyne eyes this daye. Beholde, I haue played the foole, & haue erred exceedingly And Dauid answered, and sayde: Beholde the kynges speare, let one of ỹ yongmen come ouer, and fet it. The Lorde rewarde euery man accordynge to his ryghteousnesse and fayth: for the Lorde delyuered the in to my hande this daye, but I wolde not laye myne hande vpon ỹ Lordes annoynted. And beholde, lyke as thy lyfe was moche set by this daye in myne eyes: so be my lyfe set by in the eyes of the Lord, that he delyuer me

lyuer me oute of all tribulation. Then Saul sayde to Dauid: Blessed art thou my sonne Dauid, for thou shalt be a doer, and preuayle.

And so Dauid went his way, and Saul turned to his place agayne.

¶The.xxvij.Chapter.

Dauid flyeth to Achis kynge of Geth.

AND Dauid sayd in his hert: I shall perysshe one daye or other by the hande of Saul. Therfore is there nothyng better for me, then to flye and saue my selfe in the lande of the Philistines, and Saul shall ceasse, and seke me nomore in all the coostes of Israel, and so shall I escape oute of his hande. And Dauid arose, and he and the syxe hundred men that were with hym went vnto Achis the sonne of Macho, kynge of Geth. And Dauid dwelt with Achis at Geth, both he and his mē, euery man with his housholde, and Dauid with his two wyues: Ahinoam the Jezrahelite, and Abigail Nabals wyfe of Carmel.

B And it was told Saul that Dauid was fled to Geth, and he sought nomore for hym. And Dauid sayd vnto Achis: Yf I haue now founde grace in thyne eyes, let them gyue me a place in some towne in the feldes, ỹ I maye dwel there. For why shoulde thy seruaunt dwel in the heed cytie of the kyngdome with the? Then Achis gaue him zikleg that same day, for which cause zikleg pertayneth vnto the kynges of Juda vnto this day. And the tyme that Dauid dwelt in

C the countrye of the Philistines, was four moonethes and certayne dayes. And Dauid and his men went vp, and ranne vpon the Gesurites, ỹ Gerzites and the Amalekites: For those nacions were from the begynning the enhabitours of the lande, as men go to Sur, vnto the land of Egypt. And Dauid smote the land, and left neither man nor woman alyue, and droue awaye the shepe, the oxē, the asses, camels, and clothes and returned & came to Achis. And Achis sayd:

D where haue ye bene a rouynge this daye? And Dauid answered: Towarde the south of Juda, and towarde the south of the Jezrahelites, and towarde the south of the Kenites. And Dauid saued neither mā nor woman alyue, nor suffred them to come to Geth, for feare (sayeth he) lest they shulde tel on vs, saying: so dyd Dauid, and so wyl be his maner all the whyle he dwelleth in the cōtrie of ỹ Philistines. And Achis beleued Dauid, sayinge: He abhorreth his people of Israel, and therfore he shalbe my seruaūt for euer.

¶The.xxviij.Chapter.

¶The Philistines moue warre agaynst Saul, which seketh after an enchaunter.

AND it chaunced in those dayes, that ỹ Philistines gathered theyr hoost together to warre, to fight with Israel And Achis sayde to Dauid: Be sure, thou shalt go out with me to the battayle, thou and the men that are with the. And Dauid sayd to Achis: then thou shalte knowe what thy seruaunt can do. And Achis sayde agayne to Dauid: Then I wyll make the keper of my heed for euer. *Samuel was then deed, and all Israel 1.reg.xv.a had lamented hym, and buryed hym in Rama his owne cytie. *And Saul had put the womē er.xxii.e that had spyrites of prophecye & the sothsayers out of the lande. And the Philistines gathered togither, and came, and pitched in Sunem: And Saul gathered al Israel togyther, and they pitched in Gilboa: And when Saul sawe the hoost of the Philistines, he was afrayed, and his hert was sore astonyed. And when Saul asked cōsayle of the Lorde: the Lord answered hym not neither by dreames nor by Vrim, nor yet by prophetes. Then sayd Saul vnto his seruauntes: *seke me a womā that hath a spyrite of prophecye, that I maye go to her, & aske of her. And his Leui.xix.e seruauntes sayd to hym: Behold, there is a woman that hath a spyrite of prophecy at Endor.

And Saul chaunged hym selfe, and put on B other rayment, and then went he and two men with him, and they came to the womā by night And he sayd: prophecye vnto me by the spyrite, and bringe me hym vp whom I shall name vnto the. And the womā sayd vnto hym: Behold, thou knowest what Saule hath doone, howe he hath destroyed the women that had prophecyinge spyrites, & the sorcerers out of the lande. Wherfore then settest thou an occasion agaynst my soule, that he may kil me? And Saul sware to her by the Lorde, saying: As surely as ỹ Lord lyueth, there shal no harme chaunce the for this thynge. Then sayd the womā: whom shal I set vp vnto the? He answered: Bringe me vp Samuel. Whē the womā sawe Samuel, she cryed with a loude voyce, and spake to Saul: saying: why hast thou disceyued me? for thou art Saul And the kynge sayde vnto her: be not afrayed. What seest thou? The womā sayd vnto Saul: I se goddes ascendynge vp out of the earth. He sayde vnto her agayne: what fashion is he of? She answered: there cōmeth vp an olde man wt a mantel vpon hym. And Saul perceyued that it was Samuel, and he stouped with his face to the ground and bowed hym selfe. And Samuel sayd to Saul: why hast thou disquyeted me, to make me be brought vp? Saul answered: I am sore encombred. For the Philistines make war C agaynst me, & God is departed fro me, and answereth me nomore, neyther by prophetes neyther by dreames. And therfore I haue called the that thou mayest tell me what I shall do. Then sayd Samuel: wherfore doest thou aske of me, whyle the Lorde is gone frō the: and is become thyne enemye? Truly the Lorde hath done for hym selfe, euen as he spake by my hande. *For 1.reg.xv.f the Lorde hath rent the kyngdome out of thyne hande, & gyuen it thy neyghboure Dauid. Because thou obeyedest not the voyce of the Lord, nor executedst his fearce wrath vpon the Amalekytes, therfore hath the Lorde done this vnto the this daye. And moreouer, the Lorde wyll delyuer Israel with the into the handes of the Philistines. *Tomorowe shalte thou and thy 1.re.xxvi.a sonnes be with me, and the Lorde shal gyue the hoost of Israel into the handes of the Philistines. Then Saul fell streyght waye flat on the earth as longe as he was, and was sore adread

because

bycause of the wordes of Samuel:

D And there was no strength in hym, for he had eaten no breed all the daye and the nyght before. And the woman came vnto Saul, & sawe that he was sore troubled, and sayde vnto hym: Se, thyne handemayde hath obeyed thy voyce, and *haue put my soule in myne hande, & haue herkened vnto thy wordes which thou saydest vnto me: Nowe therfore hearken thou also vnto the voyce of thyne handmayde, and let me set a morsell of breed before the, that thou mayeste eate and get the strength, and then goo on thy iourneye. He refused, and sayde: I wyl not eate. But hys seruauntes and the woman togyther compelled hym, and he hearkened vnto theyr voyce. And so he arose from the earth, and sate hym on a bedde. The woman had a fat calfe in the house, and she hasted, and kylled it, and toke floure and kneded it, and dyd bake swete cakes therof, and brought them before Saul and before his seruauntes. And when they had eaten, they stode vp, and went awaye the same night.

Jud.xii.a i.reg.xix.a Psa.cxiv.a

¶The.xxix.Chapter

¶ Dauid goeth with kynge Achis to fyght agaynst Saul.

A The Philistines were gathered togyther with all theyr armyes vnto Aphec: And the Israelites pytched in Ain, whiche is in Jesrahel. And the lordes of the Philistines went forth with the hundredes and thousandes But Dauid and his men came behinde with Achis. Then sayde the lordes of the Philistines: what are yonder Hebrues? Achis sayd vnto the lordes of the Philistines: Is not this Dauid the seruaunte of Saul the kynge of Israel, whiche hath ben with me these dayes or yeres? I haue founde no faut in hym, syns he fled vnto me vnto this daye. And the lordes of the Philistines B were wroth with hym, and sayde vnto hym. Make this felowe returne, that he maye goo agayne to his place whiche thou hast appoynted hym, and let hym not go downe with vs to battayle, lest in the battayle he be an aduersarye to vs. For wherwith coulde he better obtayne the fauoure of his master, then with the heedes of these men? Is not this Dauid, to whome they sange in daunces: *Saul slue his thousand, and Dauid his ten thousande? Then Achis called C Dauid, and sayd vnto hym: As sure as ỹ Lorde lyueth, thou hast ben honest & good in my sight, when thou wentest oute and in with me, in the hoost: neyther haue I founde euyll with the syns thou camest to me vnto this daye: Neuertheles the lordes of the Philistines fauoure the not. Wherfore nowe returne, and go in peace, that thou displease not the lordes of the Philistines. And Dauid sayd vnto Achis: And what haue I done? what hast thou founde in thy seruaunt as longe as I haue bene with the vnto this day: that I maye not go fyght agaynst the enemyes of my lorde the kynge?

i.re.xviii.a & xxi.d

D Achis answered, and sayd to Dauid: I know that thou art good, and arte in my syght, as an

Aungell of God. Notwithstandyng, the lordes of the Philistines haue sayd: Let hym not go vp with vs to battayle. Wherfore nowe, ryse vp earlye in the mornynge with thy masters seruauntes that are come to the: and whē ye be vp earlye (as soone as ye haue lyght) departe. And so Dauid and his men rose vp earlye to departe in the mornynge, and to retourne into the lande of the Philistines. And the Philistines wente vp to Jesrahel.

¶The.xxx.Chapter.

¶ Dauid returnynge from kynge Achis, fyndeth Ziklag burnt.

A But when Dauid and his mē were come to Ziklag the thyrde daye, the Amalechytes had rushed in vpon the south, and vpon Ziklag, and had smytten Ziklag, and burnte it with fyre, and had taken the women (that were therin) prisoners, both small and great: but slue not a man, saue caryed them with them; and went theyr wayes. So Dauid and his men came to the cytie: and beholde, it was burnt with fyre, and theyr wyues, theyr sonnes and theyr doughters were caryed awaye. Then Dauid and the people that was with hym, lyfte vp theyr voyces and wept, vntyll they coulde wepe no more And Dauids two wyues were taken prisoners also: Ahinoā the Jezrahelite, and Abigail the wife of Nabal the Carmelite. And Dauid was in a shreude combraunce: for the people entēded to stone hym, bycause the hertes of al the people were vexed for theyr sōnes & theyr doughters.

B But Dauid toke a good courage to hym in the Lorde his God, and *sayde to Abiathar the preeste Abimeleches sonne: I praye the bringe me the Ephod. And Abiathar brought the Ephod to Dauid. And Dauid asked counsayle at the Lorde, sayinge: Shall I folowe after thys companye? and shall I ouertake them? And he answered hym: folowe, for thou shalt ouertake them, and recouer the praye.

i.re.xxiii.b

So Dauid and the syxe hundred men that C were with hym, wente, and came to the ryuer Besor, where a parte of them abode. But Dauid and foure hundred men folowed: for two hundred abode behynde, beinge to werye to go ouer the ryuer Besor. And they founde an Egiptian in the felde, and brought hym to Dauid, *and gaue hym breede to eate, and water to drynke, and gaue hym a fewe fygges, and two clustres of reysynges. And when he had eaten his spyrite came agayne to hym: for he had eatē no breed, nor dronke anye water in thre dayes, and thre nyghtes. And Dauid sayd vnto hym: To whom belongest thou? & whence art thou? he sayde. I am a yongeman of Egypte, and seruaunt to an Amalechite: and my master left me D behynde, bycause it is thre dayes agone that I fell sycke: we came a rouynge vpon the south of Chretus, and agaynst Juda, and towarde the south of Caleb. And we burnt Ziklag with fyre. And Dauid sayde to him: canst thou bringe me to this companye? And he sayde: sweare vnto me by

Pro.xxv.c

me by God, that thou wylt neyther kyl me, noz delyuer me into the handes of my master, and I wyll bzynge the to the companye. And when he had bzought hym thyther, beholde, they lay scatered abzode vpon the earth, eatynge and dzynkynge, & daunsyng, bycause of the plenteous & great pzay ỳ they had caryed away out of ỳ lād of the Philistines, and out of the land of Juda.

And Dauid layed vpon them from the euen vntyll the twylyght on the mozowe: so ỳ there escaped not a man of them, saue foure hundzed yonge men, whiche rode awaye vpon camels, and fledde. And Dauid recouered all that the Amalekites had caryed awaye, and Dauid rescued his two wyues: so that there was no personne of them lackynge, small oz great, sonne oz doughter, oz of the spoyle of all that they had taken awaye: Dauid recouered them all agayne. And Dauid toke all the shepe, and the oxen: and they dzaue them befoze his cattel, and sayd: this is Dauids pzaye. And Dauid came to the two hundzed men that were to werye foz to folowe Dauid, whome they had made also to abyde at the ryuer Besoz. And they came to mete Dauid, and the people that were with hym. And when Dauid came to the people, he saluted thē. Then answered all the wycked and the vnthzifftes (of the men that wente with Dauid,) and sayde: bycause they went not with vs, therfoze wyll we gyue them none of the pzaye, that we haue recouered. But let euery mā take his wyfe and his chyldzen: Those let them carye awaye and be walkynge.

Then sayde Dauid: ye shall not doo so (my bzethzen) with that whiche the Lozde hath gyuen vs, and hath pzeserued vs, and delyuered the companye that came agaynste vs, into oure handes. Foz who shoulde hearken vnto you in this matter? * But as his parte is that goeth downe and fyghteth, so shall his parte be that tarryeth by ỳ stuffe, that it may be parted alyke. And so from that day fozeward was that made a statute and a lawe in Israel, vntyll this daye. When Dauid therfoze came to zikleg, he sente of (gyftes) of the pzaye vnto the elders of Juda, and to his frendes, sayinge: se, there is a blessing foz you, of the spoyle of the enemyes of the Lozd He sent to them of Bethel: to them of south Ramoth: to them of Jathir: to them of Aroer: to them of Sephamoth: to them of Esthemaa: to them of Rathel: to them of the cytie of Jerahmeel: to them of the cytyes of the Kenytes: to them of Hozma: to them of Bozasan: to them of Athach: to them ỳ are in Hebzō, and in al places where Dauid & his men were wont to haūt.

¶The.xxxj.Chapter.

¶ Saul kylleth hym selfe: and his chyldzen are slayne in the battayle.

The * Philistines foughte agaynste Israel, and the men of Israel fled awaye from the Philistines, and fell downe wounded in mount Gilboa. And ỳ Philistines pzeased soze vpon Saul and his sonne, and slue Jonathas and Abinadab and Melchisua Saules sonnes. And when the battayle went soze agaynst Saul, the archers with bowes founde hym, and he was soze afrayed of the archers. Then sayde Saul vnto his harnesbearer: * dzawe out thy swerde, and thrust me thozowe therwith, lest the vncircumcised come and thrust me thzowe and make a mockyng stocke of me. But his harnesbearer wolde not, foz he was soze afrayed. And Saul toke a swerde and fel vpon it. And when his harnesbearer sawe that Saul was deed, he fel lyke wyse vpon his swerde, and dyed with hym.

And so Saul dyed, and his thze sonnes, and hys harnesbearer, and all hys men, that same daye togyther.

And when the men of Israel that were on the other syde of the valleye, and they of the other syde Jozdan heard that the men of Israel were put to flight, and that Saul and his sōnes were deed, they left the cyties, and ranne awaye: and the Philistines came, and dwelt in them. * On the mozowe when the Philistines were come, to spoyle them that were slayne, they founde Saul and his thze sonnes lyinge in mount Gilboa. And they cut of his heed, and strypped him out of his harnesse, and sent into the lande of the Philistines on euery syde, that they shulde publysche it in the temple of theyz ydols, and amōg the people, and they layed vp his harnesse in the house of Astharoth, but they hanged vp hys bodye on the wall of Bethsan. * When the enhabytours of Jabes in Gilead heard thereof, what the Philistines hadde done to Saul, they arose (as many as were stronge men) and wēt al night and toke the bodye of Saul, and the bodyes of his sonnes, from the wall of Bethsan, & came to Jabes, and * burnt thē there, and toke theyz bones & buried thē vnder a tree at Jabes, and fasted seuen dayes.

¶The ende of the fyrst booke of Samuel: otherwyse called the fyrst of the Kynges.

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And so Saul dyed, and his thze sonnes, and hys harnesbearer, and all hys men, that same daye togyther.

And when the men of Israel that were on the other syde of the valleye, and they of the other syde Jozdan heard that the men of Israel were put to flight, and that Saul and his sōnes were deed, they left the cyties, and ranne awaye: and the Philistines came, and dwelt in them. * On the mozowe when the Philistines were come, to spoyle them that were slayne, they founde Saul and his thze sonnes lyinge in mount Gilboa. And they cut of his heed, and strypped him out of his harnesse, and sent into the lande of the Philistines on euery syde, that they shulde publysche it in the temple of theyz ydols, and amōg the people, and they layed vp his harnesse in the house of Astharoth, but they hanged vp hys bodye on the wall of Bethsan. * When the enhabytours of Jabes in Gilead heard thereof, what the Philistines hadde done to Saul, they arose (as many as were stronge men) and wēt al night and toke the bodye of Saul, and the bodyes of his sonnes, from the wall of Bethsan, & came to Jabes, and * burnt thē there, and toke theyz bones & buried thē vnder a tree at Jabes, and fasted seuen dayes.

¶The ende of the fyrst booke of Samuel: otherwyse called the fyrst of the Kynges.

¶ The seconde booke of Samuel: otherwyse called the seconde booke of the Kynges.

¶ The fyrst Chapter.

¶ The lamentacyon of Dauid for Saul and Jonathas.

AFter the death of Saul, when
i.reg.xxx.c Dauid was returned from the *slaughter of the Amalekites, and had ben two dayes in Zikleg. Behold, there came a man the thyrde day out of the hoost from Saule, with hys clothes rent, and earth vpon his heed. And whē he cam to Dauid, he fel to the earth, and dyd obeysaūce Dauid sayd vnto hym: whence cōmest thou? He sayd vnto hym: Out of the hoost of Israel I am escaped. And Dauid sayd vnto hym: And what is chaunced? tell me. He sayde: the people is fled from the battayle, and many of the people are ouerthrowen, and deed, and Saul and Jonathas his sonne are deed also:

B And Dauid sayde vnto the ponge man, that tolde hym these tydynges: howe knowest thou that Saul and Jonathas his sonne be deed? The ponge man ỳ tolde hym answered: I came by chaunce to moūt Gilboa. And behold, Saul leaned vpon his speare. For the charrettes and companies of horsemen folowed hard after him And whē he loked backe he sawe me, and called me. And I answered here am I. And he sayd vnto me: what art thou? I answered him: I am an Amalekite. He sayde vnto me agayne. Stande vpon me, and slaye me. For anguysshe is come vpon me, though my lyfe be yet all in me. And so I stode vpon hym, and slue hym, for I was sure that he coulde not lyue, after that he had fallen. And I toke the crowne that was vpon his heed, and the bracelet that was on his arme and haue brought them hyther vnto my lorde.

Then Dauid toke holde on his clothes *and
ii.reg.iii.c rent them, and so dyd al the men that were with
.xxii.c hym. And they mourned and wepte, and fasted vntyll euen, for Saul and Jonathas his sonne, and for the people of the Lorde, and for the house of Israel, bycause they were ouerthrowē with the swearde.

C And Dauid sayde vnto the ponge man that brought hym these tydynges: Whēce art thou? And he answered: I am the sonne of an aleaunt an Amalekite. And Dauid said vnto him: How is it that thou wast not afrayed, to laye thyne hande on the Lordes annoynted, to destroy him

And Dauid called one of his ponge men, & sayd: Go to, and runne vpon hym. And he smote hym that he dyed. Then sayde Dauid vnto hym: thy blonde be vpon thyne owne heed. *For thyne owne mouth hath testifyed agaynst the, saying I haue slayne the Lordes annoynted. Mat.xii.c. Luke.xix.d

And Dauid mourned with this lamentation ouer Saul and ouer Jonathas his sonne, & bad teache the chyldren of Israel the vse of the bowe. And beholde, it is wrytten in the booke of the ryghtous. ❧ (And he sayde: Consydre, O Israel, these that be sleed and wounded vpon thy hye hylles) O noble Israel the wounded are slayne vpon the hylles: Oh how are the myghtye ouerthrowen? *Tell it not in Gath, nor publysh it in the stretes of Askalon: lest the doughters of the Philistines reioyse, and lest the doughters of the vncircumcised triumphe. Ye mountaynes of Gilboa, vpon you be neyther dewe nor rayne, nor vpon the feldes of offrynges. For there the shylde of ỳ mighty is cast downe: the shilde of Saul as though he had not ben annoynted with ōyle. The bow of Jonathas and the swerd of Saul turned neuer backe agayne empty, from the bloūde of the slayne, and frō ỳ fat of the myghtye warriours. ❧ Mich.i.c

D Saul and Jonathas were louelye and pleasaunte in theyr lyues, and in theyr deathes they were not deuyded. They were swyfter then Egles, and stronger then lyons. Ye doughters of Israel wepe ouer Saul, whiche clothed you in purple, with pleasures, and hanged ornamētes of golde vpon your apparel. How were ỳ mighty slayne in battayle? Jonathas is deed on the hye hylles. Wo is me for the (my brother Jonathas) verye kynde hast thou ben vnto me. Thy loue to me was wonderfull, passyng the loue of women. ❧ (As a mother loued her onely chylde, euen so did I loue the.) O howe are the myghty ouerthrowē, and the weapons of warre destroyed!

¶ The .ij. Chapter.

¶ Dauid is annoynted in Hebron. The battayl of the seruauntes of Dauid and Isboseth.

AFter this it fortuned, that Dauid
i.reg.xxii.a *asked counsayle at the Lorde, saying: shall I go vp into any of the cyties of Juda? And the Lord sayde vnto hym: go. And Dauid sayd agayne: Whither shal I go? He answered: Vnto Hebron. And so Dauid wēt thyther with his two wyues, Ahinoam the Jesrahelite, and Abigail Nabals wyfe the Carmelite. And the men that were with hym, dyd Dauid cary vp also, euery man with his household. And they dwelt in the townes of Hebron. And the men of Juda came, and there they annoynted Dauid kynge ouer the house of Juda. And they tolde Dauid, saying: It is *the men of Ja- i.reg.xxxi.c
bes in Gilead that buryed Saul. And Dauid B sent messengers vnto the men of Jabes in Gilead, and sayd vnto them: blessed are ye vnto ỳ Lorde, that ye haue shewed suche kyndnesse vnto your lorde Saul, and haue buryed hym. And nowe the Lorde shewe mercye and truthe vnto you. And I wyll do you also suche kyndnesse as ye haue done in this thynge: Therfore now let

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your

your handes be stronge, and playe ye the men: For youre master Saul is deed. And they that are of ỹ house of Juda haue anoynted me kyng ouer them. But Abner the sonne of Ner ỹ was captayne of Sauls hoost toke Isboseth ỹ sonne of Saul, and brought hym to Mahanaim, and made hym kynge ouer Gilead, and ouer the Assurites, and ouer Jesrahel, Ephraim, Ben Ja-
C min, and ouer all Israel. And Isboseth Saules sonne was fourtye yere olde when he began to raygne ouer Israel, and raigned two yere. But
ii.Kyn. b.a. the house of Juda folowed Dauid. * And ỹ time which Dauid raygned in Hebron ouer the house of Juda was seuē yere and syxe monethes. And Abner the sonne of Ner, and the seruauntes of Isboseth the sonne of Saul went out of Mahanaim, to Gibeon. And Joab the sonne of Zaruia and the seruauntes of Dauid wente oute, and met them by the poole of Gibeon. And they sate downe, the one on the one syde of the poole, and the other on the other syde. And Abner sayde to Joab: let the yonge men aryse, and playe before vs: And Joab sayd: Let them aryse. Then there arose and went ouer, twelue of Ben Jamin by
D nombre, which pertayned to Isboseth the sonne of Saul, and twelue of the seruauntes of Dauid. And euery one caught his felowe (that cam agaynst him) by the heed, and thrust his swerde in hys syde, and so they fell downe togyther. Wherfore the place was called: The felde of the mygbtye. And it is in Gibeon. And there began an excedynge cruel battayle that same day. For Abner and the men of Israel, fell before the seruauntes of Dauid:
E And there were thre sonnes of Zaruiah there: Joab, Abisai, and Asahel. And Asahel was as lyght on foote as a wylde roo, and Asahel folo-
ii.Re.xviii.c wed After Abner, and * tourned neyther to the ryght hande nor to the left, from Abner: Then Abner loked behynde hym, and sayde: art thou Asahel? He answered: yea, that I am. Abner sayde: turue the eyther to the ryghte hande or to the left, and catche one of the yonge men, & take the his weapons. But Asahel wolde not depart from hym. And Abner sayde agayne to Asahel: departe fro me. Wherfore shulde I smyte the to the grounde, and not be hable to holde vp my face to Joab thy brother? Howbeit, when he
F wolde in nowyse departe, Abner with the hyn-
ii.reg.xx.c. dre ende of the speare smote hym vnder * the shorte rybbes, that the speare came out behinde hym: that he fell downe in the same place, and dyed there. And as manye as came to the place where Asahel fell downe and dyed, stode styll. Joab also and Abisai folowed Abner. And the sunne went downe, when they were come to ỹ hyll Ama that lyeth before Giah, by the waye that goeth thorowe the wyldernesse of Gibeon And the chyldren of Ben Jamin gathered them selues togyther on an heape, to Abner, and stode on the toppe of an hyll. Then Abner called to Joab, and sayde: shall the swerde deuoure styll for euer? Knowest thou not, that it wyll be bytternesse in the latter ende? how longe shall it be, or thou byd the people returne frō folowinge they brethren? And Joab sayde: as trulye as G God lyueth, yf thou haddest not spoken in the morning, the people had ben departed euery one from persecutynge his brother. And so * Joab ii.reg.xx.a blewe a trompet, and all the people stode styll, and pursued after Israel nomore, nether fought they any more. And Abner and his men walked all that nyght thorowe the playne: and wente ouer Jordan, and past thorowe all Bethhoron tyll they came to Mahanaim.

And Joab returned from persecutyng Abner. And when he had gathered all the people togyther, there lacked of Dauids seruauntes, nyne tene men, and Asahel. But the seruauntes of Dauid had slayne of Ben Jamin, and of Abners men, thre hundred and threscore men. And they toke vp Asahel, and buryed hym in the sepulchre of his father in Bethlehem. And Joab and his men went all nyght, vntil the dauning of the daye, and came to Hebron.

¶The.iij.Chapter.

¶Abner commeth to Dauid, and bryngeth hym his wyfe Michol. Joab kylleth Abner.

A There was longe warre betwene the house of Saul, and the house of Dauid. But Dauid waxed strōger and stronger, and the house of Saul waxed weaker and weaker. * And vnto Dauid i.pa.iiij.a were (xyx) chyldren borne in Hebrō: his eldest sonne also was Ammon, of Ahinoam the Jezrahelite: ỹ seconde Chileab of Abigail the wife of Nabal the Carmelite: the thyrde Absalom, ỹ sonne of Maachah the doughter of Thalmai, the kynge of Gessur: the fourth, Adonai the son of Hagith: the fyfth, Sephatia the sonne of Abital: the syxth, Jethream, by Egla Dauids wyfe. These were borne to Dauid in Hebron. And it fortuned, that whyle there was warre betwene the house of Saul and the house of Dauid, Abner helde vp the house of Saul. And B Saul had a cōcubine named Rizpa, the doughter of Ahia. And Isboseth sayd to Abner: Wherfore hast thou gone into my fathers concubine? Then was Abner verye wroth for the wordes of Isboseth, & sayd: Am I not a * dogges heed, i.re.xvii.c which agaynst Juda do shewe mercye this day vnto the house of Saul thy father, and to hys brethren and frendes, and haue not delyuered the into the hande of Dauid? and thou fyndest a fault in me this daye for this womā? * So and Ruth.i.a so doo God to Abner. For as the Lorde hath sworne to Dauid, so wyll I be on his syde, to brynge the kyngdome from the house of Saul, that the throne of Dauid maye be stablysshed ouer Israel, and ouer Juda, euen from Dan to Beersheba. And he coulde gyue Abner neuer a worde to answere, bycause he feared hym.

And Abner sent messengers to Dauid secret- C ly, sayinge: Whose is the lande? Make a bonde with me, and beholde, myne hande is with the, to brynge all Israel vnto the. He sayde: It is good, that I make a bonde with the. But one thyng I requyre of the, that thou se not my face except thou fyrst brynge Michol Sauls doughter when thou commest to se me.

E And

D And Dauid sente messengers to Isboseth
i.Re.xvb.g Sauls sonne, saying: *deliuer me my wife Mi
ti.re.xbiiij chol, which I maryed with ‡ an hundred foze-
skynnes of the Philistines. And Isboseth sent,
ii.re.xvb.g and toke her from her husbande * Paltiel ꝑ son
of Lais. And her husbande went with her, and
came weppyng behynde her, tyl they came to Ba
hurim. Then sayd Abner vnto hym: go and re-
turne. And he returned. And Abner had cõmu-
nicacyon with the elders of Israel, sayinge: ye
sought foz Dauid in tymes past, that he myght
be your kynge. Nowe then do it: foz the Lozde
hath sayde of Dauid: By the hande of my ser-
uaunt Dauid I wyll saue my people Israel out
of the handes of the Philistines, and out of the
hande of all theyr enemyes. And Abner spake
in the eares of Ben Jamin, and wente to tell in
the eares of Dauid in Hebzon, all that Israel
was content with, and the whole house of Ben
Jamin. And so Abner came to Dauid to Hebzõ
hauynge twentye men with hym, and Dauid
made hym and the men that were with hym a
feast. And Abner sayde vnto Dauid: I wyll vp
and go gather all Israel vnto my lozde ꝑ kyng,
that they maye make an appoyntement with
the: and that thou mayest commaunde all, as
thyne herte desyzeth. And when Dauid had let
Abner departe, he went in peace.

And beholde, the seruauntes of Dauid and
E Joab came frõ chasing the robbers, & bzought a
great pzay wt them. But Abner was not wt Da
uid in Hebzon: foz he had sent hym away to de-
parte in peace. When Joab and all the hoofte
that was with him were come, men told Joab
saying: Abner the sonne of Ner came to ꝑ kyng
and he hath sent hym awaye, that he is gone in
peace. Then Joab came to the kyng, and sayde:
what hast thou done? Beholde, Abner came vn
to the, & why hast thou sent hym away, that he
shulde escape quyte? Thou knowest Abner the
sonne of Ner, foz he came to disceyue the, and to
knowe thy outgoing & ingoinge, and to knowe
al ꝑ thou doest. And when Joab was come out
frõ Dauid, he sẽt messẽgers after Abner, which
bzought him agayne from ꝑ wel of Siria vn-
knowynge to Dauid. And when Abner was
come agayne to Hebzõ, Joab toke him aside in
Lod.ig.c the gate *to speake with hym secretly, & smote
him vnder the shozte rybbes, ꝑ he dyed: foz the
bloude of Asahel his bzother. And when after-
warde it came to Dauids eare, he sayde. I & my
F kyngdom are gyltlesse befoze the Lozde foz euer
cõcerninge ꝑ bloude of Abner the sonne of Ner.
Let the bloude remayne on ꝑ heed of Joab, & on
all his fathers house, ꝑ the house of Joab be ne-
uer without one oz other ꝑ hath runnyng issues
oz lepze, and ꝑ leaneth on a staffe, and ꝑ doth fal
on ꝑ swerde, & lacketh bzeed. And the cause why
Joab and Abisai slue Abner, was, that Abner
ii.re.ij.c had * slayne theyr bzother Asahel at Gibeon in
battayle: And Dauid sayde to Joab, and to all
ii.re.j.b. the people that were with hym. * Rent youre
clothes, and put on sackecloth, and mourne be-
foze Abner. And kynge Dauid hym selfe folo-
wed the coozse. And when the buryed Abner in
Hebzon, the kynge lyft vp his voyce, and wept
besyde the sepulche of Abner, and so dyd all the
people. And the kynge lamented ouer Abner,
and sayd: dyed Abner as a foole dyeth? thy han-
des were not bounde, noz thy fete bzought into
cheynes: but as a man falleth befoze wycked
childzen, so fallest thou. And all they that were
of the people wept yet moze ouer hym.

And when all the people came to eate meate G
wt Dauid whyle it was yet day, Dauid sware,
sayinge: So and so doo God to me, yf I taste
bzeed, oz ought els til the sunne be downe. And
the people wyste it, and it pleased them. And
whatsoeuer the kynge dyd, it pleased al the peo
ple. Foz all the people and al Israel vnderstode
that daye, how that it was not the kinges de de
that Abner the sonne of Ner was slayne. And
the kynge sayde vnto his seruauntes: knowe ye
not, how that there is a lozde and a greate man
fallen this day in Israel? And I am this day tẽ-
dze & annoynted kyng. And these men the sõnes
of Zaruia be to hard foz me. The Lozde reward
the doer of euyll accozdyng to his wyckednesse.

¶ The.iij. Chapter

¶ Baanah and Rechab slaye Isboseth the sonne of Saul.

When Sauls sonne heard that Ab- A
ner was deed in Hebzon, his han-
des were feble, and all the Israelites were afrayed: and Sauls son had two mẽ that were captaynes ouer the souldyers: the one called Baanah, and the other Rechab, the sonnes of Rimmõ a Be-
rothite of the chyldzen of Ben Jamin: foz Be-
roth was reckened to Ben Jamin. And these
Berothites fled to Githai, and sotourned there B
vntyll the same tyme. *And Jonathas Sauls ii.re.iv.b
sonne had a sonne that was lame on his feete.
And he was fyue yere olde when the tydynges
cam of Saul and Jonathas out of Israel. And
his nourse toke hym vp, and fledde awaye. And
as she made haste to flye, the chylde fell, and be-
gan to halt, and his name was Mephiboseth.
And the sonnes of Rimmon the Berothite, Re
chab and Baanah went, and came in the heate
of the daye to the house of Isboseth, which slept
on a bed at noone. ✠ (And the woman that was the kee- ✠
per of the dooze, and cleaned the wheate, was aslepe:) And C
they cam into the myddes of ꝑ house as though
they wolde haue fetched wheate, and Rechab
and Baanah his bzother smote hym vnder the
shozte rybbes, and fled. Foz when they came in-
to the house he slepte on his bed in his restynge
chambze, and they smote him, and slue him, and
beheeded hym, and toke his heed, and gat them
away thozowe the playne al ꝑ nyght. And they
bzoughte the heed of Isboseth vnto Dauid, to
Hebzon, and sayde to the kynge: Beholde, there
is the heed of Isboseth Sauls sonne, thyne ene-
mye whiche sought after thy lyfe. And the Lozd
hath auenged my lozde the kynge this daye, of
Saul and of his seed.

And Dauid answered Rechab and Baanah D
his bzother, the sõnes of Rimõ the Berothite,
and sayde vnto them: * as surely as the Lozde ii.re.xv.viii.
lyueth: which hath delyuered my soule out of al b
aduersities:

ii.reg.i.c aduersities: When one *tolde me, and sayd that Saul was deed, thynkynge to haue brought good tydynges, I caught hym, and slue hym in zikleg: which thought that I wolde haue gyuē hym a rewarde foz his tydynges bzyngynge. How mocheme moze whē wicked men haue slayne a ryghtous person, in his owne house, and vpō his bedde. Shall I not requyze his bloude of your hande, and take you from the earth? And Dauid commaunded his ponge men, and they slue them, and cut of theyz handes and fete, and hanged them vp ouer the poole in Hebzon. But they toke the heed of Isboleth, and buryed it in
ii,reg.iij.c the sepulchze of *Abner in Hebzon.

¶The.v.Chapter.

¶Dauid is yet agayne annoynted kynge, and taketh the arke from Syon.

A
i.par.r.a When came all the trybes of Israel *to Dauid vnto Hebzon, and sayde: Beholde, we are of thy bone & of thy flesh. And in tyme past whē Saul was our kynge, thou leddest Israel in and out. And the Lozde hath sayde to the: thou shalt fede my people Israel, & thou shalte be a captayne ouer Israel. And so all the elders of Israel came to the
ii.reg.ii.c *kyng to Hebzō. And kyng Dauid made a coue naunte with them in Hebzon before the Lozde. And they annoynted Dauid kynge ouer Israel. Dauid was thyzty yere olde when he began to raygne, and he raygned fourty yere: In Hebzō he raygned ouer Juda seuen yere, and syxe monethes. And in Jerusalem he raygned thyzty and thze yeres ouer all Israel and Juda.

B The kynge also and his men went to Jerusalem vnto the Jebusites, the enhabitours of ỹ lande. Which spake vnto Dauid, saying: except thou take awaye the blynde and the lame, thou shalt not come in hyther. Foz they sayde. Thou art not hable to come in hyther. Neuertheless, Dauid toke the stronge hold of Syō. The same is the cytie of Dauid And Dauid sayd: the same day: Whosoeuer smiteth the Jebusites, and getteth vp to the gutters of the houses and smyteth the lame & blynde ỹ hate Dauids soule. *Wher
Leui.xvi.d foze, they sayd: the blynde and the lame shal not come into the house. And so Dauid dwelt in the towze, & called it ỹ cytie of Dauid, & buylt roūd about it frō Hillo inwarde. And Dauid prospered & grewe, & the Lozd God of hoostes was wh hym. And Hiram kyng of Tyze sent messēgers to Dauid, & cedar trees, and carpēters, and ma-
¶ sons foz walles: and they built Dauid an house And Dauid perceyued, that the Lozde had stablysshed hym kyng ouer Israel, and that he had exalted his kigdom foz his people Israels sake. And Dauid toke hym mo concubynes and wyues out of Jerusalem, after he was come from Hebzon, and mo sōnes and doughters were yet
i.par.iij.b bozne to Dauid. *And these be the names of the sōnes that were bozne vnto hym in Jerusalem: Sammua, Sobab, Nathan, and Salomō, Jibhar also, and Elisua, Nepheg, and Japhia, Elisamā, Eliada, and Eliaphelet.

But when ỹ Philistines herde that they had annoynted Dauid kyng ouer Israel, they came all vp to seke Dauid. And as soone as Dauid heard of it, he gate hym to an holde. And when the Philistines came, they layed them alonge in the valleye of Raphaim. * And Dauid asked i.re.xxiiij.a
ii.reg.v.a counsayle of the Lozde, sayinge: Shall I goo vp to the Philistines? wylt thou delyuer them into myne handes? And the Lozde answered vnto Dauid: go vp, foz I wyll doubtlesse delyuer the Philistines into thyne handes. And Dauid came to the playne of Perazim, and smote them there and sayde: the Lozde hath deuyded myne ennemyes asondze before me, as waters be deuyded asondze. And therfoze the name of ỹ place was called: The playne of Perazim. And there they left theyz ymages, and Dauid & his men toke them vp. And the Philistines cam yet agayne, and layed them selues in the valleye of Rephaim. And when Dauid asked at ỹ Lozde:
&c (Shall I go vp agaynst the Philistines? and wylt thou delyuer them into myne handes?) He answered: Thou shalt not go vp, but compasse them on the backsyde, and come vpō them ouer agaynst the peretrees. And when thou hearest the noyse of a thynge goinge in the toppe of the peretrees, thē remoue. Foz then shall the Lozde go out before the, to smyte the hoost of the Philistines. And Dauid dyd as the Lozde had commaunded hym and smote the Philistines from Gibea, vntyll thou come to Gazer.

¶The.vi.Chapter.

¶The arke is bzought forth of the house of Abinadad; Uza is stryken, and dyeth. Dauid daunceth before it, and is therfoze despysed of his wyfe Michol.

A Gayne, Dauid gathered togyther all the chosen men of Israel, euen thyzty thousande, & arose and went with al ỹ folke that were with hym of the men of Juda to fet away from thence ỹ arke of God whose name is called the name of the Lozde of hooftes ỹ dwelleth vpon it, betwene the cherubins. And they put the arke of God vpō a newe cart, and bzought it out *of the house of Abina- ii.reg.vii.a
nadab that was at Gibea. And Uza and Ahio the sonnes of Abinadab dzaue ỹ newe cart. And when they bzought it out of the house of Abinadab ỹ was at Gibea with the arke of God: Ahio went before ỹ arke. And Dauid and all ỹ house of Israel played before ỹ Lozd in sondzy instrumentes made of Cedze wood, with harpes, of psalterpes, tymbzels, fedles, and symbals.

And when they came to Nachons thze shing B
flooze Uza put his hande to the arke of God, & held it, foz the oxen stombled. And the Lozde was wzoth with Uza, and God smote hym in the same place foz his fault, and there he dyed before ỹ arke of God: And Dauid was displeased, bycause the Lozde had smytten Uza. And the name of the place was called perez: Therenting of Uza vntyll this daye. And Dauid was then afrayed of the Lozde, and sayde: how shall the arke of the Lozde come to me? And so Dauid wolde not bzynge the arke of the Lozde vnto hym into the cytie of Dauid. But Dauid caryed it into the house of Obeth Edom, a Gethite. And the arke of the Lozde continued in the house of * Obeth Edom the Gethyte, thze i.par.xvi.a

monethes, and the Lorde blessed Obeth Edom, and all his housholde. And one tolde kyng Dauid how ỹ the Lord had blessed Obeth Edom & all that pertayned vnto hym, bycause of ỹ arke of God. And Dauid went and brought the arke of God from the house of Obeth Edom, into the cytie of Dauid with gladnesse. ❧ (And there were w Dauid seuen sortes of dauncers, & calues for sacrifice) And when they that bare the arke of the Lorde had gone syxe spaces, he offred an oxe and a fat shepe. And Dauid ❧ (played on harpe strynges, and) daunced before the Lorde with all his myght, and was gyrded with a lynnen Ephod. So Dauid and al the house of Israel, brought the arke ❧ (of the couenaunte) of the Lorde with shoutynge and trompet blowynge.

C And it fortuned, that as the arke of ỹ Lorde came into the cytie of Dauid, Michol Saules doughter loked thorowe a windowe, and sawe kynge Dauid springe, and daunce before the Lorde, and she despysed hym in her herte. And when they brought in the arke of the Lord they set it in his place, euen in ỹ myddes of the tabernacle ỹ Dauid had pitched for it. And Dauid offred burntoffrynges & peaceoffrynges before ỹ Lord. And as soone as Dauid had made an end of offrynge burntoffringes & peaceoffrynges he blessed the people in the name of ỹ Lord of hoostes, and gaue amonge all the folke, eue among the hole multitude of Israel, as well to the women as men, to euery one a cake of breed, and a pece of flesche, and a flacket of drynke. And so all the people departed euery one to his house.

D Then Dauid returned to blesse his housholde and Michol the doughter of Saul came out to mete Dauid, and sayde: O how glorious was the kynge of Israel this daye, which was vncouered today, in the eyes of the maydens of hys seruaũtes, as ỹ it had bene a lyght brayned fellowe vncouered! And Dauid sayde vnto Michol: I thought to daũce before the Lord, which chose me rather then thy father, and all his kyn, and cõmaunded me to be ruler ouer all the peopie of the Lorde, euen ouer Israel. And therfore wyl I play before ỹ Lord. And wil yet be more vyle then so, and wyll be meke in myne owne syght: and of the very same maydeseruauntes, which thou hast spoken of, shall I be had in honoure. Therfore Michol the doughter of Saul had no chylde, vnto the daye of her death.

¶ The. vij. Chapter.

¶ Dauid wolde buylde God an house: but is forbydden of God.

A IT fortuned, that as the kynge sat in his house (after ỹ the Lord had gyuen him rest rounde about frõ all his enemyes) he sayd vnto Nathã ỹ prophet behold, I dwel now in an house of Cedar trees: but ỹ arke of God dwelleth within ỹ curtayne. And Nathan sayd vnto the kyng: go, and do al that is in thyne herte, for the Lorde is with the.

And it fortuned the same nyghte, that the worde of the Lorde came vnto Nathan, saying go, and tell my seruaunt Dauid, thus sayth the Lord: shalt thou buyld me an house to dwel in? For I haue not dwelt in any house syns ỹ tyme that I brought ỹ childrẽ of Israel out of Egipt vnto this daye: but haue walked in a tent & tabernacle. In all the places wherein I haue walked with all the chyldren of Israel, spake I one worde with any of the trybes of Israel (syns I commaunded the iudges to fede my people Israel) saying: why buylde ye not me an house of Cedar trees? Nowe therfore, so saye vnto my seruaunt Dauid: thus sayeth the Lorde of hoostes. B * I toke the from the shepecoote (as thou i.reg.xvi.a waste folowynge shepe) that thou myghtest be ruler ouer my people Israel. And I was with the in al that thou wentest to, & haue destroyed all thyne enemyes oute of thy syght, and haue made the a greate name, lyke vnto the name of the great men that are in the worlde. And therfor I wyll appoynte a place for my people Israel, and wyl plant it, that they may dwell in a place of theyr owne, and moue nomore, neyther shall wycked people trouble them any more as they dyd at the begynnyng: syns the tyme that I set iudges ouer my people of Israel. And I wyl gyue the rest from all thyne enemies. And the Lorde telleth the, ỹ he wyl make ỹ an house.

And when thy dayes be fulfylled, thou shalt slepe with thy fathers, and I wyll set vp thy seed after the, which shall procede out of thy body, and wyll stablysh his kyngdome. * He shall ii.reg.b.a pſ.cxxxii.b buylde an house for my name, and I wyll stablysh the seate of his kyngdome for euer, ‡ I wil C be his father, and he shalbe my sonne: * yf he syn ‡Hebre.i.b ii.reg.ix.c I wyll chasten hym with suche a rodde as men pſ.lxxxix.d be chastened with, and with such plages as the chyldren of men be plaged with. But my mercy shall not departe away from him, as I toke it fro Saul, whom I put downe before the. And thyne house and thy kyngdom shal endure without ende after the, * and thy seate shalbe stablished for euer. Iere.xxxiii.e D According to all these wordes, and according to all this vision, dyd Nathan speake vnto Dauid. Then went Dauid in, and set hym downe before the Lord, and sayd: what am I, O Lord God? and what is my house? that thou shouldest haue brought me this far forthe? And this was yet a small thynge in thy syght, O Lorde God, but thou hast spoken also of thy seruauntes house for a greate whyle to come: For this is the vse of man, O Lorde God. And what can Dauid saye more vnto the: for thou, Lord God knowest thy seruaunt. Euen for thy wordes sake, and according to thyne owne hert hast thou done all these great thynges, to make them knowen vnto thy seruaunt.

Wherfore thou art great, O Lorde God: for D there is none lyke the: * neyther is there any god Deut.vii.c saue thou, according to all that we haue heard with our eares. * And what one people in ỹ erth Deu.iiii.a is like thy people Israel? whose God went & delyuered them, ỹ they myght be his people, and ỹ he myght make hym a name, & to shewe great & terrible thinges in ỹ erth, for thy people * which xxv,xliii.b thou redemest to the out of Egipt: euen the people with theyr goddes. For thou hast ordeyned thy people Israel to be thy people for euer.

And

And thou Lorde arte become theyr God: And now (Lord God) the worde that thou hast spoken concernynge thy seruaunte and his house, make it good for euer, and do as thou hast sayd. For so shall thy name be magnifyed for euer of men that shal say: the Lord of hostes is the God of Israel: and the house of thy seruaunte shalbe stablished before the. For thou O Lorde of hostes, God of Israel, hast tolde in the eare of thy seruaunt, sayinge: I wyll buylde the an house.

And therfore hath thy seruaunte founde in
De.xxxii.c his hert, to praye this prayer vnto the. * Therfore nowe Lord God, thou art God, & thy wordes must be true, thou that hast tolde this goodnesse vnto thy seruaunt. And now go to & blesse the house of thy seruaunt, that it may continue for euer before the, for thou Lorde God hast spoken it: and with thy blessynge shall the house of thy seruaunt be blessed for euer.

¶The.viij.Chapter.

¶Dauid ouercommeth the Philistines.

AFter this it fortuned, ỹ Dauid smote the Philistines, and subdued them, & tooke the bridle of bondage oute of the hande of the Philistines. * And he
Nu.xxiiij.c smote the Moabites, and measured them with a lyne, and cast them downe to the groũde. Eũ with two lynes measured he them whõ he slue, and ỹ length of one lyne saued he alyue. And so became ỹ Moabytes Dauids seruauntes, and payed tribute. Dauid smote also Hadarezer the sonne of Rehob kynge of zoba as he went to recouer his bordre at the ryuer Pherar. And Dauid toke a thousãd and seuen hũdred horsemẽ of his hoost, and twenty thousand footemen, & cut
B of the hoke of all his charethorses, reseruyng onlye one hundred charettes. And when the Syrians of Damascõ came to succoure Hadarezer kyng of zoba, Dauid slue of the Syrians two & twenty thousande men, and put soudiars in Siria Damascon. And the Syrians became seruauntes to Dauid, payinge tribute. And thus the Lorde saued Dauid, in all that he went vnto. And Dauid toke the shyldes of golde that belonged to the seruauntes of Hadarezer, and brought them to Jerusalem. And out of Beta, and Berothai (cyties of Hadarezer) did Dauid bringe exceadynge moche brasse: o* (wherof Salomon made all the brasen vessell in the temple, and the brasen lauatorye, and the pyllers, and the aultare.)

¶ *When Thoi kynge of Hamath herde how
i.pa.xviij.c Dauid had smytten all the hoost of Hadarezer, he sent Joram his sonne vnto kynge Dauid, to salute hym with peace, and to blesse him bicause he had fought agaynst Hadarezer, and beaten hym: for Thoi had great war with Hadarezer: which (Joram) brought with him vessels of siluer, vessels of golde, & vessels of brasse. Whiche brasse kyng Dauid dyd dedicate vnto the Lord with the syluer and golde that he had consecrated of all nacions, whiche he subdued: of Siria, of the Moabites, and of the childzen of Ammon D of the Philistines, and of Hamalecke, and of the spoyle of Hadarezer sonne of Rehob kynge of zoba. And Dauid gat hym a name after that he returned, and had smytten of the Syrians in ỹ valleye of Salt. eyghtene thousand men. * And Nu.xxiiij.d he put kepers in Edom: euen thorow out all Edom put he souldiers, and all they of Edom became Dauids seruauntes. And the Lorde kepte Dauid what soeuer he toke in hande. And Dauid raygned ouer all Israel, and executed right and iustyce vnto all his people. And * Joab the ii.Re.xx.b sonne of zaruia was ouer the hoost, and Jehosaphat the sonne of Alihud was recorder. And Sadok the sonne of Ahitob, and Ahimelech ỹ sonne of Abiathar were the preestes, and Saraia was the scrybe. And Banaiahu the sonne of Jehoiada was ouer the Crethites and ỹ Plethites: and Dauids sonnes were cheke rulers.

¶The.ix.Chapter.

¶Dauid restoreth all the feldes of Saul, to Miphiboseth the sonne of Jonathas.

AND Dauid sayde: is there yet any man A left of the house of Saul? For I wyll shewe hym mercye for Jonathas sake And there was of the housholde of Saul, a seruaunte whose name was ziba, and when they had called hym vnto Dauid ỹ kyng, sayde vnto hym: arte thou ziba? He sayde: Thy seruaunt is he. And the kynge sayde: remayneth there yet anye man of the house of Saule, whome I maye shewe the mercye of God vpõ? ziba answered the kynge: * Jonathas hath yet ii.Re.xxi.b a sonne whiche is lame of his feete. The kynge sayde vnto hym: where is he? ziba sayd vnto the kynge: beholde, he is in the house of Machir the sonne of Amiel of Lodeber. Then kynge Da- B uid sent, and fet hym out of the house of Machir the sonne of Amiel out of Lodeber. Now when Miphiboseth the sonne of Jonathas, the sonne of Saul was come vnto Dauid, he fell on hys face, and dyd reuerence. And the kynge sayde: Miphiboseth? He answered. Beholde thy seruaunt. Dauid sayde vnto hym: feare not, for I wyll surely shewe the kyndnesse, for Jonathas thy fathers sake, and wyl restore the all the feldes of Saul thy father, and thou shalt eate bred on myne owne table continuallye. And he bowed hym selfe, and sayde: What is thy seruaũt that thou shouldest vouchesafe to loke vpon suche a deed dogge as I am?

Thẽ the kyng called vnto ziba Sauls yong ¶ man and sayde vnto hym: I haue gyuen vnto thy masters sonne, all that pertayned to Saul, and to all his house. Se therfore that thou and thy sonnes and thy seruauntes tyl the land, and bringe in, that * thy masters sonne maye haue xxiiij.d foode to eate. But Miphiboseth thy masters sonne shall eate bred alwaye vpon my table.

D Forziba had fyftene sonnes, and twentye seruauntes. Then sayd ziba vnto the kyng: Accordyng to all ỳ my lorde the kyng hath cõmaũded his seruaunt, so shal thy seruaũt do. Well (sayd the kyng) Miphiboseth shall eat vpõ my table, as one of the kynges sõnes. Miphiboseth had a sonne ỳ was yonge, named Micha, and all that dwelled in ỳ house of ziba were seruauntes vnto Miphiboseth. And Miphiboseth dwelt in Ierusalem, for he dyd eate euer at the kynges table:
ii.re.iiii.b *and was lame on both his feete.

The.x.Chapter

The messengers of Dauid are vylaynously entreated of the kynge of Moab.

A IT happened after this, that ỳ kynge of the chyldren of Ammon dyed, and Hanõ his sonne raygned in his stede. Then sayd Dauid: I wyl shew kyndnesse vnto Hanõ ỳ sõne of Nahas, as his father shewed kyndnesse vnto me. And Dauid sent to cõfort him by the hande of his seruauntes ouer
** (the death of) his father. And Dauids seruaũtes came into the lande of the chyldren of Ammon, and the lordes of the chyldren of Ammon sayde vnto Hanon theyr lorde: thynkest thou that Dauid doth honour thy father, that he hath sent cõfortours to the? hath not Dauid rather sent his seruauntes vnto the, to searche the cytie, and to spye it out, and to ouerthrowe it?

B Wherfore Hanon toke Dauids seruauntes, and shaued of the halfe of euery mannes beerde, and cut of theyr garmentes in the myddle, euen harde to the buttockes of them, and sente them awaye. When they tolde it vnto Dauid, he sent to mete them (for they were men excedyngly ashamed) and the kynge sayde: tarye at Iericho vntyll your beerdes be growen, & then returne. And when the chyldren of Ammon sawe, that they stanke in the syght of Dauid, they sent and hyred the Syrians of the house of Rehob, and the Syrians of zoba twenty thousande fotemẽ, and of kynge Maacha a thousande men, and of Istob twelue thousand men. And when Dauid herde of it, he sent Joab & all the hoost of strong men. And the chyldren of Ammõ came out, and waged battayle at the entrynge in of the gate, and the Syrians of zobah, of Rehob, Istob, & Maacah were by them selues in the felde.

C When Joab sawe that the fronte of the battayle was agaynst hym, before & after, he chose of all the freesh yonge men of Israel, and put thẽ in araye agaynst the Syrians. And the rest of ỳ people he delyuered into the hande of Abisai his brother, ỳ he myght put them in araye agaynst the chyldren of Ammon. And he sayd: if the Sirryans be stronger then I, thou shalte helpe me. But yf the chyldren of Ammon be to stronge for the, I wyll come and succoure the. Therfore quyte the lyke a man, and let vs stand styffe for our people, and for the cyties of our God. And the Lorde doo that whiche is good in his owne eyes. And Joab proceded forth, and the people that was with hym to fyght with the Syriãs. But they fled before hym. And whẽ the childrẽ of Ammõ sawe that ỳ Syrians were fled, then fled they also before Abisai, and entred into the cytie. And so Joab returned from the chyldren of Ammõ, and came to Ierusalem. And when ỳ Syrians sawe that they were put to the worse before Israel, they gathered them togyther. And Hadarezer sent, and brought out the Syryans that were beyonde the ryuer. And they came with theyr armye, and zobah ỳ captayne of the hoost of Hadarezer went before them.

And when it was shewed Dauid, he gathered all Israel togyther, and passed ouer Jordan and came to Helam: And the Syrians set them selues in aray agaynst Dauid, and fought with him: & the Syrians fled before Israel. And Dauid destroyed seuen hundred charettes of the Sirians, & fourty thousande horsemen, and smote Sobah the captayne of their hoost, whiche also dyed there. And when all ỳ kynges (ỳ were seruaũtes to Hadarezer) sawe ỳ they were put to ỳ worse before Israel, they made peace wt them, and serued them. And so the Syrians feared to helpe the chyldren of Ammon any more. D

The.xj.Chapter.

The aduoutrye of Dauid with Bethsabe the wyfe of Vrias.

A AND it came to passe that (after the yere was expyred) in the tyme whẽ kynges vse to go forth to battayle, Dauid sent Joab and his seruauntes with hym, & all Israel, which * destroyed the childrẽ of Ammon, and besieged Raba. But Dauid taryed styl at Ierusalem. And it chaũced in an euening that Dauid arose out of his bed, & walked vpõ the roofe of the kynges palace, & from the roofe he sawe a woman * washyng her selfe: and the woman was very beautyful to loke vpõ. And he sent to enquyre what woman it shoulde be, sayinge: is it not Bethsabe the doughter of Eliam, and wyfe to Vrias the Hethite? And Dauid sent messengers, & fet her. And she cam in vnto him * he laye wt her. And ** (immediatly) she was purifyed from her vnclennesse, and returned vnto her house. And ỳ woman cõceyued, and sent & told Dauid, & sayd: I am wt chylde. And Dauid sent to Joab (saying:) sende me Vrias the Hethite. And Joab sẽt Vrias to Dauid. And whẽ Vrias was come vnto him, Dauid demaunded of him, howe Joab dyd, and how the people fared, & how the mẽ of warre prospered. And Dauid sayde to Vrias: goo downe to thyne house, and wash thy fete. And Vrias departed out of the kynges palace, and there folowed him a seruyce frõ ỳ kynges table. But Vrias slept at the dore of

i.par.xx.a
Exod.xx.a
*o
Leu.xviii.c
B

doze of ỹ kynges palace: wᵗ all the seruauntes of his lozde, and went not downe to his house.

C Which when they had tolde Dauid (sayinge: Uzias went not downe into his house) Dauid sayd vnto Uzias: Camest thou not frō thy iourney? why dyddest thou not go downe then vnto thyne house? Uzias answered Dauid. The arke & Israel and Juda dwel in pauilions: & my lozd Joab and the seruauntes of my lozd lye vpon ỹ flat earth, and shal I then go into myne house, to eate and drynk, and lye with my wyfe? * By thy lyfe, and by the lyfe of thy soule, I wyll not do this thynge. And Dauid sayde vnto Uzias: * tarye here this nyghte also, and tomozowe I wyll let the departe. And so Uzias abode in Jerusalem that daye, and the mozowe. And when Dauid had called hym, he dyd eate and drynke before him, & he made hym dronke. And at euen he went out to lye on his couch with the seruaūtes of his lozde, but wēt not downe to his house On the mozowe Dauid wrote a letter to Joab and sent it by the hande of Uzias. And he wrote thus in the letter, sayinge: put Uzias in the foze front of the sharper battayle, and come ye backe from hym, that he may be smytten, and dye. So when Joab besieged the cytie, he assygned Uzias vnto a place, where he wyste that stronge men were. And the men of the cytie came oute, and fought with Joab. And ther were certayne ouerthrowen of the people, and of the seruauntes of Dauid, and Uzias the Hethite dyed also.

D Then Joab sente, and tolde Dauid all the thynges concernyng the warre, and charged the messengers, sayinge: when thou hast made an ende of tellyng the matters of ỹ warre vnto the kynge, yf he begynne to fume, and say vnto the: wherefoze approched ye so nye vnto the cytie, when ye dyd fyght? wyst ye not that they wold hurle and shote from the wall? Who smote Abimeleeh sonne of Jereboseth? * Dyd not a woman cast a peece of a mylstone vpō hym from of the wall, and he dyed in Thebes? Why went you nye the wall? Then saye thou: thy seruaunt Uzias the Hethith is deed also.

So the messenger went, & came and shewed Dauid all ỹ Joab had sent hym foz: and ỹ messenger sayde vnto Dauid: the men preuayled agaynst vs, & came out vnto vs into the felde, & we (wyth byolence) stacke vnto them, euen vnto the entryng of ỹ gate. And the shoters shot frō ỹ walles vpō thy seruauntes, and some of ỹ kynges seruantes be deed. And thy seruaunt Uzias the Hethite is deed also. And Dauid sayde vnto the messengers: thus shalt thou saye vnto Joab let not ỹ thynge trouble the. Foz * (the chaunce of warre is dyuers, and) ỹ swerde deuoureth one as wel as an other: make thy battayle moze stronge agaynst the cytie to ouerthrow it, and se ỹ thou courage Joab. And when ỹ wife of Uzias herd that her husbande was deed, she mourned foz hym. And when the mournynge was past, Dauid sent & fet her to his house, and she becam his wyfe, and bare hym a sonne. But this thynge that Dauid dyd, displeased the Lozde.

C The.xii.Chapter.

C Dauid is reproued foz the slaughter of Uzias. The chylde conceyued in aduoutrye dyeth. After it is Salomon borne:

AND the Lozde sent Nathan vnto Dauid. And he came vnto him, and tolde hym: there were two men in one cytie the one ryche and the othor pooze: the ryche man had excedynge many shepe and oxen But the pooze had nothing, saue one lytle shepe which he had bought, and nozished vp. And it grewe vp with hym and with his chyldren also and dyd eate of his owne meate, and dranke of his owne cuppe, and slept in his bosome, & was vnto hym as his doughter. And there came a straunger vnto ỹ ryche man. And he coulde not fynde in his hert to take of his owne shepe, and of his owne oxen to dresse foz the straūger that was come vnto hym. But toke the pooze mans shepe, and dressed it foz the man ỹ was come to hym. And Dauid was exceadynge wroth with the man, and sayde to Nathan: as surely as the Lozde lyueth, the man ỹ hath done this thynge * is the chylde of death. He shal restoze ỹ lambe ‡ foure folde, bycause he dyd this thynge, & had no pyte. And Nathan sayd to Dauid: thou art the man. Thus sayeth the Lozde God of Israel: * I annoynted the kynge ouer Israel, and ryd the out of the hand of Saul, I gaue the thy masters house, and thy masters wyues into thy bo[som] and gaue the the house of Israel and of Juda, and [if] had bene to lytle) haue gyuen the so moche moze. Wherfoze then haste thou despysed the commaundement of the Lozd to do wyckednesse in his syght? thou hast kylled Uzias the Hethite with the swerde, and hast taken his wyfe to thy wyfe, and hast slayne hym with the swerde of the chyldren of Ammon.

A

B

t.reg. xv.c

‡ Exp. xxi.a

t.re.xbi.c

Now therfoze the swerde shall neuer departe frō thyne house, bycause thou hast despysed me, and taken ỹ wife of Uzias the Hethite to be thy wyfe. Wherfoze thus sayth the Lozde: behold, I wyll styrre vp euyll agaynste the, euen out of thyne owne house, & wyll * take thy wyues before thyne eyes, & gyue thē vnto thy neighbour & he shall lye wᵗ thy wyues in ỹ syght of the sunne. Foz ỹ dyddest it secretely. But I wyll do this thing before all Israel, & in the opē sunne lyght.

C

De.xxviii.c

D

And Dauid sayd vnto Nathan: * I haue synned agaynst the Lozde. And Nathan sayd vnto Dauid: ỹ Lozd also hath put away thy synne, ỹ shalt not dye. Howbeit, bycause in doinge this dede, thou hast gyuē ỹ ennemies of the Lozde a cause to raple, the childe ỹ is bozne vnto the shal surely dye. And Nathā departed vnto his house And the Lozde stroke the chylde ỹ Uzias wyfe bare vnto Dauid, and it sycknened soze. Dauid therfoze besought God foz the chylde, and fasted and went in, and laye all nyght vpon the earth. And the elders of his house arose, and went to hym, to take him vp from ỹ earth. But he wold not, neyther dyd he eate meate with them.

Ecc.xlviii.c

And it happened the seuenth daye, that the child dyed. And ỹ seruaūtes of Dauid durst not tell him ỹ the childe was deed. For they sayde: behold, whyle ỹ chylde was yet alyue, we spake vnto hym, and he wolde not hearken vnto our

E

voyce. How wyll he then vexe hym selfe, yf we tell hym that the chylde is deed? And Dauid seing his seruauntes whysperyng, percepued that the chylde was deed. And Dauid sayd vnto his seruauntes: is the chylde deed? They sayd: yea. And Dauid arose from the earth, and washed and annoynted hym selfe, and chaunged his apparell, and came into the house of the Lord, and worshypped, and afterwarde came to his owne house, and bad that they shoulde set bred before hym, and he dyd eate. Then sayd his seruaũtes
F vnto hym: what thynge is this, that thou hast done. Thou dyddest fast and wepe for ỹ chylde, whyle it was alyue, and assoone as it was deed thou dyddest ryse vp, and eate meate. He sayde: whyle the chylde was yet alyue, I fasted, and wept: for this I thought, who cã tell whether God wyll haue mercye on me, that the chylde
ec.xxvbiiia maye lyue. *But nowe seinge he is deed, wherfore shoulde I fast? can I brynge hym agayne any more? I shall go to hym, rather then he shal come agayne to me. And Dauid cõforted Bethsabe his wyfe, and wente in vnto her, and laye with her, & she bare a sonne, and called his name
Peaceable Math, i.a i.par. iii. d *Beloued of ỹ Lorde *Salomon, and the Lorde loued hym. And he sent by the hande of Nathan the prophete, and called his name *Jedidia, of ỹ Lordes behalfe.

G Joab fought agaynst Raba the cytie of the chyldren of Ammon, and toke the cytie of the kyngdome. And Joab sent messẽgers to Dauid saying: I haue made assaut at Raba, and haue taken the cytie with waters. Now therfore gather the rest of the people togyther, and besiege ỹ citie, that thou mayest take it, lest I take it, & call it after my name. And Dauid gathered all the people togyther, and went agaynste Raba,
f.par.xx.b and besieged it, and gat it. *And he toke theyr kynges crowne from of his heed, whiche wayed an hundred weyght of golde, and in it were precious stones. And it was set on Dauids heed: & he brought out the spoyle of the cytie in exceding great aboundaunce. And he carped out ỹ people that was therein, and put them vpõ sawes and vpon yron harowes, and vpõ axes of yron, and thrust them into the tyle kel. Thus dyd he with all ỹ cities of the childzen of Ammõ. And so Dauid & all the people returned vnto Jerusalem.

¶ The. xiij. Chapter.

¶ Ammon Dauids sonne defyleth hys syster Thamar. Absalom therfore kylleth Ammon.

A After this, chaunced, that Absolom the sonne of Dauid had a fayre syster, named Thamar, whom Ammon the son of Dauid loued: And he was so sore vexed ỹ he fell sycke for the loue of his syster Thamar: for she was a virgin, & he thought it harde for him, to haue his purpose of her. But Ammõ had a frende called Jonadab, the sonne of Simeah Dauids brother: and Jonadab was a very wyse man. And he sayd vnto hym: how commeth it, that thou beinge the kynges sonne art thus consumed euery daye? Wylt thou not tell me? Ammon answered hym: I loue Thamar my brother Absloms syster. Jonadab sayd vnto hym: laye the downe on thy bedde, and make thy selfe sycke. And when thy father is come to se the, saye vnto hym: Oh, let my syster Thamar come, and gyue me meate, & dresse it in my syght, that I may se it, and eate it of her hand.

And so Ammon laye downe, and made him B selfe sycke. And when the kynge was come to se hym, Ammon sayde vnto hym: Oh let Thamar my syster come, and make me a couple of frytters in my syghte, that I maye eate of her hande. Then Dauid sent home to Thamar, sayinge: go now to thy brother Ammons house, & dresse hym meate. So Thamar went to her brother Ammons house, and he was layed downe. And she toke floure, and made paste, and dressed frytters in his syght, and dyd bake them, & toke a platter, and poured them out before hym: but he wold not eate. And Ammon sayd: Haue out all men fro me. And they went al out from him And Ammon sayde vnto Thamar: bryng the meate into the chãbre, that I may eate of thyne hande. And Thamar toke the frytters, whiche she had made, and brought them into the chambre to Ammon her brother: And when she had
C set them before hym to eate, he toke her, & sayde vnto her: come lye with me my syster. And she answered hym: naye my brother, doo not force me, for there hath no suche thyng be done in Israel: do not thou this abhominacyon. For whither shal I be able to go wt my shame. And thou shalt be as one of ỹ foles in Israel. O speake vnto the kyng, and he shal not denye me vnto the.

Howbeit, he wolde not hearken vnto her voyce, but toke her, and *forced her, & lay with ge.xxxiiii.a Le. xviii.a her. And then Ammon hated her excedyngly: so that the hate wherwith he hated her, was greater then the loue, with which he before loued her And Ammon sayde vnto her: vp, and get the hence. She answered hym: thou hast no cause. This euyl that thou puttest me awaye, is greater then the other, that thou dyddest vnto me. Neuertheles, he wolde not heare her, but called his boye that serued hym, and sayde: put awaye this woman fro me, and bolt the doore after her. And she had a kyrtle of dyuers colours
D vpon her: for with such were the kynges doughters (that were virgins) appareld. Then his seruaunte brought her out, & locked the doore after her. And Thamar toke, & put asshes on her heed and rente her gaye kyrtle that was on her, and layed her hand on her heed, & so went: and as she went, cryed. And Absolõ her brother sayd vnto her: hath Ammon thy brother bene wt the? Now yet be styll my syster: he is thy brother. Let not this thinge greue thyne herte. And so Thamar remayned desolate in her brother Absolõs house But when kynge Dauid herde of al these thinges, he was very wroth. ** (And he wold not vexe the spyrite of Ammon his sonne: for he loued hym, bycause he was his fyrstborne.) And Absolom sayde vnto his brother Ammon neyther good nor bad. Howbeit, Absolom hated Ammon, bycause he had forced his syster Thamar.

And it happened after two yere, that Absolõ E Gen.xxxi.c had *shepeshearers in ỹ playne of Hazor beside e.xxxviii.c the tribe of Ephraim, & bad all the kynges sonnes,

nes, and came to the kyng & sayde: beholde, thy seruaunt hath shepeherers, let the kynge wt his seruauntes come to thy seruaunt: The king answered Absolom: naye my sonne. We wyll not go all, nor be chargeable vnto the. And Absolō laye sore vpon hym: howbeit, he wolde not go, but blessed hym. Then sayde Absolom: Yf thou wylt not come, then let my brother Ammon go with vs. And the kynge answered hym: What nedeth it, that he goo with the? But Absolom made such instaunce, that he let Ammon and al the kynges chyldren go with hym.

F Now had Absolom cōmaunded his yongmē saying: marke when Ammons herte is mery wt wyne, & when I byd you smyte Ammon, then kyl him: and feare not: haue not I bydden you? be bolde therfore, & play the men. And the yong men of Absolom dyd vnto Ammō, euen as Absalom had cōmaunded. And all the kynges sonnes arose, and euery man gat hym vp vpon his mule, & fled: And it fortuned, ỹ while they were yet in ỹ way, tydynges came to Dauid, saying Absalō hath slayne al the kynges sōnes, & there is none left alyue. Thē Dauid arose, and *tare his garmētes, & lay alonge on the earth, and all his seruaūtes stode by wt their clothes rent. And Jonadab the son of Simeach Dauids brother answered and sayde: let not my lorde suppose ỹ they haue slayne all the yonge men the kynges sonnes, saue Ammon onely is deed. For ỹ hath ben determyned in Absolōs mynde, syns he forced his sister Thamar. Now therfore let not my lorde the kynge take the thynge so greuously, to thynke that all the kynges sonnes are deed, saue Ammon onely is deed.

*f. reg. f. b & iii. f

But Absolom fled. And the yonge man that G kept the watche lyfte vp his eyes, & loked. And beholde, there came moche people by a waye, alonge by the hynder part on an hilles syde. And Jonadab sayd vnto the king: beholde, ỹ kinges sonnes come. As thy seruaūt sayde, so it is. And as soone as he had left speappynge, beholde, the kynges sonnes came, and lyft vp theyr voyces, and wept. The kynge also and all his seruauntes wept exceedingly. But Absolō escaped & wēt to Thalmai the sonne of Amihur kynge of Gesur. And Dauid mourned for his son euery day. And so Absolom escaped and went to Gesur, & was there thre yeres. And kyng Dauid desyred to go forth vnto Absolom: For where as Ammon was deed, he was comforted ouer hym.

¶ The.xiiij. Chapter:

¶ By the wysdome of the woman of Thekoa, Absalom is called agayne.

A Joab the sonne of Zaruia perceyued, ỹ the kynges herte was towarde Absalon, and he sent to Thekoa, and fette thence a wyse woman, and sayde vnto her: fayne thy selfe to be a mourner, and put on mournynge apparell. And anoynt not thy self with oyle. But be as a woman that had longe tyme mourned for some dead body. And come to the kynge, and speake of this maner vnto hym. And so Joab taught her what she shoulde saye.

B And when the woman of Thekoa had fallen on her face to the grounde, and done obeysaunce she sayde vnto the kynge: helpe me, O kynge.

The kynge sayde vnto her: what ayleth the? She answered: I am a wyddowe, and my husbande is deed. And thy handmayde had two sonnes, and they two foughte togyther in the felde (where was noman to go betwene them) but the one smote the other, and slue hym. And beholde, the hole kynred is rysen agaynst thyne handmayde, and they sayde: *delyuer vs hym, that smote his brother: that we maye kyl hym, for the soule of his brother whome he slue. We wyll destroye the heyre also. And so they shall quenche my sparkle whiche is left, that he shall styre vp (to my husbande) neither name nor issue vpon the earth. And the kynge sayd vnto ỹ woman: go home to thyne house, I wyl gyue a C charge for the. And the womā of Thekoa sayd vnto the kynge: My lorde, O kynge, this trespasse be on me, and on my fathers house, and ỹ kynge and his seate be gyltlesse. And the kynge sayde: Yf any man saye ought vnto the: bryng hym to me, and he shall hurt the nomore. Then sayde she: Let the kynge remembre his Lorde God, that the auenger of the bloude gather not on heapes togyther to destroye, and that they slaye not my sonne. And he answered: as sure as the Lorde lyueth, * there shall not one heere of thy sonne fall to the earth. *1. reg. xxiiij. g

The woman sayde: let thyne handmayde D speake one worde more with my Lord the king And he sayd: saye on. The woman sayd: wherfore then hast thou determyned suche a thynge agaynst the people of God? For the kynge doth speake this thynge as one which is fautye, that he shoulde not fet home agayne his banysshed. For we must nedes dye, and perysshe as water spylt on the grounde, which cannot be gathered vp agayne. Neyther doth God spare any soule. Let the kynge therfore fynde the meanes, that his banysshed be not vtterly expelled from him Now therfore am I come, to speake of this thīg vnto the kynge my lorde. For they that be of ỹ people wyll feare me. And thy handmayd sayd E Now wyl I speake vnto the kynge, peraduenture the kynge wyl perfourme the requeste of his handmayde. And the kynge shal heare his handmayde, to delyuer her out of the hande of ỹ man that wolde haue destroyed me, and also my son out of ỹ enheritaūce of God. And thyne handemayde sayde: the worde of my Lorde the kynge shall nowe be comfortable. For my lorde the kyng is as an aūgel of God in hearyng of good

and bad: therfore the Lorde thy God be w̄ the.

Then the kynge answered, and sayde vnto the woman: hyde not from me (I praye the) the thynge that I shall aske the: And the woman sayde: let my lorde the kynge now saye on. And the kyng sayde: Is not the hande of Joab with the in all this matter? The woman answered, & ii.Re.yi.b sayde: *as sure as thy soul lyueth my lorde kyng there is els noman (on the ryght hande nor on ỹ left) but as my lorde the kyng hath spoken, thy seruaunte Joab he bad me, and he put all these wordes in the mouth of thyne handmayde. For to the intent that I shoulde alter my communicacion, hath thy seruaunt Joab done this thing And my lorde is wyse euen as an Aungel of God to vnderstande all thynges that are in the erth. And the kynge sayde vnto Joab: beholde: I am content to do this thynge. Go and fet home the chylde Absalom agayne. And Joab fell to the grounde on his face, and bowed hym selfe, and blessed the kynge. And Joab sayd: now thy seruaunt knoweth, that I haue found grace in thy syght (my lorde, O kyng) in that the kyng hath fulfylled the request of his seruaunt. And so Joab arose, and went to Gesur, and broughte Absalom to Jerusalem. And the kynge sayde: let him turne to his owne house, and not se my face And so Absalom retourned to his owne house, and sawe not the kynges face.

But in all Israel there was not so goodly a ℣ man as Absalom, for he was verye beautyfull: in somoche that from the sole of his foote to the toppe of his heed, there was no blemish in him. And whē he shaued his heed, for at euery yeres ende he shaued it, bycause the heere was heuy on hym, and must neades shaue it) the heere of hys heed weyed two hundred sycles after the kynges weyght. And this Absolō had thre sonnes borne hym, and one doughter named Thamar: whiche was a fayre woman to loke vpon. So Absalom dwelt two yere in Jerusalem, & sawe not the kynges face. Therfore Absalom sent for Joab, to haue sente hym to the kynge. But he wold not come to hym. And when he sēt agayne he wolde not come. Therfore he sayde vnto his seruauntes: beholde, Joab hath a parcel of lāde fast by my place, & hath barly therein. Go, & set it on fyre. And Absalōs seruaūtes set it on fyre. ** (And Joabs seruauntes came w̄ theyr garmentes rent, and sayde: Absoloms seruauntes haue burnt the pece of land w̄ fyre.)

Then Joab arose, and came to Absalom vn ℊ to his house, and sayde vnto hym: wherefore haue thy seruauntes burnt my felde with fyre? And absalom answered Joab: beholde, I sente for the, desyrynge the to come, bycause I wolde haue sent the to the kynge, for to saye: wherfore am I come from Gesur? It had bene better for me to haue ben there styll. Nowe therfore wold I se the kynges face. And yf there be anye tresspasse in me, kyll thou me. And so Joab came to the kynge, and tolde hym: whiche when he had sent for Absolom, he came to the kynge, and fell to the grounde on his face before hym. And the kynge kyssed Absolom.

¶ The.xv. Chapter.

¶ Absalom maketh insurrection agaynst his father. Dauid is fayne to flye for feare of hym.

After this it fortuned, that Absalom ℟ gat hym charettes and horses, and fyfty men to runne before hym. And he arose vp early in the mornynge, and stode in the place of the entrynge in of the gate. And euery man that had any matter, and came to the kynge for iudgement, hym dyd Absalom call vnto hym, and sayd: of what citie art thou? He answered: thy seruaunte is of one of the trybes of Israel. And Absalom sayd vnto hym: se, thy matter is good and ryghteous, but there is noman deputed of the kynge to heare the. Absalom sayd moreouer: Oh that I were made iudge in the lande, that euery man which hath any ple ℣ and matter in the lawe, myght come to me, and that I myght do hym iustice! And when anye man came nye to hym, and dyd hym obeysaūce, he put forth his hand and toke hym to hym, and kyssed hym. And on this maner dyd Absalom to all Israel, that came to the kynge for iudgement: and he stale the hertes of the mē of Israel. And after fourtye yeres it fortuned, that Absalom sayd vnto the kynge: let me go nowe to Hebron, and paye my vowe which I haue vowed vnto the Lorde, for thy seruaunt vowed a vow (when I was in Gesur, in the lande of Siria) sayinge: Yf the Lorde shall brynge me agayne from Jerusalem, I wyll serue the Lorde. And the kynge sayd vnto hym: go in peace. And so he arose, and went to Hebron. ¶

But Absalom sent spyes thorowout all the trybes of Israel, sayinge: assoone as ye heare the voyce of the trompet blowe, ye shall saye: Absalom raygneth kyng in Hebron. And with Absalom went two hundred men out of Jerusalem, that were called. And they wente with pure hertes, not knowynge of any thyng. And Absalom sent also for Ahithophel the Gilonite Dauids counsayler, that he shoulde come out of his cytie Gilo, whyle he offred sacrifyces. And there was wrought stronge treason. For the people wente, and encreased with Absalom in multitude. And there came a messenger to Dauid, and sayd: the hertes of the mē of Israel are turned after Absalom. And Dauid sayde vnto all his seruauntes that were with hym at Jerusalem: vp, that we maye be gone, for we shall not els escape from Absalom. Make spede, to de parte, lest he come sodaynly & catche vs, & bring some mischefe vpō vs, & smyte the cytie with ỹ edge of the swerd. And ỹ kinges seruaūtes sayd vnto him: beholde, thy seruaūtes are redy to do whatsoeuer my lorde the kynge shall appoynte.

And the kynge and all his housholde, depar- ℣ ted on fote, and left behynde hym *ten concubi- ii.re.xbi.b nes to kepe the house. And so the kynge and all & xx.a the people went out on fote, & tarryed in a place that was farre of. And all his seruauntes went aboute hym. And all the Cerethites and all the Pheleth̄ites and al the Gethites — ** myghty men of warre — (euen syxe hundred men which were come on fote from Geth) went before the kyng. Thē sayd the kynge to *Ithai the Gethite: wherfore ii.re.xbiij.b commest

commest thou with vs? Returne & abyde with the kynge, for thou art a straunger, and arte remoued from thyne owne place. Thou camest but yesterdaye, and shoulde I disquyete the todaye to go with vs? I wyll go whyther I can. Therfore retourne thou, and carye agayne thy brethren. Mercye and truthe ✠ (shal the Lorde shewe ✠ vnto the.) And Ithai answered the kynge, & sayd: as truly as God liueth, and as my lord the king lyueth, in what place my lorde the kyng shalbe whether in death or lyfe, euen there also wil thy E seruaunt be. And Dauid the kynge sayde to Ithai: come then, and goo forewarde. And Ithai the Gethite went forth, and all his men, and all the chyldren that were with hym. And all the countrye wepte with a loude voyce, and so dyd all the people that went forth. The kynge also hym selfe passed ouer the brooke Kydron. And all the people went towarde the waye that leadeth to the wylderneſſe. And Sadok and al the Leuytes were with hym, and bare the arke of the appoynctemente of God. And there they set downe the arke of God: And Abiathar wēt vp, vntyll the people were all come ouer, out of the cytie. And the kynge sayde vnto Sadok: Carye the arke of God agayne into the tytie. Yf I shal fynde fauoure in the eyes of the Lorde, he wyll bring me agayne, and shewe me both it and the tabernacle therof. But & if the Lorde thus saye: I haue no luſt vnto the, beholde, here am I: let hym do with me, what semeth good in his eyes.

The kynge sayd also vnto Sadok the preest
ff Art not thou a *sear? Returne into the cytie in
ii.reg.xv.b. peace: and take your two sonnes with you, Ahimaaz thy sonne, and Jonathas the sonne of Abiathar. Beholde, I wyl tarye in the feldes of ꝑ wylderneſſe, vntyll there come some worde frō you to be tolde me. Sadok therfore and Abiathar caryed the arke of God agayne to Jerusalem, and they taryed there. And Dauid wente vpon mount Oliuete, and wept as he wēt, and had his heed couered, and went barefoote. And all the people that was with hym had euery mā his heed couered, and as they wente vp, they wept also. And one tolde Dauid, sayinge: Ahithophel is one of them that haue cōspyred with Absalom. And Dauid sayd: O Lorde turne the counsayle of Ahithophel into foolyshneſſe.

When Dauid was come to the toppe of the
G mount he worshypped God: and behold, Husai the Arachite came agaynst hym with his coote torne, and haupnge earth vpon his heed. Unto whome Dauid sayde: yf thou go with me, thou shalt be a burthē vnto me. But yf thou returne to the cytie, and saye vnto Absalom: I wyll be thy seruaunte, O kynge: (as I haue this longe
ii.Regum. xvii.a.b.c. 'ben thy fathers seruaunt, so am I now thy seruaunte) thou mayest for my sake destroye the counsayle of *Ahithophel. And thou hast there with the Sadok and Abiathar the preestes, vnto whom thou shalte shewe all that thou canst heare out of the kynges house. And behold, they haue there with them their two sōnes: Ahimaaz Sadoks sonne, and Jonathas Abiathars son: by them also shalye sende me al that ye cā heare

And so *Husai Dauids frende gat hym to the cytie. And Absolō also entred into Jerusalem. ii.re.xvj.d

The.xvj. Chapter.

Ziba bryngyng presentes to Dauid, doth falsely accuse Miphiboleth. Semei curseth Dauid, and hurleth stones at hym. Absalom (by the counsayle Ahithophel) lyeth with his fathers concubynes.

Nd when Dauid was a litle past A
the toppe of the hyll: beholde, Ziba the seruaūt of Miphiboseth came to mete hym, with a couple of asses saddled, and vpon them two hundred loues, and one hundred bonches of reysynges, and an hundred frayles of dryed frygges, and a bottell of wyne. And the kynge sayd vnto Ziba: what meanest thou with these? And Ziba sayd: They be asses for the kynges housholde to ryde on, and breed and frute for the yonge men to eate, and wyne, that suche as be faynt in the wilderneſſe may drynke. And the kynge sayd: where is thy masters sonne? Ziba answered vnto the kyng: beholde, he tarieth styll at Jerusalem. For he sayd: this daye shall the house of Israel restore me the kyngdome of my father: then sayd the kynge to Ziba: beholde, thyne are all that pertayned vnto *Miphiboseth. And Ziba sayde: I do homage to the: I beseche the, that I maye fynde grace in thy syght, my lorde, O kynge. ii.reg. ix. b

And when kynge Dauid came to Bahurim B
beholde, then came out a man of the kynred of the house of Saul, named *Semei the sonne of ii.reg.xvi.a
Gera, and he came out cursynge. And he cast stones at Dauid, and at all the seruauntes of kyng Dauid. And all the people also, and all the men of warre were on his ryghte hande, and on hys lefte. And thus sayde *Semei when he cursed: Exo. xxii.d
come forth, come forth thou bloudeshedder: and thou man of Belial. The Lorde hath broughte vpon the all the blonde of the house of Saul, in whose steade thou hast raygned, and the Lorde hath delyuered the kyngdome into the hande of Absalom thy sonne. And behold, thou art come to thy myscheſe, bycauſe ꝑ art a bloudshedder.

Then sayde Abysai the sonne of Zaruia vnto C
the kynge: why doeth this deed dogge curse my lorde the kynge? let me go now and take of the heed of hym. And the kynge sayd: what haue I to do with you, ye sōnes of Zaruia: let him curse: for the Lorde hath bydden hym curse Dauid. Who darre then saye: wherfore hast thou done so? And Dauid sayd to Abisai, and to all his seruauntes: beholde, my sonne which came of myne owne bodye, seketh my lyfe. Howe moche more then maye this sonne of Jemini doo it? Suffre hym to curse, *for the Lorde hath bydden hym: iii.reg.ii.g
happelye the Lorde wyll loke on my wepynge eyes and wretchednesse, and do me good for his cursynge this daye. And as Dauid and his men went by the waye, Semei went alonge on the hylles syde ouer agaynst hym, and cursed as he went, and threwe stones at hym, and cast dust. And the kyng and all that were with hym came werye, and refreshed them selues *there.

And Absalom and all the people of the mē of * At Bahurim.
Israel came to Jerusalē, and Ahithophel was with hym.

with hym. And as soone as Husai the Arachite Dauids frend was come vnto Absalom, he sayd vnto hym: God saue the kynge, God saue the kyng. And Absalō sayd agayne to Husi: is this the kyndenesse thou owest to thy frende? Why wentest thou not with hym? Husai answerd vnto Absalom: naye not so: but whom the Lorde & this people and all the men of Israel chose, hys wyll I be, and with hym wyl I dwell. Moreouer, vnto whō shall I do seruice, but euen to his sonne? And as I was seruaunt before vnto thy father, euen so shall I be with the. Thē spake Absalom to Ahithophel: gyue coūsayl what is best for vs to do. And Ahithophel sayd vnto Absalō
ii.re. fb.d & ff.a get the in vnto thy fathers *concubines, which he hath left to kepe ỹ house. And all Israel shall heare, that thou arte cast out of thy father: then shal the handes of al that are with the be strōg. And so they pytched Absalom a tente vpon the toppe of the house. And he went in vnto his fathers concubynes in the syght of all Israel.

And the coūsayl of Ahithophel which he coūsayled in those dayes, was as a man had asked coūsayle of God: euen so was all the coūsayle of Ahithophel, both with Dauid and wt Absalom.

¶ The.xvij.Chapter.

¶ Ahithophel seinge hys counsayle vnfolowed of Husai, and forsaken, hangeth hym selfe.

AHithophel sayde to Absalō: let me chose out nowe twelue thousande men. And I wyl vp & folow after Dauid this night. And I wil com vpon hym whyle he is werye and weake hāded, and wyl feare him. And all the people ỹ are with him shal flye. And so I wyl smyte ỹ kyng onely, and wyl bryng agayne all the people vnto the, euen as easely as yf I wolde bryng any other thyng. And when I haue slayne the man whom thou sekest, al the people shall haue rest. And the sayinge pleased Absalom wel, and all the elders of Israel. Thē sayd Absalom: cal also Husai the Arachite, and let vs heare his counsayle. When Husai was come to Absalom, Absalom spake vnto hym, saying: Ahithophel hath gyuen suche counsayl: Shal we do after his saying, or no: tell thou

B Husai answered vnto Absalō, the coūsayle that Ahithophel hath gyuē, is not good at this tyme: For (sayde Husai) thou knowest thy father, and his men, how that they be strong. And they be chafed in theyr myndes, and are euen as a *beere robbed of her whelpes in the feld. Thy
Pro.xvii.a father is a man also practysed in the warre, and maketh no taryinge with the people. Beholde, he lurketh nowe in some caue, or in some other, (stronge) place. And though some of his men be ouerthrowen at the fyrste brunt: yet they that heare it wyll saye: The people that folowe Absalō be put to the worse. And the best men thou hast, whose hertes are as the hertes of lions shal schrynke thereat. For all Israel knoweth, that thy father is a myghtye man, and they whiche be with hym, are all men of warre.

Therfore my counsayle is, that all Israel be
C gathered vnto the, frō Dan to Beersleba (which are as the sande of the see in nombre) and that thou go to battayle in thyne owne person. For so shal we come vpon him in one place or other, where we shal fynde him, and we wyl vpō him euen as thicke as the dewe falleth on ỹ ground. And of all the men that are with hym, we shall not leaue hym one. Moreouer, yf he be goten in to a towne, then shal all the men of Israel bring ropes to that cytie, & we wyll drawe it into the ryuer, vntyl there be not one stone found there. And Absalom and all the men of Israel sayd: the counsayl of Husai the Arachite is better, then the counsayl of Ahithophel. ‡For it was euen ỹ ‡ii.sa.xvij.c
Lordes determinaciō to destroy the good coun- D sayle of Ahithophel: ỹ the Lorde myght bryng euyll vpon Absalō. Thē sayd *Husai vnto Sa ii.reg.fb.a
dok & Abiathar the preestes: of this and ỹ maner dyd Ahithophel and the elders of Israel coū sayle Absalō. And thus & thus haue I counsayled. Now therfore send quyckly, and shewe Dauid, sayinge: tary not all nyght in the feldes of ỹ wyldernesse, but get the ouer, lest the kynge be deuoured and all the people that are with him. Now Jonathas and Ahimaaz abode by ỹ wel of Rogel: (for they myght not be sene to come into the cytie.) And a wenche wente, and tolde them. And they wēt and shewed kyng Dauid.

Neuertheless, a lad sawe them, and tolde it to Absalō. But they went both of them awaye quyckly, and came to a mans house in Bahuri, E whiche had a well in his yarde, into the whiche they went downe. And a womā toke and spred a couerlet ouer the welles mouthe, and strawed furmentye corne thereon. And the thynge was not espyed. And whē Absalōs seruauntes came to the wyfe to the house, they sayde: Where is Ahimaaz & Jonathas? The woman answered them: they be gone ouer the lytle brooke of water. And when they had sought them, and could not fynde them, they returned to Jerusalem. And as soone as they were departed, the other came out of the well, and went and told kynge Dauid, and sayde vnto hym: vp, and get you F quyckly ouer the water, for suche counsayl hath Ahithophe gyuen agaynste you: Then Dauid arose, and all the people that were with hym, & they were come ouer Jordane by that it was daye: so that there lacked not one of them, that was not come ouer Jordan. And when Ahithophel sawe, that his counsayl was not folowed, he sadled his asse, and arose, and gat him home to his owne house, and to his owne cytie, & put his housholde in ordre, and hanged hym selfe, & dyed, & was buryed in ỹ sepulchre of his father

Then Dauid came to Mahenaim. And Ab G salom passed ouer Jordan, he and all the men of Israel with hym. And Absalom made Amasa captayne of the host in the stede of Joab, which Amasa was a mannes sonne named Jethra, an Israhelite, that went into Abigail ỹ doughter of Nahas, syster to Zeruia, Joabs mother. So Israel and Absalom pytched in the land of Gilead. And when Dauid was come to Mahanaim, Sobi the sonne of Nahas out of *Rab- ii.reg.xi.a
ba the cytie of the chyldrē of Ammon, and Ma-

chir the

chir the sonne of Ammiel out of Lodeber, and
ii.Re.xix.f vii.reg.ii.b *Berzelai ỹ Gileadite out of Roglim brought beddes, basens, erthen vessels, wheat and barly floure, and parched cozne, beanes, ryce, otemele hony butter, shepe and chese of kyne, foz Dauid and all the people that were with hym, to eate. Foz they sayde: the people is hungry, wery and thyrstye in the wyldernesse.

The.xviij.Chapter.

Absalom is ouercome in battayle. He hangeth by the heere in an oke. He is kylled and put in a dytche. Dauid is so sozowful foz the death of Absalō, that he wepeth.

AND Dauid nombred the people that were with hym, and set captaynes of thousandes & of hundzeds ouer them. And Dauid sent fozth the thyrde part of the people vnder the hande of Joab, and an other parte vnder the hande of Abisai the sonne of zeruia Joabs brother, and the other thyrde parte vnder the hand of Ithai the Gethite. And the kynge sayd vnto the people: I wyl go with you also. And the people answered: Thou shalt not goo foz the: foz yf we flye, oure aduersaryes wyll not care foz vs: neyther shall they regarde vs though halfe of vs were slayne: but thou art worthy ten thousande of vs: Wherfoze it is better, that thou succoure vs out of the cytie. And the kynge sayde vnto them: What semeth you best, that I wyll do.

B And the kynge stode by the gate syde, and all the people came out by hundzedes and by thousandes, and the kynge commaunded Joab and
G.re.xbi.d Abisai, and *Ithai, sayinge: entreate the yonge man Absalom gently foz my sake. And al ỹ people herde that the kynge gaue all the captaynes charge concernyng Absalom. And so the people went oute in the felde agaynste Israel, and the battayle was in the wood of Ephzaim: Where the people of Israel were put to the worse before the seruauntes of Dauid, and there was a great slaughter that daye, euen of twenty thousande men. For the felde was fought there in dyuers places, all abzode vpon the earth. And the wood deuoured mo people that daye then dyd the swerde. And Absalom came before the seruauntes of Dauid, rydyng vpon a mule, which carryed hym vnder the thycke bowes of a greate oke. And his heed was caught of the oke, and he was lyfte vp betwene heauen and earthe: and the mule that was vnder hym went his waye. And one that sawe it tolde Joab, sayinge: Beholde, I sawe Absalom hange in an Oke, and Joab sayde vnto the man that tolde hym: Yf thou dyddest se him, why dyddest not thou there smyte hym to the grounde, and I wold haue gyuen the ten sycles of syluer, and a gyrdle.

C The man sayd vnto Joab: though thou woldest laye a thousande sycles of syluer in myne hande, yet wolde I not stretche out myne hand agaynst the kynges sonne. For we herde with our eares, when the kynge charged the, and Abysai, and Ithai, sayinge: Beware, that none touche the yonge man Absalom. Moreouer, yf I had done it, I shoulde haue done agaynste myne owne lyfe: foz there is no matter hyd frō the kynge: yea, and thou thy selfe woldest haue
bene agaynst me. Then sayd Joab: I maye not stande thus taryinge with the.

And he toke thre speares in his hande, and D thrust them thorowe Absalom, whyle he was yet alyue on the body of ỹ tree. And ten seruaūtes that bare Joabs weapons, turned & smote Absalom, and slue hym. And when Joab blewe the trōpet, the people returned from folowyng Israel. For Joab spared the people. And they toke Absalom, and cast him into a great pyt in the wood, and layed a mighty great hepe of stones vpō hym. And all Israel fled to theyr tētes. And this Absalō yet in his lyfe tyme *toke coū- i.reg.xv.e saple: & reared vp a pyller, whiche is in kynges dale. For he sayd: I haue no son. And therfoze, to kepe my name in remembraunce do I it. And he called the pyller after his owne name. And it is called vnto this daye: Absaloms pyller.

Then sayde Ahimaaz the sonne of Sadok: E let me runne now, and beare the kyng tydinges howe that the Lozde hath iudged hym quyte of the hande of his enemyes. And Joab sayd vnto hym: thou art no man to beare good tydynges today: thou shalt beare tydinges an other time but todaye thou shalte beare none: bycause the kynges sonne is deed. Then sayd Joab to Chusi: goo, and tell the kynge, what thou hast sene. And Chusi bowed hym selfe vnto Joab, and ranne. Then sayd Ahimaaz the sonne of Sadoc agayne to Joab: come what come wyll, let me also runne after Chusi. And Joab sayd: Wherfoze wylt thou runne my sonne, seing that foz ỹ tydynges thou shalt haue no reward: wel (sayd he) come what wyl, let me runne. He sayd vnto him: runne. Then Ahimaaz ranne by the playne waye, and came before Chusi.

And Dauid sat betwene the two gates. And F the watcheman wente vp to the rooke ouer the gate vnto the wall, and lyfte vp hys eyes, and sawe, and beholde, there came o man runnyng alone. And the watcheman cryed, and tolde the kynge. And the kyng sayd: yf he be aloone, there is good tydynges in his mouth. And he came, & drewe nye. And the watchemann sawe another man runnynge, and he called vnto the porter, and sayde: beholde, there commeth an other mā runnynge alone. And the kynge sayde: he is also a tydynges bringer. And the watchman sayd: me thynketh the runnyng of the formost is lyke the runnynge of Ahimaaz the sonne of Sadok. The kynge sayd: he is a good man, and cōmeth with good tydynges. And Ahimaaz called, and sayd vnto the kynge: good tydynges, and he fel downe flat to the earth vpon his face before the kynge, and sayde: blessed be the Lozde thy God, which hath shut vp the men that lyfte vp theyr handes agaynste my lozde the kynge. And the kynge sayde: is the yonge man Absalom safe? Ahimaaz aunswered: when Joab sent (Chusi) the kynges seruaunte, and me thy seruaunte, I sawe moche ado: But I wot not what it was: And the kynge sayd vnto hym: turne, and stande here. And he turned, and stode styll.

And beholde, Chusi came also, and sayde: G Good tydinges my lozde the kyng, foz ỹ Lozde hath quyte

hath quyte the this daye out of the hande of all them that rose agaynst the. And the kyng sayd vnto Chusi: Is the younge man Absalom safe? Chusi answered: The enemyes of my lorde the kynge, and all that ryse agaynste the to doo the hurte, be as that yonge man is. And the kynge was moued, and wēt vp to a chambre ouer the gate, and wept. And as he went, thus he sayde: O my sonne Absalom, my sonne, my sonne Absalom, wolde God I had dyed for the: O Absalom my sonne, my sonne.

The.xix.Chapter

The Dauid is restored to his kyngdome and brought agayne to Jerusalem.

AND it was tolde Joab: Beholde, the kynge mourneth and wepeth for Absalom. And the victorye of that daye was turned into mournynge vnto all the people. For the people hearde saye that daye how the kynge sorowed for his sonne. And the people stale awaye that daye from goinge into the cytie, as people confounded to steale awaye when they flye in battayle. But the kynge hyd his face, and cryed with a loude voyce. O my sonne Absalom, O Absalō my sonne, my sonne.

B And Joab came into the house to the kynge, and sayd: thou hast shamed this day the faces of all thy seruauntes, which this daye haue saued thy lyfe, & the lyues of thy sōnes & of thy doughters, & the lyues of thy wyues, & of thy concubines, in ý thou louest thyne enemies, & hatest thy frendes. For thou hast declared this day, ý thou regardest neither thy lordes nor seruaūtes. And this daye I perceyue, ý yf Absalom had lyued, & all we had dyed this daye, ý had pleased the wel Now therfore vp, & come out, and speake kyndly vnto thy seruaūtes: For I sweare by ý Lord, excepte thou come out, there wyll not tarye one man with the this night. And that wil be worse vnto the, then all the euyll ý fell on the from thy youth vnto this houre. Then the kynge arose, & sat downe in the gate. And they tolde vnto all the people, saying: Beholde, the kynge doth syt in the gate. And all the people came before the kynge. But Israel fled euery man to his tent.

C And it fortuned, that all the people were at stryfe throwe out all the trybes of Israel, saying: the kynge saued vs out of the hande of our enemyes, he delyuered vs out of the hand of the Philistines, and now he is fled out of the lande for Absalō. But Absalom whom we anoynted ouer vs is dead in battayle. Therfore why are ye so styll, ý ye brynge not the kynge agayne? And kyng Dauid sent to Sadok & Abiathar ý preestes, saying: speake vnto the elders of Juda and saye: why are ye behynde to bryng the king agayne to his house, seing that suche tydynges is come from all Israel vnto the kynge, euen to his house? ✻ (For the kynge had sayde: Thus shall ye saye vnto the people of Juda:) Ye are my brethren, my bones and my flesh: wherfore then are ye the last ý bryng the kynge home agayne? And saye ye to Amasa: art thou not of my bone & of my flesche? God do so & so to me, yf thou be not captayne of the hoost to me for euer in the roume of Joab.

And he bowed ý hertes of al ý men of Juda, euē as the hert of one man: so ý they sent this worde to ý kynge: Returne thou wt all thy seruauntes. So the kynge returned, & came to Jordan. And Juda came to Gilgal, for to go downe to mete the kyng, & to cōuey hym ouer Jordan. And Simei ✻ the sonne of Gera, ý son of Jemini, which was of Bahurim, hasted and came with ý men of Juda to mete kyng Dauid and there were a thousand men of Ben Jamin wt him, and ✻ Ziba the seruaunt of ý house of Saul, and his .xv. sōnes and twentye seruauntes with hym. And they went quyckly ouer Jordan before ý kyng. And there went ouer a boote that caryed ouer ý kynges housholde, and they dyd hym pleasure. ✻ ii.re. vbi.b ✻ ii.re. vbi.a

D And Simei the sonne of Gera fell before the kynge (as he was come ouer Jordan) and sayd vnto hym: let not my lorde impute wyckednesse vnto me, nor remēbre the thynges that thy seruaunt dyd wyckedly when my lorde the kynge departed out of Jerusalem) that the kyng shuld take it to hert. For thy seruaunt doeth knowe, how that I haue done amysse. And therfore beholde, I am the fyrst this daye of all the house of Joseph, that am come to go downe, to mete my lorde the kynge. But Abisai the sonne of Zeruia answered, and sayde: shall not Semei dye for this, bycause he cursed the Lordes annoynted? And Dauid sayde: what matter is betwene you and me, ye sonnes of Zeruia? For this daye ye be aduersaryes vnto me. Shall there any man dye this daye in Israel? Doo not I knowe, that I am this daye kynge ouer Israel? And therfore the kynge sayd vnto Semei: thou shalt not dye and the kynge sware vnto hym.

E And Miphiboseth the sonne of Saul came also to mete the kyng, and had neither washed his feet, nor shauen his beerde, nor washed hys clothes from the tyme the kynge departed, vntyll he came agayne in peace. And it fortuned, ý when he was come to Jerusalē, and met ý king the kyng sayd vnto him: wherfore wentest not thou with me Miphiboseth? He answered: my lorde, O kynge, my seruaunt disceyued me. For thy seruaunt sayd: I wold haue myne asse sadled to ryde theron, for to go to the king, bycause thy seruaunt is lame. And Ziba hath falsely reaported of thy seruaunt vnto my lord the kynge. And my lorde the kyng is as an aungel of God: do therfore what semeth good in thyne eyes. For al my fathers house were but deed men before my lord ý kynge, and yet diddest thou put thy seruaūt amōg them ý did eat at thyne owne table. What ryght therfore haue I yet, to crye any more vnto the kynge. And the kynge sayde vnto him: why speakest thou yet in thyne owne cause? ✻ (It is determyned, that) I haue sayd: thou & Ziba deuyde the landes betwene you. ✻ And Miphiboseth sayd vnto the kyng: yea, let him take all: for so moche as my lorde the kynge is come agayne in peace vnto his owne house.

And Berselai the Giliadite came downe frō Roglim, and went ouer Jordan wt the kynge, to cōuey him ouer Jordan. Berselai was a very aged man, euen foure score yere olde, & prouided the kynge

If the kynge of sustenaunce, whyle he laye at Mahanaim: for he was a man of verye greate substaūce. And the kyng sayd vnto Berselai: come thou with me, and I wyll feede the with me in
ii.re.xbii.g Jerusalē. And * Berselai sayd vnto the kyng: I am thus olde, and how am I hable to go vp with the kynge vnto Jerusalem? I am this day fourescore yere olde: and can I decerne betwene good or euyll? Hath thy seruaunt any taste in that he eateth or drynketh? Can he heare anye more the voyce of syngynge men and women? Wherfore then shulde thy seruaunt be yet a burthen vnto my lorde the kynge? Thy seruaunte wyll go a lytle waye ouer Jordan with ỹ kyng and why wyll the kyng recompence it me with suche a rewarde? O let thy seruaūt turne backe agayne, that I maye dye in myne owne cytie, and (be buried) in the graue of my father and of my mother. Beholde, here is thy sernaunt Chimeam, let hym go with my lorde the kyng, and do to hym what shall please the.

And the kynge answered: Chimeam shall go G with me. And I wyll do to hym that thou shalt be content with. And whatsoeuer thou shalt requyre of me, that same wyll I do for the. And al the people went ouer Jordan. And when ỹ king was come ouer Jordan, he kyssed Berselai, and blessed hym, and he went backe agayne vnto his owne place. And then ỹ kynge went to Gilgal, and Chimeam went with hym, and so dyd all the people of Juda, and brought ouer the kyng and there were but halfe the men of Israel.

And beholde, all the men of Israel came to ỹ kyng, and sayd vnto him: why haue our brethrē ỹ men of Juda stolen the away, & haue brought the kyng & his houshold, and all Dauids men wt hym ouer Jordan? And all the men of Juda answered ỹ men of Israel: the kynge is nere of kyn to vs: wherfore be ye angry for ỹ matter? thinke ye ỹ we eate of the kynges cost, or ỹ we take vs any gyftes? And ỹ men of Israel answered the men of Juda, & sayde: We haue ten partes in the kyng, & haue therto more right to Dauid then ye. Why thē dyd ye dispyse vs, that our aduyse shuld not be fyrst had, in restoring our kynge agayne? And the wordes of ỹ men of Juda were fearcer then the wordes of the men of Israel.

¶ The.xx. Chapter.

¶ Seba the sonne of Bichri rayseth Israel agaynst Dauid: Joab kylleth Amasa traytously: The heed of Seba is delyuered to Joab: Dauids recepuers are nombred.

A When there came thyther a certayne man of Belial (named Seba, the sonne of Bichri, a man of Gemini) he blewe a trompet, & sayd: We haue no part in Dauid, neither haue we enheritaunce in the sonne of Jsai, let the men of Israel departe vnto theyr tentes. And so euery mant of Israel wen from Dauid and folowed Seba the sonne of Bichri. But the men of Juda claue fast vnto theyr kynge, from Jordan to Jerusalem.

And Dauid came to his house to Jerusalem, *and toke the ten women his concubines, that ii.reg.xb.d & xpi.d. he had lefte behynde hym to kepe the house, and put them in warde, and fedde them: but laye no more with them. And so they were enclosed vnto the day of their death, lyuing in wydowhod.

Then sayd the kynge to Amasa: call me the men of Juda togyther agaynst the thyrd daye, and be thou here also. And so Amasa wēt to gather the men of Juda togyther: but taryed longer thē the tyme which he had appoynted him. And Dauid sayd to Abisai: now shall Seba the sonne of Bichri do vs more harme, thē dyd Absalom. Take thou therfore thy lordes seruauntes and folowe after hym, lest he get hym walled cyties, and escape vs. And there went out after hym Joabs mē, and the Crethites & the Phelethites, and all the myghtyest men. And they departed out of Jerusalē, to folowe after Seba the sonne of Bichri. And whē they were at the great stone in Gibeon, Amasa went before thē. C And Joabs garmente (that he had about hym) was gyrde vnto hym, and he had gyrde thereon a knyfe, which was gyrded fast to his loynes in such a sheeth, that (as he went) it fel somtymes out. And Joab sayd to Amasa: art thou in helth my brother? And Joab toke Amasa by the chyn with the right hand to *kysse hym. But Amasa toke no hede to the knyfe that was in Joabs hande, for therwith he smote him *in the shorte rybbes, and shed out his bowels to the ground, and thrust at hym nomore, and he dyed. pro.xxbii.a ii.reg.ii.a

And Joab & Abisai his brother folowed after D Seba ỹ son of Bichri: & one of Joabs men stode by him, & sayd: he ỹ beareth any fauour to Joab or good wyll to Dauid, let hym go after Joab. And Amasa laye walowed in blonde in ỹ myddes of ỹ way. And there was a mā, which when he sawe * ỹ all the people stode styll, he rowled ii.reg.ii.a Amasa out of ỹ way into the feld, & cast a cloth vpō him, bycause he sawe that euery one ỹ came stode styll by hym. And assoone as he was tombled oute of the waye, all the people went after Joab, to folowe after Seba the sone of Bichri.

And he went thorowe al the tribes of Jsrael E vnto Abel, and Bethmaacha and al the places of Barim. And they gathared togyther, & went after hym. And they came, and besieged hym in Abel and Bethmaacha. And they caste vp a banke agaynst the cytie that stode in the valley All the people that was with Joab, thruste at the wall to ouerthrowe it. Then cryed a wyse woman out of the cytie, heare, heare, byd Joab come hyther that I may speake with hym. Whē Joab was come vnto her, the woman sayd vnto hym: heare the wordes of thyne handmayde. F And he answered: I do heare: & she sayd agayne They spake in the olde tyme, saying: men must aske (peace

aske (peace kyrst, how moche rather shulde they so do to) Abel? For so haue they cõtinued (hither to:) I am one of them, that are peaceable and kaythfull in Israel: and thou goest about to destroy a cytie and a mother in Israel. Why wylt thou deuoure the enheritaunce of the Lorde?

G And Joab answered, and sayd: God forbyd, God forbyd it me, that I shulde eyther deuoure or destroye. The matter is not so: but a man of mount Ephraim (Seba the sonne of Bichri by name) hath lyft vp his hãd agaynst ỹ kyng, euẽ agaynst Dauid. Deliuer vs him onely, & I wyl depart from the cytie. And ỹ woman sayd vnto Joab: Beholde, his heed shalbe throwen to the ouer the wall. And then the woman went vnto all ỹ people wt her wysdome. And they smote of the heed of Seba the son of Bichri, and cast it
ii.reg.ii.g out to Joab. *And he blewe a trõpet, and they scattred frõ the cytie, euery mã to his tent. And Joab returned to Jerusalem vnto the kynge.

Joab was ouer all the hooste of Israel. And Banaia the son of Jehoiada was ouer the Crethites and Phelethites. And Aduram was ouer the tribute. And Jehosaphat the sonne of Aliud was recorder. Seua was scrybe. And Sadock and Abiathar were the preestes. And Ira the Jairite was Dauids preest.

¶The.xxi.Chapter.

¶ Three deare peres. The vengeaunce of the synnes of Saul lyghteth on his.vii. sonnes, which are hanged. Foure greate battayles which Dauid had agaynst the Philistines.

A Then there fell an hungre in the dayes of Dauid, thre yeares togyther. And Dauid enquyred of the Lorde. And the Lorde answered: It is for Saul, and ỹ
ii.re.xxii.g house of bloud, bycause he slue the *Gibaonites And the kyng called the Gibaonites, and sayde vnto thẽ: (Now ỹ Gibaonites were not of the
Josu. ix.c. *chyldren of Israel, but a rẽnaunt of ỹ Amorites, and the childrẽ of Israel sware vnto them: And Saul sought to slaye thẽ: for a zele that he had to the childrẽ of Israel & of Juda.) Wherfore Dauid sayd vnto them: what shal I do for you, & wherwith shal I make the attonement ỹ ye maye blesse the enheritaunce of the Lorde?

The Gibaonites answered hym: We wyll haue no syluer nor golde, of Saul, nor of hys house: neyther is it our mynde that thou shouldest kyl any mã in Israel. He sayd: what saye ye then ỹ I shal do for you? They answered ỹ kyng the man ỹ cõsumed vs & ymagined to bryng vs to nought, him wyl we destroy, that nought of him continue in any of the costes of Israel. Let seuen men of his sonnes be delyuered vnto vs, and we wyl hange them vp vnto the Lorde, in Gibeah of Saul, whom the Lorde dyd chose. And the kynge sayde: I wyll gyue them you.

B But the kynge had compassion on Miphibosheth the sonne of Jonathas the sonne of Saul, bycause of the Lordes othe, that was betwene them: euen betwene Dauid and Jonathas the sonne of Saul. But he toke the two sonnes of Rizpa the doughter of Aia (whom she bare vnto Saul) euen Armoni and Miphiboseth, and the fyue sõnes of Michol (ỹ doughter of Saul) whom she bare to Adriel the sonne of Berzilai, the Meholathite. And he delyuered them vnto the hãdes of the Gibeonites, which hanged thẽ in the hyll before the Lorde. And they fell all seuen togyther, and were slayne in the dayes of haruest: euẽ in the fyrst dayes, and in the begynnynge of barlye haruest.

And Rizpa the doughter of Aia toke sackcloth C and hanged it vp for them vpon the rocke, euen from the begynnynge of haruest, vntyll rayne dropped vpon them out of heauen: and suffered neyther the byrdes of the ayre to fall on them by daye, nor beastes of the felde by nyght. And it was tolde Dauid what Rizpa the doughter of Aia the concubyne of Saul had done: and Dauid went and toke the bones of Saul and of Jonathas his sonne from the men of Jabes in Gilead (whiche had stolen them from the strete of Bethsan where the Philistines had hanged thẽ when the Philistines had slayne Saul in Gilboa) And he brought thence the bones of Saul and the bones of Jonathas his sonne, and they toke vp the boones of them that were hanged. And the bones of Saul and Jonathas his sõne buryed they in the countrye of Ben Jamin in zela, in the sepulchre of Cis his father. And when they had perfourmed all that the kynge cõmaunded, God was then at one with the lande.

It fortuned, that the Philistines had yet war D agayne with Israel. And Dauid went downe, and his seruauntes with hym, and fought agaynst the Philistines. And Dauid waxed fayntye, and Jesby of Nob one of the sõnes of the gyauntes (the pyzon of whose speare wayed thre hũdred sycles, and he beinge gyrded with a newe
ii.re.xxiii.e swerde) thought to haue slayne Dauid. * But Abisai the sonne of Zaruia succoured hym, and smote the Philistine, and kylled hym. Then the seruauntes of Dauid sware vnto him, sayinge: Thou shalt go nomore out with vs to battayl that thou quenche not the lyght of Israel. And yet after this, there was a battayle wt the Philistines at Nob, and then Sibbechai the Husathite slue Saph, whyche was one of the sonnes of the Gyauntes.

And there was yet an other battayl in *Nob i.par.xx.a with the Philistines, where Elhanã the sonne of Jaere Orgim, a Bethlehemite slue one Golia a Gethite: the staffe of whose speare was as greate as a weauers cloth beame.

And there was yet an other battayl in Geth where was a man of a great stature, and had on euery hand vi. fyngers, & on euery fote. vi. toes, xxiiii. in all. And was borne also of ỹ kynred of the gyauntes in Geth. And when he defyed Israel, Jonathas the sonne of Simea the brother of Dauid slue him. These foure gyauntes were borne in Geth, and fel into the hande of Dauid, and into the handes of his seruauntes.

¶The.xxij.Chapter.

¶ The song of Dauid for his delyueraunce from h's enemyes.

A And Dauid spake the wordes of this song vnto ỹ Lord, what tyme ỹ Lord had deliuered him out of ỹ hand of al his enemies, & out of the hãd of Saul And he sayde: the Lorde is my rocke and my castell,

castel and my delyuerer. God is my strength, in hym wyll I trust: he is my shylde, and the horne of my saluacion: my worshyp and my refuge: my sauiour, thou shalt saue me from wronge.

psa.xviii.a * I wyl cal on the Lord which is prayse wor thy, and so shall I be saued from myne enemyes For the corrupcions of death closed me aboute: the floudes of Belial put me in feare. The sorowes of hell compassed me aboute: the snares of death ouertoke me. In my tribulacion wyll I call vpon the Lorde, and crye to my God. And he shall heare my voyce out of hys temple, and my crye shall enter into hys eares. The earth trembled and quaked: the foundacions of heauen moued and shuke, when he was angry.

B Smoke went vp in hys wrath, & consuming fyre out of hys mouth, cooles were kindled ther of. And he bowed heauē, & came downe, & there was darkenes vnder hys fete. And he sat vpon Cherub & dyd flye, he was sene caryed vpon the wynges of the wynde. He made darkenes a ta bernacle roūde about hym, wt waters gathered together in thycke cloudes. Thorow ꝑ brightnes of his presence were the fyre cooles kyndled

God thondred from heuen, & he that is moste hye, do the put out his voyce. He shot arowes, & scatered them: he hurled lightning, & ouerthrew them. The flowynges of the see appeared, & the foundacions of the worlde were sene, by ꝑ reason of the rebukinge of the Lorde, & thorow the blastynge of the breath of hys nosestrelles. He shall sende frō heauen, & fet me, he shal plucke me out of many waters. He shal delyuer me from my myghtye aduersary, & from myne enemyes, for they are to stronge for me. When they had ouertaken me in the daye of my calamitie the Lorde stated me vp. For he brought me out into routh he delyuered me, because he had a loue vnto me.

C * The Lorde wyl rewarde me accordyng to Rema.ii.b my ryghtwyseneſſe: according to the pureneſs of my hādes wil he recōpence me. For I haue kept the wayes of the Lord, & done no wyckednes agaynst my God. For all hys lawes are in my syght, and his statutes wyl not I put away from me. In hys syght also haue I bene vndefyled, & haue kepte me fro myne owne iniquite.

And the Lorde dyd to me agayne, according to my ryghteousnes, euen after my pureness in hys eyesyght. Wyth the godlye thou shalte be godly, and wyth the mā that is vncorrupt, thou shalt be vncorrupt. With the pure thou shalt be pure, and wyth the frowarde thou shalte be frowarde. And the poore people that are in aduersite, thou shalt helpe. And on the proude shalte thou cast thyne eyes. Thou arte my lyght O Lorde: the Lorde shall lyght my darkeneſſe.

For wyth thy helpe I wyll runne thorowe an hoost of men, and in my God wyl I sprynge ouer a wall. God is vncorrupte in his waye: the worde of the Lorde is tryed in the fyre: he is the defender of all them that trust in hym.

For who is a God saue the Lorde? and who is myghtye, saue our God? God strengtheth me with power, & ryddeth ꝑ waye in battayle cleare before me. He maketh my fete lyke hartes fete, and setteth me fast vpon my hye holde.

* He teacheth my handes to fyght, that euen D a bowe of stele is to weake for myne armes. ps.xviii.a.

Thou hast geuen me the shylde of thy saluacti on, and wyth thy louynge mekenes thou doest multiplye me. Thou shalte make me space to walke in, & my legges shal not fayle me. I wyll followe vpon myne enemyes & destroye them, & turne not agayne vntyl I haue consumed them.

I wyll waste them and smyte them, that they shall not be able to aryse: yea, they shal fal vnder my fete.

Thou hast gyrded me aboute wyth myghte to batayle, and thē that arose agaynst me, haste thou subdued vnder me.

And thou madest myne enemyes (and them that hated me) to turne theyr backes to me that I myght destroy them. They loke for helpe, but there is none to saue them: Yee, euen vnto the Lorde do they crye, but he heareth them not.

I wyll beate them as smale as the dust of the earth: I wyl stampe them as the dyrt of ꝑ strete and wyll spreade them abrode.

Thou shalte delyuer me from the dissension of my people: thou shalt kepe me to be an heade ouer nacyons: the people whyche I knewe not, shall serue me.

Straunge chyldren dissemble wyth me. At the hearynge of the eare they obeye me:

Straunge chyldren wyll chrynke awaye, & they shalbe smytten wyth feare in theyr preuye chamber. God is alyue, & blessed be my maker: magnyfyed be God, my moste stronge saluacio. It is God that auengeth me, & bringeth downe the people vnder me. He delyuereth me fro myn enemyes, thou also shalt lyfte me vp on hye frō them that ryse agaynst me, thou shalte delyuer me from the wycked men.

And therfore I wyll prayse the (O Lorde) amonge ꝑ nacions, & wyl synge vnto thy name. Whych sheweth great saluacion for his kynge & dealeth mercyfully wyth hys anoynted: euen wyth Dauid, and wyth hys sede for euermore.

¶ The.xxiii. Chapter.

¶ The last cōmunicacyon of Dauid, and the descripcyon of the myghtye men to hym belongynge,

A THese be the last sayenges of Dauid, Dauid the sonne of Jsay sayd: And the man (whyche was made, the anoynted of the God of Jacob, and ꝑ noble Psalmist of Jsrael) sayde: the spyrete of the Lorde spake by me, and hys worde was in my tonge. The God of Jsrael spake of me, euen the mooste myghty of Jsrael, sayde: he that beareth rule ouer men, ought to rule iustly in the feare of God. And as the morynge lyght when the Sonne is vp, a morynge in which are no cloudes to let the bryghtnes, & as the grasse of the earth is by the vertue of the rayne. Shal not my house be so with God ii.re.bii.a. * For he hath made wyth me an euerlastyng co uenaunt, parfyte & sure in all poyntes: and thys is truly all my health and all my desyre that it growe but not as grasse. But ꝑ vngodly mā of Beliall shalbe as a thorne cleane pluckte vp,

which can not be taken wyth handes: But the man that shall touche them, must haue yron, or a longe helue. * Or elles must they be burnte wyth fyre in the same place.

i.par.xii.b.

These be the names of the myghtye mē whō B Dauid had: one that sate in the seate of wysedome, beynge chefest amonge thre, pleasaunte was he and stronge: he slue, viii. hundred at one tyme. After hym was Eliazar the sonne of Dodi the sonne of Ahohi, one of the thre worthyes with Dauid, which defyed the Philistines that were there gathered together to battel: whē the men of Israel were gone vp. He arose and layed on the Philistines vntyll hys hand was wery, & claue vnto the swearde. And ỹ Lord gaue great victory ỹ same day. And ỹ people (whych had fled) returned, & went after him to rūne to the spoyle After hym was Samma the sonne of Age the Hararite: and ỹ Philistines gathered together beside a towne. (Where was a parcell of lande full of ryce) and the people fled from the Philistines. But he stode in the myddes of the grounde, and defended it, and slue the Philistines. And the Lorde gaue great victory.

* These thre (whych were of the thirty chef C captaynes) went downe to Dauid in ỹ harueste tyme vnto the caue of Adullam, and the host of the Philistines abode in the valey of gyauntes And Dauid was then in an holde. And the soudiours of the Philistines were in Bethleem. And Dauid longed and sayd: Oh, that I had of the water that is in the well by the gate of Bethlehem, for to drinke. And the thre myghty brake thorowe the hoost of the Philistines, and fet water out of the well of Bethlehē that was by the gate, and toke & brought it to Dauid. Neuertheles he wolde not drinke therof, but offred it vnto the Lorde, and sayd: the Lorde forbyd ỹ I shulde do so. Is not thys the bloude of ỹ men that wente in ieopardy of theyr lyues? and therfore he wolde not drynke it. And these thynges dyd these thre mighty men. * Abisai the brother of Joab, ỹ sonne of Saruiah, was chefe amōge the thre, & he lyfte vp hys speare agaynst thre hundred, and slue them, & had the name amonge the thre. For he was nobler man then the thre, and was theyr captayne. Howbeit he attayned not vnto (the first) thre.

ii.reg.xxi.b

And Banaiahu ỹ sonne of Jehoiada (ỹ sōne D of a myghty man) valyaūt in actes, of Kabzeel slue two strōge lyōs, euē lyōs of Moab. He wēt downe also, & slue a lyō in a pyt in tyme of snow And he slue an Egyptian a goodly bygge mā, whych had a speare in hys hāde. But he wente downe to hym wyth a staffe, & plucked ỹ speare out of the Egyptiās hāde, & slue hym wyth hys owne speare. These thynges dyd Banaiahu ỹ sonne of Jehoiada, & had ỹ name amōge ỹ thre worthyes. He was honorable amonge thirty, but he attayned not to the (fyrst) thre. And Dauid made hym of his coūcel. Asahel ỹ brother of Joab also was one of the thirty. Thē Elhanā the sonne of Dodo of Bethlehē: Sāma ỹ Haro nite: Elica ỹ Harodite: Helez ỹ Paltite: Ira the sōne of Akes ỹ Thekoite: Abiezer of Anathoth Meobnai ỹ Husathite: Zelmō an Ahohite: Maharai ỹ Netophatite: Heleb ỹ sonne of Baanah an Netophatite: Ithai ỹ sōne of Ribai out of a hyl of ỹ childrē of Bēiamin: Banaiahu ỹ Phirathonite: Hedai of ỹ ryuer of Gaas: Abialbō ỹ Arbathite: Asmauetha a Barhumite: Elihaba a Saalbonite: & the sonnes of Jasen, Jonathas, Sāma ỹ Hararite. Ahiā the sōne of Sarar an Hararite. Eliphelet ỹ sonne of Ahasbai ỹ sonne of a Maachathite: Eliam the sonne of Ahithophel ỹ Gilonite: Hezrai ỹ Carmelite: Paarai ỹ Arbite: Igal the sonne of Nathā of Zoba: Bani the Gadite: Zelec an Amonite: Naharai a Berothite, whych was the harnesbearer of Joab the sonne of Zuria. Ira ỹ Jethrite: Gareb ỹ Jethrit Uria the Hethite, thirty and seuen in all.

¶ The. xxiiii. Chapter.

¶ Dauid causeth the people to be nombred, & therfore is Israel plaged wyth pestylence, so that in thre dayes there dyed lxx. thousande.

AGayn, the Lorde was wroth agaynst Israel, and he moued Dauid agaynst them, in that he sayde: * go and nombre Israel & Juda. For the kynge sayd to Joab the captayne of hys hoost: go thou abrode nowe, thorowe out all the trybes of Israel, euen from Dan to Beer Seba, & nombre ye the people, that I may knowe the nombre of them. And Joab sayd vnto the kynge. I beseech the Lorde thy God, to make thy people as many mo as they be: yea and an hundred tymes so many mo, and that the eyes of my lorde ỹ kinge maye se them. And what is the cause that my lorde the kynge hath a lust to thys thynge? Notwithstandyng the kynges worde preuayled agaynst Joab & agaynst ỹ captaynes of the hoost. A exo.xxx.b

And Joab & the captaynes of the hoost went B out from the presence of the kynge, to nombre ỹ people of Israel. And they passed ouer Jordan, and pytched in Aroer on the ryght syde of the cytie that lyeth in the middes of the valey of Gad ouer agaynst Jazer. And then they came to Gilead, & to the netherlande, where was a new habitacion, & from thence they came to Dan Jaan about to Sidon, & came to the stronge holde of Tyre & to all the cyties of the Heuites & of ỹ Chananites, & then went out to the South of Juda euen to Beersleba. And so, when they had ben abrode thorowe out all the lande, they returned to Jerusalē agayne, after ỹ ende of nyne monethes & twenty dayes. And Joab delyuered vp the nōbre & sūme of ỹ people vnto ỹ kynge. And there were in Israel eyght hūdred thousand mē of myght that drewe swordes. And the men of Juda were fyue hundred thousande men.

And Dauids herte smote hym, after that he had nombred the people. And Dauid sayd vnto the Lorde: I haue synned exceedyngly in that I haue done. And nowe Lorde take awaye the trespace of thy seruaunt, for I haue done verye foolyshly. And when Dauid was vp in a morninge, the worde of the Lorde came vnto ỹ prophete Gad Dauids seer, sayeng: go and say vnto Dauid, thus sayeth ỹ Lorde: I offre the thre thynges, chose ỹ whych of thē I shall do vnto ỹ.

So Gad came to Dauid, and shewed hym, & sayd

sayd vnto hym. Wylte thou haue seuen yeares honger to come in thy lande, or wylte thou flee iii. monethes before thyne enemyes, they folowynge the, or that there be thre dayes pestilence in thy lande? Nowe therfore aduyse the, and se, what answere I shall gyue to hym that sente me. And Dauid sayde vnto Gad: I am in extreme trouble. *We wyll fall nowe into ỹ hãde of the Lorde, for muche is hys mercy, and let me not fall into the hande of man. Eccle.ii.c.

And so the Lorde sent a pestilence in Israel from the morynge vnto the tyme appoynted. And there dyed of the people frõ Dan to Beersleba seuenty thousande men. And when the angell stretched out his hande vpon Jerusalem to destroy it, the Lorde had compassion to do that euell and sayde to the angell that destroyed the people: it is nowe sufficient: holde thyne hande. And the angell of the Lorde was by the threshynge place of Arefna the Jebusite. And Dauid spake vnto the Lorde (when he sawe the angell that smote ỹ people) & sayd: lo, it is I that haue synned, and I that haue done wyckedly. But these shepe, what haue they done? let thine hãde (I praye the) be agaynst me and agaynst my fathers house.

D And Gad came the same daye to Dauid, and sayd vnto hym: go vp and reare an aultare vnto the Lorde in the threshyng flowre of Arefna the Jebusyte. And Dauid (accordynge to the sayeng of Gad) wente vp, as the Lorde cõmaũded. And Arefna loked, and sawe the kinge and hys seruauntes commynge towarde hym. And Arefna went out: and bowed hym selfe before the kynge flat on his face vpon the groũde, and Arefna sayde: wherfore is my lorde the kynge come to hys seruaunt? Dauid answered: to bye the threshyng flowre of the, and to make an aultare vnto the Lorde, that the plage maye cease from the people.

And Arefna sayd vnto Dauid: let my lorde the kynge take & offre what semeth hym good in hys eyes: Beholde here be oxen for burntsacrifice, and sleades & the other instrumentes of the oxen for wood. All these thynges dyd Arefna geue vnto the kynge, and sayd moreouer vnto the kynge: the Lord thy God accept the. And the kynge sayd vnto Arefna: not so but I wyll bye it of the at a pryce, and wyll not offre sacrifyce vnto the Lord my God of that which doth cost me nothynge. And so Dauid bought the threshynge floure, and the oxen for fyftye sycles of syluer. And Dauid buylt there an aultare vnto the Lorde, and offered burntsacrifices and peace offerynges. And so the Lorde was intreated for the lande. And the plage ceased from Israel. ✠

The thyrde boke of the kynges

kynges after the rekenynge of the Latinistes: whych thyrd boke and the fourth also, is but one wyth the Hebrues.

¶ The fyrst Chapter.

¶ The ponge byrgyne Abisag kepeth Dauid in hys extreme age Adonia occuppeth the realme vnwyttynge to hys father. Salomon is anoynted kynge, and so Adonia getteth hym awaye.

AND kynge Dauid was olde & A
stryken in yeares: so that when they covered hym with clothes he caught no heate: wherfore hys seruaũtes sayd vnto him: let there be sought for my lord the kynge a ponge mayden, to stande before the kynge and to cherysshe hym. And let her lye in thy bosome, that my lorde the kynge maye get heate. And so they sought for a fayre damosell thorowe out all the coastes of Israel, and founde one Abisag a Sunamite, & brought her to the kynge. And the damosel was excedynge fayre, and cherysshed the kynge, and mynistred to him. But the kynge knew her not.

And Adonia the sõne of Hagith exalted hym selfe, sayenge: I wylbe kynge. And he gat hym charrettes & horsemen, & fyfty mẽ to rũne before hym. And hys father wolde not displease hym at any tyme, nor sayd so muche to hym, as, why doest thou so? And he was a goodly man, & hys mother bare hym nexte after Absalom. And he toke counsel at Joab the sonne of Zaruia, and at Abiathar the preest. And they helped Adonia. B
But Sadock the preest, Banaiahu ỹ sõne of Jehoiada, Nathan the prophete, Semei and Rei, and all the mẽ of myght whych were wyth Dauid, kauoured not Adonia. And Adonia sacrifyced shepe and oxen, and fat catell, by the stone of Zoheleth, whych is fast *by the well of Rogel, & called all hys brethren the kynges sonnes, and Josu.fb.b
the men of Juda the kynges seruauntes. But Nathan the Prophete and Banaiahu, and the other myghtye men, and Salomon hys brother he called not.

Wherfore Nathan spake vnto Bethsabe the mother of Salomõ, sayeng: hast thou not herd howe ỹ Adonia ỹ sonne of Hagith doth raigne, and Dauid our lorde knoweth it not? Now therfore come, & I wyll gyue ỹ councel, how to saue

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thyne owne lyfe, and the lyfe of thy ſonne Salomon. Go and get the in vnto kynge Dauid, & ſaye vnto hym: dyddeſt not thou (my lorde O kyng) ſweare vnto thy hādmayde, ſayeng: Salomō thy ſonne ſhall raygne after me, & he ſhall ſyt vpon my ſeate, why is then Adonia kynge? Behold, whyle ỹ yet talkeſt there wt the kynge I wyll come in after the, & cōfyrme thy wordes.

C And Bethſabe went in vnto the kynge into the chamber. And the kynge was very olde, & Abiſag the Sunamite mynyſtred vnto ỹ kinge And Bethſabe ſtouped & made obeyſaūce vnto the kynge. And the kynge ſayd: what is the matter? She anſwered hym: my lorde, thou ſwareſt by the Lorde thy God vnto thyne handmayde: Salomon thy ſonne ſhall raygne after me, and he ſhall ſyt vpon my ſeate. And beholde, now is Adonia, kynge, and my lorde the kynge woteth not of it. And he hath offered oxen, fat catel, and many ſhepe, and hath called al the ſonnes of the kynge, & Abiathar ỹ preſt, & Joab the captayne of the hooſt. But Salomon thy ſeruaunt hath he not bydden. And nowe my lorde (O kynge) the eyes of all Iſraell wayte on the, that thou ſhuldeſt tell them, who ought to ſyt on the ſeate of my lorde the kynge after hym. For els when my lorde the kynge ſhal ſlepe wyth hys fathers, I and my ſonne Salomon ſhalbe ſynners.

D And whyle ſhe yet talked wyth ỹ kynge, Nathan the prophete came alſo. And they told the kynge ſayeng: beholde, here commeth Nathā ỹ prophet. And when he was come in to the kyng he made obeyſaunce before the kynge vpon hys face on the groūde, & Nathā ſayd: My lorde (O kynge) haſt thou ſayd: Adonia ſhall raygne after me, & ſhall ſyt vpon my ſeate? For he is gone downe thys daye, & hath ſlayne many oxen, and fat ſhepe & hath called all the kynges ſonnes, & the captaines of the hooſt, & Abiathar the preſt. And beholde they eate & dryncke before him, and ſaye: God ſaue kynge Adonia. But me thy ſeruaunt, and Sadocke the preſte, and Banaiahu the ſonne of Jehoiada, and thy ſeruaunt Salomon hath he not called. Is thys thynge done of my lorde the kynge, and thou haſt not ſhewed it vnto thy ſeruaunt, who ſhuld ſyt on the ſeate of my lorde the kynge after hym?

E Then kynge Dauid anſwered, and ſayde: call me Bethſabe. And ſhe came into ỹ kynges preſence, and ſtode before hym. And the kynge ſware, ſayenge: As truely as the Lorde lyueth (that hath ryd my ſoule out of all aduerſite) euē as I ſware vnto the by the Lord God of Iſrael ſayenge: Salomon thy ſonne ſhall raygne after me, & he ſhal ſyt vpon my ſeate for me, ſo wyl I do thys day. Then Bethſabe bowed on her face to the earth, and dyd reuerence vnto the kynge, & ſayd: I praye God that my lord kynge Dauid maye lyue euer. And kynge Dauid ſayd call me Sadocke the preſt, & Nathan the prophete, and Banaiahu ỹ ſonne of Jehoiada. And they came before ỹ kynge. The kynge alſo ſaid vnto them take wt you the ſeruaūtes of your lorde, & ſet Salomon my ſonne vpon myne owne mule, & carry hym downe to Gihon. And let Sadock ỹ preſt, & Nathā the prophet anoynte hym there, kynge ouer Iſrael. And blowe ye wyth trompettes, & ſaye: God ſaue kynge Salomon. And thē come vp after hym, ỹ he may come & ſyt vpon my ſeat for he ſhalbe kinge in my ſteade. And I wyl cō maunde hym to be captayne ouer Iſrael & Juda. And Banaiahu ỹ ſonne of Jehoiada anſwered the kynge, & ſayd: Amen. I praye God ỹ the Lorde God of my lorde the kinge ſay ſo to. And as God hath ben wt my lorde ỹ kinge, euen ſo be he wt Salomon alſo, & make hys ſeate greater, thē ỹ ſeate of my lorde kynge Dauid hath bene.

And ſo Sadock the preſt, and Nathan the prophet, & Banaiahu the ſonne of Jehoiada, & the Crethites and Phelethites wente downe, & ſet Salomon vpon kynge Dauids Mule, and brought hym to Gihon. And Sadock the preſt toke an horne of oyle out of the tabernacle, and anoynted Salomon. And all they of the people blewe trompettes, and ſayd: God ſaue kynge Salomō. And al the people came vp after him, pypynge wyth pypes and reioyſynge greatly, ſo that the earth range with ỹ ſounde of them. F

And Adonia & all the geſtes that he had called vnto hym, herd it, euen as they had made an ende of eatynge. And when Joab herde the ſoūd of the trompet, he ſayd: howe happeneth it that there is ſuche a noyſe in the cytie? And as he yet ſpake: behold, Jonathas the ſonne of Abiathar ỹ preſt came. And Adonia ſayd vnto hym: come in, for thou arte a valyaunt man, and bryngeſt good tydinges. And Jonathas anſwered & ſaid to Adonia: Verely our lorde kynge Dauid hath made Salomō kynge. And ỹ kynge hath ſente with hym, Sadock ỹ preſt, & Nathā ỹ prophet & Banaiahu the ſonne of Jehoiada & the Crethites & the Phcletites, & they haue ſet hym vpon the kynges mule. And Sadock the preſt, & Nathan the prophet, haue anoynted hym kynge in Gihon. And they came vp agayne, & reioyſed, ỹ the cytye dyd ſoūde agayne. And that is ỹ noyſe that ye haue herde. And Salomon ſytteth on the ſeate of the kyngdome. And moreouer the kynges ſeruaūtes came to bleſſe our lord kynge Dauid, ſayenge: thy God make the name of Salomon more honorable then thy ſeate. And the kynge bowed him ſelfe vpon the bedde. And thus ſayd the kynge: Bleſſed be the Lorde God of Iſraell: whych hath made one to ſytte on my ſeate thys daye, myne eye ſeynge it. G

And all the geſtes that were wyth Adonia were afrayed, and roſe vp, and went euery man hys waye. And Adonia fearyng the preſence of Salomon, aroſe, and wente, *(into the tabernacle of the Lorde) and caught hold on the hornes of the altare. And one tolde Salomon, ſaynge: Beholde, Adonia doth feare kynge Salomon: for he hath *caught holde on the hornes of the altare, ſayenge: let kynge Salomon ſweare vnto me thys daye that he wyll not ſlaye hys ſeruaunte wyth the ſwearde. 2 *Exod. xxi. b

And Salomon ſayd, yf he wylbe a chylde of vertue, there ſhall not an heer of hym fall to the earth. But & yf wyckednes be founde in him, he ſhall dye. And ſo kynge Salomō ſent, and they brought

thyne owne lyfe, and the lyfe of thy ſonne Salomon. Go and get the in vnto kynge Dauid, & ſaye vnto hym: dyddeſt not thou (my lorde O kyng) ſweare vnto thy hādmayde, ſayeng: Salomō thy ſonne ſhall raygne after me, & he ſhall ſyt vpon my ſeate, why is then Adonia kynge? Behold, whyle ỹ yet talkeſt there wt the kynge I wyll come in after the, & cōfyrme thy wordes.

C And Bethſabe went in vnto the kynge into the chamber. And the kynge was very olde, & Abiſag the Sunamite mynyſtred vnto ỹ kinge And Bethſabe ſtouped & made obeyſaūce vnto the kynge. And the kynge ſayd: what is the matter? She anſwered hym: my lorde, thou ſwareſt by the Lorde thy God vnto thyne handmayde: Salomon thy ſonne ſhall raygne after me, and he ſhall ſyt vpon my ſeate. And beholde, now is Adonia, kynge, and my lorde the kynge woteth not of it. And he hath offered oxen, fat catel, and many ſhepe, and hath called al the ſonnes of the kynge, & Abiathar ỹ preſt, & Joab the captayne of the hooſt. But Salomon thy ſeruaunt hath he not bydden. And nowe my lorde (O kynge) the eyes of all Iſraell wayte on the, that thou ſhuldeſt tell them, who ought to ſyt on the ſeate of my lorde the kynge after hym. For els when my lorde the kynge ſhal ſlepe wyth hys fathers, I and my ſonne Salomon ſhalbe ſynners.

D And whyle ſhe yet talked wyth ỹ kynge, Nathan the prophete came alſo. And they told the kynge ſayeng: beholde, here commeth Nathā ỹ prophet. And when he was come in to the kyng he made obeyſaunce before the kynge vpon hys face on the groūde, & Nathā ſayd: My lorde (O kynge) haſt thou ſayd: Adonia ſhall raygne after me, & ſhall ſyt vpon my ſeate? For he is gone downe thys daye, & hath ſlayne many oxen, and fat ſhepe & hath called all the kynges ſonnes, & the captaines of the hooſt, & Abiathar the preſt. And beholde they eate & dryncke before him, and ſaye: God ſaue kynge Adonia. But me thy ſeruaunt, and Sadocke the preſte, and Banaiahu the ſonne of Jehoiada, and thy ſeruaunt Salomon hath he not called. Is thys thynge done of my lorde the kynge, and thou haſt not ſhewed it vnto thy ſeruaunt, who ſhuld ſyt on the ſeate of my lorde the kynge after hym?

E Then kynge Dauid anſwered, and ſayde: call me Bethſabe. And ſhe came into ỹ kynges preſence, and ſtode before hym. And the kynge ſware, ſayenge: As truely as the Lorde lyueth (that hath ryd my ſoule out of all aduerſite) euē as I ſware vnto the by the Lord God of Iſrael ſayenge: Salomon thy ſonne ſhall raygne after me, & he ſhal ſyt vpon my ſeate for me, ſo wyl I do thys day. Then Bethſabe bowed on her face to the earth, and dyd reuerence vnto the kynge, & ſayd: I praye God that my lord kynge Dauid maye lyue euer. And kynge Dauid ſayd call me Sadocke the preſt, & Nathan the prophete, and Banaiahu ỹ ſonne of Jehoiada. And they came before ỹ kynge. The kynge alſo ſaid vnto them take wt you the ſeruaūtes of your lorde, & ſet Salomon my ſonne vpon myne owne mule, & carry hym downe to Gihon. And let Sadock ỹ preſt, & Nathā the prophet anoynte hym there, kynge ouer Iſrael. And blowe ye wyth trompettes, & ſaye: God ſaue kynge Salomon. And thē come vp after hym, ỹ he may come & ſyt vpon my ſeat for he ſhalbe kinge in my ſteade. And I wyl cō maunde hym to be captayne ouer Iſrael & Juda. And Banaiahu ỹ ſonne of Jehoiada anſwered the kynge, & ſayd: Amen. I praye God ỹ the Lorde God of my lorde the kinge ſay ſo to. And as God hath ben wt my lorde ỹ kinge, euen ſo be he wt Salomon alſo, & make hys ſeate greater, thē ỹ ſeate of my lorde kynge Dauid hath bene.

And ſo Sadock the preſt, and Nathan the prophet, & Banaiahu the ſonne of Jehoiada, & the Crethites and Phelethites wente downe, & ſet Salomon vpon kynge Dauids Mule, and brought hym to Gihon. And Sadock the preſt toke an horne of oyle out of the tabernacle, and anoynted Salomon. And all they of the people blewe trompettes, and ſayd: God ſaue kynge Salomō. And al the people came vp after him, pypynge wyth pypes and reioyſynge greatly, ſo that the earth range with ỹ ſounde of them. F

And Adonia & all the geſtes that he had called vnto hym, herd it, euen as they had made an ende of eatynge. And when Joab herde the ſoūd of the trompet, he ſayd: howe happeneth it that there is ſuche a noyſe in the cytie? And as he yet ſpake: behold, Jonathas the ſonne of Abiathar ỹ preſt came. And Adonia ſayd vnto hym: come in, for thou arte a valyaunt man, and bryngeſt good tydinges. And Jonathas anſwered & ſaid to Adonia: Verely our lorde kynge Dauid hath made Salomō kynge. And ỹ kynge hath ſente with hym, Sadock ỹ preſt, & Nathā ỹ prophet & Banaiahu the ſonne of Jehoiada & the Crethites & the Phcletites, & they haue ſet hym vpon the kynges mule. And Sadock the preſt, & Nathan the prophet, haue anoynted hym kynge in Gihon. And they came vp agayne, & reioyſed, ỹ the cytye dyd ſoūde agayne. And that is ỹ noyſe that ye haue herde. And Salomon ſytteth on the ſeate of the kyngdome. And moreouer the kynges ſeruaūtes came to bleſſe our lord kynge Dauid, ſayenge: thy God make the name of Salomon more honorable then thy ſeate. And the kynge bowed him ſelfe vpon the bedde. And thus ſayd the kynge: Bleſſed be the Lorde God of Iſraell: whych hath made one to ſytte on my ſeate thys daye, myne eye ſeynge it. G

And all the geſtes that were wyth Adonia were afrayed, and roſe vp, and went euery man hys waye. And Adonia fearyng the preſence of Salomon, aroſe, and wente, *(into the tabernacle of the Lorde) and caught hold on the hornes of the altare. And one tolde Salomon, ſaynge: Beholde, Adonia doth feare kynge Salomon: for he hath *caught holde on the hornes of the altare, ſayenge: let kynge Salomon ſweare vnto me thys daye that he wyll not ſlaye hys ſeruaunte wyth the ſwearde. 2 *Exod. xxi. b

And Salomon ſayd, yf he wylbe a chylde of vertue, there ſhall not an heer of hym fall to the earth. But & yf wyckednes be founde in him, he ſhall dye. And ſo kynge Salomō ſent, and they brought

brought hym from the altare. And he came and dyd obeysaūce vnto kinge Salomon. And Salomon sayd vnto hym get the to thyne house.

¶The.ij.Chapter.

¶Dauid dyeth. Adonia requyreth to haue Abysag to hys concubyne, and therfore Salomon commaūdeth to slaye hym. Abiathar is put from hys prestlhode. Semei and Joab are slayne.

A

Iosu.i.b and.xxiiij.b Deu.xxxi.c

THe dayes of Dauid drewnye that he shulde dye, and he charged Salomon hys sonne, sayenge: I go the waye of al the worlde, *be thou stronge therfore, and shewe thy selfe a man. Kepe thou the watch of the Lorde thy God, that thou walcke in hys wayes, and kepe his statutes, and his precептes, hys iudgementes, and hys testimonyes, euen as it is written in the lawe of Moses: that thou mayest prospere in all that thou doest, and in euery thynge that thou medlest wythall.

That the Lorde also maye make good hys worde whych he spake vnto me, sayenge: yf thy chyldren take hede to theyr waye ỹ they walke before me in trueth, wyth all theyr hertes, and

iii.reg.ix.b wyth all theyr soules, *then shalte thou not be wythout a man on the seate of Israel.

iii.reg.iii.c and.xx.c *Moreouer, thou wotest, how Joab ỹ sōne of zaruia serued me, & what he dyd to that two captaynes of the hoostes of Israel: vnto Abner the sonne of Ner, and vnto Amasa ỹ sōne of Jether: whō he slue, & shed bloude in tyme of peace (euen as it had ben in warre) and put the bloud of warre vpon hys gyrdle that was aboute his loynes, and in hys shoes that were on hys fete. Deale wyth hym therfore accordynge to thy wysedome, & bringe not hys hoore head downe to the graue in peace. *But shewe kyndnes vn

ii.re.xix.f to the sonnes of Berselai the Gileadite, ỹ they maye eate at thy table. For they came to me, when I fled from Absalom thy brother.

B *And beholde, thou haste wyth the Semei

ij.re.xvi.b the sonne of Gera, the sonne of Gemini, of Bahurim, whych cursed me wyth an horrible curse in the daye when I went to Mahanahim. But he came to mete me at Jordane, and I sware to hym by the Lorde sayenge: I wyll not slaye the wyth the sweade: but thou shalt not count hym as vngylty, for thou arte a man of wysedome, and knowest what thou oughtest to do vnto hym. Hys hoore heade shalt thou bringe to the graue wyth bloude.

C And so *Dauid slept wyth hys fathers, and

Actes ii.c was buryed in the cytie of Dauid. And ỹ dayes which Dauid raygned vpon Israel, were fourtye yeares: seuē yeares raygned he in Hebron: & thyrty & thre yeares raygned he in Jerusalem.

i.par.xxix.c *Then sat Salomon vpon the seate of Dauid hys father, and hys kyngdome was stablysshed myghtely. And Adonia ỹ sonne of Hagith cam to Bethsabe the mother of Salomon. And she

ii.re.xvi.b sayd: *Comest thou peaceably? And he sayd peaceably. He sayd, moreouer: I haue somwhat to saye vnto the. She sayd: saye on. And he sayd, ỹ knowest that the kyngdome was myne, & that al Israel set theyr faces on me, ỹ I shuld raigne howbeit, the kygdome is turned awaye, and geuen to my brother: for it is apoynted hym of the Lorde: & nowe I aske a peticion of the: deny me not. And she sayd vnto hym: Saye on. And he sayd: Speake, I praye the, vnto Salomon the kynge, for he wyll not saye ỹ naye, that he geue me Abisag ỹ Sunamite to wyfe. And Bethsabe sayd: well, I wyll speake for ỹ vnto ỹ kinge.

Bethsabe therfore wente vnto kinge Salo- D
mon, to speake vnto hym for Adonia. And the kynge rose to mete her & bowed hym selfe vnto her, and sat hym downe on hys seate. And there was a seate set for the kynges mother, & she sat on hys ryght syde. Then she sayd: I desyre a lytell peticion of the, I praye the saye me not nay And the kynge sayd vnto her: Aske on my mother, for I wyll not saye the naye. She sayd: let Abisag the Sunamite be geuen to Adonia thy brother to wyfe. And kynge Salomon answered and sayd vnto hys mother: why doest thou aske Abisag ỹ Sunamite for Adonia? aske for hym the kingdome also: for he is myne elder brother, and hath for hym Abiathar the prest, and Joab the sonne of zaruia. Then kynge Salomon sware by the Lorde, sayenge: God do so, and so to me, yf Adonia hath not spoken thys worde agaynst hys owne lyfe. Now therfore as truly as the Lord lyueth, whych hath ordeyned me, and set me on the seate of Dauid my father, and made me an house, as he promysed, Adonia shall dye thys daye. And kynge Salomon sent by the hande of Banaiahu the sonne of Jehoiada, and he smote hym that he dyed.

And vnto Abiathar the prest, sayd ỹ kynge: E
get the to Anatoth vnto thyne owne feldes: for thou arte worthye of death: but I wyll not at thys tyme kyll the, because thou bareste the arke of the Lorde God before Dauid my father, and because thou hast suffred wyth my father in all hys afflictions. And so Salomon put away Abiathar from beynge prest vnto the Lorde: that he myght fulfyll the wordes of the Lord which he spake ouer the house of Eli in Silo. Then tydynges came also to Joab: for Joab had turned after Adonia though he turned not after Absalom. And Joab fled vnto the tabernacle of the Lorde and caught holde on the hornes of the altare. And it was tolde kynge Salomon, how ỹ Joab fled vnto ỹ tabernacle of the Lord & stode by the altare. Thē Salomō sent Banaiahu the sōne of Jehoiada, sayenge: go & fall vpon hym.

And Banaiahu came to the Tabernacle of the Lorde, and sayde vnto hym. Thus sayeth the kynge: come out. And he sayde: naye, but I wyll dye euen here. And Banaiahu brought the kynge worde agayne, sayeng: thus sayd Joab, and thus he answered me.

And the kynge sayd. Do euen as he hath sayd F
smyte hym, and burye hym, that thou mayest take awaye the bloude whych Joab shed causeles, from me, and from the house of my father. And the Lorde shall bringe hys bloude vpō his owne head, for he smote two men ryghtwyser & better thē he, & slue them wyth the sweарde, my father Dauid not knowyng therof: euen Abner the sonne of Ner, captayn of ỹ hoost of Israel, & Amasa the sonne of Jether captayne of the hoost

of Juda. Theyr bloude shal therfore returne vpon the heade of Joab, & on the heade of hys sede for euer. But vpon Dauid, & vpon hys sede, & vpon hys house, & vpon hys seate shall there be peace for euer of the Lorde. So Banaiahu the sonne of Jehoiada went vp, & smote hym, & slue hym, & buryed hym in his owne house in ỹ wyldernes. And the kynge put Banaiahu the sonne of Jehoiada in hys rowme ouer the hoost & put Sadock the preest in the rowme of Abiathar.

And the kynge sente and called Semei, and sayde vnto him: buyld the an house in Jerusalē, and dwell there: and se that thou go not forthe thence any whether. For be thou sure, that the daye that thou goest out, and passest ouer the ryuer of Cedron, thou shalt dye that daye, & thy bloude shalbe vpon thyne owne heade. And Semei sayd vnto ỹ kynge. Thys is a good thynge as my lorde the kynge hath sayd: so wyl hys seruaunt do. And Semei dwelt in Jerusalem many a daye. And it chaūced after thre yeares, that two of the seruauntes of Semei ranne awaye vnto Achis, sonne of Maacha kynge of Geth. And they tolde Semei, sayeng: beholde, thy seruauntes be in Geth. And Semei stode vp, and sadled hys Asse, and gat hym to Geth to Achis, to seke his seruauntes, and returned, & brought hys seruauntes agayne from Geth.

G And it was tolde Salomon, howe that Semei had gone frō Jerusalem to Geth, and was come agayne. And the kynge sent & called Semei, and sayd vnto hym: Dyd I not charge the by the Lorde wyth an othe, and testifyed vnto the, saynge: be sure, that when soeuer thou goest out, & walkest abroade any whether, thou shalt dye the death? And thou saydest vnto me: it is good tydynges that I haue herd. Why thē hast thou not kept the othe of the Lorde and the commaundement that I charged the wyth all?

iij.re.ỹ.vj.b. The kynge sayd moreouer to Semei: *thou remēbrest all the wyckednes whych thyne hert knoweth, that thou dyddest to Dauid my father. The Lorde also shall brynge thy wickednesse vpon thyne owne heade: and kynge Salomon shalbe blessed, and the seate of Dauid stablysshed before ỹ Lorde for euer. So ỹ kynge cōmaūded Banaiahu ỹ sonne of Jehoiada: whych went out & smote him that he dyed. And ỹ kyngdome was stablysshed in the hāde of Salomon.

¶ The. iii. Chapter.

¶ Salomon taketh Pharaos doughter to wyfe. The Lorde appeareth to hym and gyueth hym wysedome The pleatynge of the two harlottes who shulde owe the lyuynge chylde: and Salomons sentence therin.

A SAlomon made affinite with Pharao kynge of Egipte, and toke Pharaos doughter, and brought her into the citie of Dauid, vntyll he had made an ende of buyldynge hys owne house, & the house of the Lorde, & the wall of Jerusalem rounde about. Only ỹ people sacrifyced in altars made on hylles, because ther was no house buylt vnto the name of the Lorde, vntyl those dayes. And Salomō loued ỹ Lorde, & walked in ỹ ordinaūces of Dauid hys father, saue only that he sacrifyced & offered incense vpon altares in hylles.

* And the kinge wēt to Gibeō, to offer there for ỹ was a special offrynge place. And a thousande burntoffrynges dyd Salomon offre vpō that altare: & in Gibeon the Lorde appeared to Salomon in a dreame by nyght. And God said aske what thou wylt that I maye geue it the. And Salomō sayd: thou hast shewed vnto thy seruaūt Dauid my father great mercy, whē he walked before the in trueth, in ryghteousnes, & in playnes of herte wyth ỹ. And thou hast kept for hym thys great mercy, that thou hast gyuen hym a sonne, to syt on hys seat: as it is come to passe thys daye. * And now, O Lorde my God, it is thou that hast made thy seruaunt kynge in stead of Dauid my father. * And I am but yōge and wote not howe to go out & in. And thy seruaunt is in the myddest of thy people, whyche thou hast chosen. And verely ỹ people are so many that they can not be told nor nōbred for multitude. * Geue therfore vnto thy seruaūt an vnderstandynge herte, to iudge the people, that I maye decerne betwene good and bad. For who is able to iudge thys, thy so myghty a people?

ij.par.i.a

ij.par.i.b

B Sapi.ix.a

Sapi.ix.a

And thys pleased the Lorde wel, that Salomon had desyred thys thynge. And God sayde vnto hym: because thou hast asked thys thyng, & hast not asked longe lyfe, nether hast asked ryches, nor the soule of thyne enemyes, but haste asked vnderstādyng & discrecion in iudgement.

Beholde, I haue done accordynge to thy petition. For I haue geuen the a wyse & an vnderstandynge hert, so that there was none lyke the before the, neither after the shall any arise lyke vnto the. And I haue also geuē the, that whych thou hast not asked, euen ryches and honoure, so that there shalbe no kynge lyke vnto the al thy dayes. And if thou wilt walke in my wayes, to kepe myne ordynaunces and my commaūdemētes, * as thy father Dauid dyd walke, I wyll lengthen thy dayes. When Salomon awoke, behold it was a dreame. * And he came to Jerusalem and stode before the arke of the testamēte of the Lorde, & offred burnt offrynges & peace offrynges, and made a feast to all his seruauntes.

C

iij.re.ỹ.b.a

i.para.i.b

✠ Then came there two wemen, that were harlottes, vnto the kynge, and stode before him And the one womā sayd: Oh my lorde: I & this woman dwel in one house. And I was delyuered of a chylde wyth her in ỹ house. And ỹ thyrd daye after that I was delyuered, she was delyuered also: and we were together, and no straūger wyth vs in the house, saue we two.

And this wyues chyld dyed in ỹ nyght, for she smothered it. And she rose at mydnyght, & toke my sonne frō my syde, whyle thyne handmayde slept, & layde it in her bosome and put her deade chyld in my bosome. And whē I rose vp to geue my chylde sucke, beholde, it was dead. But whē I had loked vpon it in the morninge, behold, it was not my sonne, whych I dyd beare.

The other woman sayd: it is not so: but my sonne lyueth, & thy sonne is deade. And she sayd agayne: No, but thy sonne is dead and myne is alyue. And thus they pleated before the kynge. Then sayde the kynge: the one sayeth, thys

D

that

that is alyue is my sonne and the deade is thyne And ẏ other sayeth, naye: but thy sonne is dead and the lyuynge chylde is myne. And the kynge sayd: bzynge me a swearde. And they bzoughte out a swearde bekoze the kynge. And the kynge sayd: Deuyde the lyuynge chylde in two, & gyue the one halfe to the one, and the other to ẏ other

Then spake the woman whose the lyuynge chylde was, vnto the kinge, foz her bowels yerned vpon her sonne, and sayde: I beseche the my lozde, gyue her the lyuynge chylde, & in no wyse slaye it. But the other said, let it be nether myne noz thyne, but deuyde it. Then the kynge answered and sayd: *gyue her the lyuynge chylde, and slaye it not foz she is the mother therof. And all they of Israel herd of the iudgement, which the kynge hadde iudged, and feared the kynge: foz they sawe that the wysedome of God was in hym to do iustyce. ✠

Luke. vii. c

¶ The. iiii. Chapter.

¶ The pzynces and rulers vnder Salomon. The puruepaunce foz hys vytayles. The nombze of hys hozses and of hys parables.

AND so kynge Salomon was kynge ouer all Israell. And these were his lozdes. Azariahu the sonne of Sadocke the pzeste Elihozeph & Ahiah the sonnes of Sisa, scribes. Iehosaphath the sonne of Ahiiud, the recozder. Banaiahu the sonne of Iehoiada was ouer the hoost. Sadock and Abiathar were the pzestes. And Azariahu the sonne of Nathan was ouer the offycers. And zabud the sonne of Nathan was a pzeste, the kynges companyon. And Abisar stewarde of housholde. And *Adoniram the sonne of Abda was ouer the trybutes.

iii. Re. v. d

B And Salomon had twelfe offycers ouer all Israel, whych pzouyded vytayles foz the kynge and hys housholde: eche man hys moneth in a peare, made pzouision foz necessary thynges. And these are theyz names: the sonne of Hur in moũt Ephzaim: the sonne of Dekar in Makaz and in Saalbin and Bethsames, Elon & Beth hanan: the sonne of Heled in Aruboth, to whom perteyned Socho and al the lãde of Hepher: the sonne of Abinadab in al ẏ region of Doz, which had Taphath the doughter of Salomõ to wyfe Baane the sõne of Ahilud was ouer Thaanach and Magiddo, and ouer all Bethsan, whych is by zarthana beneth Iesrael, frõ Bethsan, to the playne of Mehola, euen vnto the place that is ouer agaynst Iechmeã: the sonne of Gaber had Ramoth Gilead, and hys were the townes of Iair: the sõne of Manasse, which are in Gilead, and vnder him was the region of Argob which is in Basan thze scoze great cyties wyth walles and barres of bzasse.

C Ahinadab the sonne of Hiddo had Mahenaim. Ahimaaz was in Nephthalim, and he toke Basmath the doughter of Salomon to wyfe. Baana the sonne of Husai was in Aser and in Aloth. Iehosaphat the sonne of Paruah was in Isachar. Semei the sonne of Ela was in Benjamin. Gaber the sonne of Ury was in the coũtrey of Gilead, the lande of Sehon kynge of the Amozites, and of Og kynge of Basan, & was offycer alone in the lande. And Juda & Israell were many, euen as the sande of the see in nõbze eatynge, dzynkynge and makynge mery. *And Salomon raygned ouer al kyngdomes, frõ the ‡ryuer vnto the lande of the Philistines: euẽ vnto the bozder of Egypte and they bzoughte pzesentes, & serued Salomõ all ẏ dayes of hys lyfe.

Gen. xv. d Exo. xxiii. d Psa. lxxii. d ‡euphzates

And Salomons bzeade foz one daye was D xxx. quarters of manchet floure, and thze scoze quarters of meale: ten stalled oxen, and. xx. oute of the pastures, and an hũdzed shepe, beside hertes buckes, and wylde goates, and capons. Foz he ruled in all the region on the other syde Euphzates, from Thiphsah to *Asa, ouer al ẏ kynges on the other syde ẏ ryuer. And he had peace wyth all hys seruauntes on euery syde. And Iuda and Israel dwelt wythout feare, euery man vnder hys vyne and vnder hys fygge tree, from Dan to Berseba, al the dayes of Salomon.

Oz Gaza

And Salomon had *. xl. M. stalles of hozses foz charrettes, and. xii. M. hozsemen. And the offycers pzouyded vytayle foz kynge Salomõ & foz all ẏ came out of any place to kynge Salomons table, euery man his moneth so that ther lacked nothynge. Barly also & strawe foz ẏ hozses & mules, bzought they vnto the place where the offycers were, euery man in hys office.

Deu. xvii. d

* And God gaue Salomon wysedome and vnderstandynge exceadynge much, and a large herte, euen as the sande that is on the see shoze: and Salomons wysedome excelled the wysedome of all the chyldzen of the Easte countreye and all the wysedome of Egypte. Foz he was wyser then all men, yee then, Ethan the Ezrahite, and Heman, Chalcol, & Darda the sonnes of Mahol. And his name was spokẽ of thozow out al naciõs on euery side. And Salomõ spake thze thousand pzouerbes. And hys songes were a thousande & fyue. And he spake of trees, euen from the Cedar tree that groweth in Libanon, vnto the Isope that spzyngeth out of the wal. He spake also of beastes, of fooles, of wozmes, & of fysshes. And there came of all naciõs to heare the wysedome of Salomon, & frõ all kynges of the earth, whych had herde of hys wysedome.

Ee. xlvii. c

¶ The. v. Chapter.

¶ Kynge Hyzam sendeth Cedar tymber to the buyldynge of the temple. The dyscryppcyon of the wozkes.

AND Hyzam kynge of Tyze sente hys seruauntes vnto Salomon, foz he hadde hearde, that they hadde anoynted hym kynge in the rowme of hys father. * Foz Hiram was euer a louer of Dauid. ‡ And Salomõ

I

ii. Reg. v. b ‡ii. par. ii. a

i.pe.xvij.a sente to Hiram, sayenge: thou knowest * howe that Dauid my father could not buyld an house vnto the name of the Lorde hys God, for ỹ warres which were about him on euery syde, vntyl the Lorde put them vnder the soles of hys fete.
But now the Lorde my God hath gyuē me rest
i.Re.viij.d on euery syde, so that there is nether aduersary, nor any euell plage. And beholde, * I am determined to buylde an house vnto the name of the Lorde my God, as the Lord spake vnto Dauid my father, sayenge: thy sonne whom I wyll set vpon thy seat for the, he shal buyld an house vnto thy name. Now therfore cōmaūde thou that they hewe me Cedar trees out of Libanon. And my seruaūtes shalbe with thine, & vnto the wil I geue the hyre for thy seruaūtes, accordyng to al such thynges as thou shalt apoynte, for thou knowest that ther are not amonge vs, that can skyll to hewe tymber, lyke vnto the Sidones.

When Hiram herde the wordes of Salomō,
B he reioysed greatly, and said: Blessed be ỹ Lord thys daye which hath geuē vnto Dauid a wyse sonne ouer thys myghty people. And Hirā sente to Salomon, sayenge: I haue consydered the thynges whych thou sentest to me for, and wyl accomplyshe all thy desyre, concernyng tymber of Cedar trees and fyre. Thy seruauntes shall bryng them from Libanon to the see. And I wyll conuey them by shyp vnto the place that thou shalt shewe me, and wyll cause them to be discharged there, and thou shalte receaue them. And thou shalt do me a pleasure agayn, yf thou minister fode for myne house. And so Hirā gaue Salomon Cedar trees & fyre trees accordinge
C to all hys desyre. And Salomon gaue Hirā. xx. thousande quarters of wheate for foode to hys housholde, & twenty buttes of pure oyle. Thus much gaue Salomon to Hiram yeare by yeare

And the Lorde gaue Salomon wysedom as he promised him. And ther was peace betwene Hiram and Salomon, and they two were confederat together. And kynge Salomon raysed a sūme out of Israel out of all Israel. And the sūme was thyrty thousand men, whom he sent to Libanon, ten thousande a moneth by course, so that when they had ben one moneth in Libanon, they abode two monethes at home.

D And * Adoniram was ouer the sūme. And
iiij.Re.iiij.a Salomon had thre score and ten thousand that bare burthens, & foure score thousande masons in the mountaynes: besydes the Lordes, whom Salomon appoynted to ouerse the worke, euen thre thosande and thre hūdred, whych ruled the
* people * (and them) that wrought in the worke. And the kynge cōmaunded thē to bryng great stones, fre stones, and hewed stones for the foūdacion of the house. And Salomons masons & the masons of Hirā dyd hewe thē with ỹ workmen of the corners. And so they prepared bothe tymber and stones for the buyldyng of ỹ house

C The. vi. Chapter.

C Howe and when the temple was buylded.

A And it came to passe that in the foure hundred & foure score yeare (after the childrē of Israel were come oute of the lande of Egypte) and * in the fourth yeare of the raygne of Salomon vpon Israel, and in the moneth ziffe, whych is the seconde moneth * he beganne to buylde the house of the Lorde. And the house whych Salomon buylt for the Lorde, was thre score cubytes longe and twenty cubytes broad and thyrty cubites hye. And * he made a porche before the body of the temple, whych was twē tye cubites longe after the bredth of the house, and ten cubites broad, euen in the forefronte of the house. And in the house he made wyndowes broade without, and narowe wythin.

And in the wall of the house, he made chambers roūde about, (euē in the walles of ỹ house) roūde about the tēple & the queer, & made sydes rounde about. The nethermost chāber was fiue cubites broad, & the thyrde was seuen cubites broad. For wythout in the wall of the house he layed beames roūde about, that the beames of the chambers shulde not be fastened in the walles of ỹ house. And ỹ house was buylt of stone, made perfyte alredy before it was brought thyther, so that there was nether hammer nor axe, ether any tole of yron herde in the house, whyle it was in buyldynge.

The dore of the myddel chamber was in the B
ryght syde of the house: & mē went vp with wyndynge steares into the myddle chāber, & oute of the myddle, into the thyrde. And so he buylt the house & finished it & rouft it with beames of Cedar tymber. And thē he buylt chābers to al the temple of fyue cubytes heygth, and they were ioyned to the house, wyth beames of Cedar.

And the worde of the Lord came to Salomō sayenge: concernyng the house whych thou art in buyldyng, yf thou wylt walke in myne ordynaunces, & execute my lawes, & kepe al my commaundementes, to walke in them: then wyl I
ii.re. * ii.d make good vnto the, my promes * which I pro
1.Cro.xxvb mysed Dauid thy father. † And I wyll dwell amonge the chyldren of Israel, & wyl not forsake my people Israel. Salomon therfore buylt the house, & fynished it, & syled the walles of ỹ house within with bordes of Cedar tre: euen from the pauement of the house vnto ỹ rofte dyd he syle the walles of it wythin, with Cedar tre, & borded the floore of ỹ house with planckes of fyre.

And he syled twenty cubytes in the sydes of C
the queer of the tēple, both floore & walles, with bordes of Cedar, & dressed it within in the secret place of the temple, euen in the moost holy. And the fyrst house, that is to saye, ỹ body of the temple without was fourty cubites longe. And the Cedar of the house wythin, was kerued wyth knoppes & grauen with floures, and al was Cedar tymber, so ỹ no stone was sene. And ỹ queer that was wythin the temple, he prepared to set there the Arke of the appointement of the Lord And the queer before, was twentye cubytes longe, and twentye cubytes in bredth, and twētye cubytes in heygth. And he syled it with pure golde, and borded the altare wyth Cedar.

And Salomō also syled ỹ house within with pure gold. And he made golden barres runne alonge ỹ queer, which he had couered with golde

And

And the whole house, he ouerlayde wyth golde, vntyll he hadde ended it. And the aultare that was in the quere he ouerlayde wyth golde also.

Exo.xxv.b And within the queer he made two * Cherubins of olyue tree, ten cubytes hye. Fyue cubytes longe was a wynge of the other Cherub: so that from the vttermost parte of one wyng vnto the vttermooste parte of the other, were ten cubytes. And the other Cherub was ten cubytes hye also: so that bothe the Cherubs were of one measure and one fyse: For ẏ hygth of the one Cherub was ten cubytes, and so was it of ẏ other. And he put the Cherubs within the inner
Exo.xxv.b house. * And the Cherubs stretched out theyr wynges, so that ẏ one wynge of the one touched the one wal, and the one wynge of the other touched the other wall. And the other two wynges of them touched one another in the myddes of the house. And he ouer laide ẏ Cherubs wᵗ gold.

D And in all the walles of the house rounde aboute, he made fygures of carued & fyled wozke: as namely, pictures of Cherubs & paulme trees and grauen flowres, both within in ẏ quere and without in the temple. And the flowre of the house he couered with golde, bothe within in the quere, and also without in the temple. And in the entring of the quere he made two dores of olyue tree: And bothe the vpper and two syde postes were fyue square. The two doores also were of olyue tree, and he graued them with graupng of Cherubs and paulme trees: and grauen flowers and couered them with golde, and layde thynne plates of golde vpon the Cherubs and paulme trees. And in lyke maner did he in the doze of the temple, saupng that ẏ postes were of olyue tree, foure square. The two dores were of fyre tree, and ether doze with two foldynge leues, he graued theron Cherubs, paulme trees and flowres, and couered them with golde, which was layed thynne vpon the carued wozke.

And he buylt ẏ vnner court with thre rowes of hewed stone, and one rowe of Cedar wodde.

In the fourth yeare was the foũdacion of the house of the Lozde layde: euen in the moneth zif: And in the leuenth yeare, in the moneth Bull (which is the eyght moneth) was the house full finished thorowout all the partes thereof, accordyng to all the fassion of it, and so was he seuen yere in buyldynge it.

¶ The. vii. Chapter.

¶ The buyldynge of the house of Salomon. The house of Pharaoes doughter. The fourme of the pyllers of bzasse: of the bzasen see &c.

A BUt Salomon was buyldynge hys owne house thyrtene yere, and finished it all. And he buylt the house in the wood of Libanon, an hundred cubytes longe, and fyfty cubites brode, and thyrty cubites hye. And (it stode) vpõ foure rowes of Cedar pyllers, and cedar bemes (were layed) vpon the pyllers. And the rooke was Cedar aboue vpon the beames that laye on the pyllers, euen. xlv. beames in fyftene rowes. And there were wyndowes in thre rowes, and the wyndowes were one agaynst an other thre fold. And the doores with the syde postes, and the vpper post, were foure square, and had wyndowes one agaynst an other thre folde.

And he made a porche by the pyllers (ẏ bare vp the house) fyfty cubites longe, and. xxx. cubites brode, and the porche was before those, & the other pyllers. For there was a thycke tre set before them. Then he made a porche to syt and iudge in, syled with Cedar thorowout al the panementes. And his owne house (that he kept residence in: and that was in an other court without the porche) was made of the same worke. And then Salomon made an house for Pharaoes doughter * (whome he had taken to wyfe) iiij. re. xi. a. lyke vnto the fassion of the porche.

And all these were of the best stones, hewed B after a measure, and sawed with sawes, within and without, from the foundacion vnto the beames (that lay aboue, after the measure) and euẽ so on the outsyde towarde the great courte. And the foundacyon was layed vpon ryche stoones, and that very greate stones, wherof some were ten cubytes, and some eyghte cubites. And aboue were good stones, squared after a certayn rule, and couered with Cedar. And the greate court round about was wᵗ thre rowes of hewed stones, and one rowe of Cedar plankes, after ẏ maner of the inner court of ẏ house of the Lozd, & of the porche of the temple. * And kyng Sa- ii. par. ii. a lomon sente, and fet one Hiram out of Tyre, a wyddowes sonne of the trybe of Nephthalim, his father being a man of Tyre. Which Hiram was a crafte sman in brasse * ful of wysdom, vn Exo. xxxi. a derstandyng and coumynge: to worke all maner of worke in brasse. And he came to kynge Salomon, and wrought all his worke. For he cast
Jer. iii. e * two pyllers of brasse of. xviii. cubytes hye a i. pa. xvii. b pece, and a strynge of twelue cubites dyd com- iiii. re. xxv. c passe eyther of them aboute. And he made two C heed peces of molten brasse (after the fassion of a crowne) to set on the toppes of ẏ pyllers. The hygth of the one heed pece contayned fyue cubites, and the hygth of the other heed pece cõtayned fyue cubites also: he made also net worke & garlandes of chayne worke vpon the heed peces that were on the toppe of the pyllers euen seuen (rowes) vpon the one heedpece, and seuẽ on the other. And so he made the pyllers, and two rowes rounde about, in the one wrethen worke to couer the hedpeces that were vpon the pomgranates. And thus dyd he also for ẏ other heedpece And the heedpeces that were on the toppes of the pyllers couered he aboue, with a curyous worke of roses towarde the palace by the space of foure cubytes. Lykewyse vnder the heedpeces in those two pylles beneth, ouer agaynste ẏ myddes, and before the networke: And vpon the seconde heed pece were there two hundred pomgranates in two rowes round about. And he set vp the pyllers in the porche of the temple. And when he had set vp the ryght pyller, he called the name thereof. * Jachin: & when he had set Stedfastnesse. vp ẏ left pyller, he called ẏ name thereof * Boaz. Strẽgth. And in the toppe of the pillers was a worke of roses, and so was the worke manshyppe of the pyllers fynysshed.

D And he made a molten lauatory, ten cubytes
wyde from brym to brym, rounde in compase, &
fyue cubytes hye. And a strynge of thyrty cubi-
tes dyd compasse it aboute, and vnder the brym
of it there were knoppes round about, ten in one
cubite: and they compassed the lauatory rounde
aboute. And the knoppes were caste wyth it, in
two rowes, when it was caste. And it stode on
twelue oxen: of whiche thre loked towarde the
north thre towarde the weste, thre towarde the
south and thre towarde the easte, and the laua-
tory stode vpon them, and all their hynderpar-
tes were inwarde. It was an hande breadeth
thicke, and the brym wrought lyke the brym of
a cup with flowres of lylyes. And it conteyned
two thousande Battes.

And he made ten sokettes of brasse, foure cu-
bites longe, and foure cubites broade a pece, and
thre cubytes hye. And the worke of the sokettes
was on this maner: They had sydes, and the sy-
des were betwene the ledges. And on the sydes
that were betwene the ledges, were lyons, oxen
E and Cherubs. And lyke wyse vpon the ledges ỹ
were aboue: and beneth ỹ lyons and oxen, were
certayne addicions made of thynne worke. And
vnder euery soket were foure brasē wheles, and
bordes of brasse. And in the foure corners there-
of, were vndersetters (vnder the lauatory) cast
eche ouer agaynst his felowe.

And the stalke of the lauatorye was in the
myddle of it, ✻ (where it is sene on the out syde) one cu-
byte hye, and a cubite and an halfe rounde, and
in the heygth of it were grauen worke whose
sydes were made foure square, and not rounde.
And vnder the sydes were foure wheles, and the
axeltrees ioyned faste to the bottome. And the
heigth of euery whele was a cubite and an halfe
And the workmanshyp of the wheles was lyke
the worke of a charet whele. And the axeltrees,
the nauelles, spokes and shaftes were all moltē.
And there were foure vndersetters in foure cor
ners of one socket: and the vnder setters were of
the very bottome selfe.

And in the heygth of the botome was there a
roūde compasse of halfe a cubite hye: and in that
heygth of the botome, there proceaded bothe
ledges and sydes out of the same. For in the bor
des of the ledges and on the sydes he had grauen
pictures of Cherubins, lyons and palmetrees,
one by another round about. Thus made he the
ten sockettes after this maner: And they had al
one fasshyon of castynge: one measure, and one
syse. Thā made he ten lauers of brasse, one lauer
contaynynge fourty Bates: and one lauer was
foure cubites, and vpon euery one of the ten so-
F kettes, he put one lauer. And he put fiue of those
sokettes on the right syde of the house, and other
fyue on ỹ left. And he set the lauatory on ỹ right
syde of ỹ house eastwarde & towarde the south.

And Hiram made pottes, shouelles and ba-
sens, and so finyshed all the worke that he made
kynge Salomon for the house of the Lord: that
is to saye, two pyllers and two rounde headpe-
ces that were to be set on the toppes of the two
pyllers, and foure hundred pomegranates for
the two net workes, (euen two rowes of pom-
granates in one net worke) to couer ỹ two head
peces that were to be set on the toppes of the pyl
lers: And the ten sokettes, and ten lauers on the
sokettes. The lauatory, and twelue oxen vnder
it, and pottes, shouelles and basēs. And all these
vesselles which Hiram made to kynge Salomō
for the house of the Lord, were of bryght brasse.
In the playne of Jordan dyd the kynge cast thē:
euen in the thycke claye betwene Socoth zarthā
And Salomon lefte all the vesselles vnwayed, G
because they were so exceadynge many, neyther
founde they out the weyght of the brasse.

And so Salomon made all the vesselles that
perteyned vnto the house of the Lorde: the gol-
den aultare, and the golden table whereon the
shewbread was: And fyue candelstickes, for the
ryght syde, and fyue for the lefte, before ỹ queer
of pure golde: with flowres, lampes, & snoffers
of golde: and boulles, flat peces, basens, spones
and masours of pure golde: & hyndges made he
of gold both for the dores of the queer (the place
most holy) and for the dores of the temple also.

And so was ended all the worke that kynge
Salomon made for the house of the Lorde. And
✻Salomon brought in the thynges which Da- iij. par. iiij. a
uid his father had dedicated: euē the syluer, gold
and vesselles, and layed them vp amonge ỹ trea
sures of the house of the Lorde.

¶ The. viij. Chapter.

¶ The arke is borne into the temple. A cloude fylleth
the temple. The temple is blessed.

A When✻Salomō gathered together the
elders of Israel, all the heddes of the ii. par. b. a
trybes, (and them that were captay-
nes amonge the fathers of the chyldrē
of Israel) vnto him in Jerusalem ỹ they myght
bryng vp the arke of the appoyntemente of the
Lord✻out of the cytie of Dauid, which is Sion ii. Reg. b. a
And all the men of Israel assembled vnto kyng
Salomō to the feaste that falleth in the moneth
Ethanim, which is the seuenth moneth. And all
the elders of Israel were come and the preastes
toke vp the arke. They bare ỹ arke of the Lord,
into the tabernacle of wytnesse, and all the holy
vesselles that were in the tabernacle: those dyd
the preastes and Leuytes bere. And kynge Sa-
lomon and all the congregacion of Israel that
were assembled vnto hym (and went with hym
before the arke) dyd offre shepe and oxen, that
coulde not be tolde nor numbred for multitude.

And so the preastes brought the arke of the
appoyntment of the Lorde vnto his place: euen
in the queer of the temple and place moost holy,
vnder the wynges of the Cherubs. For the Che-
rubs stretched out their wynges ouer the place
of the arke, and couered both it and also the sta-
nes therof a hye vpon it. And they drew out the
staues, that the endes of thē myght appeare out B
of the holy place within the queer, but they were
not sene without. And ther they haue bene vnto
this daye, and there was nothynge in the arke,
✻saue the two tables of stone which Moses put Deut. x. a
there at Horeb, in ỹ which (tables) ỹ Lord made
an appoyntment wt the chyldren of Israel, whan

ye

he brought them out of the lande of Egypte.

And it fortuned that when the preistes were come out of the holy place, the cloude fylled the house of the Lorde, that the preastes coulde not stande and mynister, because of the cloud for the glory of the Lorde had fylled ỹ house of ỹ Lorde

Leu.xvi.a Then spake Salomon: the Lorde *said that he wolde dwel in the darcke cloude. I haue buylte the an house to dwel in, an habitacion for the to abyde in for euer. And ỹ kynge turned his face, & blessed al the congregacion of Israel, & al ỹ cõ gregacion of Israel stode styll, and he sayde:

Blessed be the Lorde God of Israell, whych spake wyth hys mouth vnto Dauid my father,

ii.re. vi. c i.par.vi.a *and hath wyth hys hande fulfylled it, sayeng: Sence the daye that I brought my people Israel out of Egypte, I chose no cytie of al the trybes of Israel, to buylde an house that my name myght be therin: But I haue chosen *Dauid, to

ii.re.xvi.a. be ruler ouer my people of Israel.

¶ And it was in the herte of Dauid my father to buylde an house for ỹ name of the Lorde God of Israel. And the Lorde sayde vnto Dauid my father: Where as it was in thyn herte to buyld an house vnto my name, thou dyddest wel, that thou wast so mynded. Neuertheles thou shalt not buylde the house, but thy sonne ỹ shal come out of thy loynes, he shal buylde the house vnto my name. And the Lorde hath made good hys worde that he spake. And I am rysen vp in the rowme of Dauid my father, and syt on the seat of Israel, as the Lorde promysed, & haue buylte an house for the name of the Lorde God of Israell. And I haue prepared therin a place for the Arke, where in is the couenaunt of the Lord wyych he made wt our fathers, whẽ he brought them out of the lande of Egypt. Salomõ stode before the altare of the Lorde in the syght of all the congregacion of Israel, and stretched oute

ii.par.vi. d hys handes towarde heauen, and sayd: * Lorde God of Israel, there is no God lyke the in heuẽ aboue, or in the earth beneth, thou that kepest couenaunt & mercy for thy seruauntes that walke before the wyth all theyr herte: thou that haste kepte wyth thy seruaũt Dauid my father, that thou promysedst hym. Thou spakest also wyth thy mouth and hast fulfylled it with thyne hãde as it is come to passe thys daye. Therfore, now Lord God of Israel, kepe with thy seruaũt Dauid my father, that thou promesedest hym, sayenge: *Thou shalt not be wythout a mã in my

ii.Re.viii.c syght to syt on the seate of Israell: so that thy chyldren take hede to theyr waye, ỹ they walke before me, as thou haste walked in my syght. And nowe (O God) of Israel, let thy worde be verifyed, whych thou spakest vnto thy seruaũt Dauid my father.

¶ Wyll God in dede dwell on the earth? Be-

Esa.lxvi.a holde *the heauens, and heauens of all heauens Actes.vii.f are not able to contayne the: And howe shulde thẽ thys house do it that I haue buylded? Haue thou therfore respecte vnto the prayer of thy seruaunt, & to his supplicacion (O Lord my God) to heare the voyce and prayer before the thys daye: that thyne eyes may be open toward thys house, nyght and daye, euen towarde this place (of whych thou hast sayde, * My name shalbe Deu.xii.a. there.) That thou mayest herken vnto ỹ prayer whych thy seruaunt prayeth in thys place: And regarde thou the supplicacion of thy seruaunte and of thy people Israel when they pray in this place: And heare thou in heauen thy dwellynge place, and when thou hearest, haue mercy. * Yf ii.par.vi.d any man trespasse agaynst hys neyghbour, and there go an oth betwene them, and the one compel the other, and come swearyng before thyne altare in this house, thẽ herken thou in heauen & worke & iudge thy seruaũtes, that ỹ condemne the vngodly to bryng hys waye vpõ his head, and iustifye the ryghteous to gyue hym accordyng to hys ryghteousnesse. * When thy people Deu.xxv.a Israel be put to the worse before the enemye, because they haue synned agaynst the, and afterwarde turne agayne to the, and knowledge vnto thy name, and praye and make supplicacion vnto the in thys house: then heare thou in heauẽ to be mercyfull vnto the synne of thy people Israell and bryng them agayne vnto the lande, whych thou gauest vnto theyr fathers.

* Yf heauẽ be shut vp, and there be no rayne iii.re.xvi.a because they haue synned agaynst ỹ: yet yf they praye in this place, & knowlege vnto thy name, and turne from theyr synne, thorowe thy scourgynge of them: then heare thou in heauen, and be mercyfull * (vnto the synnes) of thy seruauntes and of thy people Israell, ỹ thou shewe them a good waye to walke in & gyue rayne vpon the lãde ỹ thou hast geuen to thy people to enherite.

Yf there be in the lande dearth, or pestilence, drouth, blastynge, greshopper or caterpyller, or yf theyr enemye besege them in the lãde of theyr cyties, or what so euer plage or sycknes chaũce: *then what prayers and supplicacion so euer be Esay.lxv.c made of any man of al thy people Israel, which shal knowlege euery man ỹ plage of hys owne herte, and stretch forth hys handes toward this house. Heare thou then in heauẽ, euẽ in thy dwellynge place, and be mercyful, and worke, & geue euery man accordyng to his wayes, (euen as ỹ that only knowest his herte, for ỹ only knowest the hertes of all the chyldren of men:) that they maye feare the as longe as they lyue in ỹ lande, whych thou gauest vnto our fathers. And lyke wyse, yf a straunger that is not of thy people Israell, * come out of a farre countrey for thy na- Iohn.xii.c mes sake, for they shal heare of thy great name, Actu.viii.c and of thy myghtye hande and of thy stretched out arme, and shal come and pray in thys house. Therfore, heare thou in heauen thy dwellynge place, and do all that ỹ straunger calleth to the for: that all nacions of the earth may know thy name and feare the, as do thy people Israel: and that they maye knowe that thy name is called vpon in thys house that I haue buylte.

Yf thy people go out to batayl againste theyr enemye, whyther so euer thou shalt sende them, and shall praye vnto the (O Lorde) *towarde Dani.vi.a the waye of the cytie whych thou hast chosen, & towarde the house ỹ I haue buylt for thy name: (heare thou in heauen theyr prayer and supplication

cacion, and iudge theyr cause.)

1.Joh.1.d Yf they synne agaynst the*(for ther is no mã that synneth not) and thou be angry wyth thẽ, and delyuer them into the hande of theyr enemyes, so that they cary them awaye prysoners vnto the lande of theyr enemyes, eyther farre or neare, yet yf they turne agayne vnto theyr hertes in the lande (to the whych they be caryed awaye captyue,) and returne and praye vnto ỹ in the lande of theyr enemyes, sayeng: we haue synned, we haue done wyckedly, and haue committed vngodlynes, and so turne agayne vnto the wyth all theyr herte, and all theyr soule, in ỹ lande of theyr enemyes (whych led them away captiue) and praye vnto the, towarde the waye of theyr lande, which thou gauest vnto theyr fathers, & towarde the cytie whych thou hast chosen, and towarde the house whych I haue buylt

Amos.ix.d for thy name: thẽ heare thou theyr*prayer and supplicacion in heauen thy dwellyng place, and iudge theyr cause: and be mercyful vnto thy people that haue synned agaynst the, and vnto all theyr iniquities (wherby they haue done wyckedlye agaynst the) & get thou them the fauour of those whych led them awaye captyue, ỹ they may haue compassion on them. For they be thy people, & thyn enheritaũce, whych thou brought test out of Egypt, euen from the myddest of the

ℵ foznace of yron. And let thyne eyes be opẽ vnto the prayer of thy seruaunt, and vnto the prayer

1.Esdr.1.d of thy people Israel*to herken vnto them, in al that they call for vnto the. For thou dyddest seperate them from amonge al nacions of ỹ erth, (to be thyne owne enheritaũce) as thou saydest by ỹ hãde of Moses thy seruaũt, whẽ ỹ brought test our fathers*out of Egypte O Lorde God.

Exo.xix.a ii.pa.bij.a *And when Salomon had made an ende of prayenge al thys prayer and supplicacion vnto the Lorde, he arose from before the altare of the Lorde, and from knelynge on hys knees, & from stretchynge of hys handes vp to heauen, & stode and blessed all the congregacion of Israel with a loude voyce, sayenge: Blessed be the Lorde ỹ hath geuen reste vnto hys people Israel, accordynge to all that he promysed: * there hath not

1.Re.viij.b fayled one worde of al the good promyse which he promysed by the hande of Moses his seruaũt The Lorde our God be wt vs, as he was wyth our fathers, and forsake vs not, neyther leaue vs: but that he maye bowe our hertes vnto him that we maye walke in all his wayes, and kepe hys commaundementes, hys statutes and hys lawes, whych he commaũded our fathers. And these my wordes whyche I haue prayed before the Lorde, be nye vnto the Lorde our God daye & nyght that he defende the cause of hys seruaũt & the cause of hys people Israel (what thyng so euer chaũce at any time) that al naciõs of ỹ erth maye knowe that the Lorde is God, and none but he. Let your herte therfore be perfyte wyth the Lorde our God, that ye walke in hys statutes, & kepe hys cõmaundementes, as this daye.

And the kynge and all Israel wyth hym, of-

G fered offerynges before the Lorde. *And Salo

G.par viij.a mon offered a sacrifyce of peace offrynges vnto the Lorde, and he offered vnto the Lorde .xxii. thousande oxen, and an hundred & twenty thousande shepe: And so the kynge and all the chyldren of Israel dedicated the house of the Lorde. The same day dyd the kynge halowe the mydle of the courte, that was before the house of the Lord: for there he offered burntoffrynges meat offrynges and the fat of the peaceoffringes: because the brasen altare that was before ỹ Lord was to lytle to receyue ỹ burntoffrynges, meat offerynges, and the fat of the peaceofferynges.

And Salomon helde that same tyme an hye feast and all Israel wyth hym, a very great congregacyon, euen frõ the entrynge in of Hemath vnto the ryuer of Egypte, before the Lorde our Deu.xvi.c God, *seuen dayes and seuen dayes, euen .xiiii. dayes. And the .viii. day he sent ỹ people away. And they blessed ỹ kinge and wente vnto theyr tentes ioyous and with glad herte, because of al the goodnesse that the Lorde had done for Dauid hys seruaunt, and for Israel hys people.

¶The .ix. Chapter.

¶The Lord appeareth the seconde tyme to Salomõ. Salomõ geueth townes to Hyrã. The Cananites become tributarpes. He lẽdeth shyps for gold. He buyldeth many cyties

A Nd when Salomon had*fynyshed the buyldyng of the house of ii.par.vij.c the Lorde and the kinges palace, and all that he had in hys mynde, and was appoynted to make: the Lord appeared vnto him agayne as he appeared vnto hym at Gibeon. And the Lorde sayd vnto hym: I haue herde thy prayer and thy intercession, that thou hast made before me: For I haue halowed thys house (whyche thou hast buylt,) to put my name there for euer and myne eyes and myne herte shalbe there perpetually. And yf thou wylt walke before me (as Dauid thy father walked, in purenes of herte & in ryghteousnes) to do all that I haue cõmaunded the, and wylt kepe my statutes, & my lawes then wyll I stablysch the seate of thy kyngdom vpon Israel for euer, as I promysed tõ Dauid thy father, sayenge: *Thou shalt not be wyth- 1.reg.ij.a out a man vpon the seate of Israel.

B But and yf ye and your chyldrẽ turne away from me, and wyll not kepe my commaundemẽtes and my statutes (whyche I haue set before you) but go and serue other goddes, & worshyp them: then wyll I wede Israel out of the lande, which I haue gyuẽ thẽ: And this house which I haue halowed*for my name, wyl I cast out of iiij.re.xxi.a Iere.vij.b my sight. And Israel shalbe a prouerbe & a fable amonge all nacions. And thys house shalbe taken awaye: so that euery one that passeth by it, shalbe astonyed, and shall hysse, and they shall saye: *why hath the Lorde done thus vnto this Deu.xxix.b lande and to thys house? And they shal answere Ier.xxii.b because they forsoke ỹ Lorde theyr God, which brought theyr fathers out of the lande of Egipt and haue taken holde vpon other Goddes, and haue worshypped them, and serued them: therfore hath the Lorde brought vpon them al thys euel. *And it fortuned, that at the ende of twen- ii.pa.bviij.a tye yerres, Salomon fynyshed the buyldyng of the two houses, that is to wete, the house of the

Lorde

Lorde and the kynges palace. And Hiram the kynge of Tyre brought Salomon tymber of Cedar, and fyre trees, golde, and whatsoeuer he desyred: And Salomon againe gaue Hi
Mi.Re.b,b ram.xx. cyties in the lande of Galile. And * Hyram came out from Tire to se the cyties whych Salomon had geuen him, and they pleased him not. And he sayd: what cyties are these, whyche thou hast geuen me, my brother? & he called thē the lande of Cabul vnto thys daye. And Hiram sent the kynge. vi. score hundred weyght of gold And thys is the summe, whych kynge Salomō raysed for a trybute when he buylded the house of the Lorde and hys owne house, and Millo, and the wall of Jerusalem, and Hazoer, and Megeddo, and Gazar.

C For Pharao kynge of Egypt went vp, and toke Gazar, and burnt it wyth fyre, & slue the Cananites that dwelte in the cytie, and gaue it for a presente vnto hys doughter, Salomons wyfe. And Salomō buylt Gazer and Beth Horon ỹ nether: and Baalath and Thamar in the wyldernesse and in the lāde: and all the treasure cyties that Salomon had, ✻(and were vnwalled: those he made stronge) and cyties for hys charrettes, ✻ and cyties for hys horsemen, and all that Salomon desyred and wolde buylde in Jerusalem, in Libanon and in all the lande of his dominion.

D And all the people that were lefte of ỹ Amorites, Hethites, Pherezites, Heuites and Jebusites, (whych were not of the chyldren of Israel) theyr chyldren that were lefte after them in the lande, whome the chyldren of Israel also were not able to destroye. Those dyd Salomon compell to brynge trybute vnto thys daye.
But of the chyldren of Israell dyd Salomon
Leui.xxv.c ✻make no bondmē. But they were mē of warre hys ministers, hys lordes, hys captaynes, & rulers of hys charrettes & hys horsemē. And these were the lordes, that were set ouer Salomons worke: euen fyue hūdred were they and fyfty, & they ruled the people that wrought the worke.

And Pharaos doughter came out of the citie of Dauid vnto the house whych Salomon had buylt for her. And then dyd he also buylde Millo. And thryse a yeare dyd Salomō offre burnt offerynges and peaceofferinges vpon the altare whyche he buylt vnto the Lorde: And he burnt incense vpon the altare that was before ỹ Lord and so he fynished the house.

And kynge Salomon made a nauy of shyppes in Aziō Gaber which is beside Eloth, & the bryncke of the red see, in the lāde of Edom. And Hiram sent by shyp also of hys seruauntes, that were shyppmen, and had knowledge of the see, wyth the seruauntes of Salomon. And they came to Ophir and fet from thence one & twenty score hundred weyght of golde, and brought it to kynge Salomon.

C The.x. Chapter.

C The qvene of Saba commeth to heare the wysedom of Salomon, whose royalty is here dyscrybed.

A
Gen.xii.d
ii.par.ix.a
AND the ✻queene of Saba hearyng ỹ fame of Salomon (concernynge the name of the Lorde) came to proue him with hard questions. And she came to Jerusalem wyth a very great trayne: wyth Camels ỹ bare swete odoures, and golde excedynge much, and precious stones. And she came to Salomō, and comuned wyth hym of all that was in her hert. And Salomon declared vnto her all her questions, so that there was not one thynge hyd from the kynge, whych he expounded not vnto her.

And the quene of Saba consydered al Salo B
mons wysedome, and ỹ house that he had buylded, and the meate of hys table, and the sytting of hys seruauntes, the ordre of hys mynisters, & theyr apparel, hys drynke & his burnt sacrifices that he offred in ỹ house of the Lorde, & she was astonyed. And she sayd vnto ỹ kynge. It was a true worde that I herde in myne owne lāde of thy sayenges: & of thy wysedom. Howbeit I beleued it not tyl I cam, & sawe it with myne eyes And beholde the one halfe was not tolde me: for thy wysedome & prosperitie exceadeth the fame whych I herde of the. Happy are thy men: & happy are these thy seruaūtes, which stande euer before the, & heare thy wysedome. Blessed be the Lorde thy God, which loued ỹ, to set ỹ on ỹ seat of Israel, because ỹ Lorde loued Israel for euer & made the kynge, to do equite & ryghteousnes.

And she gaue the kynge syxe score hundreth C
weyght of golde, & of swete odoures excedynge much, and precious stones. There came nomore suche aboundaūce of swete odoures, as ỹ quene of Saba gaue to kynge Salomon. The nauye also of the ✻shyppes of Hiram (that caryed gold iii.reg.ix.e
from Ophir) brought lykewise great plenty of Almuge tree and precious stones. And ỹ kinge made of the Almuge trees, pillers for the house of the Lorde and for the kynges palace, & made harpes & psalteries for syngers. There came no more suche Almuge trees, nor were any more sene vnto thys daye. And kynge Salomō gaue vnto the Quene of Saba accordynge to all her desyre whatsoeuer she asked: besydes that he gaue her of a free wyll wyth hys owne hande. And so she returned vnto her owne countreye: both she, and her seruauntes.

The weyght of golde that came to Salomō in one yeare, was syxe hundred thre score & syxe talentes of gold, besydes that he had of chapmē and of marchauntes & of Poticaries, & of all the kynges of Arabye, & of the lordes of the coūtrey And kynge Salomon made two hundred bouckelers of beaten golde, syxe hundred sycles of golde went to a bouckeler. And he made thre hundred shyldes of beaten golde, thre pounde of golde wente to one shylde, & the kynge put them in the ✻house of the wood of Lybanon.

And the kynge made a great seate of yuery, ii.re.xbii.b
and couered it wyth the best golde. And ỹ seate D
had syxe steppes. And the toppe of the seat was rounde behynde, & there were pomels on eyther syde on the place of the seat, & two Lyons stode besyde the pomelles. And there stode. xii. Lions on the steppes. vi. on a syde. There was none lyke (worke) sene in any kyngdome. ✻And all Deu.xbii.a
kynge Salomons drynkynge vesselles were of golde, and lykewyse al the vesselles of the house of the

of the wood of Libanō were of pure golde. And as for syluer, it was nothyng worth in ỹ dayes of Salomon. For the kynges naup of shyppes went on the see vnto Tharsys with the naupe of Hirams shippes: euen ones in thre yeare wēt the naup to Tharsis, and brought gold and syl
ii.par.ix.f uer, Elephantes teth, apes and pecockes. * And so kynge Salomon exceaded all the kynges of the earth both in ryches and in wysedome. And all the worlde resorted to Salomō, to heare his wysedom, which God had put in his hert. And brought hym euery man hys present, vessels of syluer, and vessels of golde, rayment, harnesse, and swete odoures, and horses and mules, peare by peare. And Salomō gathered together charrettes and horsemen: and he hadde a thousande and foure hūdred charrettes, and .xii. thousande horsemen whom he bestowed in the charret cyties, and with the kynge at Jerusalem.

ii.par.i.d * And the kynge made syluer in Jerusalē as plenteous as stones, and Cedar as plēteous as the wyld kygge trees that growe aboūdauntly in the feldes. The bryngynge of horses also out of Egypte: and the collectiō of the warres: dyd the kynges marchauntes take agayne, & solde the stuffe for a pryce. A charret came out of Egypte for .vi. hundred sycles of syluer: that is, one horse for an hundred and fyftye. And euen so for al the kynges of the Hethites and for the kynges of Siria, dyd they bryng them out, thorowe theyr handes.

¶ The .xj. Chapter.

¶ Salomon hath seuen hundred Quenes and thre hundred concubynes, whyche bryng hym to ydolatrye. Hys aduersarpes rebell agaynst hym. He dyeth.

BUt kynge * Salomō loued many out
iii.re.xi.a landysh wemen: and the doughter of Pharao: and wemen of the Moabites, Ammonites, Edomites, Zidonites and Hethites. Where as yet (concernynge these nacions) the Lorde sayd vnto the chyldrē
ex.xxxiiii.b of Israell: * come not ye at them, nor let them come at you: Elles wyl they turne your hertes after theyr goddes. Neuertheles, Salomon
Deu.xvii.d claue vnto them in loue. * And he had seuen hundred Quenes, and thre hundred concubynes, & hys wyues turned away his herte. For it came to passe, when Salomon was olde, hys wyues turned hys herte after other gods: and his herte was not perfyte wyth the Lorde hys God, as was the herte of Dauid hys father: For Salomon folowed Astaroth the God of the Zidons, and Molcon the abhominacion of the Ammoni
B tes. And Salomon wrought wyckednes in the syght of the Lorde, and folowed not the Lorde perfitly, as dyd Dauid hys father. For thē dyd Salomon buylde an hye place for Chamos the abhominacion of Moab, in the hyll that is before Jerusalem, and vnto Moloch the abhominacion of the chyldren of Ammon. And lykewyse dyd he for al his outlandysh wyues which burnt cense and offered vnto theyr goddes. And the Lorde was angry wyth Salomon, because hys herte was turned frō the Lorde God of Is-
iii.re.xi.a and.ix.a rael * whych had appeared vnto him twyse and gaue hym a charge (concernynge thys thynge) that he shulde not folowe other goddes. But he kepte not that, whyche the Lorde commaunded hym: wherfore the Lorde sayd vnto Salomon for as much as this is done of the, and thou hast not kept myne appoyntment, and my statutes (whych I commaunded the) I wyll rent ỹ kingdome from the, and wyll geue it to thy seruaunt Notwythstandynge in thy dayes, I wyl not do it, because of Dauid thy father but wyll take it from the hāde of thy sonne. Howbeit I wyl not take awaye all the kyngdome: But wyll geue one trybe to thy sonne, because of Dauid my seruaūt, & because of Jerusalē which I haue chosē.

And the Lorde stered vp an aduersary vnto C
Salomon: euen one Hadad an Edomite, of the kynges sede, whych was in Edom. For when Dauid was in Edom, and Joab the captayne of ỹ hoost was gone vp to bury them that were slayne, he smote all the men chyldren in Edom. For .vi. monethes dyd Joab remayne there and all Israel, tyll he had destroyed all the men children of Edom. And thys Hadad fled and certen other Edomites of hys seruauntes wyth hym, to come into Egypte: Hadad beynge yet a lytle chylde. And they arose out of Madiā, and came to Paran, and toke men wyth them out of Paran, and came to Egypte vnto Pharao kynge of Egypte, whyche gaue hym an house, and appoynted hym vytayles, and gaue hym lande.

And Hadad gat great fauoure in the syghte D
of Pharao, so that he gaue hym to wyfe the syster of hys owne wyfe, euen the syster of Thahpenes the quene. And the syster of Thahpenes bare hym Genubath hys sonne, whom Thahpenes norished in Pharaos house. And Genubath was at Pharaos houshold amonge ỹ sonnes of Pharao. And when Hadad herde in Egypte, that Dauid was layde to slepe with his fathers and that Joab the captayne of ỹ host was dead also, he sayd to Pharao: let me depart, ỹ I may go to myne owne countrey. Pharao sayd vnto hym: what hast thou lacked here wyth me, that thou woldest thus go to thyne owne countrey? He answered: nothynge: howbeit let me go.

And God stered him vp another aduersary, one Rezon the sonne of Eliada, whych fled frō hys lorde Hodadezer kynge of Zoba. And he gathered men vnto hym, and became captayne ouer the company, when Dauid slue them. And they went to Damasco, and dwelte there, & raygned in Damasco. Therfore was he an aduersary to Israel all the dayes of Salomon. And thys was the myschefe, in that Hadad dyd abhorre Israell, and raygned ouer Siria.

And Jeroboam the sōne of Nebat an Ephra E
thite of Zareda (whose mother was called Zeruah, whyche was a wyddowe, and he Salomōs seruaunt) lyfte vp hys hande agaynst ỹ kynge. But thys was the cause, that he lyfte vp hys hande agaynst the kynge: Salomō buylt Mello, and mended the broken places of the cytie of Dauid hys father. And thys felow Jeroboam was a man of warre. And Salomon sawe the yonge man that he was able to do the worke, he made him ruler ouer al ỹ charges of the house of

Joseph

Joseph. And it chaunced at that ceason, that Jeroboam wente out of Jerusalē, and the prophet Ahiab the Silonite met hym by the waye, hauynge a newe mantell on him, & they two were alone in the felde. Ahiab caught the newe mantell that was on him, and rent it in twelfe peces and sayd to Jeroboam: take the ten peces. For thys sayeth the Lorde God of Israel: behold, I wyl rent the kyngdome out of the hādes of Salomon, and wyll gyue ten trybes to the * and he shall haue one, for my seruaunte Dauids sake & for Jerusalē the cytie whych I haue chosen oute of all the tribes of Israel: because they haue forsakē me, and haue worshypped vnto Astharoth the God of the zidons, and Chamos the God of the Moabites, and Milcom the God of the chyldren of Ammō & haue not walked in my wayes (to fulfyll my pleasure, my statutes and my lawes) as dyd Dauid hys father.

* Kyngs. vij. c

I wyll not take the whole kyngdome out of hys handes: but I wyll make hym chefe all hys lyfe longe, for Dauid my seruauntes sake, whō I chose: because he kepte my commaundementes and my statutes. * But I wyl take ỹ kyngdome out of hys sonnes hande, and wyll gyue it vnto the, euen ten trybes of it, & vnto hys sonne wyll I geue one trybe that Dauid my seruaunt maye haue a lyght alwaye before me in Jerusalem, the cytie whych I haue chosē me, to put my name there. And I wyl take the, and thou shalt raygne accordinge to al that thy soule desyreth, and shalt be kynge ouer Israel. And yf thou herken vnto all that I cōmaūde the, & wylt walke in my wayes and do that is ryght in my syght, that thou kepe my statutes & my cōmaūdementes (as Dauid my seruaunt dyd) then wyll I be wyth the, and buylde the a sure house that shall continue, as I buylte for my seruaūt Dauid, & wyll geue Israel vnto the. And I wyll for thys offence (whych Salomon hath cōmytted) vexe the sede of Dauid, but not for euer.

* iij. reg. xj. c
* xij. reg. xj. b

Salomon sought therfore to kyl Jeroboam, and Jeroboam arose, and fled into Egypte vnto Sisak kynge of Egypte, and cōtinued there in Egypte vntyll the death of Salomon. The rest of the wordes that cōcerne Salomon, and all that he dyd, and hys wysedome: are they not wrytten in the boke of the wordes of Salomō? The tyme that Salomon raygned in Jerusalem vpon all Israel, was fourtye yeare. And Salomō slepte & he layd hym wyth hys fathers & was buryed in the cytie of Dauid his father, & Rehoboam hys sonne raygned in hys steade.

¶ The. xij. Chapter.

¶ The kyngdome is deuyded, Rehoboā raygneth ouer two trybes; and Jeroboam ouer ten. Aduram is stoned. Jeroboam maketh golden calues.

A ND * Rehoboam went to Sichem: for al Israell were come to Sichem, to make hym kynge. And Jeroboā ỹ sonne of Nabat (whych was yet in Egypte) herde of it * for he fledde to Egypte from the presence of kynge Salomon, and dwelt in Egypte. So they sent and called him: and Jeroboam and al the cōgregacion of Israel came, and spake vnto Rehoboam, sayeng: thy father made our yocke greuous nowe therfore, make thou the greuouse seruyce of thy father and hys sore yocke whyche he put vpon vs, lyghter, and we wyll serue the. And he sayde vnto them: departe yet for the space of thre dayes, and then come agayne to me. And the people departed.

* ij. par. x. a
* iij. reg. xij. g

And kynge Rehoboam toke councell wyth the olde men that stode before Salomon hys father, whyle he yet lyued, and sayd: what cōcell geue ye, that I maye haue matter to answere thys people? And they sayd vnto hym: Yf thou be a seruaunte vnto thys people thys daye, and folowe theyr myndes and answere them, and speake kynde wordes to them: they wyl be thy seruauntes for euer. But he forsoke the councel that the olde men had geuen hym, and called vnto hys councell ponge men, that were growen vp wyth hym, and wayted on hym.

And he sayd vnto them: What councell geue ye, that we maye answere thys people? for they haue communed wyth me, sayeng: make ỹ yocke whych thy father dyd put vpon vs, lyghter: And the ponge men that were growē vp wyth hym, spake vnto hym sayenge. Thus shalt thou speake vnto thys people (that haue sayde vnto the: thy father made our yocke heuye, but make thou it vs lyghter.) Euen thus shalt thou saye vnto them: My lytle fynger shalbe wayghtyer then my father was in the loynes. And nowe where as my father dyd lade you and put a greuouse yocke vpon you, I wyll make it heuyer. My father also corrected you wyth scourges, but I wyll chastyce you wyth scorpions. And so Jeroboam and all the people came to Rehoboam the thyrde daye, as the kynge had appointed, sayenge: come to me agayne the thyrde day. And the kinge answered the people chorlyshly, and lefte the olde mens councell (that they gaue hym) and spake to them after the councell of the ponge men, sayeng: My father made your yocke greuouse, and I wyl make it greuouser. My father also chastised you wyth whyppes, but I wyll chastyse you wyth scorpions. And ỹ kyng herkened not vnto the people: for it was the ordinaūce of God, that he myght * perfourme his sayenge, whych the Lorde spake by Ahia ỹ Silonite vnto Jeroboam the sonne of Nabat.

* iij. reg. xj. f

And so when al Israel sawe that the kynge regarded them not, the people answered the kinge with these wordes, sayenge: * what porciō haue we in Dauid? we haue no enheritaūce in ỹ sonne of Jsai. * To your tentes, O Israel, nowe se to thyne owne house Dauid. And so Israel departed vnto theyr tentes. Howbeit, ouer the childrē of Israel whych dwelt in the cytie of Juda, dyd Rehoboam raygne styll. The kynge Rehoboā sent Aduram ỹ receyuer of the trybute. And all they of Israel stoned hym to death. But kynge Rehoboā made spede to get him vp to hys charet, & to flye to Jerusalem. And they of Israel rebelled agaynst ỹ house of Dauid, vnto this day And whē al Israel herde that Jeroboam was come agayne, they sent & called hym vnto ỹ multitude, & made him kynge ouer al Israel: & there was no tribe ỹ folowed the house of Dauid, but

* ij. par. x. a
* iij. reg. xij. g

* ij. par. xj. a.
* ij. par. xj. d.

Juda

ii.par.xi.a. Juda only. * And when Rehoboam was come to Jerusalem, he gathered all the house of Juda wyth the trybe of Ben Jamin an hūdzed & foure scoze thousande of chosen mē (which were good warriours) to fyght agaynst ꝑ house of Israel and to bzynge the kyngdome agayne to Rehoboam the sonne of Salomon.

F And the wozde of God came vnto Semaia the man of God, sayenge: speake vnto Rehoboam the sonne of Salomon kynge of Juda, and vnto all the house of Juda & Ben Jamin, and to the remnaunt of the people, sayenge: Thus sayeth the Lozde. Ye shall not go vp, noz yet fyght agaynst your bzethzen the chyldzen of Israel, returne euery man to his house, foz this thynge is my doynge. They herkened therfoze to the wozde of the Lozde & returned to departe, accoz dynge to ꝑ wozde of the Lozde. Then Jeroboā buylt Sichem in mount Ephzain, & dwelt ther
Jud. viii.d in. And went from thence, * and buylt Penuel.

And Jeroboam thought in hys herte: nowe shall the kyngdome returne to the house of Dauid. ffoz yf thys people go vp & do sacrifice in ꝑ house of the Lozde at Jerusalē thē shall the hert of thys people turne agayne vnto theyz lozde Rehoboam kyng of Juda: & so shal they kyl me and go agayne to Rehoboam kynge of Juda.

Tob.i.a Ec xlviii.d Exo.xxxiid * Wherupon ꝑ kynge toke coūcell, & made two calues of golde, & sayd vnto them. It is muche
Exo.xxxiia foz you to go vp to Jerusalē. * Beholde, O Israel: these are thy goddes, whych bzoughte you out of the lande of Egipte. And he set the one in Bethel, and the other set he in Dan. And thys
G thynge turned to synne, foz the people wente (because of the one) as farre as Dan. And he made
Num iii.a iii.re.xviig an house of hyl aultares, * and made pzeastes of the loweste of the people, whych were not of the sonnes of Leui. And Jeroboam made a feaste ꝑ xv. daye of the eyght moneth, lyke vnto ꝑ feast that is in Juda, & offered on the aultare. And so dyd he in Bethell, to offre vnto the calues ꝑ he had made. And he put in Bethel the pzeastes of the hyl aultares, whych he had made. And he offred burnt offrynges vpon the aultare, whyche he had made in Bethel, the. xv. day of the eyght moneth: euen in the moneth whych he had ymagined of hys owne herte: and made a solempne feast vnto the chyldzen of Israel, and offred vpō the aultare, and burnt incense.

¶ The. xiii. Chapter.

¶ Jeroboam doynge sacrifyce vnto the calues, is repzehended of the Pzophete. Hys hāde dzyeth vp, whyle he putteth it out agaynst the pzophet. The pzophet is kylled, & buried

A AND beholde, there came a mā of God out of Juda (by the wozd of the Lozde) vnto Bethel, & Jeroboam stode by the altare to put incense. And he cryed against the aultare in the wozde of the Lozd & sayd. O aultare, aultare, thus sayeth the Lozde: Beholde, a chylde shalbe bozne vnto the house of Dauid, (Josia by name) & vpon the shall he offre the pzestes of the hyl aultares that burnt incense vpō the, and mennes bones shalbe bzente vpon the. And he gaue a token the same tyme, sayenge: thys is the token, that the Lozde hath spokē it. Behold the aultare shall rente, and the asshes that are vpon it, shall fall out.

And when the kynge herd the sayenge of the B man of God (whych had cryed agaynst the aultare in Bethel) he stretched out hys hande from the aultare, sayenge: holde hym. And hys hande whych he put fozth agaynst hym, dzyed vp, and he coulde not pul it in agayne to hym: the aultar also claue asunder, & the asshes fell out from the aultare, accozdynge to the tokē whych the man of God had geuen by the wozde of the Lozde. And the kynge answered, & sayd vnto the man of God. * Oh pzaye vnto the Lozde thy God, & Eph.iiii.b Nu.xii.b make intercession foz me, that my hande may be Actu.viii.c restozed me agayne. And the man of God besought the Lozd, and the kynges hande was restozed agayne, and became as it was afoze.

And the kynge sayd vnto the man of God, come home with me, that thou mayst dyne, and I wyl gyue the a reward. And the man of God sayd vnto the kynge: yf thou woldest geue me halfe thyne house, I wyl not go in wyth the, neither wyll I eate bzeade oz dzynke water in this place. ffoz so was it charged me, thozowe the wozde of the Lozde, sayenge: eate no bzeade noz dzynke water, noz turne againe by ꝑ same way that thou camest. And so he went another waye C & returned not by the waye that he came to Bethel. And there dwelt an olde pzophet in Bethel and hys sonnes came, and tolde hym all the wozkes, that the man of God had done that daye in Bethel, and the wozdes whyche he had spoken vnto the kinge tolde they theyz father also. And theyz father sayd vnto them: what waye wente he? And hys sonnes shewed hym what way the man of God wente, whych came from Juda. And he sayd vnto hys sonnes: sadle me the asse. Whyche when they had sadled, he gat hym vp theron, and wente after the man of God, and founde hym syttynge vnder a tre. And he sayde vnto hym: arte thou the man of God that camest from Juda? And he sayd: I am.

He sayd vnto hym: come home wyth me, and D eate bzeade. He answered: I maye not returne wyth the, to go in wyth the, neyther wyl I eate bzeade oz dzynke water wyth the in thys place. ffoz it was sayd to me in the wozde of the Lozd Thou shalte eate no bzeade, noz dzynke water there, noz turne agayne to go by the waye that thou camest. He sayd vnto him: I am a pzophet also as well as thou, & an angel spake vnto me in the name of the Lozd, sayeng: bzynge hym agayne wō the into thyne owne house, ꝑ he maye eate bzeade & dzynke water. And he lyed vnto hym. And so he wente agayne wyth hym, & dyd eate bzeade in hys house and dzanke water.

And it foztuned, ꝑ as they sat at the table, ꝑ wozde of the Lozde came vnto the pzophet, that E bzought him agayne. And he cryed vnto ꝑ man of God ꝑ came from Juda, sayeng: thus sayeth the Lozd: because thou hast disobeyed ꝑ mouth of the Lozde, & hast not kepte the cōmaundemēt which the Lozde thy God cōmaūded the: but camest backe agayne, & hast eaten bzead & dzonke water, in the place (concernynge the whych the

Lozde

Lord dyd saye vnto the. Thou shalt eat no bred nor drynke anye water) thy carkasse shall not come vnto the sepulchre of thy fathers.

And so it came to passe, ý when he had eaten bread and dronke, the prophet whiche brought him agayne, saddled him an asse. And when he ii.reg.xiii.f. was gone, * a lyon met hym by the way, & slue him, and his carkasse was cast in the waye, and the asse stode therby, and the lyon stode by the coorse also. And men ý passed by, sawe the carkasse cast in the way, and the lyon standing therby: and they came & tolde it in the towne where the olde prophet dwelt. And when the prophete that brought hym backe agayne from the waye heard therof he sayde: it is the man of God: he was disobedient vnto ý word of the Lorde, and therfore the Lorde hath delyuered him vnto the lyon, whiche hath rent him and slayne hym, according to the worde of ý Lord, which he spake vnto hym. And he spake to his sonnes, sayinge: saddle me an asse: and so they dyd. And he went and found his body cast in the waye, and ý asse and the lyon stode by the coorse. And the lyon had not eaten the carkasse nor hurt the asse. And the Prophet toke vp the body of the mā of God and layed it vpō the asse, and brought it agayne and the olde Prophete came to the cytye, to lament, and to bury hym. And he layed his bodye in his owne graue, and they lamented ouer him (Alas, my brother.)

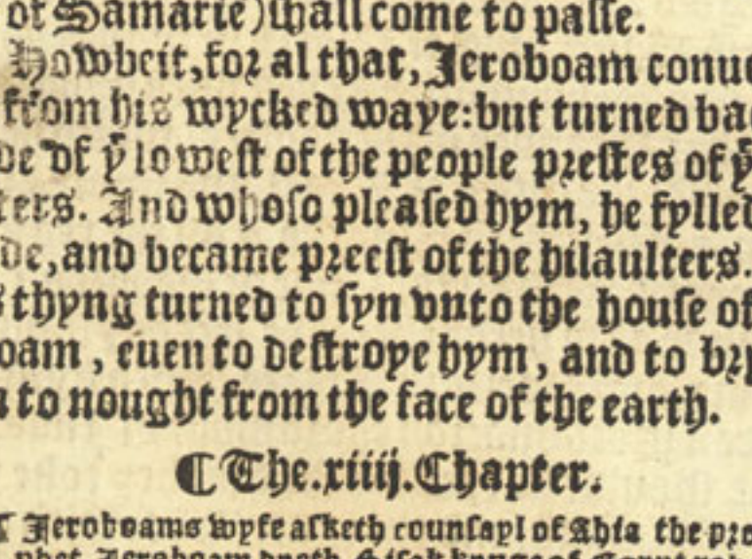
And when he had buryed him, he spake to his sonnes, saying: When I am deed, se that ye bury me in the sepulchre wherein the man of God is buryed: laye my bones besydes his boones.

iiii.regum xxiii.d * For the saying which he cryed at ý word of ý Lord agaynst the alter in Bethel (and agaynst all the houses of hylaulters which are in the cyties of Samarie) shall come to passe.

Howbeit, for al that, Jeroboam conuerted not from his wycked waye: but turned backe & made of ý lowest of the people prestes of ý hylaulters. And whoso pleased hym, he fylled hys hande, and became preest of the hilaulters. And this thyng turned to syn vnto the house of Jeroboam, euen to destroye hym, and to bringe hym to nought from the face of the earth.

¶ The.xiiij.Chapter.

¶ Jeroboams wyfe asketh counsayl of Ahia the prophet. Jeroboam dyeth. Sisak kynge of Egypt robbeth the house of the Lorde. Rehoboam dyeth, and Abiam succedeth hym.



AT that tyme Abia the sonne of Jeroboā fell sycke. And Jeroboam sayde vnto hys wyfe: vp (I praye the) and disguyse thy selfe, ý thou be not knowen to be ý wyfe of Jeroboā, & get the to Silo. For there is Ahia ý prophet which told me * ý I shuld be king ouer this ii.reg.xi.f people. And take wt the ten loues & cracknels, & a cruse of hony, and go to hym, ý he may tell the what shal become of the chylde. And Jeroboās wyfe dyd so: and arose, and went to Silo, and came to the house of Ahia. But Ahia could not se, for his eyes were waxen dymme for age.

B And the Lorde sayde vnto Ahia: beholde, the wyfe of Jeroboā cōmeth to aske a thyng of the for her son, for he is sycke. But thus shalte thou saye vnto her: And when she came in, she feyned her selfe to be an other woman. But whē Ahia herde the sounde of her feet as she came in at the doore, he sayd: come in thou wyfe of Jeroboam, why feynest thou thy selfe to be an othe r? I am sent to the to shewe the heuye thynges.

C Go tel Jeroboam, thus sayth the Lord God of Israel. (It repēteth me) for asmoch as * Jex.re.xvi.a alted the frō amonge the people, and made the prince ouer my people Israel: I dyd rēt the kingdom away frō the house of Dauid & gaue it the: Neuertheles, thou hast not ben as my seruaūt Dauid, whiche kept my cōmaundementes, and folowed me with all his hert, to do that whiche is right in myne eyes: but hast done euyl aboue all that were before the: for thou hast gone and made the other goddes, and molten ymages, to prouoke me, and hast cast me behynde thy back: therfore beholde, I wyll bringe euyll vpon the house of Jeroboam, and wyl roote out from Je roboam euen hym that * pysseth agaynste the i.Re.xv.b.d wall, and hym that is in prison and forsaken in Israel, and wyll take awaye the remnaunte of the house of Jeroboam, as a man taketh away donge, tyll he hath caryed out all.

D * Whosoeuer (of Jeroboās house) dye in the ii.re.xvi.g towne, hym shall the dogges eate: and he ý dyeth in the felde shal the foules of the ayre eat: for the Lorde hathe sayde it. Up therfore, and get the to thyne house. Behold, whē thy fote entreth into the cytie the chylde shall dye. And all they of Israel shall mourne for hym, and bury hym: for he only of Jeroboam shal come to the sepulchre, bycause in hym there is founde goodnesse towarde the Lorde God of Israel in the house of Jeroboam. Moreouer, the Lorde shall stirre hym vp a kynge ouer Israel which shal destroy the house of Jeroboam in that daye. But what is it now? For the Lorde shall smyte Israel, as when a reed is shaken in the water, and he shal wede Israel out of this good lande (whiche he gaue to theyr fathers) and shal scattre them beyonde the ryuer, bycause they haue made them groues, and angred the Lord. And he shal gyue Israel vp, bycause of the synnes of Jeroboam, which dyd synne, and made Israel to synne.

E And Jeroboams wyfe arose, and departed, and came to Thirzah, and when she came to the threshold of the doore, the childe was deed. And all Israel buryed hym, and lamented hym, according to the word of the Lord which he spake by the hand of his seruaunt Ahia the Prophet. And the rest of ý wordes that cōcerne Jeroboā

howe he warred, and hou he raygned. Beholde they are wrytten in the boke of the Chronicles of the kynges of Israel. And the dayes whiche Jeroboam raygned were .xxij. yere. And when he was layed asleepe with his fathers, Nadab his sonne raygned in his stede.

F Rehoboam the sonne of Salomon raygned in Juda, and Rehoboam was .xli. yere old whē he begā to raygne, and raygned .xvii. yere in Jerusalem (the cytie which the Lord dyd chose out of all the tribes of Israel, to put his name there) His mothers name was Naama an ammonite. And Juda wrought wickednesse in ỹ syght of ỹ Lord, and angred him in mo thinges then theyr fathers dyd in theyr synnes which they synned. For they also made thē hyalters, ymages, and groues on euery hye hyll, & vnder euery thycke tree. And there was a stues of male childrē in ỹ land, & they dyd according to all the abhominacions of ỹ nacions which ỹ Lord cast out before the childzen of Israel. And it fortuned, ỹ in the fyfte yere of kyng Rehobeam: Sisak kyng of Egipt came vp agaynst Jerusalem, and toke away ỹ treasures of the house of the Lorde, and ỹ G treasures of the kynges house, & spoyled all that was to be had. And he toke away the shildes of 3.reg.x.d. golde * whiche Salomon had made. In whose stede kynge Rehoboam made brasen shyldes, and commytted them vnto the handes of the kepyng of the captaynes of the garde, which wayted at the doore of the kynges house. And when the kynge went into the house of the Lord, they of the garde bare them, and broughte them agayne into the garde chambre.

The rest of the wordes that concerne Rehoboam, and all that he dyd, are they not wrytten in ỹ boke of the Chronicles of ỹ kinges of Juda? And there was warre betwene Reyoboam and Jeroboam all theyr lyues. And Rehoboā slept with his fathers, and was buryed besyde his fathers in the cytie of Dauid. His mothers name was Naama an Ammonite. And Abiam hys sonne raygned in his stede.

The .xv. Chapter.

Wycked Abiam raygneth ouer Juda: and ryghtous Asa succedeth in his roume. The battayle bytwene Asa and Baasa. Iehosaphat succedeth Asa. Nadab succedeth Jeroboam. Baasa kylleth Nadab.

A 3.par.xiv.a IN the .xviij. yere of kyng * Jeroboam the sonne of Nabat, raygned Abiam ouer Juda. Thre yeare raygned he in Jerusalē, and his mothers name was Maacha, the doughter of Abisalom. And he walked in all the synnes of his father, whiche he had done before hym: and his herte was not perfect with the Lorde his God * as the hert of Da- 3.re.iii.c. uid his father. Neuertheless, for Dauids sake dyd the Lorde his God gyue hym a lyght in Jerusalem, that he set vp his sonne after hym, and to stablysh Jerusalem: bycause Dauid dyd that which was ryght in the syght of the Lorde, and turned from nothynge that he cōmaunded him all the dayes of his lyfe * saue onely in the mat- 3.reg.xv.a ter of Vrias the Hethite. And there was warre betwene Roboam and Jeroboam as long as they lyued. The rest of the wordes that cōcerne Abiam, and all that he dyd, are they not wrytten in the booke of the Chronicles of the kinges of Juda? And there was warre betwene Abiam and Jeroboam. And Abiam slepte with his fathers: and they buryed hym in the cytie of Dauid. And Asa his sonne raygned in his stede: B

* In the .xx. yere of Jeroboam kyng of Israel 3.pa.xiii.a raygned Asa ouer Juda. xli. yere raygned he in Jerusalem, and his mothers name was Maacha, the doughter of Abisalom. And Asa dyd ỹ semed ryght in the eyes of the Lorde, as did Dauid his father. * And he toke awaye the whore- 3.re.xxii.g kepers oute of the lande, and put awaye all the C abhominable ydols that his father had made. 2.par.xv.d And he put downe * Maacha his mother from bearyng rule, bycause she had made ymages in groues. And Asa destroyed her ymages, and burnt them by the brooke Cedron. But the hyl aulters were not put downe. Neuertheless, Asaes herte was perfecte with the Lorde al hys dayes. He brought in the holye vessels of his father (and ỹ he had dedicate) vnto the house of ỹ Lorde: golde and syluer, and iewels. And there was warre betwene Asa and Baasa kynge of Israel all theyr dayes.

* And Baasa kynge of Israel went vp a- D gaynst Juda, and buylt Rama, so ỹ he wold let 3.pa.xvi.a none go out or in, to Asa kynge of Juda. Then Asa toke all the golde & syluer ỹ was left in the treasures of ỹ house of ỹ Lorde, & the treasures of the kynges house, & delyuered them into the handes of his seruauntes, and Asa sent them to * Benhadad the sonne of Tabrimon the sonne 3.re.xv.a of Hezion kynge of Siria (that dwelte at Damasco) saying: there is a bonde betwene the and me, betwene my father and thy father. And beholde, I haue sent vnto the a present of syluer, and gold, ỹ thou come & breake the bond ỹ thou hast wt Baasa king of Israel ỹ he may depart fro me. So Benhadad herkened vnto kyng Asa; & sent the captaynes of the hoostes (which he had) agaynste the cyties of Israel, and smote Hyon & Dan, & Abel Beth Maacha, & all the regyon of E Cineroth, with all the lande of Nephthali. And when Baasa herde therof he left buyldynge of Rama, and dwelte in Thirza. Then kyng Asa made a proclamacion thorowout al Juda, that none shoulde be excused. And so they toke ỹ stones of Ramah, and the ryuer (wherwith Baasa had buylded) & kynge Asa buylt with thē the hyl of Ben Jamin and Mizpa. The rēnaunt of all the wordes ỹ cōcerne Asa, and all his might and all that he dyd, & the cyties whiche he buylded, are they not wrytten in the booke of ỹ chronycles of the kynges of Juda? Neuertheless, in his old age he was diseased in his fete. And Asa slept with his fathers, and was buried besydes his fathers in the cytye of Dauid hys father. And * Iehosaphat his son raygned in his stede. 3.pa.xvii.a And Nadab the sonne of Jeroboam beganne to 3.mac.i.b raygne vpō Israel the seconde yere of Asa kyng of Juda, and raygned vpon Israell two yere. And he dyd euyll in the syght of the Lorde, walkyng in the waye of his father, and in his synne wherwith he made Israel syn. And Baasa ỹ son of Abia

of Ahia (which was of ỹ house of Isachar, conspyred agaynst hym, and Baasa smote hym at Gibbethon which is a cytie of ỹ Philistines, for Nadab and all Israel layed siege to Gibbethō. Euen in the thyrde yere of Asa kynge of Juda, dyd Baasa slaye hym, and raygned in his stede.
iii.re.xiiij. *And it fortuned, that when he was kynge he smote all the house of Jeroboam, and lefte hym nought that breathed, vntyll he had put hym cleane out, accordynge to the saying of ỹ Lorde which he spake by his seruaunt Ahia the Selonite: bycause of the synnes of Jeroboam wherwith he synned, and made Israel syn, whēby his prouocatiō angred ỹ Lorde God of Israel.

G The rest of the wordes that concerne Nadab and all that he dyd, are they not wrytten in the booke of the Chronicles of the kinges of Israel? And there was warre betwene Asa and Baasa kyng of Israel all theyr dayes.

So in the thyrde yere of Asa kynge of Juda, began Baasa the sonne of Ahia to raygne ouer all Israel in Thirza. xxiiij. yeare. And he dyd that whiche is euyll in the syghte of the Lorde, walkynge in the waye of Jeroboam, and in his synne, which made Israel to synne.

¶ The. xvi. Chapter

¶ Jehu prophecyeth agaynst Baasa, whom Ela succedeth. Zimri kylleth his maister Ela, and destroyeth the house of Baasa. Ahab succedeth Amri, and taketh to wyfe wycked Jezabel.

A THen the worde of the Lorde came to Jehu the sonne of Hanani agaynste Baasa, sayinge: for as moche as I exalted the out of the dust, and made the captayne ouer my people Israel, and ỹ hast walked in the waye of Jeroboā, and hast made my people Israel to synne, to angre me wt theyr synnes: Beholde, I wyl roote out the posteritie of Baasa, and the posteritie of his house, & wyl make his house lyke the house of Jeroboam the
iii.re.xiij. sonne of Nabat. *That man of Baasa whiche
c.xxi.k. dyeth in the cytie, hym shall the dogges eate: and that man of hym which dyeth in the feldes, shall the foules of the ayre eate.

B The rest of the wordes that concerne Baasa and what he dyd, and hys power, are they not wrytten in the booke of the Chronycles of the kynges of Israel? And so Baasa slept with his fathers, and was buryed in Thirza. And Ela his sonne raygned in his stede. And by the hand of the prophet Jehu the sonne of Hanani, came the worde of the Lorde agaynst Baasa, and agaynst his house, and agaynste all the wyckednesse that he dyd in the sight of the Lorde (in angrynge hym with the worke of his owne handes) that he shoulde be lyke the house of Jero-
o* boam, and bycause he kylled hym: o*(That is to saye: Jehu the sonne of Hanani the Prophete.)

C The. xxvi. yere of Asa kynge of Juda began Ela, the sonne of Baasa to raygne ouer Israell in Thirza, two yere. And his seruaunte Zimri, (whiche was captayne of halfe his charettes) conspyred agaynst hym, as he was in Thirza drynking: and was dronke in the house of Arza stuarde of his house in Thirza. And Zimri came and smote hym, and kylled hym in ỹ. xxvii. yere of Asa kynge of Juda, and raygned in his stede And it fortuned that when he was kyng, *and sate on his seate, he slue all the house of Baasa, not leauyng thereof one to ypsse agaynst a wal. Yea, he slue his kynsfolkes and frēdes also. And thus dyd Zimri destroye all the house of Baasa, accordynge to the worde of the Lorde which he spake agaynst Baasa by the hande of Jehu the prophet, for al the synnes of Baasa and synnes of Ela his sonne, whiche they synned and made Israel to synne, and angre the Lorde God of Israel with theyr vanities. The rest of the wordes that concerne Ela, and all he dyd: are they not wrytten in the booke of the Chronicles of the kynges of Israel? Exo. xvi.b. i.reg. ii.b.

In the. xxvii. yere of Asa kyng of Juda dyd D Zimri raygne. vij. dayes in Thirza, and ỹ people was then in the hoost besieging Gebbethon a cytie of the Philistines. And the people of the hoost herde one saye: Zimri hath conspyred, and slayne the kynge: wherfore all they of Israell made Amri (the captayne of the hooste) kynge ouer Israel that same daye, euen in the hooste. And Amri departed vp from Gibbethon, and all Israel with hym, and they besieged Thirza. And when Zimri sawe, that ỹ cytie must nedes be taken, he went into the palace of the kynges house, and burnt him selfe and the kynges house with fyre, and so dyed for his synnes which he synned, in doing that which is euyl in the syght of the Lorde, and in walkynge in the waye of Jeroboam and his synnes which he dyd, and in that he made Israel to synne.

The rest of the wordes that concerne Zimri, E and the treason that he wrought, are they not wrytten in ỹ boke of the Chronicles of ỹ kynges of Israel? Then were the people of Israel deuyded into two partes, for halfe ỹ people folowed Thibni the sonne of Ginath makyng him king and the other halfe folowed Amri. But the people that folowed Amri preuayled agaynst the people that folowed Thibni the sonne of Ginath. And so Thibni dyed, and Amri raygned.

In the. xxxi. yere of Asa kyng of Juda began Amri to raygne ouer Israel twelue yere. Syxe yere raygned he in Thirza. He bought the hyll Schomrō of one Schemar for two talentes of syluer, and buylt in the hyl, and called the name of the citie which he buylt after ỹ name of Schemar whiche had ben owner of the hyll Schomron. But Amri wrought that which was euyl in the eyes of the Lorde, and dyd worse then all that were before hym. For he walked in all the way of Jeroboā the sonne of Nabat, and in his synnes that made Israel synne: to angre ỹ Lord God of Israel with theyr vanities. The rest of the wordes that concerne Amri, and all that he dyd, and his strength that he shewed: are they not wrytten in the booke of the Chronicles of the kynges of Israel? And so Amri slepte with his fathers, and was buryed in Schomron, and Ahab his sonne raygned in his stede.

In the. xxxviij. yere of Asa king of Juda begā F Ahab ỹ sonne of Amri to raygne ouer Israel, & the same Ahab the sonne of Amri raygned ouer

Israel in Samaria. xxii. yeere. And Ahab the sonne of Amri dyd euyl in the syght of the Lord aboue all that were before hym. For it semed vnto him but a lyght thing to walke in the synnes of Jeroboam the sonne of Nabat. He toke Jezabel also the doughter of Ethbaall kyng of
iiii. re. x. d. the Sidonites to wyfe, and * went and serued Baal, and worshypped hym. And he reared vp an aulter of Baal in the temple of Baal, which he had buylded in Scomron. And Ahab made groues, and proceaded further in angrynge the Lorde God of Israel, then all the kynges of Israel that were before hym.

In his dayes dyd Hiel of Bethel buylde Jericho. And it* cost him Abiram his eldest sonne
Josu. vi. d. when he layed the foundacion, and his yongest sonne Segub, when he set vp the gates, accordynge vnto the worde of the Lorde* whiche he
Josu. vi. d. spake by Josua the sonne of Nun.

¶ The. xvij. Chapter.

¶ Elias is norysshed and fed of rauens, and after is sent to zaphath (otherwyse called Sarepta) to a womā whose chylde he raysed to lyfe.

AND Elia the Thesbite (whiche was of the enhabytours of Gilead) sayde
iii. re. x. b. vnto Ahab: *as truly as the Lorde God of Israel lyueth, before whome
Deut. xi. b. iii. re. viii. d Jacob. b. d I stande* there shall be neyther dewe nor rayne these yeres, but accordynge to my worde.

And the worde of the Lorde came vnto hym saying: get the hence, & turne the eastward, and hyde thy selfe in the brooke Cherith, ẏ is it that lyeth before Jordā: Thou shalt drynke of ẏ ryuer: & I haue cōmaunded the rauens to fede the there. And so he wēt, & dyd accordyng vnto the worde of the Lorde. For he went, and dwelt by the broke Cherith ẏ is before Jordan. And ẏ rauens brought him breed & flesh in the mornyng, and lykwyse breed and flesh in the euening, and he dranke of the brooke. And it chaūced after a whyl, ẏ the brooke dryed vp, bycause there fell
B no rayne vpon the earth. ✠ And ẏ worde of the Lorde came vnto hym, saying: * vp, and get the
Luke. iiii. c to zarphath, which is in Sidō, and dwel there. Beholde, I haue cōmaunded a wyddowe there to sustayne the. So he arose: & wēt to zarphath. And when he came to ẏ gate of ẏ cytie the wyddowe was there gatherynge styckes. And he cal-
Jud. iiij. c led to her, and sayd: * fet me I praye the a lytle water in a vessell, ẏ I maye drynke. And as she was goinge to fet it, he cryed after her, and sayd: bringe me I praye the, a morsell of breed also in thyne hande. She sayde: As truly as the Lorde thy God lyueth, I haue no breed readye buteuē an handefull of mele in a barell, and a lytle oyle in a cruse. And beholde, I am gatherynge two styckes for to go in, and dresse it for me and my sonne that we maye eate, and not dye.

¶ And Elia sayd vnto her: feare not, come, and do as thou hast sayde, but make me therof a lytle cake fyrst of all: and bringe it vnto me, and afterwarde make for the, and thy sonne. For thus sayeth the Lorde God of Israel: the mele in the barell shal not be wasted: neyther shall the oyle in the cruse be diminisshed, vntyl the Lord haue sent rayne vpon the earth. And she went, and dyd as Elia sayde. And she and her house dyd eate a good space, and the mele wasted not out of the barel, neyther was the oyle spent out of the cruse, accordyng to the word of the Lord, which he spake by the hande of Elia. ✠

✠ And after these thinges it hapened, that D
the sonne of the wyfe of the house fell sycke. And his syckenesse was so sore, ẏ there was no breth left in hym. And she sayd vnto Elia: what haue I to do with the, O thou man of God? art thou come vnto me to call my synne agayne to remembraunce, and to slaye my sonne? He sayde vnto her: gyue me thy sonne, and he toke hym out of her lappe, and caryed him vp into a lofte, where he abode, and layed hym vp in his owne bed, & called vnto the Lord, and sayd: O Lorde my God, hast thou punisshed also this widowe (with whom I dwell as a straunger) and hast slayne her son? *And he stretched him selfe vpō iii. re. iiij. c. Act. xx. c. the childe thre tymes, & called vnto the Lorde, & sayde: O Lorde my God, let this chyldes soule come into him agayne. And the Lorde herde the voyce of Elia, and ẏ soule of the chylde came into hym agayne, and he reuyued. And Elia toke the boye and brought hym downe out of the chābre into the house, and delyuered hym vnto his mother, and Elia sayd: beholde, thy son lyueth. And the womā sayd vnto Elia: now I knowe that thou art a man of God, and that the word of the Lorde in thy mouth is true. ✠

¶ The. xviij. Chapter.

¶ Elia is sent to Ahab. Obadia (otherwyse called Abdia) hydeth an hundred prophetes. Elia kylleth all Baals prophetes: and afterwarde obtayneth rayne.

AFter processe of many dayes the word A
of the Lorde came to Elia in the third yere, sayinge: go shewe thy selfe vnto Ahab, and I * wyll sende rayne vpō Deut. xi. b Jacob. b. c. the earth. And Elia went to shewe hym selfe vnto Ahab, and there was a great famishment in Schomron. And Abud called Obadia, whiche was ẏ gouernour of his house: and Obadia feared God greatly: For when Jebabel destroyed the prophetes of ẏ Lord, he toke an hūdred prophetes and hyd them, fyftie men in one caue and fyftye in an other, and prouyded breed and water for them. And Ahab sayde vnto Obadia: go into the lande, vnto all the fountaynes of water, & vnto all the brookes, yf happely we may fynde grasse to saue the horses and the mules, & that we destroye not some of the beastes. And so they deuyded the lande betwene thē to walke thorowe it. Ahab went one waye by hym selfe, and Obadia went an other waye by hym selfe.

And it

B And it chaunced, that as Obadia was in the waye, Elia met hym. And Obadia knewe him: and fell on his face, and sayde: arte not thou my lorde Elia? And he answered hym: I am he. Go and tel thy lorde: beholde, Elia is here: He sayd: what haue I synned, that thou woldest delyuer thy seruaũt into ỹ hãd of Ahab, to slaye me? As truly as the Lord thy God liueth, there is no nacion or kyngdom, whither my lord hath not sẽt to seke the. And when they sayd: he is not there, he toke an oth of the kyngdom and nacion, whẽ he founde the not. And now thou sayest: go and tell thy lorde, that Elia is here. And as soone as I am gone from the, the spyrite of the Lorde shal cary the into some place ỹ I do not knowe, and so when I come, and tell Ahab, and he can not fynde the, he shall slaye me. But I thy seruaunt feare the Lorde fro my youth vp. Was it not tolde my lorde, what I dyd when Jezabel slue the Prophetes of the Lorde, howe I hyd an hundred men of the Lordes Prophetes, fyftye men in one caue, and fyftye in an other, and prouyded them of breed and water? And now thou sayest: go thou now and shewe thy lorde, behold Elia is here, that he maye slaye me?

C And Elia sayde: as trulye as the Lorde of hoostes lyueth, before whom I stande, I wyll shewe my selfe vnto hym this daye. So Obadia went to mete Ahab, and tolde hym. And Ahab went to mete Elia. And it fortuned, that when Ahab sawe Elia, he sayde vnto hym: arte thou he that troubleth Israel? He answered: it is not I that haue troubled Israel, but thou, and thy fathers house, in that ye haue forsaken the cõmaundementes of the Lorde, & thou hast folowed Baal. Now therfore sende, and gather to me all Israel, vnto moũt Carmel, & the prophetes of Baal *foure hundred and fyftye, and the prophetes of the groues foure hundred, whiche eate of Jezabels table. So Ahab sente vnto all the chyldren of Israel: and gathered the prophetes together vnto mount Carmel.

iii.re.xviii.a

D And Elia came vnto all the people, and sayd howe longe halte ye betwene two opinions? Yf the Lorde be God, folowe hym: but yf Baal be he, then go after hym. And the people answered hym not a worde. Then sayd Elia vnto the people agayne: I onely remayne a Prophete of the Lorde: But Baals prophetes are foure hũdred and fyftye. Let them therfore gyue vs two oxẽ and let them chose the one, and cut hym in peces, and laye hym on wood, and put no fyre vnder, and I wyll dresse the other oxe and laye hym on wood, and wyll put no fyre vnder. And call ye on the name of your god, and I wyll call on the name of the Lorde: and then the God that answereth by fyre, let hym be God.

E *And all the people answered, and sayd: it is wel spoken. And Elia sayd vnto the prophetes of Baal: chose you an oxe, and dresse hym fyrst, (for ye are many) and call on the name of youre goddes, but put no fyre vnder. And they toke the one oxe that he did gyue them, and they dressed it, * and called on the name of Baal, from morynge to noone: saying: O Baal heare vs.

i.reg.xviii.c

Exod.xx.a

But there was no voyce, nor one to answere. And they lept vpõ the alter that they had made And at noone it fortuned, that Elia mocked them, and sayd: crye loude, for he is a god: perad uenture he is talking or occupyed (in folowing of his enemyes) or is in his iourneye, or happly he slepeth, and must be awaked with your crye: And they cryed loude, and cutte them selues as they maner was, with knyues and launcers, tyll the bloude folowed on them. And it chaunced, that when myddaye was passed, they prophecyed vntyll the tyme of the euenynge sacrifyce. But there was neyther voyce nor one to answere, nor any that regarded them.

And Elia sayd vnto all the folke: come to me F
And all the people came to hym. *And he repayred the aultare of the Lorde that was broken: i.re.xviii.e.
*And Elia toke .xij. stones, accordynge to the Josu.iiii.b
nombre of the .xij. trybes of the sõnes of Jacob, (vnto whom the word of the Lorde came) saying: *Israel shalbe thy name. And with the stones he made an alter inỹ name of the Lord. And gen.xxxii.f
he made a dytche roũd about the alter, as brode as two forowes of the corne feld. And he put ỹ wood in order, and hewed the oxe in peces, and layed him on the wood, & sayd: fyl foure barels with water, and poure it on the burnt sacrifice, and on ỹ wood. And he sayd: do so agayne. And they dyd so the second tyme. And he sayd agayn doo it the thyrde tyme. And they dyd it yet the thyrde tyme. And the water ranne round about the aulter: & he fylled the pyt with water also.

And it fortuned, whẽ the tyme came (wherin G
the burnt sacrifice of ỹ euening vsed to be offred) Elia the prophet came, & sayd: Lord God of Abraham, Isahac & of Israel, it shall be knowen this daye, that thou art the God of Israel, and that I am thy seruaunt, and that I haue done al these thynges at thy cõmaundement. Heare me (O Lorde) heare me, ỹ this people may knowe that thou art the Lord God, and that thou hast turned their hert agayn now at the last. *And Jud.vi.d
the fyre of the Lorde fell, and cõsumed the burnt ec.xiviii.a.
sacrifyce, the wood, the stones and the dust, and i.Mach.i.c
lycked vp the water that was in the pyt. And when all the people sawe it, they fell on their faces, and sayde: The Lorde, he is God: the Lorde he is God. And Elia sayd vnto them: Take the prophetes of Baal, & let not one of them escape. And they toke them, & Elia broughte them to the brooke Kisõ, and slue them there. And Elia sayde vnto Ahab. Get the vp, and eate & drinke for there is a sounde of moche rayne. And so Ahab wente vp to eate and to drynke, and Elia went vp to the toppe of Carmel. And he layed hym selfe flatte vpon the earthe, and put his face betwene his knees. and sayd to his seruaũt go vp (I praye the) and loke towarde the waye of the see. And he went vp and loked, and sayd: there is nothynge. And he sayd: go agayne seuẽ tymes. And it fortuned, that at the seuẽth tyme, he sayde: beholde, there ariseth a lytle cloude of the see lyke a mannes hande. He sayde: Go, and saye vnto Ahab: Make fast thy charrette, and get the downe, that the rayne stoppe the not.

And it came to passe, that in the meane whyle, that heauen was blacke with cloudes & wynde and there was a great rayne. And Ahab gat vp and came to Jezrael, And the hand of the Lord was on Elia, and he gyrded vp his loynes, and ranne before Ahab tyll he came to Jezrael.

¶ The.xix. Chapter:

¶ Elia flyinge from Jezabel, is nourysshed of the aungel of God, and is commaunded to anoynt Azael, Jehu and Elisseus, whom the Hebrues call Elisa.

AND Ahab told Jezabel, al ẏ Elia had done, and howe he had slayne all the prophetes wt the swearde. Thē Jezabel sent a messenger vnto Elia, saying: *so & so let ẏ goddes doo to me, yf I make not thy soule lyke one of theyrs by tomorow this tyme. When he sawe that, ✠ he arose, and went for his life, and came to Beersleba in Juda, and left his seruaūt there. But he him self went a dayes iourney into the wildernesse, and came, and sat downe vnder a Juniper tree, and desyred for his soule, that he myghte dye, and sayde: * it is nowe ynoughe (O Lorde) take my soule, for I am not better then my fathers.

1.kyng.xx.ii.b

Jona.iiij.c

And as he lay and slepte vnder the Juniper tree: beholde, an aungel touched hym, and sayde vnto hym: vp, and eate. And when he loked about hym, beholde, there was a lofe of broyled breed & a vessel of water at his heed. And he dyd eate and drynke, and layde him downe agayne to slepe. And the Aungell of the Lorde came agayne the seconde tyme, and toutched hym, and sayd: vp and eate, for thou hast yet a great iourney. And he arose, and dyd eate and drynke, and walked in the strength of that meate * fourtye dayes and fourtie nyghtes, euen vnto Horeb the mount of God. ✠ When he came thither into a caue, he lodged therein all nyght.

Exo.xxxiiii.a

Mat.iiii.a

¶ And beholde, the worde of the Lord came to hym, & sayde vnto him: what doest ẏ here Elia? And he answered. I haue ben gelous for ẏ Lord God of hoostes sake. For the childzen of Israel haue forsaken thy couenaunt, * broken downe thyne aulters, & slayne thy prophetes with the swerde, & I only am left, & they seke my lyfe to take it away. And he sayd, come out, and stande vpō ẏ moūt before the Lord. And beholde, * the Lord went by a mighty strong wynde ẏ rent ẏ moūtaynes, & brake ẏ rockes before the Lorde. But ẏ Lord was not in ẏ wynde. And after the winde came an earthquake. But the Lorde was not in the earthquake. And after the erthquake came fyre: but the Lorde was not in ẏ fyre. And after ẏ fyre came a small styll voyce. And when Elia herd it, he couered his face wt his mantel, & wēt out, & stode in ẏ entring in of the caue: And beholde, there came a voyce vnto hym, and sayd: what doest thou here Elia? And he answered: I haue ben gelous for the Lord God of hoostes sake, bycause ẏ childzen of Israel haue forsaken thy couenaunt, cast downe thyne alters & slayne thy prophetes wt the swerde, & I only am left, and they seke my life to take it away. And the Lord sayd vnto hym: go & turne thy way to the wyldernesse vnto Damasce, ẏ thou mayest

Rom.xi.a

Ec.xlviii.a

annoynt * Hazael king ouer Siria. And ‡ Jehu the sonne of Nimsi shalt thou annoynt kyng ouer Israel. And Elisa ẏ son of Saphat of Abel Meholoh shalt ẏ annoynt to be prophete in thy roume. And it shal come to passe, ẏ whoso escapeth ẏ swerd of Hazael, him shal Jehu slay: & yf any mā escape ẏ swerd of Jehu, him shall Elisa put to death. And therto * I haue left me vij. M in Israel, of which neuer man bowed his knees vnto Baal, nor kyssed him with his mouth.

1.kyng.xix.ii.d ‡iiii.kyng.viii.b ¶Elisa is otherwyse called Elizeus.

Roma.xi.a

So he departed thence, & founde Elisa ẏ son of Saphat plowyng & hauinge twelue yoke of oxen before him, and he wt the twelue. And Elia wēt by him, and cast his mantel vpon him. And he left ẏ oxen, & ran after Elia, & sayd: * let me I pray the, kysse my father & my mother, & then I wyl folowe the. He sayde vnto him: go backe agayne, for what is it ẏ I haue done to the? And when he went backe agayne from him he toke a couple of oxen, & slue them, and dressed the flesh wt the instrumentes of the oxen, and gaue vnto the people, and they dyd eate. And then he arose and went after Elia, and ministred vnto hym.

Luc.ix.g

¶ The.xx. Chapter.

¶ The fyrst and seconde tyme that Samaria was besieged of Benhadad kynge of Siria.

AND Benhadad the kyng of Siria gathered all the hoost togyther, hauyng xxxij. kynges with him, and horses, & charettes: and went vp, and besieged Samaria, & warred agaynst it. And he sēt messengers to Ahab kynge of Israel, into ẏ cytie, & sayd vnto him: thus sayth Benhadad: Thy syluer & thy golde is myne, & the fayrest of thy wyues & of thy childzen be myne. And the kyng of Israel answered, & sayd: My lorde kyng accordyng to thy saying, I am thyne, & all ẏ I haue.

And whē the messengers came agayne, they sayd: thus sayeth Benhadad: For as moche as I haue sent vnto the, saying: thou shalt delyuer me thy syluer and thy golde, and thy wiues and thy childzen: I wyl therfore sende my seruauntes vnto the tomorowe this tyme: and they shal searche thyne house, and the houses of thy seruauntes. And what soeuer is pleasaūt in thyne eyes, they shal take it in theyr hādes, and bring it awaye. Then the kynge of Israel sent for all the elders of the lande, & sayd: take hede I pray you, and se how this felow goeth about mischef. For he sent vnto me for my wyues, for my childzen, for my syluer and for my golde: and I denyed hym not. And all the elders and all the people sayde: herken not vnto hym, nor consent.

Wherfore he sayde vnto the messengers of Benhadad: tel my lorde the kyng, all that thou dyddest send for to thy seruaunt at ẏ fyrst tyme that I wil do, but this thing I may not do. And the messengers departed and brought answere agayne. And Benhadad sēt vnto hym agayne and sayde: thus and thus do the goddes to me, yf the dust of Samaria be ynough for al ẏ people that folowe me, to take euery man an handfull. And the kynge of Israel aunswered, and sayd: tell hym: Let not hym that putteth on his harnesse boost him selfe, as he that putteth it of.

And it

And it fortuned, that when Benhadad hearde, that tydynges as he was with the kynges dryn kyng within the paulions, he sayd vnto his ser uaũtes: put on your harneſſe, and they ſet themſelues in araye agaynſt the cytie.

C And beholde, there came a prophete vnto Ahab kyng of Iſrael, saying: thus sayth the Lord Haſt thou ſene all this greate multitude? Behold, I wyl delyuer it into thyne hand this day and thou ſhalte knowe, that I am the Lorde. And Ahab sayd: by whom? He sayde thus sayth the Lorde: euen by the ſeruauntes of the gouernours of the shyres. He sayd agayne: Who ſhall ordre the battayle? And he anſwered: thou. Thẽ he nombred the ſeruaũtes of the gouernours of the shyres, and they were two hundred & .xxxii. And after them alſo he nombred all the people, all the chyldren of Iſrael euen ſeuen thouſande. And they wente oute at noone: but Benhadad dyd drynke tyll he was dronken in the paulyons, bothe he and the kynges: euen. xxxii. kynges, that holpe hym. And the ſeruauntes of the gouernours of the shyres went out fyrſt.

D And Bẽhadad ſẽt out, and they ſhewed him ſayinge: there are men come oute of Samaria. He sayde: Whether they be come out for peace, take thẽ alyue: or whether they be come oute to fight, take them yet alyue. And ſo thoſe younge men of the gouernours of ỹ shyres came out of ỹ cytie, & the hooſt after them, and they ſlue euery one his enemie ỹ came in his waye. And the Sirians fled, and they of Iſrael folowed after thẽ. And Benhadad the kynge of Syria eſcaped on an horſe with his horſemen. And the kynge of Iſrael went out, and ſmote the horſes & charettes, and wt a great ſlaughter ſlue he ỹ Sirians.

And there came a Prophet to the kynge of Iſrael, and ſayde vnto hym: go forthe, and playe the man, be wyſe and take hede what thou doſt: for when the yere is gone aboute, the kynge of Syria wyll come vp agaynſt the. And ỹ ſeruaũtes of the kynge of Syria ſayd vnto hym: The goddes of the hylles are theyr goddes, and ther fore they had the better of vs: but let vs fyghte agaynſt them in ỹ playne, and for what ye wyl we ſhall haue the better of them. And this doo: take the kynges awaye euerye man out of hys place, and put dukes in theyr roumes. And doo thou nombre the an hooſt, lyke the hooſt ỹ thou haſt loſt ſuche horſes and ſuche charettes, & we wyll fyght agaynſt thẽ in the playne, and thou ſhalt ſe vs get the better of them. And he herkened vnto theyr voyce, and dyd euen ſo.

E And it fortuned, that after the yere was gone about, Benhadad nombred ỹ Sirians, & went vp to Aphek to fyght agaynſt Iſrael. And the chyldren of Iſrael were nombred, and wt theyr hole nombre went they agaynſte them, and the childrẽ of Iſrael pitched before them, lyke two lytle flockes of kyddes: but the Sirians fylled the countrye: And there came a mã of God, and ſayde vnto the kynge of Iſrael: thus ſayeth the Lorde: Bycauſe the Sirians haue ſayde: the Lord is but God of the hylles, & not God of the valleyes: therfore wyl I delyuer all this greate multitude into thyne hande, and ye ſhal knowe that I am the Lorde. And they pitched one ouer agaynſt the other ſeuen dayes, & it came to paſſe that in ỹ ſeuenth daye the battayle was ioyned. And the chyldren of Iſrael ſlue of the Sirians an hũdred thouſande fotemen in one daye. But the reſt fled to Aphek into the cytie. And there fell a wall vpon .xxvii. thouſande of the men that were left e. And Benhadad fled, and came into the cytie, from chambre to chambre.

And his ſeruaũtes ſayd vnto hym. Beholde F we haue herd saye: ỹ the kynges of ỹ houſe of Iſrael are mercyfull kynges. We wyl therfore put ſakcloth about our loynes and ropes about our neckes, & go out to the kyng of Iſrael: ikhappely he wyll ſaue thy lyfe. And ſo they gyrded ſakcloth about theyr loynes, and put ropes aboute theyr hedes, & cam to the kyng of Iſrael, & ſayd: Thy ſeruaunt Benhadad ſayth: I praye the let me lyue. He sayde: is he yet alyue? he is my brother. And they toke that word for good lucke, & haſtly caught it out of his mouth, and ſayd: yea thy brother Benhadad. He ſayd: go, bryng him hyther. And Benhadad came oute vnto hym, & he cauſed hym to come vp into ỹ charet. And he ſayd vnto him: the cyties which my father toke frõ thy father I wyll reſtore agayne. And thou ſhalt make ſtretes for ỹ in Damaſco, as my father dyd in Samaria. And I wyll make an appoyntmẽt with the, & ſende the away. And ſo he made an appoyntmẽt wt him, & ſent him away.

And there was a certayne man of ỹ chyldrẽ of G the prophetes, which ſayd vnto his neyghbour in the worde of the Lorde: ſmite me I pray the. And ỹ mã wold not ſmyte him. Then ſayd he vnto him: bycauſe thou haſt not herkened vnto the voyce of ỹ Lord: behold, aſſoone as thou art departed fro me a lyon ſhall ſlaye the. And it came to paſſe, ỹ aſſoone as he was departed frõ hym a*lyon foũd him & ſlue him. Then he foũd an o- iii.re.xiij.a ther man, & ſayd: ſmyte me I pray ỹ. And ỹ mã ſmote him, ſo ỹ in ſmyting he woũded him. So the prophet went forth, & wayted for ỹ kyng by the way, & put him ſelfe out of knowledge wt aſſhes which he layed vpõ his face. And when the kyng came by, he cryed vnto ỹ kyng, & ſayd: thy ſeruaũt went out in ỹ myddes of the battayl: & beholde, there went a way a man, whõ an other man brought vnto me, and ſayd: kepe this man And if he be miſſed or loſt, thy life ſhal go for his or els thou ſhalt paye a talent of ſyluer. And as thy ſeruaũt had here & there to do, he was gone And ỹ king of Iſrael ſayd vnto him: euẽ ſo ſhall thy iudgement be, as ỹ haſt defined it thy ſelfe.

And he haſted, and toke the aſſhes awaye frõ his face: and the kyng of Iſrael knewe him that he was of the Prophetes: And he ſayde vnto hym: thus ſayth the Lorde: bycauſe thou haſt let go a man that is in my curſe, thy lyfe ſhall goo for his lyfe: and thy people for his people. And the king of Iſrael went to his houſe, wayward and in diſpleaſure, and came to Samaria:

C The .xxi. Chapter.

C Jezabel commanndeth to kyll Naboth, for the vyne yarde that he refuſed to ſell to Ahab. Helias reproueth Ahab: and he repenteth.

A After these thynges it chaunced that Naboth ỹ Jezrahelite had a vyneyarde in Jezrahel, harde by the palace of Ahab kyng of Samaria. And Ahab spake vn
3.reg.xxi.b to Naboth, saying: * Gyue me thy vyneyarde, that I maye make me a garden of herbes thereof, bycause it lyeth so nye myne house: and I wyll gyue the for it a better vyneyarde then it is: or rather yf it please the, I wyll gyue the, ỹ worth of it in moneye. And Naboth sayd to Ahab: the Lord forbyd that fro me, ỹ I shuld gyue ỹ enheritaũce of my father vnto the.

25 And Ahab came into his house heuy and euil apayed, bycause of the worde whiche Naboth the Jezrahelite had spoken to hym, for he had sayd: I wyll not gyue the the enheritaũce of my fathers. And he layed him downe vpon his bed
o* and turned a waye his face o*(to the wall) & wolde eate no breed. But Jezabel his wife came to him and sayde vnto him: why is thy spyrite so wayward, that thou eatest no breed? And he sayde vnto her: For I spake vnto Naboth the Jezrahelite, and sayd vnto hym: Gyue me thy vyneyarde for moneye, or els yf it please the, I wyll gyue the an other vyneyarde for it. And he answered: I wyll not gyue the my vyneyarde.

C And Jezabel his wyfe sayd vnto hym: Doest thou this gouerne the kyngdome of Jsrael? vp, & eat breed, and set thyne hert at rest, I wyl gyue the the vyneyarde of Naboth the Jezrahelite. And so she wrote a letter in Ahabs name, and sealed it with his seale, and sent the letter vnto the elders, and to the nobles that were in his cytye dwellynge with Naboth. And she wrote in
o* ỹ letter, sayinge: Proclayme a fast, and set Naboth on hye amonge the people, and set two vnthryftes before hym, to beare o*(false) wytnesse agaynste hym, saying: thou dyddest blaspheme God and the kynge. And then carye hym oute, and stone hym to death.

D And the men of hys cytye, that is to saye: whiche dwelte in his cytie, dyd as Jezabel had sent vnto them: as it was wrytten in the letter whiche she had sent vnto them. They proclaymed fastynge, and set Naboth among the chefe of the people, and there came in two men (the chyldren of Belial) and sat before hym. And the two vnthryftye personnes wytnessed agaynste Naboth in the presence of the people, sayinge: Naboth dyd blaspheme God and the kynge.
Act.vii.g *And they caryed hym out of the cytie, and stoned him with stones, that he dyed. And thẽ they sente to Jezabel, sayinge: Naboth is stoned to death. And it fortuned, when Jezabel herd that Naboth was stoned to death, she sayd to Ahab vp, and take possession of the vyneyarde of Naboth the Jezraelite, whiche he denyed to gyue the for moneye, for Naboth is not alyue, but deed. And when Ahab herde that Naboth was deed, he stode vp to go downe to ỹ vyneyard of Naboth the Jezraelite, & to take possession of it.

E And the worde of the Lorde came vnto Elia the Thesbite, sayinge: vp, and goo downe, to mete Ahab kynge of Jsrael, whiche is in Samaria. For lo, he is goone downe to the vyneyarde of Naboth: to take possesyon of it. And therfore shalt thou saye vnto hym: thus sayeth the Lorde: hast thou kylled, and gotten possesyon? And thou shalt speake vnto hym, saying: thus sayeth the Lorde: *in the place where dogges lycked the bloude of Naboth, shall dogges lycke euen thy bloude also. And Ahab sayde to Elia: Hast thou founde me, O thou myne enemye? He answered: I haue founde the: for thou art euen sold to worke wyckednesse in the sight of the Lorde. Beholde I wyll brynge eupl vpõ the, and wyll make cleane ryddauuce of thy posteritye. and wyll * destroye from Ahab, euen
3.re.xxi.t
iiij.re.ix.b. hym ỹ maketh water agaynst the wal, and hym that is shut vp and lefte behynde in Jsrael, and wyll make thyne house lyke the house of Jeroboam the sonne of Nabat: and lyke the house of Baasa ỹ sonne of Ahia, for ỹ prouocaciõ wherwith thou hast prouoked, & made Jsrael to syn.

And of Jezabel spake the Lorde, sayinge: ✠ *dogges shall eate Jezabel, in the possession of Jezrael. ‡ And he that dyeth of Ahab in the towne, hym shal dogges eate: and he that dieth in the feldes, hym shall the foules of the ayre eate. But there was none lyke Ahab, whiche dyd euen sell hym selfe, to worke wyckednesse in the syght of the Lorde: and that bycause Jezabel hys wyfe prycked hym forwarde. He dyd exceadynge abhominably, in folowynge foule ydolles, accordynge to all thynges as dyd the Ammorites, * whome the Lorde cast oute before the chyldren of Jsrael.
Olee.i.b iii.reg.xi.b ‡iij.re.xiij c.xb.g.xbi. a.
Nu.xxi.f.

And it fortuned, that when Ahab herde those wordes, * he rent his clothes, and put sakcloth about his flesshe, and fasted, and lay in sakcloth and went barefoote. And the worde of the Lord came to Elia the Thesbite, sayinge: seest thou howe Ahab humbleth hym selfe before me? bycause he submytteth hym selfe before me, I wyl not brynge thal eupll in his dayes: but in hys sonnes dayes, wyll I brynge eupll vpõn hys house. And they contynued thre yere without warre betwene Syria and Jsrael,
G
ge.xxxbi.g

The.xxij. Chapter.

Foure hundred false prophetes doo counsayle Ahab and Jehosaphat to warre agaynst Ramoth: Onely Michea prophecyeth the truthe for whiche he is smytten and put in prison. Of Ahazia: otherwyse called Ochosias.

A And * in the thyrde yere dyd Jehosaphat the kynge of Juda, come downe to the kynge of Jsrael. And the kynge of Jsrael sayde vnto hys seruauntes: knowe ye not, that Ramoth in Gilead is ours? and we syt styll, and take it not out of the hande of the kynge of Syria. And he sayde vnto Jehosaphat: wylte thou come with me to battayle agaynste Ramoth in Gilead? And Jehosaphat sayde vnto the kynge of Jsrael: * I wyll be as thou arte, and my people shalbe as thyne, and my horses as thyne.
A iii.pa.xbiija
iiii.re.iii.a

And Jehosaphat sayd vnto the kynge of Jsrael: *aske counsayle, I praye the, at the worde of the Lorde todaye. And then the kynge of Jsrael
i.reg.ii.a.

rael gathered the Prophetes togyther vpon *a
iij.re.xxii. c. foure hundred men and sayde vnto them: shall
I goo agaynst Ramoth in Gilead to battayle,
or shall I let it alone? And they sayde go vp: for
the Lorde shall delyuer it into the handes of the
kynge. And Jehosaphat sayde: is there here ne-
uer a prophet of the Lord more, ẏ we myght en-
quyre of hym? And the kyng of Israel sayd vn-
to Jehosaphat: there is yet one man (Michea ẏ
sonne of Jimla) by whom we maye aske coun-
sayle of the Lorde. But I hate him, for he doeth
not prophecie good vnto me, but euyl. And Je-
hosaphat sayd: let not the kyng say so. Then the
kyng of Israel called a chamberlayne, and sayd
fet Michea the sonne of Jimla hyther at ones.

B And the kynge of Israel and Jehosaphat the
kynge of Juda set either in his seate, and they
apparell on them: in a voyde place besyde ẏ en-
tryng in of the gate of Samaria, and all ẏ Pro-
phetes prophecied before them. And Zedekia the
sonne of Canaana made hornes of yron, & sayd:
thus sayeth the Lorde: with these hornes shalt
thou push the Syrians, vntyll thou haue made
an ende of them. And all the prophetes prophe-
cyed euen so: sayinge: Go vp to Ramoth in Gi-
lead, and prospere, for the Lorde shall delyuer it
into the kynges hande.

C And the messenger that was gone to cal Mi-
chea, spake vnto hym, saying: beholde, the wor-
des of the prophetes speake good vnto the king
with one mouth: let thy word therfore (I pray
the) be lyke the worde of euerye one of them, to
speake that which is good. And Michea sayde:
as truly as the Lord liueth, whatsoeuer ẏ Lord
sayeth vnto me, that wyll I speake. And so he
came to the kynge: and the kyng sayd vnto him
Michea, ought we to goo agaynste Ramoth in
Gilead to battayle: or to be styll? He answered
ij pa.xviii. a.b.c.d. vnto hym: *go, and prospere, the Lord shal de-
lyuer it into the hande of the kynge. And ẏ kyng
sayde vnto hym: So and so many tymes do I
charge the, that thou tell me nothyng, but that
which is true in the name of the Lorde. He sayd:
I sawe all them of Israel scattred vpon the hil-
les, as shepe that haue not a shepherde. And the
Lorde sayd: these haue no master, let euery man
returne vnto his house in peace. And the kynge
of Israel sayd vnto Jehosaphat: dyd I not tell
the, that he wolde prophcye no good vnto me,
but euyll? And he sayd agayne: heare thou ther-
fore the worde of the Lorde. I sawe the Lord sit
on his seate, and all the hoost of heauen stode a-
bout him on his ryght hand & on his left. And ẏ
ij.pa.xviii. b Lorde sayd: *Who shal persuade Ahab that he
maye go and fall at Ramoth in Gilead? And
one sayde on this maner, and an other on that.
And there came forth a certayne spyryte, & stode
before ẏ Lorde, and sayde: I wyl persuade hym.
And the Lorde sayde vnto hym wherewith?

D And he sayd: I wyl go out, and be a false spi
rit in the mouth of all his prophetes. He sayde:
thou shalt persuade him, and preuayle, go forth
then, and doo euen so. Nowe therfore holde,
Jer.xliii.c * the Lorde hathe put a lyinge spyryte in the
mouthe of all these thy Prophophetes, and the
Lorde hath spoken euyll to warde the.

But Zedekia the sonne of Canaana went to
and smote Michea on the cheke, and sayd: when
went the spyryte of the Lorde from me, to speake
vnto the? And Michea sayd: behold, ẏ shalt se in
ẏ day, when thou shalt go from chābre to cham-
bre to hyde the. And the kynge of Israel sayde:
Take Michea, and cary him vnto Amon the go
uernour of the citie, and vnto Joab the kynges
sonne, and say, thus sayth the kyng: Put this fe
lowe in ẏ prison house, and fede him with breed
of affliction, and with water of trouble, vntyll
I returne in peace. And Michea sayd: yf thou re
turne in peace, the Lord hath not spoken by me.
And he sayd: herken ye people euery one of you.

And so the kynge of Israel and Jehosaphat E
the kynge of Juda went vp to Ramoth in Gi-
lead, and the king of Israel sayd to Jehosaphat
chaunge the when thou goest to warre: and put
on thyne apparel. And the kyng of Israel chan-
ged hym selfe, and went to battayle. But the
kynge of Syria cōmaunded the .xxxii. capitay-
nes (that had rule ouer his charrettes) sayinge:
fyght neyther with small nor greate, saue onely
agaynste the kynge of Israel. And when the
captaynes of the charettes sawe Jehosaphat,
they sayd: surely it is the kyng of Israel, & they
turned to fyght agaynst hym. And Jehosaphat
cryed. And so it came to passe, that when the ca-
pitaynes of the charettes sawe that he was not
the king of Israel, they turned backe from him.

And a certayne man drue a bowe ignorantly
and ✱ (by chaunce) smote the kynge of Israel be- ✱
twene the rybbes and his harnesse. Wherfore
he sayde vnto the dryuer of his charettes: turne
thy hande, & cary me out of the hooste, for I am
✱ (sore) hurt. And the battayle encreased ẏ daye, ✱
and the kyng stode styl in his charet agaynst the
Sirians, & dyed at euen. And the blood ran out
of the wounde into the myddest of the charet.
And there went a proclamacion thorowout the
hoost, about the going downe of the sunne, say-
ing: euery man to his cytie, & to his owne coun-
trye. And so the kynge of Israel dyed: and they
came to Samaria, and buryed hym there. And
one washed the charet in the pole of Samaria iii.re.xxi.f
*and the dogges lycked vp his blonde (and har
lottes washed by the pooles syde) accordynge
vnto the worde of the Lorde which he spake.

The rest of the wordes that concerne Ahab, F
and all that he dyd, and the iuorye house which
he made, and al the cyties ẏ he buylded, are they
not writtē in the booke of the Chronicles of the
kynges of Israel? And so Ahab slepte with hys
fathers: and Ahazia his son raigned in his stede

* Jehosaphat ẏ son of Aza began to raygne ii.par.xxi.a
vpon Juda in the fourth yere of Ahab kyng of
Israel: and Jehosaphat was .xxxv. yeare olde,
whē he began to raygne, and raygned .xxv. yere
in Jerusalem. His mothers name was Azuba
the doughter of Silhi. And he walked in all the
wayes of Aza his father, and bowed not there-
from: but dyd that which was right in the eyes
of the Lord. Neuertheles, the hylaulters were
not taken out of the waye: for the people offred

rael gathered the Prophetes togyther vpon *a
iij.re.xxii. c. foure hundred men and sayde vnto them: shall
I goo agaynst Ramoth in Gilead to battayle,
or shall I let it alone? And they sayde go vp: for
the Lorde shall delyuer it into the handes of the
kynge. And Jehosaphat sayde: is there here ne-
uer a prophet of the Lord more, ẏ we myght en-
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to Jehosaphat: there is yet one man (Michea ẏ
sonne of Jimla) by whom we maye aske coun-
sayle of the Lorde. But I hate him, for he doeth
not prophecie good vnto me, but euyl. And Je-
hosaphat sayd: let not the kyng say so. Then the
kyng of Israel called a chamberlayne, and sayd
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B And the kynge of Israel and Jehosaphat the
kynge of Juda set either in his seate, and they
apparell on them: in a voyde place besyde ẏ en-
tryng in of the gate of Samaria, and all ẏ Pro-
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sonne of Canaana made hornes of yron, & sayd:
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thou push the Syrians, vntyll thou haue made
an ende of them. And all the prophetes prophe-
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as truly as the Lord liueth, whatsoeuer ẏ Lord
sayeth vnto me, that wyll I speake. And so he
came to the kynge: and the kyng sayd vnto him
Michea, ought we to goo agaynste Ramoth in
Gilead to battayle: or to be styll? He answered
ij pa.xviii. a.b.c.d. vnto hym: *go, and prospere, the Lord shal de-
lyuer it into the hande of the kynge. And ẏ kyng
sayde vnto hym: So and so many tymes do I
charge the, that thou tell me nothyng, but that
which is true in the name of the Lorde. He sayd:
I sawe all them of Israel scattred vpon the hil-
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Lorde sayd: these haue no master, let euery man
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of Israel sayd vnto Jehosaphat: dyd I not tell
the, that he wolde prophcye no good vnto me,
but euyll? And he sayd agayne: heare thou ther-
fore the worde of the Lorde. I sawe the Lord sit
on his seate, and all the hoost of heauen stode a-
bout him on his ryght hand & on his left. And ẏ
ij.pa.xviii. b Lorde sayd: *Who shal persuade Ahab that he
maye go and fall at Ramoth in Gilead? And
one sayde on this maner, and an other on that.
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thou shalt persuade him, and preuayle, go forth
then, and doo euen so. Nowe therfore holde,
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Lorde hath spoken euyll to warde the.

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and smote Michea on the cheke, and sayd: when
went the spyryte of the Lorde from me, to speake
vnto the? And Michea sayd: behold, ẏ shalt se in
ẏ day, when thou shalt go from chābre to cham-
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Take Michea, and cary him vnto Amon the go
uernour of the citie, and vnto Joab the kynges
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lowe in ẏ prison house, and fede him with breed
of affliction, and with water of trouble, vntyll
I returne in peace. And Michea sayd: yf thou re
turne in peace, the Lord hath not spoken by me.
And he sayd: herken ye people euery one of you.

And so the kynge of Israel and Jehosaphat E
the kynge of Juda went vp to Ramoth in Gi-
lead, and the king of Israel sayd to Jehosaphat
chaunge the when thou goest to warre: and put
on thyne apparel. And the kyng of Israel chan-
ged hym selfe, and went to battayle. But the
kynge of Syria cōmaunded the .xxxii. capitay-
nes (that had rule ouer his charrettes) sayinge:
fyght neyther with small nor greate, saue onely
agaynste the kynge of Israel. And when the
captaynes of the charettes sawe Jehosaphat,
they sayd: surely it is the kyng of Israel, & they
turned to fyght agaynst hym. And Jehosaphat
cryed. And so it came to passe, that when the ca-
pitaynes of the charettes sawe that he was not
the king of Israel, they turned backe from him.

And a certayne man drue a bowe ignorantly
and ✱ (by chaunce) smote the kynge of Israel be- ✱
twene the rybbes and his harnesse. Wherfore
he sayde vnto the dryuer of his charettes: turne
thy hande, & cary me out of the hooste, for I am
✱ (sore) hurt. And the battayle encreased ẏ daye, ✱
and the kyng stode styl in his charet agaynst the
Sirians, & dyed at euen. And the blood ran out
of the wounde into the myddest of the charet.
And there went a proclamacion thorowout the
hoost, about the going downe of the sunne, say-
ing: euery man to his cytie, & to his owne coun-
trye. And so the kynge of Israel dyed: and they
came to Samaria, and buryed hym there. And
one washed the charet in the pole of Samaria iii.re.xxi.f
*and the dogges lycked vp his blonde (and har
lottes washed by the pooles syde) accordynge
vnto the worde of the Lorde which he spake.

The rest of the wordes that concerne Ahab, F
and all that he dyd, and the iuorye house which
he made, and al the cyties ẏ he buylded, are they
not writtē in the booke of the Chronicles of the
kynges of Israel? And so Ahab slepte with hys
fathers: and Ahazia his son raigned in his stede

* Jehosaphat ẏ son of Aza began to raygne ii.par.xxi.a
vpon Juda in the fourth yere of Ahab kyng of
Israel: and Jehosaphat was .xxxv. yeare olde,
whē he began to raygne, and raygned .xxv. yere
in Jerusalem. His mothers name was Azuba
the doughter of Silhi. And he walked in all the
wayes of Aza his father, and bowed not there-
from: but dyd that which was right in the eyes
of the Lord. Neuertheles, the hylaulters were
not taken out of the waye: for the people offred

and burnt incence yet in the hylaulters. And Jehosaphat made peace with the kyng of Israel.

G *The rest of the wordes that concerne Jehosaphat, and the myght that he vsed, and how he warred: are they not written in the booke of the Chronicles of the kynges of Juda? And the rēnaūt of the stues of the males, which remayned in the dayes of his father, he put cleane out of ỹ lande. There was thē no kyng in Edom. And Jehosaphat made .x. shyppes in the see, to come thorowe Tharsis to Ophir for golde, but they went not, for the shyppes brake at Ozion Gaber. Then sayd Ahazia the sonne of Ahab vnto Jehosaphat: let my seruauntes go with thy seruauntes in ỹ shyppes. But Jehosaphat wolde not. And Jehosaphat dyd slepe wt his fathers, & was buried wt his father in ỹ citie of Dauid his father. And Jehorā his son raigned in his stede.

iii.reg.vb.f

Ahazia the sonne of Ahab began to raygne ouer Israel in Samaria, the seuententh yere of Jehosaphat kynge of Juda, and raygned two yeres ouer Israel. But he dyd euyll in the syght of the Lorde, and walked in the waye of his father, and in the way of his mother, and in the waye of Jeroboam the sonne of Nabat, which made Israel to syn. For he serued Baal, and worshypped hym: and prouoked the Lorde God of Israel vnto wrath, according vnto all that his father had done.

¶ The ende of the thyrde booke of the kynges, after the reckenynge of the Latynistes: whiche the Hebrues call the fyrst booke of the kynges.

¶ The fourth booke of

the kynges after the Latinistes: which booke and the thyrde togyther, is but one with the Hebrues.

¶ The fyrst Chapter

¶ The captaynes ouer fyftye with theyr soudiers are burnt wt fyre from heauen, by the prayer of Helia Ahazia is reproued of Helia, & dyeth: and Jehoram his brother succedeth him.

AND Moab dyd wyckedlye agaynste Israel after the death of Ahab. And Ahazia fell thorowe a latteise wyndowe of his vpper chambre that he had in Samaria: & whyle he was in his sycknesse, he sent messēgers, and sayde vnto them: goo, and enquyre of Belzebub the god of Ekrom, whether I shal recouer of this my disease. But the aungell of the Lorde spake to Elia the Thesbite: Aryse, and go vp agaynste the messengers of the kynge of Samaria, and saye vnto them: Is there not a God in Israel, that ye goo to aske counsayle at Belzebub the god of Ekrom? Wherfore, thus sayth the Lorde: thou shalt not come downe frō the bedde on which thou art gone vp, but shalt dye the death. And Elia departed.

And when the messengers tourned backe agayne vnto him, he sayd vnto them: why are ye nowe come? They answered hym: there came a man vp agaynst vs, and sayd vnto vs: go, and turne agayne vnto the kynge that sent you, and saye vnto hym: Thus sayth the Lorde: Is there not a God in Israel, that thou sēdest to enquyre of Belzebub the god of Ekrom? Therfore thou shalt not come downe frō the bed on which thou arte gone vp, but shalte dye the death. And he sayd vnto them: what maner of man was that which came vp in your way, and tolde you these wordes? And they answered hym: it was an herye man, * and gyrde wt a gyrdle of lether about his loynes. And he sayd: it is Elia ỹ Thesbite.

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Matth. iii.e

Thē the kyng sent vnto him a captayne ouer fyftye (with his fyftye men) and beholde, he sat on the toppe of an hyll. And he spake vnto him: Thou man of God, the kynge hath sayde: come downe. Elia answered, and sayd to the captayn ouer the fyftye: yf I be a man of God, fyre come downe from heauen, and consume the and thy fyftye. * And there came fyre of God, and consumed hym and his fyftye: And the kyng went agayne, and sent an other captayne ouer fyftye, with his fyftye. And he answered, and sayd vnto him: O man of God, thus hath the kyng sayd make haste, and come downe: Elia answerd and sayd vnto them: Yf I be a man of God fyre come downe frō heauen, and cōsume the and thy fyftie. And there came fyre of God downe from heauen, and consumed hym and his fyftye.

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Luke.ix.c

And the kynge wente agayne, and sent the thyrde captayne ouer fyftye with his fyfty mē. And the thyrd captayne ouer fyftye wēt vp and came, and fell on his knees before Elia, and besought hym, and sayd vnto hym: O mā of God let my lyfe and the lyfe of the fyfty, thy seruaūtes be precious in thy sight. Behold, there came fyre downe from heauen, and burnt vp ỹ two fore captaynes ouer fyftye with theyr fyftyes. therfore let my lyfe now be precious in thy sight And ỹ aungel of the Lorde sayd vnto Elia: goo downe wt him, & be not afrayed of him. And he arose, and went downe with him vnto the kyng.

D

And he sayd vnto hym: thus sayth the Lord: for as moche, as thou hast sente messengers to aske counsayle at Belzebub the god of Ekrom, as thoughe there had bene no God in Israell, whose word thou mightest seke after: therfore ỹ shalt not come downe of the bed on whiche thou art gone vp, but shalte dye the death. And so he dyed according to the worde of the Lorde which Elia had spoken. And Jehoram (his brother) began to raygne in his stede, in the seconde yeare of Jehoram the sonne of Jehosaphat kynge of Juda, because he had no sonne. The reste of the wordes that concerne Ahazia, what thynges that he dyd: are they not wrytten in the boke of the Chronicles of the kynges of Israel?

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¶ Elia deuydeth the waters with his mantell. He is taken vp into heauen. The bytter and venemous waters are healed. The chyldren that mocke Eliseus (otherwyse called Elisa) are rēt in peces.

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1. Regum, xviii.d

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C And Elia toke his mantell, and wrapt it togyther, and smote the waters, and they were deuyded, parte the one waye, and parte the other: so that they two wente ouer thorowe the drye lande. And it fortuned, that assone as they were ouer, Elia sayd vnto Elisa: aske what I shal do for the, yer I be taken awaye from the. And Elisa sayde: I praye the, let thy spyrite be double vpon me. And he sayd: thou hast asked an harde thyng. Neuertheles, yf thou se me when I am taken awaye from the, thou shalte haue it so: yf thou do not, it shal not be. And it fortuned, that as they went walkyng and talkynge, beholde, there appeared a charret of fyre, and horses of
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He toke vp also the mantell of Elia that fell from hym, and went backe agayne, and stode by Jordans syde, and toke the mantell of Elia (that fell frō hym,) and smote the waters *(and they parted not asondre,) and he sayd: where is ỹ Lord God of Elia, and he hym selfe? And wen he had smytten the waters, they parted this way and that waye: and Elisa went ouer. And when the chyldren of the prophetes which were at Jericho sawe hym from a farre, they sayde: the spyrite of Elia doth rest on Elisa, and they came to mete hym, and fell to the grounde before hym, and sayde vnto hym: See, there be with thy seruauntes fyftye stronge men, let them goo, and seke thy master: happely the spyrite of the Lorde hath taken hym vp, & cast hym vpon some moūtayne, or into some valley. And he sayd: ye shall sende none. And when they lay vpō him tyll he was ashamed, he said: Send. They sēt therfore fyftie men, whiche sought hym thre dayes, but found him not. And when they came agayne to hym, which taryed at Jericho, he sayd vnto thē: dyd not I saye vnto you, that ye shulde not go?

And the men of the cytie sayde vnto Elisa: beholde: Syr, the dwellyng of this cytie is pleasaunte, as thou thy selfe seest: But the water is nought, and the grounde barren. He sayde: Bryuge me a newe cruse: and put salte therin. And they brought it to hym. And he went vnto the sprynge of the waters, and cast the salte in thyther, and sayd: thus sayth the Lorde: I haue healed this water: there shal not com hēce forth eyther deathe, or barrennesse. So the waters were healed vntyll this daye, accordyng to the sayinge of Eliseus which he spake. D

And he went vp from thence vnto Bethel. And as he was going vp the waye, there came lytle chyldren out of the cytie, and mocked hym, and sayde vnto hym: Go vp thou balde heed, go vp thou balde heed. And he turned backe, and loked on them, and cursed them in the name of the Lorde. And there came two shebeeres out of that wood, and tare. xlij. chyldren of them. And he went from thence to mounte Carmel, and from thence he turned agayne to Samaria.

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¶ The kynges of Israel, Juda and Edom lacke water, which they obtayne thrugh the prayer of Eliseus. The kynge of Moab fyghteth agaynst Israel.

A IEhoram the sonne of Ahab began to raygne vpon Israel in Samaria, ỹ xviij. yere of Jehosaphat kyng of Juda, and raygned twelue yeares. And he wrought euyll in the sight of the Lorde, but not lyke his father & lyke his mother: for he put awaye the ymages of Baal that his father had made. Neuertheles, he cleued vnto the synnes of Jeroboam, the sonne of Nabat (which made Israel to synne) and departed not therefrom.

And Mesa kynge of Moab was a lorde of shepe, and rendred vnto the kynge of Israel an hundred thousand lambes, and an hūdred thousande rammes with the woll. But when Ahab was deed, it fortuned, that the kynge of Moab rebelled agaynst the kynge of Israel. And king Jehoram wente out of Samaria the same season, and nombred all Israel, and went, and sēt to Jehosaphat the kynge of Juda, sayinge: the kynge of

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¶ The kynges of Israel, Juda and Edom lacke water, which they obtayne thrugh the prayer of Eliseus. The kynge of Moab fyghteth agaynst Israel.

A IEhoram the sonne of Ahab began to raygne vpon Israel in Samaria, ỹ xviij. yere of Jehosaphat kyng of Juda, and raygned twelue yeares. And he wrought euyll in the sight of the Lorde, but not lyke his father & lyke his mother: for he put awaye the ymages of Baal that his father had made. Neuertheles, he cleued vnto the synnes of Jeroboam, the sonne of Nabat (which made Israel to synne) and departed not therefrom.

And Mesa kynge of Moab was a lorde of shepe, and rendred vnto the kynge of Israel an hundred thousand lambes, and an hūdred thousande rammes with the woll. But when Ahab was deed, it fortuned, that the kynge of Moab rebelled agaynst the kynge of Israel. And king Jehoram wente out of Samaria the same season, and nombred all Israel, and went, and sēt to Jehosaphat the kynge of Juda, sayinge: the kynge of

kyng of Moab hath offended agaynst me, wilt thou come with me agaynst Moab to battayle? He answered: I wyll come vp, for as I am, so art thou: and as my people be so are thy people: and thy horses as myne. And he sayde: What waye shall we goo vp? And he answered: The waye thorowe the wylderneße of Edom.

B And so the kyng of Israel toke his iourneye and the kyng of Juda, and the kynge of Edom And when they had compaßed the waye seuen dayes, they had no water for the hooste, and for the cattell that folowed them. And the kynge of Israel sayde: Alas, the Lorde hath called these thre kynges togyther, to delyuer them ouer into the hande of Moab. But Jehosaphat sayde:

ii.re.xvii.a *is there not here a Prophete of the Lorde, that we maye enquyre of the Lorde by hym? And one of the kynge of Israels seruauntes answered, and sayde: Here is Elisa the sonne of Saphat, whiche poured water on the handes of Elia. And Jehosaphat sayd: Is not the worde of the Lorde with hym? And so the kynge of Israel, and Jehosaphat, and the kyng of Edom went downe to hym.

C And Elisa sayde vnto the kynge of Israel: what haue I to do with the? Get the to the prophetes of thy father and to the prophetes of thy mother. And the kyng of Israel sayd vnto him Oh, naye. For the Lorde hath called these thre kynges togyther to delyuer them into the hand of Moab. And Elisa sayde: as sure as the Lorde of hostes lyueth (in whose syght I stande) and it were not, that I regarde the presence of Jehosaphat the kynge of Juda, I wolde not loke towarde the, nor yet se the.

But nowe bringe me a mynstrel. And when the mynstrell played, the hande of the Lord cam vpon hym. And he sayde: thus sayth the Lorde: Make this playne grounde full of dyches. For thus sayth the Lorde: ye shall se neyther wynde nor rayne, and yet the broke shalbe fylled with water, that ye maye drynke: both ye and youre beastes, and your cattell. And this is yet but a small thynge in the syghte of the Lorde, for as mocbe as he wyll gyue ouer the Moabites also into youre handes. And ye shall smyte euerye stronge towne and euery goodly cytie, and shal fell euery pleasaunt tree, and stoppe euery well of water, and marre euery good plot of ground with stoones. And in the morynge when the meate offrynge was offred, it fortuned, that there came water by the way from Edom: and the countrye was fylled with water.

D And when all the Moabites herde that the kynges were come vp to fyght agaynste them, they gathered all togyther, from the youngest that was hable to put on harneße, and so vpwarde, and stode in the borde of the lande.

And they were vp early in the morynge and the sunne shone vpon the water, that the Moabytes sawe the water afarre of, as red as bloud and they sayde: this is the bloude of slaughter: the kynges are slayne, and one hath smytten another. Now therfore Moab get the to the spoyle And when they came to the hooste of Israel, the Israelytes stode vp, and smote the Moabites, so that they fledde before them, but they folowed vpon them, and smote Moab. And they ouerthrewe the cyties: and on euerye good parcell of lande cast euery man his stone, and fylled it, and they stopte all the welles of water, and felled all the good trees. Onelye in the cytie of Kyrcke left they the stones thereof: howbeit they went about it with slynges, and smote it.

And when the kyng of Moab sawe that the battayle was sore agaynste hym, he toke with hym seuen hundred men that drue the swearde to haue goone thorowe, euen vnto the kynge of Edom: but they could not. And then he toke his eldest sonne (that shoulde haue raygned in hys stede) and offred hym for a burntoffrynge vpon the wall. And there was greate indignacion agaynst Israel, and they departed from him, and returned to theyr owne lande.

¶ The.iiij. Chapter.

¶ God gyueth a certayne poore woman oyle and floure by Heliseus. Heliseus (whom the texte calleth Elisa) ordeyneth of God a chyld for hys hostesse: which doeth, and is after rayled to lyfe. He maketh swete the pottage: and multiplyeth the loues.

A ND there cryed a certayne woman of the wiues of the prophetes vnto Elisa, sayeng: thy seruaunte my husbande is deed, and thou knowest, that thy seruaunt dyd feare the Lorde.

And ỹ creditour is come to fet my two sõnes to be his bondmen. Elisa sayd vnto her: tell me what I shal do for the? what hast thou in thyne house? She sayd: thyne handmayd hath nothig at al in the house, saue a pytcher of oyle. He sayd vnto her: Go, and borow vessell for the: of them that are without, euen of all thy neyghbours, emptye vessels: and that not a fewe. And when thou arte come in, thou shalt shut the doore after the and after thy sonnes, and poure out into all those vessels, and set asyde that which is full.

B And so the woman went from hym, and shut the doore after her, and after her sõnes. And they brought to her, and she poured out. And it came to passe, ỹ when the vessels were full, she sayde vnto her son: bring me yet a vessel. And he sayd vnto her: I haue no mo. And ỹ oyle ceassed. Thẽ she came and told the man of God. And he sayd go, & sell the oyle, & paye them ỹ thou arte in det vnto, but lyue thou and thy chyldrẽ of ỹ rest.

H And it fel on a daye, that Elisa came to Sunem, where was a great woman that toke him in for to eate breed. And so it came to passe, that frõ that tyme forth (as oft as he cam that way) he turned in thyther to eate breed. And she sayd vnto her husbande: Beholde, I perceyue, that this is an holye man of God that cõmeth so ofte by our place. Let vs make him a chãbre (I pray the) with walles, and let vs set hym there a bed and a table and a stole, and a candlestycke: that he may turne in thyther when he cõmeth to vs.

C And it fortuned on a day, ỹ he came thyther, and turned into the chambre, & laye therin, and sayd to Gehezi his seruaũt: call this Sunamite And when he called her, she presẽted her selfe before hym.

foze him. And agayne he sayd vnto him: Tel her Beholde, thou hast ben carefull foz vs, and hast made all this prouisiō. What shall we nowe do foz the? woldest thou be spoken foz to the kyng, oz to the captayne of the host? She answered: I dwell amonge myne owne people. And he sayd agayn: what is to be done foz her? Gehezi answered: Uerely she hath no childe, & her husbande is olde. And he sayd: call her. And whē he had called her, she stode in ꝑ doze. And he sayd * by such a tyme, and as soone as the frute can lyue, thou shalt embzace a sonne. And she sayd: Oh naye, my lozde, thou man of God, do not lye vnto thy handmayde. And the wyfe conceyued, and bare a sonne that same season that Eliseus had sayd vnto her, assoone as the frute coulde haue lyfe.

gen.xbiij.d Roma.iy.b

D And when the chylde was growen, it fel on a day, that he went out to his father, and to the reapers. And he sayd to his father: my heed, my heed. And he sayd to a lad: Cary hym to his mother. And when he had caryed him and brought him to his mother, he sat on her knees tyl none, and then dyed. And she went vp, and layed him on the bed of the man of God, and shut the doze aboute hym, and went out, and called vnto her husbande, and sayd: sende with me (I pzay the) one of the ponge men and one of the asses. Foz I wyll runne to the man of God, and come agayne. And he sayde: wherfoze wylt thou go to him, seinge that todaye is neyther newe moone noz Sabboth daye? She answered: foz health. Thē she sadled an asse, and sayd to her seruaunt leade away ꝑ asse, and make her not go slowly, (bycause I ryde vpon her) but when I byd the.

E ✠ And so she went, and came vnto the man of God to mount Carmel. And it fozuned, that when the man of God saw her farre of, he sayd to Gehezi his seruaunt: Beholde, yonder is the Sunamite. Run therfoze to mete her, and saye vnto her: Is all wel with the and with thy husbande, & with the lad? And she answered: All is well. And when she came to the man of God vp to the hyll, she caught hym by the feet. But Gehezi went to her, to thzust her awaye. And the man of God sayd: let her aloone, foz her soule is vexed within her, and the Lozde hath hyd it fro me, and hath not tolde it me. Then she sayd: dyd I desyze a sonne of my lozde? dyd I not requyze the, that thou shouldest not disceyue me?

iiii.re.ix.a. Luke.x.a.

Then he sayd to Gehezi: * gyzde vp thy loynes, and take my staffe in thyne hande, and go thy waye. * Yf thou mete any man salute hym not. And yf any salute the, answere hym not a gayne. And lay my staffe vpō ꝑ face of the child

i.re.xbiij.b

And the mother of ꝑ childe sayd: * as sure as the Lozd lyueth, & as thy soule lyueth, I wyll not leaue the. And he arose, & folowed her. Gehezi went befoze them, & layed the staffe vpō ꝑ face of the childe. But there was neyther voyce noz any feling: wherfoze he wēt agayne to mete him and tolde hym, saying: ꝑ chylde is not awaked.

F And when Elisa was come into the house, beholde, the chylde was deed, and layed vpon his bed. He went in therfoze, and shut the doze to the lad and him, and pzayed vnto the Lozde.

* And went vp, and laye vpon the lad, and put his mouth on his mouth, and his eyes vpon his eyes, and his handes vpon his hādes, and whē he so laye vpon the chylde, the flesh of the childe waxed warme. And he went agayne, & walked ones vp and downe in the house, and then wēt vp and layed hym selfe vpon hym agayne. And then the chylde gasped seuen tymes, and opened his eyes. And he called Gehezi, and sayde: Call foz this Sunamite. So he called her, whiche when she was come in vnto hym, he sayde vnto her: * Take thy sonne. Therfoze she wente in, and fell at his feete, and bowed her selfe to the grouīd, and toke vp her sonne, and went out.

iii.re.xbiiij Actes.yy.c.

Luke.b.c

✠ Elisa came agayne to Gilgal, and there was a dearth in the lande, and the chyldzen of the pzophetes dwelt with hym. And he sayde vnto his seruaunte: Set a greate potte on the fyze, and make pottage foz the chyldzen of the pzophetes, and one went oute into the felde, to gather herbes, and founde (as it were) a wylde vyne, and gathered thereof wylde Coloquintidas his lap full, and came and shzed them into the potte of pottage: foz they knewe it not. So they poured oute foz the men to eate. And it fozfuned, that whē they tasted of the pottage, they cryed oute, and sayd: O thou man of God, there is death in the pōt: and they coulde not eate therof. But he sayde: bzynge mele. And he cast it into the pot, and sayde: Fyll foz the people, that they maye eate, and there was nomoze harme in the potte.

G

There came a man from Baal Salisa, and bzought the man of God bzeed of the fyzst frutes, euen twēty loues of barly, and newe cozne, which was yet in his bagges, and sayde: Gyue vnto the people, that they maye eate. And hys mynister answered: why, shall I set this befoze an hundzed men? he sayd agayne: gyue it vnto the people ꝑ they may eate. Foz thus sayeth the Lozd: * they shal eate, and there shalbe left ouer

Iohn. vi.a

And so he dyd set it befoze them, & they dyd eate, and left ouer: accozdyng to the wozd of ꝑ Lozd.

¶ The. v. Chapter. ✠

¶ Naaman the Syrian is healed of his lepzosye. Gehezi is stryken with lepzosye, bycause he toke moneye and rayment of Naaman.

A Aaman captayne of the hooste of the kynge of Siria, was a greate man, and honourable in the syght of his master: bycause that by him the Lozde had gyuen health vnto Siria. He also was a myghty mā and experte in warre, but he was a lepze. And the Sirians had gone oute by companyes, and had bzought out of the countrye of Israel a lytle mayde, and she was with Naamans wyfe. And she sayd vnto her lady: I wolde to God my lozde were with the pzophete that is in Samaria: foz he wold delyuer him of his lepzosie. And he went in, and tolde his lozde, saying: thus and thus sayde the mayde that is of the lande of Israel. And the kynge of Siria sayde: Come, and entre in, and I wyl sende a letter vnto the kyng of Israel: And he came, and toke with hym ten talentes of syluer, and syxe thousande peces of golde, and ten chaunge of raymētes: & bzought the letter

B

the letter to the kyng of Israel conteyning this tenour: Now when this letter is come vnto the beholde, I haue therwith sent Naaman my seruaũt to the, that thou mayest ryd him of his leprosye. And it fortuned, that when the kyng of Israel had red the letter, he rẽt his clothes, and
De.xxxii.c sayd: *am I God, that shoulde slaye and make alyue? For he doeth sende to me, that I shoulde delyuer a man from his lepprosye: Wherfore consydre (I praye you) and se how he seketh a quarell agaynst me. Whiche when Elisa the man of God had hearde howe that the kyng of Israel had rent his clothes, he sent vnto the kyng sayinge: wherfore hast thou rente thy clothes? Let hym come nowe to me, and he shall knowe, that there is a Prophete in Israel.

C And so Naaman came with his horses and with his charettes, and stode at the dore of the house of Elisa. And Elisa sent a messenger vnto him, saying: go & wash the in Jordã. vii. tymes and thy flesh shal come agayne to the, and thou shalt be clensed. But Naaman was wroth and went away, & sayd: Beholde, I thought vẽ my selfe: he wolde surely come out, & stand, & cal on the name of ỹ Lord his God, and put his hande on the place, that he myght heale the lepprosye. Are not Abana & Parphar ryuers of Damasco, better then all the waters of Israel? Yf I wash me also in them, shall I not be cleansed? And so he turned hym, and departed with displeasure. And his seruauntes came, and communed with hym, and sayde: Father yf the Prophet had bidden the do some great thyng, oughtest thou not to haue done it? How moche rather then, when he sayth to the: wash, and be cleane? Then went he downe, and washed hym selfe seuen tymes in Jordan, accordynge to the saying of the man of God: and his flesshe chaunged, lyke vnto the flesshe of a lytle chylde, *and he was cleansed.
Luc.iiii.e
D And he turned agayne to the man of God, he and all his cõpany, and stode before him & sayd: Beholde, I know nowe ỹ there is no God in all the worlde, but in Israel. ✠ Now therfore take
iii.re.xvii.a a blessing of thy seruaũt. But he sayd: *as surely as the Lorde lyueth (before whom I stand) I wyl receyue none. And when the other wolde haue cõstrayned hym to receyue it, he wold not.
o* And Naaman sayd: o* (euen as thou wylt: but I beseech the.) Shal there not be gyuen to thy seruaunt, as moche of this earth as two mules maye beare? For thy seruaunt wyl hencefoorth offre neyther burntsacrifyce nor offryng vnto any other god, saue vnto ỹ Lorde. But herein the Lord be mercyful vnto thy seruaunt, ỹ when my master go-
E eth into the house of Rimmon, and doeth worshyppe there, and leaneth on myne hand, and I also worshyp in the house of Rimmon. (When I do worshyp, I saye:) in the house of Rimmon the Lord be mercyful vnto thy seruaũt bycause of this thing. Unto whom he sayd: go in peace. And whẽ he was departed from him as it were a forlonge of grounde, Gehezi the seruaunte of Elisa the man of God sayd: beholde, my master hath spared Naaman this Syrian, ỹ he wolde not receyue of his hande those thynges, that he
offred. As surely as the Lorde lyueth, I wil run & after hym, and take somewhat of hym. And so Gehezi folowed Naaman. And when Naaman sawe hym runnynge after hym, he light downe from the charetet to mete hym, and sayde: * is iiii.re.iiii.b all well? He answered: All is wel. Beholde, my master hath sent me, sayinge: Se, there be come to me, euen nowe from mounte Ephraim two younge men of the chyldren of the Prophetes: gyue them I praye the, one talent of syluer, and two chaunge of garmentes. And Naamã sayd: with a good wyll. Take two talentes: & he cõpelled him to bynde two talẽtes of siluer in two bagges, wt two chaunge of garmentes, & layed them vpõ two of his seruauũtes, to beare them before hym. And when he came in to a secrete place, he toke thẽ frõ their hãd, & bestowed it in the house, & the mẽ were let go: & they departed.

But he went in, and stode before his master. G And Elisa sayd vnto him: whence cõmest thou Gehezi? He sayd: thy seruaũt went no whither. But he sayd vnto him: wẽt not myne hert wt the when the man tourned agayne from his charet to mete the? Is it nowe a tyme to receyue money, to receyue garmentes, olyue trees, vynyardes, sheepe and oxen, men seruauntes, and mayde seruauntes? The lepprosye therfore of iiii.re.v.a Naaman shall cleaue vnto the, and thy seed for ii.pa.xxvi.a euer. *And he wẽt out from his presence a lepre as whyte as snowe.

C The. vi. Chapter.

C Eliseus maketh yron to swymme aboue the water. The Syrians beseige Israel, so that two women agree together to eate theyr owne chyldren.

THe chyldren of the prophetes sayd vnto Elisa: Beholde, the place where we A dwell with the is to lytle for vs. We will therfore go vnto Jordã, and take thẽce euery mã a beme, and buylde vs a place to dwel in. And he answered: go. And one sayd: be cõtent (I praye the) & com wt thy seruaũtes. And he answered: I wil come, and so he wẽt wt them

And whẽ they came to Jordã they cut downe wood. But it fortuned, that as one was felling downe of a tree, the axe heed fell into the water. And he cryed, and sayd: alas master, it was lent me. And the man of God sayd: where fel it? And he shewed hym the place. And he cut downe a stycke, and cast it in thyther, and immediatlye the yron dyd swym. Therfore sayde he: take it vp. And he stretched out his hand, & toke it vp.

But ỹ kyng of Syria warred agaynst Israel B and toke coũsayl wt his seruaũtes, and sayd: In yondre secrete place shalbe my remayning. And the man of God sent vnto the kynge of Israel, sayinge: Beware that thou go not ouer to suche a place, for there the Syrians are lurkyng. Therfore the kyng of Israel sent to the place which ỹ man of God told him, and warned hym of, and saued hym selfe from it, not ones, nor twyse.

And the hert of the kyng of Syria was troubled for this thing, & he called for his seruaũtes and sayd vnto them: wyl ye not shewe me which of our men o* (betrayeth me) to the kynge of Israel? And one of his seruaũtes sayde: none my lorde, O kynge, but Elisa ỹ prophet that is in Israel telleth the

telleth the kynge of Israel: yea, euen the wordes ỳ thou spakest in the preuy chãbre. He sayd: go, and espye where he is, ỳ I may send and fet him. And one told him, saying: beholde, he is in Dothan. Therfore sent he thyther horses and charettes, and a myghty hoost. And they came by nyght, and compassed the cytie about.

D And whẽ ỳ seruaunt of the mã of God arose vp early to go out, beholde, there was an hoost roũde about the towne with horses & charettes. And his seruaunt sayde vnto hym: Alas master
4.pa.xvii.a. what shall we do? He answered: *feare not, for they ỳ be with vs are mo thẽ they ỳ be with thẽ. And Elisa prayed, and sayd: Lord (I beseech the) open his eyes, ỳ he may se. And the Lorde opened the eyes of the yongeman. And beholde, the moũtayne was full of horses & charettes of fyre round about Elisa. And whẽ they came downe to hym, Elisa prayed vnto the Lord, and sayde:
Ge.xix.c Sapi.xix,c Smyte this people (I praye the) with *blyndnesse. And he smote them with blyndnesse, accordyng to the desyre of Elisa. And Elisa sayd vnto them: this is not the way, neyther is this the towne: folowe me, and I wyl bryng you to the mã whõ ye seke. But he led them to Samaria.

E And it fortuned, that when they were come to Samaria, Elisa sayd: Lord, open theyr eyes that they maye se. And the Lorde opened theyr eyes, and they sawe. And beholde, they were in the myddest of Samaria. And the kynge of Israel sayd vnto Elisa whẽ he sawe them: My father, shal I smyte them? And he answered: thou shalt not smyte thẽ: But smyte them that thou hast taken with thyne owne swearde, and with thyne owne bowe. But rather set breed and water before them, that they may eate and drynke and go to theyr master. And he prepared a great refection for them. And when they had eatẽ and dronken, he sent them awaye: and they went to theyr master. And so the souldyers of Syria came nomore into the lande of Israel.

F After this it chaunced, that Benhadad kyng of Siria gathered all his hoost, and went vp, & besieged Samaria. But there was a greate derth in Samaria: and behold, they besieged it, vntyll an asses heed (was solde) for foure score syluer pence, and the fourth parte of a cab of dones donge, for fyue sycles. And as the kynge of Israel was goinge vpon the wal, there cryed a woman vnto him, sayinge: helpe, my Lorde O kyng. He sayd: yf the Lorde do not succour the, wherwith can I helpe the: with the barne or w̃ the vynepresse? And the kynge sayde vnto her: what wilt thou? She answered: yonder womã sayd vnto me: bryng thy son, that we may eate hym today, and we wyl eate myne tomorowe.

G Leu.xxvi.d Deu.xxviii.f Thre.iiii.b *And so we dressed my sonne, and dyd eat him. And I sayd to her this other day: bryng thy son that we may eate him, and she hath hyd her son And it came to passe, that when the kyng herde the wordes of the woman, he rent his clothes, & went vp on the wall. And the people loked, and beholde, he had sakcloth vnder, vpon his flesche.
iii.re.xix.a Then he sayde: *God do so and so to me, yf the heed of Elisa the sonne of Saphat shal stand on hym this daye? But Elisa sat in his house, and the elders sat by hym, and the kynge sent a man before hym: But yer the messenger came to him he sayd to the elders: haue ye not sene how that the sonne of this mãmurtherer hath sent to take away myne heed? be circumspect when the messenger cõmeth, and shut the doore, and hold hym at the doore: is not the sound of his masters feete behynde hym? Whyle he yet talked with them: beholde, the messenger came downe vnto hym, and sayd: beholde, this euyll is of the Lord, and what more shall I loke for of the Lorde?

¶ The. vij. Chapter:

¶ Elisa prophecyeth plenteousnesse of bytaple and other thynges to Samaria. The Syrians run away, and haue noman folowynge them. The lorde that wolde not beleue the worde of Elisa is troden to death.

THen Elisa sayd: heare ye the worde of the Lord: thus sayth ỳ Lord: *tomorowe this tyme shal a bushel of fine floure be sould for a sicle, & two bushels of barly for a sicle in ỳ gate of Samaria. Thẽ a certayne lorde (on whose hande ỳ kynge leaned, answered ỳ mã of God, & sayd: beholde, yf ỳ Lord wold make windowes in heuẽ might this saying come to passe? He sayd: behold, thou shalt se it w̃ thyne eyes, but shalt not eat therof
iiii.Regũ.vii.d. vii.d.

And there were foure leperous men at the entryng in of the gate. And they sayd one to another: why syt we here vntyl we dye? Yf we say we wyl entre into the citie: beholde, the derth is in the cytie, & we shal dye therin. And yf we syt styl here, we dye also. Now therfore come, & let vs fall vpon the hoost of the Syrians: Yf they saue our lyues we shal lyue: Yf they kyll vs, thẽ are we deed. And so they arose in the nyghte, to go to the hoost of the Sirians. And when they were come to the vtmost parte of the hooste of Siria, beholde, there was noman there.

For the Lorde had made the hoost of the Sirians *to heare a noyse of charettes, & a noyse of horses, & the noyse of a great host. In somoch that they sayd one to another: lo, ỳ kyng of Israel hath hyred agaynst vs ỳ kynges of the Hethites, & the kynges of the Egiptians to come vpõ vs. Wherfore they arose, & fled in the night and left theyr tẽtes, theyr horses & theyr asses, & the felde which they had pytched, euẽ as it was and fled for theyr lyues. And whẽ these lepers came to the edge of the hooste, they went into a tent, and dyd eate and drynke, and caryed chẽce syluer and golde, and raymente, and went and hyd it, came agayne, and entred into an other tent, and caryed thence also, and went & hyd it.
B Gyath b.d. Esa. xvii. a

Then sayd one to another: We do not well this day, forasmoch as it is a day to bryng good tydinges, & we holde our peace. Yf we tary tyll the day light, som mischefe wyl come vpon vs. Now therfore come, that we may go, and tel ỳ kynges housholde. And so they came, and called vnto the porter of the cytie, and tolde them, saying: we came to the pauylions of the Sirians: and se, there was noman there, neither voyce of man, but horses and asses tyed: and the tentes were euen as they were wont to be.

And so the man called vnto the porters, and they tolde

C they told the kynges house within. And ỹ king arose in the night, and sayd vnto his seruaũtes: I wyll shewe you now, what the Siriãs haue done vnto vs. They knowe ỹ we be hungrye, & therfore are they gone oute of the pauilions, to hyde them selues in the felde, sayinge: whẽ they come out of the cytie, we shal catche thẽ alyue, & get into the citie. And one of his seruauntes answered, and sayde: Let men take (I praye you) fyue of the horses that remayne, and are left in the multitude. Beholde, they are euen as all the multitude of Israel that are left in the cytie: beholde (I saye) they are euen as the multitude of the Israelites that are consumed, and we wyll sende, and se. They toke therfore the horses of two charettes, and the kyng sent after the host of the Sirians, sayinge: goo, and se. And they went after them euen vnto Iordã, and lo, all ỹ waye was full of clothes and vessels which the Syrians had cast from them in their haste.

D And the messẽgers returned, and told ỹ king And the people went out, & spoyled the tẽtes of the Sirians. And so it came to passe, ỹ a bushel of fyne floure was solde for a sicle, and two bushels of barly for a sicle * according to ỹ word of the Lord. And the kynge appoynted ỹ lorde (on whose hand he leaned) to be at ỹ gat. And ỹ people trode vpon him in the gate, & he dyed: according to the worde of the man of God, which he sayd: when the kyng came downe to hym. And so came the thing to passe, ỹ the mã of God had spoken to the kyng, saying: two bushels of barly for a sycle: and a bushell of fyne floure for another, shalbe * tomorowe this tyme in the gate of Samaria. Where vnto that lord answered ỹ man of God, and sayde: Yea, and yf the Lorde made wyndowes in heauen, myght it come to passe? And he sayde: Beholde, thou shalte se it with thyne eyes, and shalt not eate therof. And euen so chaunced it vnto hym: for the people trode vpon him in the gate: and he dyed.

iiii.re.vii.g

iiii.re.vii.a

C The. viij. Chapter.

C Elisa prophecyeth vnto the Sunamite the dearth of seuen yere. After the death of Benhadad raygneth Azael in Siria. Iehoram the sonne of Iehosaphat raygneth in Juda. Edõ falleth from Juda. Ohoziah succedeth Iehoram.

A iiii.re.iiij.a Then spake * Elisa vnto the woman, (whose sonne he had restored to lyfe agayne) saying: vp, & go, thou, & thyne house, & sojourne where soeuer ỹ canst, for the Lord hath called for a derth, and ỹ same shall come vpon the lande seuen yeres. And the woman arose, and dyd after the sayinge of the man of God, and wẽt both she and her household and sojourned in the lande of the Philistines seuen yere. And at the seuen yeres ende, it fortuned, that the woman came agayne out of ỹ land of the Philistines, and went out to cal vpon the kyng for her house & for her lande. And the king B talked with Gehezi the seruaũt of ỹ mã of God sayinge: tell me (I praye) all the greate dedes, that Elisa hath done. He tolde the king, how he had restored a deed man to lyfe agayne: but in ỹ meane tyme the woman (whose chylde he had raysed vp agayne) cryed to ỹ kyng for her house and for her lande. And Gehezi sayde: My lorde O kynge, this is the woman, and this is her sonne whome Elisa raysed vp agayne. And when the kynge asked the woman, she told him And so the kyng delyuered her a chamberlayne sayinge: restore thou vnto her, all that are hers: and all the frutes of the felde syns the daye that she left the lande, vntyll this tyme.

And * Elisa came to Damascon, and Ben- C hadad the kynge of Syria was sycke. And one iii.reg.xx.c told him, saying: The mã of God is com hyther And the kyng sayd vnto Azahel: * take a present iii.re.xliii.a in thyne hande, and go mete the man of God, ỹ thou mayst aske the Lorde by hym, whether I shal recouer of this disease. And so Hazael went to mete him, and toke the present with hym, and of euery good thinge of Damascõ, euẽ as moche as fourtye camelles coulde beare, and came and presented hym selfe before hym, and sayd: Thy sonne Benhadad kynge of Syria hath sent me to the, sayinge: shall I recouer of this disease?

And Elisa sayde to hym: goo, and saye vnto hym: thou shalt recouer, howbeit, the Lord hath shewed me, that he shall surelye dye. And he loked aspyde, and was asshamed, and the man of God wepte. And Azael sayde: why wepeth my lorde? He answered: for I knowe the euyl thynges that thou shalte do vnto the chyldren of Israel: for their stronge cyties shalte thou set on fyre, and their yonge men shalt thou slaye with the swerde, and shalt dasche out the braynes of their suckynge chyldren, and all to teare their women with chylde.

But Hazael sayd: what is thy seruaũt a dog that I shoulde do this great thyng? And Elisa D answered: ỹ Lord hath shewed me, ỹ thou shalt be kyng of Syria. And so he departed frõ Elisa and came to hys master, whyche sayde to hym: What sayde Elisa to the? He answered, he tolde me that thou shouldest recouer. And on the morowe it fortuned, that he tooke a thycke cloth, and dyppte it in water, and spredde it on hys face, and he dyed: and Hazael raygned in his stede.

The fyfth yeare of Iehoram the sonne of Ahab kyng of Israel, Iehosaphat being also king of Juda, Iehoram the son of Iehosaphat kyng of Juda began to raygne * .xxxii. yere olde was ii.pa.xxi.a he, when he beganne to raygne: and he raygned eyght yere in Jerusalem. And he walked in the wayes of the kynges of Israel, as they ỹ were of the house of Ahab, for the doughter of Ahab was hys wyfe, and he dyd euyll in the syght of the Lorde. And the Lorde wolde not destroye Juda: and that because of Dauid his seruaunt *as he promysed him to gyue him alway a light i.re.xi.a omonge hys chyldren.

* In those dayes Edõ dyd wyckedly when he E was vnder ỹ hand of Juda. For they made thẽ ii.re.viii.c a kyng of their owne. So Iehoram wẽt to zair, iii. Regum xxii.c he & al his charettes with him. And he arose by ii.pa.xxi.a. nyght, and smote the Edomites whiche cõpassed him in with the captaynes of his charettes, and the people fled into their tentes. But Edõ rebelled, so that he wolde not be vnder the hand of Juda vnto this daye. And then Lobnah began to be disobedient euen that same tyme.

The rest

F The reſt of the wordes that concerne Joram & all that he dyd, are they not wrytten in ỹ boke of the chronicles of the kinges of Juda? And Joram reſted with his fathers, and was buryed be
iii.pa.xxii.a lyde hys fathers in the citye of Dauid. And * Ahaziahu hys ſon raygned in hys ſtede. In the. xii. yere of Joram the ſon of Ahab kynge of Iſrael, dyd Ahaziahu the ſon of Jehoram kynge of Juda begin to raigne. Two & twenty yere old was Ahaziahu when he began to raigne, and he raygned one yere in Jeruſalem, & his mothers name Athaliahu the doughter of Omry kynge of Iſraell. But he walked in the waye of the houſe of Ahab, and dyd euyl in the ſyght of the Lord, euē as dyd the houſe of Ahab. For he was the ſonne in lawe of the houſe of Ahab.

G And he went with Joram the ſonne of Ahab to war agaynſt Hazael kynge of Siria in Ramoth Gilead, & the Siriās woūded Joramm. And
iiii.reg.ix.c * kyng Joramm went backe againe to be healed in Jezrael of ỹ woūdes which ỹ Siriās had gyuen him at Ramoth whē he fought agaynſt Hazael king of Siria. And Ahaziahu the ſon of Jehoram king of Juda went downe to ſe Joram the ſōne of Ahab in Jezrael, bycauſe he was ſycke there.

¶ The. ix. Chapter.

¶ Jehu is made kynge of Iſrael, and kylleth Jehoram the kyng therof, and Ahaziahu: otherwiſe called Ochozias & the kyng of Juda alſo: & cauſeth Jezabell to be caſt downe out of a wyndow & the dogges eate her.

A And Eliſa the prophet called one of ỹ childzen of the prophetes, and ſayde vnto him: * gyrde vp thy loines and
iii.re.iii.e take this boxe of oyle in thy hand, & get the to Ramoth in Gilead. And whē ỹ cōmyst thyther, loke where is Jehu ỹ ſon of Jehoſaphat, the ſōne of Nimſi, & go to hym, & & make him aryſe vp from amōge his brethren, and cary hym to a ſecrete chābre. Then take the boxe of oyle, and poure it on hys hede, and ſaye: thus ſayeth the Lorde: I haue annoynted the to be kynge ouer Iſraell. And then open the doore, & flye wythout any tarying. And ſo the ſeruaunte of the prophet gat hym to Ramoth Gilead, and when he came in, beholde, the captaynes of the hooſt were ſyttynge together. And he ſayde: I haue an errande to the, O captayne. And Jehu ſayde: vnto whiche of all vs? he ſayde: to the, O captayne. And he aroſe, and went into ỹ houſe.

And he poured the oyle on his heed, and ſayd
B vnto hym: thys ſayth the Lorde God of Iſrael: * I haue annoynted the to be kyng ouer the peo
iii.re.ix.e. ple of the Lorde, euen ouer Iſraell. Thou ſhalte ſmyte ỹ houſe of Ahab thy mayſter, that I may auenge ỹ bloude of my ſeruaūtes the prophetes and the bloud of all the ſeruauntes of the Lorde of the hande of Jezabell, for the whole houſe of Ahab ſhalbe deſtroyed: and * I wyl deſtroye frō
kg.re.xxi. Ahab, euen hym ỹ maketh wāter agaynſte the wall, and hym that is pryſoned and forſaken in Iſraell: and I wyl make the houſe of Ahab lyke the houſe of Jeroboam the ſon of Nabat, & lyke the houſe of Baaſa the ſōne of Ahia. And as for Jezabell, * the dogges ſhall eate her in the felde
iiii.re.xix.e of Jezraell, and there ſhalbe none to burye her. And he opened the doore, and fled.

Jehu came out to the ſeruauntes of his lorde and one ſayde vnto hym: is all well? Wherfore came this mad felow to the? And he ſayde vnto them: ye know what maner of mā it is, & what his cōmunicacyon is. They ſayde vnto hym agayne: is it not ſo, tell vs? He ſayde: thus & thus ſpake he to me, ſaying: Thus ſayeth the Lorde: I haue annoynted the to be kynge ouer Iſraell. Then they beſyde the horologye haſted, & toke euerye man hys garment, and put it vnder him, and blewe wyth trumpettes, ſayinge: Jehu is kynge. And ſo Jehu the ſōne of Jehoſaphat the ſonne of Nimſi conſpyred agaynſt Joram. Joram kept Ramoth Gilead, he and al Iſrael bycauſe of Hazael kynge of Siria: and * kyng Joram returned to be healed in Jezrael of the woū
iiii.regum viii.g. des whych the Sirians had gyuen hym, whē he fought with Azaell kynge of Siria.

And Jehu ſayd: yf it be your myndes, then let noman departe & eſcape out of the cytye, to go &
D tell in Jezrael. So Jehu gat vp into a charet, & went to Jezrahell where Joram laye, and Ahaziahu kynge of Juda was come downe thyther to ſe Joram. And the watcheman that ſtode in the towre in Jezrael, ſpyed the company of Jehu as he came, and ſayde: I ſe a company. And Jehoram ſayd: take a horſeman and ſend to mete them, ỹ he may aſke whether it be peace. And ſo there wēt one on horſebacke to mete hym & ſayd thus ſayth ỹ kynge: is it peace? and Jehu ſayde: what haſt thou to do wt peace? turne the behynd me. And the watcheman tolde, ſaying: the meſſenger cam to them, but he cōmeth not agayne.

Then he ſent oute an other on horſe backe,
E which came to them and ſayd: thus ſaith ỹ king is it peace? Jehu anſwered: what haſt thou to do wyth peace? turne the behynd me. And ỹ watchman tolde, ſaying: he cam to them alſo and commeth not agayne, & the dryuyng is lyke the dryuinge of Jehu the ſon of Nimſi: for he dryueth ỹ charet as he were mad. And Jehoram ſayd: make ready, and the charet was made ready. And Jehoram kyng of Iſrael & Ahaziahu kyng of Juda wēt out eyther of them in hys charet agaynſt Jehu, & mete him in the forlonge of Naboth the Jezraelite. And it fortuned, that whē Jehoram ſawe Jehu: he ſayd: is it peace Jehu? He anſwered. What peace ſhulde there be, ſo longe as the whordomes of thy mother Jezabell & her witch craftes are ſo greate? And Jehoram turned hys handes, and fled, and ſayd to Ahaziahu: there is falſhed, O Ahaziahu. And Jehu toke a bowe in hys handes, and ſmote Jehoram betwene the armes, and the arowe went thorowe his hert. And he fell downe flat in his charet. Then ſaid Jehu to Bydkar a captayne: take hym and caſte hym in the plot of grounde of Naboth the Jezraelite For I remember that when I and thou rode togyther in a charet after Ahab his father, ỹ Lord layed hys heuye burthen vpon hym. I haue ſene yeſterdaye ỹ bloude of Naboth, & the bloude of hys ſōnes, ſayd the Lord: and I wyl quyte it the in this grounde: ſayth the Lorde. Now therfore take hym & caſt him in the plot of the ground, accordynge to the worde of the Lorde. But when

Ahaziahu the kyng of Juda sawe this, he fled by the way of the garden house. And Jehu folowed after hym, and sayd: smyte hym also in the cha-
* ret: * (and they smote hym) in his charet at the goyng vp to Gur by Jibleam, and he fled to Magiddo, and there dyed. And his seruauntes carped hym in a charet to Jerusalem, and buryed hym there in his sepulchre wt his fathers, in the cytie of Da uid: And in the .xi. yere of Jozam ꝑ son of Ahab, begā Ahaziahu to raigne ouer Juda. And when Jehu was come to Jezrael, Jezabel herde of it, and starched her face, & tyred her heed, and loked out at a wyndowe. And as Jehu entred at the gate, she sayd: had zimri peace whiche slewe his
G mayster? And he lyfte vp his eyes to the wyndowe, & sayd: who is of my syde, who? And there loked out to hym two or thre chamberlaynes, & he sayd: throwe her downe. So they threwe her downe, & her bloude dashed toward the wall, & towarde the horses, & he trode her vnder fote.

And when he was come in, he dyd eat & dronk and sayd: go & visyte I praye you, ponder cursed
iii. re. xvi. g creature, & bury her: * for she is a kynges doughter. And so when they cam to bury her, they foud no more of her then the skull & the feet: & the palmes of her handes. Wherfore they came agayne and tolde hym. And he sayd: this is the worde of the Lord, which he spake by the hande of his ser
iii. re. xvi. f uaunt Elia the Thesbite, sayinge: * in the felde of Jezrael shall the dogges eate the flesche of Jezabel. And so the carkas of Jezabel was euen as dunge vpon the earth in the felde of Jezrael: so that no man myght saye: This was Jezabel.

¶ The .x. Chapter.

¶ Jehu causeth the .lxx. sonnes of Ahab to be slayne, & after that .xlii. of his brethren. He kyndeth a meane also to kyll all the prestes of Baal, After hys death hys sonne raygneth in hys stede.

A
Jos. viii. g. Hab had * lxx. sonnes in Samaria. And Jehu wrote letters and sent to Samaria vnto the rulers of Jezrael, to the elders, and to them that brought vp Ahabs chyldrē, saying: Now when this letter commeth to you, ye that haue with you your maisters sonnes, ye haue wt you bothe charettes and horses: a stronge cytye hauc ye also, and harnesse, loke whiche of youre maisters sonnes is best & mooste mete, & set hym on his fathers seate, and fyght for youre lordes house. But they were exceadyngly afrayde, and sayd: se, two kynges were not able to stande before hym, howe shall we then be able to stande?
B And he that was gouernour of Ahabs house, & he that ruled the cytie, the elders also, and the tutours sent to Jehu, saying: we are thy seruaūtes and wyll do all that thou shalt byd vs: we wyll make no man kynge: therfore do thou what semeth good in thyne eyes. Then he wrote another letter to them, saying: yf ye be myne, & wyll herken vnto my voyce, then take the heades of the men that are your maisters sonnes, and come to me to Jezrael by to morowe this tyme. And the kynges sonnes were .lxx. persons, and they were with the great men of the cytie, whiche brought them vp, and when the letter came to them: they toke the kynges chyldren, & slewe them, euen .lxx persons, and layde their heades in baskettes, and sent them vnto hym to Jezrael: And there came a messenger and tolde hym, sayinge: they haue brought the heades of the kynges sōnes. And he sayd: let them lay them on two heapes in the entrynge in of the gate, vntyll the morynge.

And when it was day he went out, and stode C & sayd to all the folke: ye be ryghtuous. Beholde I cōspired agaynst my maister, & slue hym. But who slue al these? Learne here, that ther shal fall vnto the earth nothyng of the worde of ꝑ Lorde which he spake concernynge the house of Ahab. For ꝑ Lord hath brought to passe the thynges ꝑ he spake by the hande of his seruaūt * Elia. And iii. re. xvi. f. so Jehu slue all ꝑ remayned of the house of Ahab in Jezrael, & all that were great with hym, & his kynsfolkes & preastes, so ꝑ he let nothing of him remayne. And he arose & departed, & came to Samaria. And when Jehu was in the waye to the house where ꝑ shepherdes dyd shere their shepe, he met wt the brethren of Ahaziahu kyng of Juda, & sayd: what are ye? They answered, the brethren of Ahaziahu are we: & go downe to salute the chyldren of ꝑ kyng & the quene. And he sayd: take them alyue. Whome when they had taken them alyue, they slewe them at the well whiche was beside the house where ꝑ shepe are shorn, euen .xlii. men, neyther left he any of them.

And when he was departed thence, he met wt D Jehonadab the son of * Rechab cōming agaynst Jer. xxxv. a hym. And he blessed hym, & sayd to hym: is thyne hert ryght, as my herte is true with thyne? And Jehonadab answered: ye ꝑ it is: * (yf it be, sayth he) &c then gyue me thyne hande. And when he had gyuen hym his hande, he toke hym vp to him in the charet, & sayd: come with me, and se ꝑ zeale that I haue for the Lorde: & so they made him ryde in his charet. And whē he came to Samaria, he slue al that remayned vnto Ahab in Samaria, tyl he had wypte hym out, according to the saying of the Lord whiche he spake to Elia. And Jehu gathered al the people togyther, & sayd vnto them: * Ahab serued Baal a lytle: but Jehu shall serue ii. reg. xviii g hym more. Now therfore call vnto me al the prophetes of Baal, all suche as serue hym, & all his prestes & let none be lacking. For I haue a great sacrifice to do to Baal: & therfore who so euer is myssed, he shall not lyue. But Jehu dyd it for a subtyltye, to thintent ꝑ he myght destroy the seruauntes of Baal. And Jehu sayd: proclayme an E holy conuocacion for Baal, & Jehu sent vnto all Israel. And al the seruaūtes of Baal came, that there was not a man left behynd that came not. And they came into ꝑ house of Baal, & the house of Baal was full from one ende to another.

And he sayd vnto hym that was the keper of the vestrye: bryng forth garmentes for all the seruauntes of Baal. And he brought them out garmentes. And when Jehu wente with Jehonadab the son of Rechab into the house of Baal F he sayde vnto the seruauntes of Baal: searche and loke, that there be here with you none of the seruauntes of the Lorde, but the seruauntes of Baal onely. And when they wente in to offre sacrifyce and burntofferynge, Jehu appoynted

eyghtye

lxxx.men without, and sayde: If any of the men whō I haue brought vnder your handes, escape he that letteth go, shall dye for hym.

F And it fortuned, ꝑ assone as he had made an ende of offeryng the burnt sacrifice, Jehu sayde to the men of warre, and to the captaines: go in and sley thē, let none come out. And they smote them with ꝑ edge of the swearde. And the men of warre and the captaynes cast them out, & wēt vnto the citie of the tēple of Baal, & ket the ymages out of the tēple of Baal & burnt them. And they brake ꝑ ymage of Baal, & brake ꝑ house of Baal, & made a drakt house of it vnto this day. And so Jehu destroyed Baal out of Israel. But frō the synnes of Jeroboam the sonne of Nabat which made Israel to synne, Jehu departed not

V* neither frō folowyng of them *(neyther forsoke he) the goldē calues that were in Bethel and in Dā

And the Lord sayde vnto Jehu: bycause thou hast done ryght well in bryngynge to passe the thyng that is right in myne eyes, and hast done vnto the house of Ahab accordyng to all thyn-

iiii.re.xb.c ges that are in myne hert, therfore shal thy children vnto the fourth generacion syt on the seate of Israel. But Jehu cared not for this, to walk in the lawe of the Lorde God of Israel with al his herte, for he departed not from the synnes of Jeroboam, which made Israel to synne.

G In those dayes the Lord began to cut Israel

iiij.re.bix.c shorte: *and Hazael smote thē in all the coostes of Israel, frō Jordan eastwarde, euen all ꝑ land of Gilead, the Gadites, ꝑ Rubenites, and thē ꝑ were of Manasses, from Aroer vnto the ryuer Arnon: euen Gilead and Basan. The rest of the wordes that concerne Jehu, and all that he dyd, and all his power, are they not wrytten in the boke of Chronicles of ꝑ kynges of Israel? And Jehu slepte with his fathers, and they buryed hym in Samaria, and Jehoahaz his sonne raygned in his stede. And the tyme that Jehu raygned vpon Israel in Samaria is. xxviii. yeres.

¶The.xi.Chapter.

¶Athalia putteth to death all the kynges sonnes except Jeoaz the sonne of Ohoziah, which is hyd den, and after her death is made kynge.

A AND Athalia ꝑ mother of Ahaziahu when she saw ꝑ her son was deed she arose, and destroyed all the kynges seed. But Jehosaba the doughter of king Jorā, & syster to Ahaziahu toke Joaz ꝑ son of Ahaziahu, & stale hym frō among ꝑ kynges sonnes ꝑ were slayne, & his nource wt̄ him, out of a sleppynge chābre, and hyd hym from Athalia ꝑ he was not slayne. And he was wt̄ her hyd in the house of the Lord syx yere. An Athalia dyd raygne ouer the lande.

And the. vii. yere Jehoiada sent and ket the rulers ouer the hundredes, wt̄ the captaynes, & thē of the garde, & toke thē to hym into the house of the Lord, & made a bonde wt̄ them, & toke an oth of them in the house of ꝑ Lorde & shewed them ꝑ kynges sonne. And he cōmaunded them, saynge: this is it ꝑ ye must doo: one thyrde parte of you, whose dutye is to come on the Sabboth daye, shal kepe the watche of ꝑ kynges house: And an other thyrde parte shall kepe the gate of Sur: & an other thyrde parte shal kepe the gate whiche is behynde them of the gard: and so shal ye kepe the watch of the house of Hessah, and two partes of you, that is all that go oute on the Sabboth daye shall kepe the watche of the house of the Lorde aboute the kynge, and ye shal cōpasse the kyng round about, and euery man shal haue his weapon in his hande, and whosoeuer commeth within ꝑ ranges, let hym be slayne. And se ꝑ ye be with the kyng, as he goeth out and in.

And the captaynes ouer the hundreds dyd ac- B ii.Para. fviiii.a cordyng to all thynges ꝑ * Jehoiada the preest cōmaunded, & they toke euery man his men that were to come in on the Sabboth daye wt̄ them ꝑ shulde go out on ꝑ Sabboth, and came to Jehoiada the preest. And to the captaynes ouer hundredes dyd the preest gyue kynge Dauids speares and shyldes that were in the tēple. And they of the garde stode, and euery man had his weapon in his hande rounde about the kynge, from the ryght corner of the temple to ꝑ left, alonge by the alter and the temple. And he brought out the kynges sonne, and put the crowne vpon him and delyuered hym * the wytnesse, and made Deu.xbii.p hym kyng, and annoynted hym. And they clapt theyr handes, and sayde: God saue the kynge.

*And whē Athalia heard the noyse of ꝑ running of the people, she came to ꝑ people into the C ii.Para. fviii.d tēple of the Lorde. And whē she loked, beholde, the kyng stode by a pyller, as the maner was, & the singers & the trōpetters by the kyng, and al the people of the lande reioced, and blue wt̄ trompettes. And Athalia rent her clothes, and cried treasō, treason. But Jehoiada ꝑ preest cōmaunded the captaynes of the hundredes that had ꝑ rule of ꝑ host, & sayd vnto thē haue her out without ꝑ tēple, ꝑ she may be within the ranges, and yf any folow her, kyll hym wt̄ the swerde: for the preest had sayd: she may not be slayne in ꝑ house of the Lord. And they layed hādes on her tyl she came into ꝑ waye, by the which the horses went into the kynges palace, & there was she slayne.

* And Jehoiada made a bonde betwene the D ii.Para. fviii.a Lorde and ꝑ kyng, and the people, ꝑ they shulde be the Lordes people: & also betwene the kynge and the people. And all ꝑ people of the land wet into ꝑ house of Baal, and destroyed it, his hyealters also & his ymages brake they downe lustely, and slue Mathan ꝑ preest of Baal before the alters. And the preest set a watche ouer the house of ꝑ Lorde: and toke the rulers ouer hundreds the captaynes, & them of the garde, and al the people of the land. And they brought ꝑ king frō the house of the Lord: & came by the waye of

the gate of them of the garde to the kynges pa=
lace. And he sat hym downe on the seat of ỹ kyn
ges. And al the people of the lãde reioysed, and
the cytie was in quiet. And they slue Athalia wt
the swearde besyde the kynges palace. Seuen
yere olde was Jehoas whẽ he began to raygne.

¶ The. xii. Chapter.

¶ Jehoas maketh prouysyon for the repayrynge of the tẽ=
ple, he is kylled by two of hys seruauntes & Amaziahu ray
neth in hys steade.

A AND he began to raygne in ỹ seuenth yere of Jehu. xl. yeare raygned he in Jerusalẽ & his mothers name was zebiah of Beer saba. And he dyd that whyche was good in the syght of Lorde, as longe as Jehoiada the prieste enfourmed him. But the hylaulters were not ta ken away for the people offred & burnt incense yet vpon ỹ hylaulters. And Jehoas sayd to the prestes: al the syluer of dedicate thinges that be brought to the house of the Lord in curraũt mo ney, that is to say, the money that euery man is set at, & al the money ỹ euery man wyth a wyl= lynge herte gyueth & bryngeth into the house of the Lorde: let the preestes take it to them, euery man of hys acquayntaũce: to repayre the brokẽ places of the house: whereseuer any decaye is founde. And so it came to passe, that vnto. xxiii. yere of kynge Jehoas, the prestes had mẽded no thynge: that was decayed in the temple. Then
B kinge Jehoas called for Jehoiada the byshop: & the preestes, & sayde vnto them: why repayre ye not the broken places of the temple? Now ther= fore: se that ye receiue nomore money of your ac quayntaũce, excepte ye delyuer it to repayre the temple wythal. And the prestes consented to re= ceaue nomore money of the people: except to re= payre the decayed places of the temple.

But Jehoiada the prest toke a chest & bored an hole in the lyd of it, & set it beside the aultare on ỹ ryght syde, as euery man cõmeth into ỹ tẽ= ple of the Lord. And ỹ prestes that kept the ves= sels, put therin al the money ỹ was brought in= to the house of the Lord. And it fortuned ỹ whẽ they sawe there was muche money in the chest,
iiii. Regum xii. a. *the kynges scribe & the hye prest came vp, and tolde the money ỹ was foũde in the house of the Lorde, & put it into a bagge. And they gaue the money sealed into ỹ handes of them ỹ executed the worke, and ỹ had the ouersyght of the house of the Lorde: & they brought it out to ỹ carpen= ters & buylders (ỹ wrought vpon ỹ house of the Lord) & tomasons & hewers of stone. And they brought tymber & freestone, to repayre the decay in the house of the Lorde, & to all ỹ wente out to mende ỹ tẽple: howbeit there was not made for the house of ỹ Lorde, bowles of syluer: instrumẽ tes of musicke, basons, trõpettes: or any vessels of golde, or vessels of syluer, of the money that was brought into the house of the Lorde. But they gaue that to the workemen, and repayred there wyth the house of the Lorde. Moreouer, they rekened not wyth the men, into whose han des they delyuered that money to be bestowed on workemen: for they dyd theyr busynes fayth fully. Howbeit trespasse money and synne mo= ney was not brought into the house of ỹ Lorde,
for it was the preastes.

Then came Hazael kynge of Syria vp, and D
fought agaynst Geth and toke it, & Hazaell set hys face to go vp to Jerusalem. And Jehoas kynge of Juda toke all the hallowed thynges ỹ Jehosaphat: Jehoram & Haziahu hys fathers kynges of Juda, had dedycate, and that he hym selfe had dedycated and all the golde that was founde in the treasures of the house of the Lord: & in the kynges house, & sent it to Hazael kynge of Syria and so he departed from Jerusalem.

The remnaunt of the wordes ỹ cõcerne Jeho as & all that he dyd, are they not wrytten in the boke of the Chronicles of the kynges of Juda? And hys owne seruaũtes arose & wrought trea son, & slue Jehoas in the house of Millo, whẽ he came downe to Silla. Jozaber the sonne of Se meath: & Jehozabad ỹ sonne of Somer his ser= uaũtes smote hym, & he dyed. And they buryed hym wyth hys fathers in the cytie of Dauid. And Amaziahu hys sonne raygned in his stede.

¶ The. xiii. Chapter.

¶ Jehoaas the sonne of Jehu, is delyuered into the han
des of the Syrians, and dyeth. Joas hys sonne rayg
neth in hys steade. Elisa dyeth.

IN the. xxiii. yeare of Joas the sõne of A
Ahaziahu kyng of Juda, Jehoahaz ỹ sonne of Jehu began to raygne ouer Israel in Samaria. xvii. yeare. And he wrought that whych was euell in the syghte of the Lorde, & folowed ỹ synnes of Jeroboã the sonne of Nabat, whych made Israel to synne, & departed not therfrom. And the Lord was an gry with Israel, & delyuered them into ỹ hande of Hazaell kynge of Syria, and into ỹ hande of Benhadad the sonne of Hazael all theyr dayes.

And Jehoahaz besought ỹ Lord, & the Lord
hearde hym. For he consydered the trouble of B
Israel, where wyth ỹ kynge of Syria troubled them. And ỹ Lorde gaue Israel a delyuerer, so that they went out frõ vnder the subiecciõ of ỹ Siriãs. And ỹ children of Israel dwelt in theyr tentes as before tyme. Neuertheles they depar= ted not from the synnes of the house of Jeroboã which made Israel synne, but walked in them.

And there remayned a groue styl also in Sa maria. Neyther dyd he leaue of the people to Je hoahaz, but fyfty horsemẽ ten charrettes, & ten thousande fotemen *for the kynge of Syria de iiii. Regum viii. b
stroyed them, & made them lyke thresshed ouer. The rest of the wordes that concerne Jehoahaz and all that he dyd, and his power are they not wrytten in the boke of the Chronicles of the kin ges of Israel? And Jehoahaz slept wyth his fa= thers, & they buryed hym in Samaria, & Joas hys sonne raygned in hys stede. In the. xxxvii. yeare of Joas kynge of Juda, began Jehoas ỹ sonne of Jehoahaz to raygne ouer Israel in Sa maria syxtene yeare, and dyd that which is euel in the syght of the Lorde, and departed not frõ all the synnes of Jeroboam the sonne of Nabat (that made Israel synne) for he walked therin.

The remnaunt of the wordes ỹ concerne Jo= C
as & all that he dyd, & hys power wherwyth he fought agaynst Amaziahu kynge of Juda: are they not wrytten in ỹ chronicle boke of the kyn=

ges of

ges of Israel: And Joas slept with his fathers, & Jeroboã sat vpon hys seate. And Joas was buryed in Samaria amõge ỹ kynges of Israel

D When Elisa was fallen sycke of hys sycknesse (wherof he dyed) Joas the kynge of Israel came downe vnto hym, and wept before him
iiij.reg.ii.c and sayd: *O my father, my father: the charret of Israel, & the horsemen of the same. Elisa said vnto hym: take bowe & arrowes. And he toke vnto hym bowe & arowes. And he sayde to the kynge of Israel: put thyne hande vpon ỹ bow, & he put hys hande vpon it. And Elisa put hys hãdes vpon the kynges handes, and sayde: open a wyndowe eastwarde: & when he had opened it, Elisa sayd: shote, & he shot. And he sayde: the arowe of helth of the Lorde & the arowe of helth agaynst Siria: for thou shalte smyte Siria in Aphek, tyll thou haue made an ende of them.

And he sayde: take the arowes: and he toke them. And he sayde vnto the kynge of Israel: smyte the grounde: and he smote thryse and ceased. And the mã of God was angry wt him, and sayd: thou shuldest haue smyttẽ fyue or syxe tymes
* * (or seuen tymes) & then thou haddest smyttẽ Siria, tyl ỹ haddest made an ende of thẽ: where nowe ỹ shalt smyte Siria, but thryse. And also Elisa dyed, & they buryed hym: & the soudyers of the Moabites came into the lande the same yeare. And it chaunced as some of them were buryeng a man & spyed the soudyers, they cast the man into the sepulchre of Elisa. And when the man was rolled downe, and touched the bodye
Ec.xlviij.a of Elisa: *he reuyued and stode vpon hys fete.

E But Hazael vexed Israel, all the dayes of Jehoahaz. And the Lorde had mercy on them, & pytied them: and had respecte vnto thẽ because of hys appoyntment made wyth Abraham, Isaac, and Jacob: & wold not destroye them, neyther cast he them frõ hym as yet. So Hazael ỹ kynge of Siria dyed: & Bẽhadad hys sõne raigned in hys steade. And Jehoas the sonne of Jehoahaz went agayne: & toke out of the hande of Benhadad the sõne of Hazael, the cytics whych he had taken away out of the hãde of Jehoahaz his father in warre for thre tymes dyd Joas beat hym, & restored the cyties vnto Israell agayne.

¶ The.xiiij.Chapter.

¶ Amaziahu the kynge of Juda putteth to death the man quellers of hys father: and after smyteth Edom. Joas dyeth and Jeroboam hys sonne succedeth in hys rowme & after hym raygneth zachariah. Amazia is kylled in Lachis, and Azaria raygneth in hys stede.

A In the seconde yeare of Joas: sõne of Jehoahaz kynge of Israel raygned Amaziahu the sõne of Joas kynge of Juda: *he was
ii.pa.xxv.a xxv. yeare olde when he began to raygne, & raigned: xxix. yeare in Jerusalem, and hys mothers name was Jehodan: of Jerusalem. And he dyd that whych is good in the syght of ỹ Lorde, yet not lyke Dauid hys father, but dyd accordynge to all thynges as Joas hys father dyd. Nether were the hylaulters taken awaye: for as yet the people dyd sacrifyce and burnt incense on ỹ hylaulters. And assone as the kyngdome was
iiij.re.xii.b settelled in his hande: *it came to passe ỹ he slue his seruaũts which had killed ỹ king his father

But the chyldren of those murtherers he slue not, accordynge vnto it that is wrytten in the boke of the lawe of Moses: wherein the Lorde cõmaunded, sayeng: *let not the fathers dye for deu.xxiiij.b
ii.pa.xxv.a the chyldren, nor let ỹ chyldren be slayne for the Jer.xxxi.e father: But let euery mã be put to death for his Eze.xviii.e owne synne. He slue of Edom in the salt valeye *ten thousande and toke the castell on the rocke ii.pa.xxv.c in the same battell, and called ỹ name of it Joktheel vnto thys daye.

Then Amaziahu sent messengers to Jehoas B the sonne of Jehoahaz sonne of Jehu kynge of Israel, sayenge: come, let vs se eche other. And Jehoas the kynge of Israell sent to Amaziahu kynge of Juda, sayenge: *dyd not a thistle that Jud.ix.c is in Libanon, sende to a Cedre tre that is in Li iiij.ef.iiij.b banon, sayenge: gyue thy doughter to my sonne to wyfe: And the wylde beast that was in Lybanon, went & troade downe the thistle. Thou hast smytten Edom, thyne harte hath made the proude: Enioye thys glorye: and tary at home. Why dost thou prouoke to myscheke, that thou shuldest be ouerthrowen, and Juda wyth the?

But Amaziahu wolde not heare. And Jehoas kynge of Israel went vp: and he and Amaziahu kynge of Juda sawe ether other at Bethzames whych is in Juda. And Juda was put to ỹ worse before Israel, and they fled euery man to theyr tentes. And Jehoas kynge of Israel toke Amaziahu kynge of Juda, the sonne of Jehoas the sonne of Ahaziahu: at Bethsames, and came to Jerusalem & brake downe the wall of Jerusalẽ frõ the gate of Ephraim to the corner gate, foure hũdred cubytes. And he toke all the golde & syluer & all the vessels that were founde in the house of the Lorde, and in the treasures of ỹ kinges house, & the chyldren toke he to be hys wardes: and returned to Samaria agayne.

The rest of ỹ actes of Jehoas whych he dyd, and hys power, & how he fought wyth Amaziahu kynge of Juda, are they not wrytten in the Chronicle boke of the kynges of Israel? And Jehoas slept wyth hys fathers and was buryed at Samaria, amonge the kynges of Israell: and Jeroboam hys sonne raygned in hys steade.

Amaziahu the sonne of Joas kynge of Juda, lyued after the death of Jehoas sonne of Jehoahaz kynge of Israel fyftene yeare. And the remnaunt of the wordes ỹ concerne Amaziahu, are they not written in the boke of the chronicles of the kynges of Juda? But they conspyred treason agaynst him in Jerusalem & when he fled to Lachis, they sent after hym to Lachis: and slue him there. And they brought hym on horses, & he was buryed at Jerusalem: with hys fathers, in the cytie of Dauid. *And al ỹ people of Juda vi.pa.xxvi.a toke Azaria, which was. xvi. yere olde, & made hym kynge for hys father Amaziahu. He buylt
iiij.re.xiv.b *Elath, & brought it agayn to Juda, after that the kynge was layde to rest wyth hys fathers.

In the. xv. yere of Amaziahu the sonne of Jo F as kynge of Juda, was Jeroboã the sõne of Joas made kynge ouer Israel in Samaria, & raigned. xli. yeare: & wrought ỹ whych was euell in the syght of the Lorde. Nether turned he away

from all the synnes of Jeroboā the sonne of Nabat, whych made Israel to synne. He restored ẏ coast of Israel from the entryng of Hemath, vnto the see of the wyldernes, accordíng to ẏ word of the Lorde God of Israel, whyche he spake by
Jonas.i.a. the hande of hys seruaunt * Jonas the sonne of Amithai the prophete: whych was of Geth hepher. For the Lorde sawe howe that the affliccion of Israel was exceedyng bytter, in so much that the pysoned and the forsaken were at an
iiii.re.xiiii.d Osee.i.c ende. And ther was none to helpe Israel. * And the Lorde sayde not, that he wolde put out the name of Israel from vnder heuen, but he helped them by ẏ hande of Jeroboā the sonne of Joas.

The rest of the wordes that concerne Jeroboam, and al that he dyd: & his strength, which he executed in the warres: and how he restored Damasco, and Hemath to Juda in Israel: are they not wrytten in the boke of the Chronicles of the kynges of Israel? And Jeroboam slepte wyth hys fathers, euen wyth the kynges of Israel: & zacharia hys sonne raygned in hys steade.

¶ The.xv. Chapter.

¶ Azaria the kynge of Juda becommeth a leper. Of Jothan, Sallum, Menahem, Pekahia, Uzziah, Jotham, and Ahaz.

A IN the.xxvii. yeare of Jeroboam kyng of Israel began Asaria: sonne of Amazia kynge of Juda to raygne. Syxtene yeare olde was he when he was made kynge: and he raygned two and fyftye yeare in Jerusalem, & hys mothers name was Jecholiahu of Jerusalem. And he dyd that whyche was ryght in the syght of the Lorde, accordynge to all thynges as dyd hys father Amaziahu: saue that the hylaultezs were not put away: for the people offered, and burned incense styll on ẏ hyl aulters. And the Lorde smote the kynge: and he
Leu.xiiii.a b.c.d. was a leper vnto the daye of hys death, * and dwelte in a seueral house at lybertye, & Jothan the kynges sonne gouerned the palace, & iudged the people of the lande. The rest of the wordes ẏ cõcerne Azaria & al ẏ he dyd: are they not wrytten in the boke of the Chronicles of the kynges of Juda? And so Azaria slept wyth hys fathers & they buryed hym wt hys fathers in the cytie of Dauid, & Jothā hys sõne raygned in his steade.

B In the.xxviii. yere of Azaria kynge of Juda dyd zacharya the sonne of Jeroboam raigne vpon Israell in Samaria. vi. monethes: and wrought ẏ whyche was euel in the syght of the Lord, as dyd his fathers: & turned not away frõ the synnes of Jeroboā ẏ sonne of Nabat, which made Israel to synne. And Sallū the sonne of Jabes cõspyred agaynst hym, and smote him in the syght of the people, & kylled hym & raygned in hys stede. The rest of the words that cõcerne zacharia, beholde, they are wrytten in the boke of ẏ Chronicles of the kynges of Israel. These be also the wordes of the Lord, whych he spake vnto Jehu, sayenge: thy sonnes shall syt on the seat of Israel in the fourth generacion after the And it came so to passe.

C Sallum the sonne of Jabes began to raygne in the.xxxix. yere of Azaria kynge of Juda: and he raygned a moneth in Samaria. For Menahem the sonne of Gadi went vp from Thirza, & came to Samaria, & smote Sallum the sonne of Jabes in Samaria, & slue hym and raygned in hys steade. The rest of the wordes ẏ concerne Sallum, & the treason whych he conspyred, beholde: they are wrytten in the boke of the Chronicles of the kynges of Israel. The same tyme Menahem destroyed Tiphsah, & al ẏ were ther in, & the coastes therof from Tharsahy. And (because they opened not to hym) he smote it & rypt vp al theyr wemen wt chylde. The.xxxix. yeare D of Azaria kyng of Juda began Menahē ẏ sõne of Gadi to raygne vpõ Israell ten yeare in Samaria. And he dyd euel in the syght of Lorde, & turned not awaye al hys dayes frõ the synne of Jeroboam the sonne of Nabat, whych made Israel to synne. And Phul the kynge of Assyria came vpon the lande. And Menahē gaue Phul a .M. talentes of syluer, ẏ hys hande myght be wyth hym & stablysh the kyngdome in his hãde And Manehem made a proclamacion for ẏ money in Israel, ẏ al men of substaunce shuld geue ẏ kynge of Assyria fyftye sycles of syluer a pece And so ẏ kynge of Assyria turned backe againe & taryed not there in the lande: The rest of the wordes that concerne Menahem, and al that he dyd: are they not wrytten in the boke of ẏ Chronicles of the kynges of Israel? And Menahem slept wyth hys fathers, & Pekahia hys sõne dyd in hys steade succede hym in the kyngdome.

In the fyftyeth yere of Azaria kynge of Juda, began Pekahia ẏ sõne of Menahē to raigne E ouer Israel in Samaria two yeare & dyd that whych was euel in the syght of the Lorde: & left not of frõ the synnes of Jeroboā ẏ sonne of Nabat, whych made Israel synne. But Pekah the sonne of Remaliahu: whych was a captayne of hys, cõspired agaynst hym, & smote him in Samaria: euen in the place of ẏ kynges house with Argob & Aria: & wyth hym were fyfty men of ẏ Gileadites: & he kylled hym, and raygned in his rowme. The rest of the wordes ẏ cõcerne Pekahia, & al ẏ he dyd, behold they are wrytten in the boke of the Chronicles of the kynges of Israel.

In the.lii. yeare of Azaria kynge of Juda be- F gan Pekah the sonne of Remaliahu, to raygne ouer Israel in Samaria.xx. yere, & dyd euell in the syght of the Lorde: & turned not away from the synnes of Jeroboā the sonne of Nabat, that made Israel synne. In ẏ dayes of Pekah kinge of Israel, came Thiglath Pelesar kynge of Assyria, & toke Jion, Abel: Bethmaacha, Janoah Redes, Hazor, Gilead: Galile, & all the lande of Nephthali, & caryed thē away to Assyria. And Hosea the sonne of Ela cõspired treason against Pekah the sonne of Remaliah: & smote hym, & slue hym: & raygned in hys steade in the twenty yere of Jotham the sonne of Uziahu. The reste of the wordes that concerne Pekah and al that he dyd: beholde, they are wrytten in the boke of the Chronicles of the kynges of Israel.

The seconde yere of Pekah the sonne of Re- G maliahu kynge of Israel, began Jothā ẏ sonne of Uziahu kynge of Juda to raygne. Fyue and twentye yeare olde was he when he beganne to

raygne

raygne: and he raygned syxtene yeare in Jerusalem. His mothers name was Jerusa ỹ dought ter of zadock. And he dyd that whyche is ryght in the syght of the Lozde: euen accozdynge to al as dyd hys father Uziahu, so dyd he. But ỹ hyl aulters were not put awaye: foz the people of fred and burnt incense styll in the hylaulters: he buylt the hygher doze of the house of the Lozde. The rest of the wozdes that cõcerne Jotham, & all that he dyd, are they not wzitten in the boke of the chzonicles of ỹ kynges of Juda? In those dayes the Lozde began to sende into Juda Re zin the kinge of Siria, and Pekah the sonne of Remaliahu. And Jotham slept wyth hys fa thers, and was burped wyth hys fathers in the cytie of Dauid hys father, and Ahaz hys sonne raygned in hys steade.

¶ The. xvi. Chapter.

Ahaz kynge of Juda consecrateth hys sonne in fyer: and hath many batayles agaynst the kynge of Israel. In the steade of Ahaz raygneth Hezekia hys sonne.

A ii. Paral. xxbiij. a

THe. xvii. yeare of Pekah the sonne of Remaliahu kynge of Israel, * Ahaz the sonne of Jotham kynge of Juda, began to raygne. Twenty yeare olde was he, whẽ he was made kynge & raygned syx tene yere in Jerusalẽ, & dyd not that which was ryght in the eyes of ỹ Lozde hys God: lyke Da uid hys father: But walked in the waye of the
deu. xbiii. b iiii. re. xxia kynges of Israel, yea, & made * hys sonne to go thozow the fyer, after the abhominacions of the Heythen, whome the Lozde cast out befoze the chyldzẽ of Israel. And he offred & burnt incense in the hylaulters & on the hyls, and vnder euery thycke tree. * Then Rezin kynge of Syria and
Esay. bii. a Pecah sõne of Remaliahu: kinge of Israel cam vp to Jerusalem to fyght. And they fought a gainst Ahaz, but coulde not ouercome hym. At the same tyme Rezin kynge of Syria bzoughte Elath agayne to Syzia, and ryd the Jewes thence. And the Syrians * came to Elath, and
iiij. Regum xvi. f dwell therin vnto thys daye.

B So Ahaz sent messengers to Thyglath Pe leser kyng of Assyzia, sayeng: I am thy seruaũt and thy sonne, come vp & delyuer me out of the hande of the kynge of Syzia, & out of the hande of the kynge of Israell whyche ryse vp agaynst me. And Ahaz toke the syluer & the golde that was foũde in the house of the Lozde, & in ỹ trea sures of ỹ kynges house, & sente a rewarde vnto
Esa. biii. b the kynge of Assyzia. * And the kyng of Assiria cõsented vnto hym. Foz ỹ kynge of Assiria wẽt vp against Damasco. And whẽ he had takẽ it: he caryed the people away to Kyz, & slue Rezin

And kynge Ahaz wente vnto Damasco to D mete Thiglath Peleser kynge of Assyzia. And when kynge Ahaz sawe an aulter that was at Damasco, he sent to Uzia the pzest the paterne of the aultare, and the fashion of it, and all the wozkemanshypp therof. And Uzia ỹ pzest made an aulter in al poyntes lyke to ỹ paterne which kynge Ahaz had sent from Damasco: Euen so dyd Uzia the pzest make it, against kyng Ahaz came from Damasco. And so when the kynge was come from Damasco, he sawe the aulter: & the kynge wente to it, & offered theron. And he burnte hys burnt offrynge, and hys meat offe rynge, and powzed his dzynkoffrynge: & spzynk led the bloude of hys peaceoffrynges besyde the aulter that was by ỹ bzasen aulter whych was befoze the Lozde, and set it wythout the temple betwene the aulter and the temple of the Lozde: and put it on the nozthsyde of the aulter.

And kynge Ahaz commaunded Uzia ỹ pzest D and sayd: vpon the great aulter set on fyer in the mozynynge the burntoffzynge, and in ỹ euen the meatoffrynge, and the kynges burnt sacrifyce & hys meatoffrynge, wyth the burntoffrynge of all the people of the lande, & theyz meatoffryng, & theyz dzynkoffrynges: and powze therby, all the bloude of the sacrifyce offrynges. But ỹ bza sen aulter wyll I come and se. And Uzia ỹ pzest dyd accozdyng to al thynges as kynge Ahaz cõ maunded hym. * And kynge Ahaz bzake the sy- iii. re. bii. b des of the botomes, and toke the lauer from of them, and toke downe the lauatozy from ỹ bza sen oxen that were vnder it: and put it vpõ a pa uement of stones. And the veyle foz ỹ Sabboth (that they had made in the house) and the kyn ges entrye wythout tourned he to the house of the Lozde, foz feare of the kynge of Assyzia.
The rest of the wozdes ỹ concerne Ahaz, what he dyd: are they nat wzyttẽ in the boke of ỹ chzo nicles of the kynges of Juda? And Ahas slepte wyth hys fathers: and was burped wyth hys fathers in the cytie of Dauid: and Hezekia hys sonne raygned in hys steade.

¶ The. xvii. Chapter.

Hozea kynge of Israel is taken. And he and all hys re alme bzought to the Assyrians.

IN the. xii. yeare of Ahaz kynge of Ju A da, began Hosea the sonne of Ela to raygne in Samaria vpõ Israel. ix. yeare, & dyd that whych was euell in the syght of the Lozde, but not as the kynges of Israel, that were befoze hym. And Salmana sar kynge of Assyzia came vp agaynst him, and Hosea became hys seruaunt & gaue hym pzesen tes. And the kynge of Assyzia founde treason in Hosea: foz he had sent messengers to So, kinge of Egypt, & bzought no pzesent vnto ỹ kyng of Assyzia, from yeare to yere: & therfoze the kyng of Assyzia toke hym: and put hym in pzeson.

* And thẽ the kynge of Assyzia came vp tho iiii. Regum xviii. c rowe out all the lande, and gat vp agaynst Sa maria, and besieged it thze yeare. In the nynth yeare of Hosea, the * kinge of Assyzia, toke Sa- iiii. Esdz. xiij. c maria, & caryed Israel awaye vnto Assyzia, & put thẽ in Hala, in Haboz by ỹ riuer of goza: & in

the cyties of ỹ Medes. ¶For it came to passe, that
B the chyldren of Israel synned agaynst the Lord
their God, whiche had brought them out of the
lande of Egypte: from vnder the hãde of Pha-
rao kynge of Egypt: & feared other gods. And
they walked in the ceremonies of the heythen,
whom the Lorde cast out before the chyldren of
Israel: & in the ceremonies, which the kinges of
Israel had made. And ỹ children of Israel went
about to hyde those thynges that were not wel,
from the Lord their God. And they buylt them
hyalters in all their cyties, both in the towres
where they kepte watche, and also in the strong
townes. And they made them ymages and gro-
ues in euery hye hyll, & vnder euery thycke tree.
And there they burnt incẽce in all the hyalters,
as dyd the heythẽ (whom ỹ Lorde caryed awaye
before them) and wrought wicked thynges to
angre the Lorde withall: ¶For they serued most
vyle ydolles: wherof the Lorde had sayde vnto
Deut.iiij.c them: *Ye shall do no suche thynge.
C And the Lord testified in Israel: and in Juda
by all the prophetes, and by al the sears sayeng:
Jere.xxv.b *Turne from your wicked wayes, and kepe my
cõmaundementes and my statutes: accordynge
to all ỹ lawe which I cõmaunded your fathers,
and which I sente to you by my seruauntes the
prophetes. Notwithstandynge, they wolde not
Deu.xxxi.g heare, *but rather hardened their neckes, lyke
mala.iii.b. to the stubburnes of their fathers, that dyd not
beleue in the Lorde their God. ¶For they refused
his statutes and his appoyntment that he made
with their fathers, and ỹ witnesses (wherwith
he witnessed vnto them) and they folowed va-
nitie, and became vayne: and went after ỹ hey-
then that were rounde aboute them: concerning
whom, the Lorde had charged them, that they
shulde not do lyke them. But they lefte the com-
maundementes of the Lorde their God: & made
iii.reg.xii.e them ymages of metall, *euen two calues: and
made groues, and worshypped all the hooste of
De.xviii.b heauen: and serued Baal. *And they sacrifyced
their sõnes and their daughters in fyre, & vsed
✓* wytchecrafte and enchauntementes ✓*euen sel-
lynge themselues: to worke wyckednesse in the
syght of the Lorde, and to angre hym.

And the Lorde was exceadyng wroth with
iii.re.xii.d. Israel: & put them out of his syght, *that there
was lefte but the trybe of Juda only. Neuerthe
lesse, Juda also kepte not the cõmaundementes
of the Lord their God, but walked in ỹ ceremo-
nies of Israel, which they made. And the Lorde
D cast vp all the sede of Israel, and vexed thẽ, and
deliuered thẽ into the handes of spoylers, vntyll
he had cast thẽ out of his syght. ¶For Israel deui
ded themselues from ỹ house of Dauid, & made
them a kynge, euen Jeroboam the sonne of Na-
✓* bat. And Jeroboam ✓*drue Israel awaye (that
they shulde not folowe the Lorde) and made thẽ
syn a great syn: for ỹ chyldrẽ of Israel walked
in al the synnes of Jeroboam which he dyd, and
departed not therfrõ, vntyl ỹ Lord put Israel a
way out of hys syght, as he had sayde by all his
seruauntes the prophetes.
E And so was Israel caryed away out of their
owne lande, to Assyria, euen vnto this daye.

And the kynge of Assyria brought men from
Babylon, frõ Cutha, frõ Aua, from Hanath, &
from Sepharuaim, and put thẽ in the cities of
Samaria, in stede of ỹ chyldren of Israel. And
they possessed Samaria, & dwelte in the cyties
therof. And it fortuned, ỹ at ỹ beginning of their
dwellyng there they feared not the Lorde. And
the Lord sent lyons amonge thẽ, whych slue thẽ
Wherefore, men sayde to the kynge of Assyria.
The nacions which thou hast translated, & put
in the cyties of Samaria, knowe not ỹ lawe of
ỹ god of ỹ lande, therfore he hath sent lyons vpõ
thẽ, & behold, they slaye thẽ: because they knowe
not ỹ maner of worshipping of ỹ god of ỹ land.

Then the kynge of Assyria cõmaunded say-
eng: carie thyther one or twayne of the preastes
whom ye brought thence, and let thẽ go & dwell
there, and teache them the fashyon how to serue
the god of the countrey. And thã one of the prea
stes which they had caryed thence came & dwelt
in Bethel, and taught them howe they shulde
feare ỹ Lorde. Howbeit, euery nacyon made thẽ
goddes of their owne, and put them in the hou-
ses of ỹ hilalters, which ỹ Samariãs had made F
euery nacion in their cities, wherin they dwelt.
The mẽ of Babylõ made Socoth Benoth: and
the men of Cuth made Nergal: and the men of
Hamath made Asima. The Auites made Nib-
haz, & Tharthak: And the Sapharuites burnte
their chyldren in fyre for Adramelech, & Aname
lech ỹ goddes of Sepharuaim. And so they fea-
red ỹ Lord & made thẽ preastes of the hilalters,
which sacrificed for them in the houses of ỹ hyl-
alters. And so they feared ỹ Lord, & serued their
owne gods after ỹ maner of the people: whom
they caryed thence.

And vnto this day they do after the olde ma-
ner: & neyther feare God, neyther do after their G
ordinañces and customes, & after the lawe and Ge.xxxii.e
cõmaundement which the Lord cõmaunded the
chyldrẽ of Jacob, *whom he called Israel. And Jud.vi.b
the Lord made an apoyntment with them, and Jere.x.a
charged them, sayeng: *feare none other gods,
nor bowe your selues to them, nor serue thẽ, nor
sacrifice to thẽ: but feare ỹ Lord which brought
you out of the lande of Egypte with greate po-
wer, and a stretched out arme: hym feare, and to
him bowe, and to him do sacrifice. The statutes
ordynaunces, lawe, and cõmaundement whiche
he wrote for you, se that ye be diligent to do for
euermore: and feare not any other goddes. And
the appoyntmẽt that I haue made wyth you, se
ye forget not & feare none other goddes: but the
Lorde your God ye shall feare, & he shal delyuer
you out of the handes of al your enemyes. How
beit, they dyd not herkẽ, but dyd after their old
custome. And so these naciõs feared their Lord
and serued their ymages also: lyke as dyd their
chyldren, and their chyldrens chyldren. Euen
as dyd their fathers: so do they vnto this daye.

¶The.xviij.Chapter.

¶Hezekia kynge of Juda putteth downe the brasen serpent, and destroyeth the ydolles. Salmanasar bryngeth Israel to the Assyrians. The blasphemy of Sennacherib or Sanherib.

In the

IN the thyrde yeare of Hosea, sonne of Ela kynge of Israel, it came to passe, that Hezekia the sonne of Ahaz kynge of Juda reygned. * Twenty and fyue yere olde was he when he began to reygne, and reygned .xxix. yere in Jerusalem. His mothers name also was Abi the doughter of Zacharia, & he dyd that whych is ryght in the syghte of the Lorde, accordynge to all as dyd Dauid hys father. * He put awaye the hylaulters, and brake the ymages, and cut downe the groues, and all to brake the * brasen serpent that Moses hadde made. For vnto those dayes the childzen of Israel did burne sacrifice to it, & he called it Nehustan. He trusted in the Lorde God of Israel: so that after hym was none lyke hym amonge all the kynges of Juda, nether were there any such before hym. For he claue to the Lorde and departed not from hym, but kepte hys commaundementes, whych the Lorde commaunded Moses. And the Lorde was wyth hym: so that he prospered in all thynges, whych he toke in hãde And he rebelled agaynst the kynge of Assyria, and serued hym not. He smote the Philistines euen vnto Aza, and the coastes therof, both castels where they kept watches: & stronge cyties

ii. pa. xxix. a

Deut. vii. a

iiii. re. xviii b.

Num. xxi. c

C

* And in the fourth yeare of kynge Hezekia (whych was the seuenth yeare of Hosea, sonne of Ela kynge of Israel) it fortuned, that Salmanazar kynge of Assiria, cam vp against Samaria, and besieged it. And after thre yeares, they toke it: euen in the syxte yeare of Hezekia: that is to saye, the nynth yeare of Hosea kynge of Israel. And Samaria was wonne. And the kynge of Assyria, dyd carye awaye Israel vnto Assiria, and put them in Halah and in Habor by the ryuer of Golan, and in the cyties of the Medes: because they wolde not herken vnto ꝑ voyce of the Lorde theyr God: but transgressed hys appoyntment, and al that Moses ꝑ seruaũt of the Lorde commaunded, and wolde neyther heare them nor do them.

iiii. regum. xviii. a

ii. pa. xxxii. a

* Therfore, in the .xiiii. yeare of kynge Hezekia dyd Sennacherib kinge of Assiria come vp agaynst all the stronge cyties of Juda, and toke them. And Hezekia kynge of Juda sente to the kynge of Assiria to Lachis, sayenge: I haue offended: departe from me and all that thou puttest on me, that wyll I beare. And the kynge of Assiria appoynted vnto Hezekia kynge of Juda thre hundred talẽtes of syluer, and thyrty talentes of golde. * And Hezekia gaue hym al the syluer that was founde in the house of ꝑ Lorde,

Esa. xxxvi a

Ec. xlviii. d

iiii. re. xii. b

and in the treasures of the kynges house. At the same season dyd Hezekia rent of the dores of the temple of the Lorde, and the pyllers (whyche the sayd Hezekia kynge of Juda had couered ouer) and gaue them to the kynge of Assiria.

And the kynge of Assyria sent Tharthan & D Rabsaris, and Rabsake from Lachis to kinge Hezekia wyth a great host, against Jerusalem And they went vp, and cam to Jerusalem, and gat them vp, and stode by the condyte of the vpper poole, whyche is in the waye of the fullers felde. And when they had called to the kynge, there came out to them, * Eliakim the sonne of Elkia whyche was stewarde of houshold, and Sobna the scrybe, and Joah the sõne of Asaph the recorder. And Rabsake sayd vnto thẽ: Tell ye Hezekia I praye you: thus sayeth the greate kynge, euen the great kynge of Assyria: What confidence is thys that thou hast? Doest thou speake such a lyght worde in dede? By counsell and power I wyll be ready to make warre. On whom then doest thou trust, that thou rebellest agaynst me? * doest thou trust to ꝑ staffe of this broken rede Egypte, on whych yf a man leane, it wyll goo into hys hande, and pearce it. Euen so is Pharao kinge of Egipt vnto al that trust on hym. * Yf ye saye vnto me: we truste in the Lord our God: Is not that he whose hylaltars and hys other alters, Hezekia hath put downe, and hath sayd to Juda and Jerusalem: ye shall worshyp before this altare here in Jerusalem?

Math. i. b

esa. xxxvi. a

eze. xxix. a

E

ii. pa. xxxii. c

Nowe therfore, deliuer ꝑ wardes to my lorde the kynge of Assiria, that ye rebell not, & I wyl delyuer ꝑ two thousande horses yf thou be able to set ryders vpon them: Why thynkest thou scorne at the presence of one of the least dukes of my maysters seruauntes, and trustest to Egipt for charrettes and horsemen? Moreouer, am I F nowe come wythout the byddynge of the Lord to thys place, to destroye it: the Lorde sayde to me: go vp to hys lande, and destroye it. And Eliakim the sonne of Helkia and Sobna, and Joab sayd vnto Rabsake: speake (I praye the) to thy seruauntes in the Syrians language, for we vnderstãde it: and talke not wyth vs in the Jewes tonge, in the eares of thys people ꝑ are on the wal. And Rabsake said vnto them: hath my master sent me to thy master and to the, to speake these wordes? Hath he not sente me because of the men whyche syt on the wall, ꝑ they maye eate theyr owne donge, and drynke theyr owne pysse wyth you?

And so Rabsake stode, & cryed wyth a loude voyce in the Jewes language, & spake, sayeng: heare the sayenge of the great kynge of Assyria Thus sayeth the kynge: let not Hezekia begyle you, for he shall not be able to delyuer you oute of my hande: neyther let Hezekia make you to trust in the Lorde, sayenge: the Lorde shall surely delyuer vs: & thys citie shal not be geuẽ ouer into the hãde of the kinge of Assiria. Herkẽ not vnto Hezekia, for thus sayth ꝑ kinge of Assiria

G

Deale kyndly wyth me, and come out to me And thẽ eate euery man of his owne vyne, & of hys owne fygge tree, and drynke euery man of

the water of hys owne well, tyll I come, and fet
yon to as good a lande as yours is: a lande of
corne and wyne, a lande of breade and vyneyar-
des, a lande of oyle, of olyue trees, and of honye:
that ye maye lyue and not dye. And herken not
vnto Hezekia, for he begyleth you, sayenge the
Esay.xx.d Lorde shall delyuer vs. * Hath euery one of the
goddes of the nations delyuered hys hande out
of the kynge of Assyria? Where is the God of
Hamath: and Arphad? and where is the God of
Sepharuaim: Hena and Iua? dyd they delyuer
Samaria out of myne hande? and what God is
it amonge all the goddes of the nacions, ỹ hath
delyuered hys lande out of myne hande? Shall
the Lorde deliuer Jerusalem out of myne hãde?

But they that were of the people held theyr
peace, & answered not hym a worde, for ỹ kinge
had commaunded, sayenge: answere hym not.
Then Eliakim which was stuarde of houshold
and Sobnah the scrybe, & Joah the sonne of A-
saph the recorder, came to Hezekia wyth theyr
clothes rent, & told him the wordes of Rabsake.

¶ The .xix. Chapter.

¶ The aungell of the Lorde kylleth an hundreth and foure
score and fyue thousande men of the Assyrians Sennache-
rib is kylled of hys owne sonnes.

A S it came to passe, that when kynge
Hezekia hearde it, he rent hys clothes
& put on sacke: and came into ỹ house
Esa.xxxvii.a of *the Lorde: & sent Eliakim which
was the stuarde of housholde, & Sob
na the scrybe, and the elders of the preastes clo-
thed in sacke, to Isay the prophete the sonne of
Amoz. And they sayd vnto hym, thus sayth He
zekia: thys daye is a daye of tribulacion and of
rebuke, and blasphemye. For the chyldren are
come to the byrth, and ther is no strength to be
B delyuered. Peraduẽture, the Lord thy God wyl
heare all the wordes of Rabsake, whom ỹ king
of Assyria hys master hath sent, to rayle on the
lyuynge God, and to rebuke hym with wordes
which the Lorde thy God hath herde. And lyft
thou vp thy prayer for the rẽnaunte ỹ are left:
So the seruaũtes of kinge Hezekia came to I-
say. And Isay sayd vnto them: So shal ye saye
to your master: Thus sayeth the Lorde: be not
afrayd of the wordes which thou hast herde, wt
which the ponge men of the kynge of Assyria
haue rayled on me: Beholde, I wyll put hym in
another mynde, & he shal heare tydynges, & so re
turne to hys owne lande: * And I wyll bringe
esa.xxxvii.e to passe, that he shall fall vpon the swearde ‡ e-
xi.pa.xxxvi.d uen in hys owne lande.

And Rabsakeh wente backe agayne, and
C founde the kynge of Assyria fyghtynge against
Libna: for he had herde how ỹ he was departed
from Lachis. And when he hearde men saye of
Thirhaka kynge of the blacke Moores: Behold
he is come out to fyght against the, he departed
& sent messengers vnto Hezekia sayenge: Thus
speake to Hezekia kyng of Juda, sayeng: let not
thy God disceiue the in whom thou trustest, say
enge: Jerusalem shall not be delyuered into the
hande of the kynge of Assyria. Beholde, thou
hast herde what the kynges of Assyria haue
done to all landes, howe they haue vtterlye de-
stroyed them. And shalt thou *(alone) escape? *
Haue the goddes of the heythen deliuered them
whych myne aũcestries haue destroyed? As Go
zan, and Haran, Rezeph, and the chyldren of E-
den whych were in Bithasar? where is ỹ kyng
of Hamath, and the kynge of Arphad, ỹ kynge
of the cytie of Sapharuaim, and of Hena & Iua

So Hezekia receyued the letter of the hande D
of the messengers, & redde it: And Hezekia went
vp into the house of the Lorde, & layed it abrode
before the Lorde. And Hezekia prayd before the
Lorde, and sayd: O Lord God of Israel: whych
dwellest betwene the Cherubs, thou arte God
alone ouer all the kyngdomes of the earth: thou
hast made heauen and earth: Lord bowe downe
thyne eare, and heare. Open Lorde thyne eyes
(I beseech the) and se: & heare the wordes of Sen
nacherib whych hath sent thys man to rayle on
the lyuynge God: Of a truth Lorde, the kinges
of Assyria haue destroyed nacions and theyr lã
des, and haue set fyre on theyr goddes. For they
were no goddes, but the worke of the handes of
man, euẽ of wood and stone. And they destroyed
them. Nowe therfore, O Lorde oure God, I be-
seche the, saue thou vs out of hys hande, that all
the kyngdomes of the earth maye knowe, that
thou onely arte the Lorde God. And Isai the
sonne of Amoz sente to Hezekia sayenge: thus
sayeth the Lorde God of Israell: that whyche
thou haste prayed me, concernynge Senna-
cherib kynge of Assyria: I haue hearde it. This
is therfore the worde that the Lorde hath sayd
of hym: The virgyne euen the doughter of Sy-
on, hath despysed the: and laughed the to scorne,
(O thou kynge of Assyria) the doughter of Je-
rusalem hath shaken her heade at the. * Whome mat.xxvii.d
hast thou rayled on, and whome hast thou blas- zacha.ii.b
phemed? Agaynst whome hast thou exalted thy Actes.iv.a
voyce, and lyfted vp thyne eyes so hye. Euen a-
gaynst the holy of Israel. By the hands of the
messengers thou hast rayled on the Lorde, and
sayd: with the multitude of my charrettes I am
come vp to the toppes of the mountaynes, euen
alonge by the sydes of Lybanon, and wyll cutte
downe the hye Cedar trees, and the lustye fyre
trees therof: and I wyll go into the lodgyng of
hys nest: & into the wood of hys playne: I haue
dygged, and dronke straunge waters: and with
the steppe of my goynge wyl I dryye al the wa-
ter pooles that are beseiged.

Hast thou not herde, howe I haue ordeyned E
suche a thynge a great whyle ago, and haue pre
pared it from the begynnynge? And shall I not
nowe bringe it forth, that it may destroye, and
to bringe stronge cyties into waste heapes of
stones? and the inhabitours of thẽ shalbe of ly-
tel power, and faynt herted, and confoũded, and
*shalbe lyke the grasse of ỹ felde, or grene herbe pr.cxxviii.a
or as the hey of the toppes of ỹ houses: or as the
corne that is vnrype, & smytten wyth blastyng
I knowe thy dwellynge, thy commynge out, &
thy goynge in, *(and thy wape) and thy furye a-
gainst me. And bycause thou rageste agaynst me
and thinkest thy selfe so blessed: this is come vp
vnto myne eares, and I wyll put myne boke in
thy

thy nostrelles, & my byt in thy lyppes, and wyll bryngе ꝑ back agayne ꝑ same way thou camest

F And thys shalbe a sygne vnto the (O Hezekia) ye shall eate thys yeare of suche thynges as growe of them selues: and the nexte yeare, suche as come vp of those ꝑ dyd growe of theyr owne accorde. And the thyrde yeare sowe ye & reape: plant vyneyardes, and eate the frutes therof. And it that is escaped and lefte of the doughter of Juda, shall yet agayne take rootyng downe warde, and beare frute vpwarde. For out of Jerusalem shal go a remnaunt: and a nombre that shall escape out of mount Syon: the zele of the Lord of hoostes shal bryng thys thinge to passe

G Wherfore, thus sayth the Lorde concernyng the kynge of Assyria: he shall not come to thys cytie, nor shote an arow into it, nor come before it wyth shylde, nor caste banke agaynst it: but shall go backe agayne the waye he came: & shall not come into thys cytie, sayeth the Lorde: For I wyll defende thys cytie to saue it, for myne owne sake: and for Dauid my seruauntes sake.

And so it cam to passe: ꝑ the selfe same nyght the aungell of the Lorde went out and smote in the hoost of the Assyrians an hūdred foure score and fyue thousande. And when the remnaunte were vp early in the morynge: they sawe, they were all deade coorses. * And so Sennacherib kinge of Assyria auoyded and departed, & went agayne: and dwelt at Niniue. And it fortuned that as he was in a temple worshyppynge Misroch hys god, Adramelech and Sarezar hys owne sonnes smote hym wyth the sweard. And they escaped into the lande of Armenia, and Asarhadon hys sonne raygned in hys steade.

Tob. i. d

¶ The. xx. Chapter.

¶ Hezekia is sycke, and receyueth the sygne of hys health. He receyueth rewardes of Benodach, and is reprehended of Jsay, bycause he shewed hym the treasure. He dyeth, and Manasseh hys sonne raygneth in hys steade.

A IN Bout that tyme * was Hezekia sycke vnto death. And the prophete Jsay ꝑ sonne of Amoz came to hym, & sayde vnto hym Thus sayeth the Lorde: put thy houshold in an ordre, for thou shalt dye, and not lyue. And Hezekia tourned hys face to the wall, and prayed to the Lorde, sayenge: I beseche the nowe, O Lorde, remembre howe I haue walked before the in truth and wyth a parfyte herte, and haue done that whyche is good in thy syghte: and Hezekia wepte sore.

ii. Para. xxxij. f
Esay. xxxviii. a

B And it fortuned, that afore Jsay was gone out into the myddle of the courte, ꝑ worde of the Lorde came to hym, sayenge: turne agayne, and tell Hezekia the captayne of my people: Thus sayeth the Lorde God of Dauid thy father: I haue herde thy prayer, and sene thy teares. And beholde, I wyll heale the so that on the thyrde daye, thou shalte go vp into the house of ꝑ Lord And I wyll adde vnto thy dayes yet fyftene yeare, and wyll delyuer the and this cytie out of the hande of the kynge of Assyria, and wyll defende thys cytie for myne owne sake, & for Dauid my seruaūtes sake. And Jsay sayd: Take a lompe of fygges. And they toke it and layed it on the sore: and he recouered.

And Hezekia sayd vnto Jsay: what shalbe the signe that the Lorde wyl heale me, and that Jshal go vp into the house of the Lorde ꝑ thyrd day? Jsay answered: this sygne shalt thou haue of the Lorde, that the Lord wyl do that he hath spoken. * Shall the shadowe go forwarde ten degrees, or go backe agayne ten degrees? Hezekia answered: it is a lyght thynge for ꝑ shadow to go downe ten degrees: ⁂ (nether is that my desyre) ⁂ but ꝑ the shadowe go backwarde ten degrees, it is no lyght thynge. And Jsay the prophet called vnto the Lorde, * and he broughte the shadowe ten degrees backwarde by whyche it had gone downe in the dyall of Ahas.

Ec. xlviii. c

Ec. xlviii. c

* The same season Berodach Baladam the sonne of Baladam kynge of Babylon, sent letters and a present to Hezekia, for he had herde howe that Hezekia was sycke. And Hezekia was glad of them, and shewed them al hys treasure house, syluer, golde, odours, precious oyntment, all the house of hys armoury, and al that was foūde in hys treasures: there was nothyng in hys house, and in al hys realme, that Hezekia shewed them not.

¶ Esa. xxxi. a

And Jsay the prophet came vnto kynge Hezekia, and sayd vnto hym: What sayd these mē and from whēce came they to the? And Hezekia sayde: they be come from a farre countrey, euen from Babylon. And he sayd agane: what haue they sene in thyne house? Hezekia answered, all the thynges that are in my house haue they sene there is nothynge amonge my treasures, that I haue not shewed them: And Jsay sayd vnto Hezekia: Heare the worde of the Lorde: Beholde, the dayes come, that al that is in thy house, and what soeuer thy fathers haue layed vp in store vnto thys daye, * shalbe caryed into Babylon, and nothinge shalbe left sayeth the Lorde: And of thy sonnes (that shall procede out of the, and whych thou shalt beget) shal they take awaye, and they shalbe chamberlaynes in the palace of the kynge of Babylon. And Hezekia sayd vnto Jsay: welcome be the worde of the Lorde which thou hast spoken. And he sayd: shal there not be peace and trueth in my dayes?

iiij. Reg. xxiiij. a. ffb
b
Jere. xx. b

The remnaunt of the wordes that concerne Hezekia, and all hys power, and howe he made a poole and a condyte, and brought water into the cytie: are they not wrytten in the booke of the Chronicles of the kynges of Juda? * And Hezekia slept wyth hys fathers: ‡ and Manasse hys sonne raygned in hys steade.

ij. Para. xxxij. f
‡ Math. i. a

¶ The. xxi. Chapter.

¶ Wycked Manasse reskoreth agayne the Jdols, and after dyeth, in whose stede Amon hys sonne succedeth, whych is kylled of hys owne seruauntes. After hym raygneth kayth-full Josia, whome we vse to call Josias: or Josiahu.

A MAnasse * was. xii. yere olde when he beganne to raygne, and raygned fyfty e and fyue yeare in Jerusalem: hys mothers name also was Hephziba: & he dyd euell in the syght of ꝑ Lorde euen after the abhominacion of the heythē whō the ‡ Lorde cast out before ꝑ chyldren of Jsrael For he wente and buylt the hylaulters, * which Hezekia his father had destroyed. And he reared vp aul

ii. Para. xxxiii. a
deu. xviii. d
iiij. Reg. xxiii. a

vp aulters for Baal, and made groues (as dyd Ahab kynge of Israel,) and worshypped al the hoost of heauen and serued them. And he buylte aultares in the house of the Lorde, of whyche
4.reg.vii.b 2.reg.xi.b the Lorde sayd: * In Jerusalem wyl I put my name. And he buylt aulters for all the hoost of heauen: euen in two courtes of the house of the
Leuit.xx.d Deu.xviii.b 2.reg.xxi.a Lorde. * And he offred hys sonnes in fyre, and gaue hede vnto wytchcrakt and sorcerye, and maintayned workers with spirites and tellers of fortunes: and brought much wyckednesse in the syght of the Lorde to angre him.

B And he put an ymage of a groue (that he had made) euen in the temple, of whyche the Lorde had sayd to Dauid and to Salomon his sonne,
3.reg.ix.a *in thys house, and in Jerusalē: (whych I haue chosen out of all trybes of Israel) wyl I put my name for euer. Neyther wyll I make the fete of Israel moue any more out of the lande, whyche I gaue theyr fathers: so that they wyll obserue and do all that I haue commaunded them: and accordynge to al the lawe that my seruaūt Moses commaunded them. But they herkened not, and Manasse led them out of ỹ way, to do more wyckedly then dyd the heythen people, whome the Lorde destroyed before ỹ children of Israel.

C And the Lorde spake by hys seruauntes the prophetes, sayenge: bycause Manasse kynge of Juda hath done such abhominacions, and hath wrought more wyckedly then all that the Amorites (which were before him) dyd: & hath made Juda synne also wyth hys Idolles. Therfore,
Jere.xix.a thus sayeth the Lorde God of Israel. * Behold I wyll brynge suche euell vpon Jerusalem and Juda, that who so heareth of it, both hys eares shall tyngle. And I wyll stretch ouer Jerusalē, the squaringe lyne of Samaria: and the plōmet of ỹ house of Ahab. And I wyl wype out Jerusalem, as a man wypeth a dyshe, & whē he hath wyped it, tourneth it vpsyde downe. And I wil leaue the remnaunt of myne enheritaunce, and delyuer them into the hande of theyr enemyes, & they shalbe robbed and spoyled of all theyr aduersaryes, euen bycause they haue done euell in my syghte, and haue angred me, syns the tyme theyr fathers came out of Egipt vntyl this day

D And Manasse shed innocent bloude exceding much, tyll he replenyshed Jerusalem from corner to corner, besyde hys synne where wyth he made Juda to synne, and to do euyl in the syght of the Lorde.

The rest of the wordes that concerne Manasse, and all that he dyd, and hys synne that he synned: are they not wrytten in the boke of the Chronicles of the kynges of Juda? And Manasse slept with his fathers, and was buryed in hys owne house, euen in the garden of Usa: and Amon hys sonne raygned in hys stede.

4.pa.xxxiii.d * Amon was .xxii. yeare olde, whē he began to raygne, and he raygned two yeare in Jerusalem. Hys mothers name also was Mesulemeth the doughter of Harum of Jotba. And he dyd euel in the syght of the Lord (as hys father Manasse dyd) and walked in all the waye that hys father walked in: and serued the Idolles ỹ hys father serued: and worshipped them. And he forsoke the Lorde God of hys fathers: and walked not in the waye of the Lorde.

And the seruauntes of Amon conspyred agaynst hym, & slue the kynge in his owne house And the people of the lāde slue al them that had conspyred agaynst kinge Amon, and the people made Josia hys sonne kynge, in hys stede. The rest of the wordes that concerne Amon, what thynges he dyd: are they not wrytten in ỹ boke of the Chronicles of the kynges of Juda? And they buryed hym in hys sepulchre, in ỹ gardē of Usa: and Josia hys sonne raygned in hys stede.

¶ The .xxii. Chapter.

¶ After Josia hearde of the boke of the lawe that was founde in the temple, he sendeth to Holdah the prophetesse for counsell.

JOsia was * eyght yeare olde when he began to raygne, and he raygned .xxxi yeare in Jerusalē. Hys mothers name also was Jedida ỹ doughter of Adaia of Bozcath. He dyd that whych is ryght in the syght of the Lorde, and walked in al the wayes of Dauid hys father: and bowed neyther to the ryght hande, or to the lefte. A 4.pa.xxxiiii.a

* And it came to passe, that in the .xviii. yere of the raygne of kyng Josia, the kinge sent Saphan the sonne of Azalia the sonne of Mesulā the scrybe to the house of the Lord, sayeng: * go vp to Helkia the hye preest: that he may summe the syluer whych is brought into ỹ house of the Lorde, whych the kepers of the porche haue gathered of the people, and let them delyuer it into the hande of them that do the worke, and that haue the ouersyghte of the house of the Lorde, and let them gyue it to them that worke in the house of the Lorde: (to repayre the decayed places of the temple) euen vnto carpenters and masons, and workers vpon the walles: and for to bye tymber, and fre stone to repayre the temple. Howbeit, let no rekenynge be made wyth them of the money that is delyuered into theyr hande for theyr vse is to deale faythfully. 4.Para. xxxiiii.b 4.regum. xii.b

B * And Helkia the hye preest sayd vnto Saphan the scrybe: I haue founde the boke of the lawe of the house of the Lorde, and Helkia gaue the boke to Saphan, and he red in it. And Saphan the scrybe came to the kyng, and brought hym worde agayne, & sayd: thy seruauntes haue bestowed the money (that was founde in ỹ temple:) and haue delyuered it vnto thē that do the worke, and that haue ỹ ouersyghte of the house of the Lorde. And Saphan ỹ scrybe shewed the kynge, sayenge: Helkia the preest hath delyuered me a boke. And Saphā red in it before ỹ kynge 4.Para. xxxiiii.c

C And it fortuned, ỹ when the kynge had herd the wordes of the boke of the lawe, he rente hys clothes. And the kynge commaūded Helkia the preest, and Ahikam the sonne of Saphan, & Achbor the sōne of Michaia, and Saphan ỹ scrybe and Asahia a seruaunt of the kynges, sayenge:
Jere.xxi.a * go ye and enquyre of the Lorde for me, and for the people, and for all Juda, concernynge ỹ wordes of thys boke that is founde. For great is ỹ wrath of the Lorde that is kyndled against vs, because our fathers haue not herkned vnto the

wordes

wordes of thysboke, to do accordynge vnto all that whych is wrytten therin for vs.

D So Helkia the hye preest and Ahikam, Achbor & Saphan, and Asahia went vnto Hulda ỹ Prophetesse the wyfe of Sullam, the sonne of Thikua, the sonne of Harhan keper of ỹ wardrope: whych prophetesse dwelt in Jerusalem in the house of the doctrine, and they communed wyth her. And she answered them: thus sayeth the Lorde God of Israel: Tell the man ỹ sente you to me, thus sayth the Lorde: behold, I wyl bryng euel vpon thys place, and on the inhabiters therof: (euē al ỹ wordes of the boke whych the kynge of Juda hath red) because they haue forsakē me, & haue burnt incense vnto other goddes, to anger me wyth all the workes of theyr handes. My wrath also shalbe kyndled against thys place, and shall not be quenched.

But to the kyng of Juda (whych sent you to aske counsell of ỹ Lorde) so shal ye say: thus sayeth the Lorde God of Israell, as touchynge the wordes whych ye haue hearde: Bycause thyne herte did melt: & bycause thou hast humbled thy selfe before me the Lord, whē thou herdest what I spake agaynst thys place, & against the inhabyters of ỹ same (how ỹ they shuld be destroyed & accursed:) and hast rent thy clothes, and wept before me: of that also haue I herde, sayeth the Lorde: Beholde, therfore I wyll receyue the vnto thy fathers, and ỹ shalt be put into thy graue in peace, and thyne eyes shal not se all the euell, whych I wyll bryng vpō thys place. And they brought the kynge worde agayne.

¶ The. xxiii. Chapter.

¶ Josia readeth Deuteronomy before the people. He putteth downe ỹ Idolles: after he had kylled the preestes therof. He kepeth Passeouer. He was kylled in Magedo, and hys sonne Jehoaaz raygneth in hys steade. After he was taken, hys sonne Iehoakym was made kynge.

A ii. Paral. xxxiiij. a

AND *then the kynge sent, & there gathered vnto hym al the elders of Juda & of Jerusalem. And the kynge went vp into ỹ house of ỹ Lorde, wt al the men of Juda and al the inhabitours of Jerusalem, with ỹ preestes & prophetes, & al the people both smal & great. And he red in the eares of thē * all the wordes of ỹ boke of ỹ couenaūt: which was founde in the house of the Lorde. And ỹ kynge iii. ca. viii. a stode by a pyller, *and made a couenaūt before Jo. xxiiij. c the Lorde, they ỹ shulde walke after the Lorde, & kepe hys cōmaūdemētes, hys wytnesses, and hys statutes, wyth all theyr herte, and all theyr soul, & make good the wordes of ỹ sayd appointment ỹ were wrytten in the forsayd boke. And all the people consented to the appoyntment.

B And the kynge cōmaunded Helkia ỹ hye preest and the inferiour hye preestes, and the kepers of the ornamentes, to bryng out of the temple of the Lorde, all the vesselles that were made for Baal, for the groues, and for all the hoost of heauen. And he burnt them wythoute Jerusalem in the feldes of Cedron, & caryed the ashes of them into Bethel. And he put downe ỹ mynisters of Baal, whō the kynges of Juda had foū iiij. regum xxiii. a ded to burne incense in the *hylaulters & cyties of Juda, that were rounde about Jerusalem: & also them ỹ burnt incense vnto Baal, to ỹ sūne to the moone, to the planettes, & to all the hoost of heauen. And he brought out the groue frō the temple of the Lorde wythout Jerusalem vnto the broke Cedron, & burnt it there at the broke Cedron, & stampt it to poulder, & caste the duste therof vpon the graues of the chyldren of ỹ people. And he brake downe the celles of the males stues that were by the house of the Lord, where the women woue hangynges for the groue.

And he brought all the preestes out of the cyties of Juda, and defyled the hylaulters where the preestes had burnt incense: euen from Geba to Beerseba: and destroyed the aulters of the gates, that were in the entrynge in of the gate of Josua the gouernoure of the cytie whyche were (as a man goeth in) on the lefte hande of ỹ gate of the cytie. Neuertheles the preestes of the hylaulters came not vp to the aulter of the Lorde in Jerusalem, saue only they dyd eat of ỹ swete breade amonge theyr brethren.

And he defyled * Topheth: whyche is in the valley of the chyldrē of Hinnom: bycause no mā shulde offre his sonne or his doughter in fyre to Molech: he put downe the horses ỹ the kynges of Juda had gyuen to the sunne at the entrynge in of the house of the Lorde, by the chābre of Nathanmelech, the chamberlayne whych was ruler of the suburbes, & burnt the charrettes of the sunne wyth fyre. And the aulters that were on the toppe of the parloure of Ahaz (whych ỹ kynges of Juda had made) and the *aulters which iiij. re. xxi. a Manasse had made in ỹ two courtes of ỹ house of the Lorde dyd ỹ kynge breake downe & rāne thēce: & cast ỹ dust of them in the broke of Cedrō

C Jere. xvii. b

And the hylaulters that were before Jerusalem on the ryght hande of the mount Oliuete, *(whych Salomon the kynge of Israel hadde iii. reg. xi. b buylded for Astharoth the Idoll of the Zidons, and for Chamos the Idol of the Moabites, & for Melchom the abhominable Idoll of the chyldren of Ammon) those the kynge defyled: and brake the ymages, and cut downe the groues, & fylled theyr places wyth the bones of men.

Moreouer *the aulter that was at Bethel, iii. re. xiii. a the hylaulter made by Jeroboam, ỹ son of Nabat (whych made Israel synne) both the aulter & also the hyll, he brake downe and burnt ỹ hyll aulter and stampt it to powder, and burnte the groue. And as Josia turned hym selfe, he spyed the graues, that were in the mounte, and sente & fet the bones out of the graues, and burnt them vpon the aulter to polute it, accordynge to the worde of the Lorde that the man of God proclaymed *whych tolde the same wordes. iii. re. xiii. a

Then he sayde what graue stone is yonder that I se? And the men of the cytie tolde hym, it is the sepulchre of the man of God, whych came from Juda, and tolde ỹ selfe same thynges that thou hast done to the aulter of Bethell. And he sayd let hym be: se that no man moue hys bones And so hys bones were saued with the bones of a prophete that came out of Samaria.

D

And all the houses of the hylaulters in the cyties

cities of Samaria which ỳ kiges of Israel had
* made to angre-*(the Lorde) withall: those Josia
put out of the way, & dyd to them accordyng to
all the actes ỳ he had done in Bethel. And he sa-
crifyced all the prestes of the hylaulters ỳ were
there, euen vpon the alters, and burnt mens bo-
nes vpon them, and returned to Jerusalem.

E And the kynge commaunded all the people,
ij. pa. xxb. a saynge: * kepe the feaste of passeouer vnto the
iii. Esd. i. a Lorde your God, ‡as it is wrytten in the booke
‡De. xvi. a of this couenaunte. *There was no passeouer
*iii. Es. i. c holden lyke that from the dayes of the Judges
that iudged Israell, and in all the dayes of the
kynges of Israel, and of the kynges of Juda.
In the. xviii. yere of kynge Josia was this pas-
ouer holden to the Lorde in Jerusalem.

And therto workers with spyrites and soth-
sayers, ymages, ydols, & all the abhominacyõs
that were espyed in the lande of Juda and Jeru
salẽ, those dyd Josia put out of the way, to per-
fourme the wordes of ỳ lawe which were writ-
ten in the booke ỳ Helkia the prest found in the
house of the Lord: lyke vnto hym was there no
kyng before hym, that turned to the Lord with
all his hert, with all his soule, and al his myght
accordynge to all the lawe of Moses, neyther
after hym arose there any suche as he.

Notwithstandynge, the Lorde tourned not
frõ ỳ fearcenesse of his great wrath (wherwith
he was angry agaynst Juda) bycause of all the
prouocacions that Manasse had prouoked hym
withall. And the Lorde sayd: * I wyl put Juda
iiij. Reg. xxiiij. a also out of my syght, as I haue done a waye Is-
raell: and wyll caste of this cytie Jerusalem,
whiche I haue chosen, and the house of which I
sayde: my name shalbe there.

The rest of the wordes that concerne Josia,
F and all that he dyd: are they not wrytten in the
booke of the Chronicles of the kynges of Juda?

E pa. xxb. d * In his dayes Pharao Necho kyng of Egipt
went vp agaynst the kyng of Assyria to the ry-
uer Euphrates. And king Josia went agaynst
hym, and was slayne of hym at Magiddo, whẽ
he had sene hym. And his seruauntes caryed him
deed from Magiddo, and brought hym to Jeru
salem, and buryed hym in his owne sepulchre.
And the people of the lande, toke Jehoahaz,
the sonne of Josia, and annoynted hym, and
made hym kynge in his fathers stede.

Jehoahaz was. xxiii. yere olde whẽ he bega
G to raygne, and raygned thre monethes in Jeru-
salem. His mothers name also was Hamiel the
doughter of Jeremia of Libna. And he dyd euyl
in ỳ syght of the Lord, accordyng to all thinges
as his fathers had doone. And Pharao Necho
put hym in bondes at Ribla in the lande of Ha-
math, ỳ he shulde not raygne in Jerusalem, and
put the land to a tribute of an hundred talentes
of syluer, and a talent of gold. And Pharao Ne
cho made Eliakim the sonne of Josia kyng in ỳ
rowme of Josia his father: and turned his name
to Jehoakim, and toke Jehoahaz away, which
when he came came to Egypte, dyed there.

And Jehoakim gaue the syluer and the gold
to Pharao, and taxed the lande, to gyue the mo
ney accordyng to the request of Pharao: requy
rynge of euery man (accordyng to theyr abilite)
syluer and golde: euen of the people of the lande
to gyue vnto Pharao Necho. Jehoakim was
xxv. yere old whẽ he began to raygne, & he ray-
gned. xi. yere in Jerusalem. His mothers name
also was Zebuda the doughter of Pedaia of Ru
ma. And he dyd that whiche was euyll in the
syght of the Lorde, accordynge to all thynges,
as his fathers had done.

The. xxiiii. Chapter.

Jehoakim dyeth. Jerusalem is besyeged of the Baby-
lonians. Jehoakim yeldeth hym selfe to the kyng of
Babylon. And in his roume came Mathaniah which
was called Zedekiah.

IN hys dayes came Nabuchodonozor, A
kynge of Babylon vp, and Jehoakim
became his seruaunt thre yere, and thẽ
turned, and rebelled agaynst him. And
the Lorde sent vpon hym men of warre from a-
monge the Caldees from amonge the Sirians
out of the Moabites, and from the chyldren of
Ammon: and sente them agaynste Juda, to de-
stroye it, accordynge to the saying of the Lorde
which he spake by his seruaũtes the prophetes.
Onely at the byddynge of the Lorde happened
it so to Juda, to put them out of his syghte, for
the synnes of Manasse, accordynge to all that
he dyd, and for the innocent bloude that he shed,
and fylled Jerusalem with innocent bloud: and
the Lorde wolde not be reconcyled.

The rest of the wordes that concerne Jehoa- B
kim and all that he dyd, are they not wrytten in
the booke of Chronycles of the kinges of Juda?
And so Jehoakim slepte with his fathers: and
* Jehoachin his sonne raygned in his stede. And Math. i. b
the kynge of Egypt came nomore oute of hys Jer. xxii. c
lande: for the kynge of Babylon had taken frõ
the ryuer of Egypte, vnto the ryuer Euphra-
tes, all that pertayned to the kynge of Egypte.
Jehoachin was eyghtene yeare olde, and ray-
gned in Jerusalem thre moonethes. His mo-
thers name also was Nehusta, the doughter of
Elnathan of Jerusalem. And he did that which
was euyll in the syght of the Lorde, accordyng
to all as his father had done. * In ỳ tyme came Dani. i. a
the seruauntes of Nabuchodonozor kynge of
Babylon vp agaynst Jerusalem, and the citie
was besieged. And Nabuchodonozor kynge of Esther. ii. a
Babylõ came agaynst the citie, and his seruaũ-
tes dyd besiege it. *And Jehoachin the kynge
of Juda came out to the kynge of Babylon, ye
and his mother, his seruauntes, his lordes, and C
his chamberlaynes. And the kyng of Babylon iiij. Re. xxiv. c.
toke hym in the eyght yere of his raygne. Esay. xxxix. b

* And he caryed out thence all the treasures
of the house of the Lorde, and the treasure of the
kynges house: and brake all the vessels of gold,
whiche Salomon kynge of Israel had made in
the temple of the Lorde, as the Lorde had sayde.
And he caryed awaye all Jerusalem, and all the
lordes, and all the stronge men of warre, euen
ten thousande into captyuitie: and all crafts-
men and kepers, none remaynyng saue the poore
commen people of the lande.

And

De. xxviii. b
Je. xxiiii. a

D *And he caryed awaye Jehoachim to Babylon, and the kynges mother, and the kynges wyues, hys chāberlaynes, and them that were myghtye in the lande: those caryed he awaye into captiuyte from Jerusalem to Babilon. And all the actyue men of warre, euen. vii. thousand and crafts mē & pozters a. M. all ỳ were strong and apt foz war, dyd ỳ kyng of Babilon bzyng to Babilon captiue. *And the kynge of Babylon made Mathania hys fathers bzother, kyng in his steade: & chaunged his name to zedekia.

ii. Parali. xxvi. b.
Je. xxvii. a

Jere. lii. a.

*zedekia was. xxi. yere olde when he began to raygne, and he raygned eleuen yeare in Jerusalem. Hys mothers name also was Hamitall the doughter of Jeremia of Libna. And he dyd euell in the syght of the Lozde, accozdyng to all as Jehoachin had done. Foz ỳ wzath of ỳ Lozd was moued agaynste Jerusalem and Juda vntyll he cast them out of his syghte. And zedekia rebelled agaynst the kynge of Babylon.

¶ The. xxv. Chapter.

¶ Jerusalem is beseged of Nabuchodonozar, otherwyse called Nabuchadnezer, and it & the temple are both burnt. The sonnes of zedekia are slayne before hys eyes, and after are his owne eyes put out. Juda is brought to Babilon, & after is Jehoachin exalted.

A Jer. xxxix. a and. lii. a.

ANd it foztuned, *that in ỳ nynthe yere of his raygne, the tenth daye of the tenth moneth: Nabuchadnezar kynge of Babylon came he and all his host agaynst Jerusalē and pitched agaynst it: and made engyns agaynst it on euery syde. And the citye was beseged vnto the eleuenth yere of kyng zedekia. *And the nynth daye of the moneth, ther was so great hunger in the citie: that there was no bzead foz the people of the lande.

Ezec. xli. d. and. xlix. a.

B And the Citye was bzoken vp: and all the men of armes fledde by nyghte, by a waye thorowe a gate, whiche is betwene two walles by the Kynges gardeyne: the Chaldees lyenge aboute the Citye.

And the kynge went the waye towarde the playne. And the soudyers of the Chaldees folowed after the kyng, and toke hym in the playne of Jericho, and all hys armye were scattered a waye from hym, (and lefte hym.) So they toke the kynge, and bzought hym to Nebuchadnezar the kynge of Babylon to Rybla, where they reasoned wyth hym. And they slewe the sonnes of zedekia before hys eyes: and he put oute the eyes of zedekia, & fettered hym wyth two chaynes and caryed hym to Babylon.

C

And the. vii. daye of the. v. moneth whiche is the. xix. yeare of kynge Nebuchadnezar kynge of Babylon, came Nabusaradan a seruaunt of the kynge of Babylon, and chefe captayne of ỳ men of warre, vnto Jerusalem: and burnte the house of the Lozde, and the kynges house and al the houses of Jerusalem, and all greate houses burnt he with fyze. And all the soudyars of the Chaldees that were wyth the chefe captayne of the men of warre bzoke downe the walles of Jerusalem round about. But the rest of the people that were lefte in the city, & them that were fled to the kyng of Babylon, wt the remnaunt of the comen people, dyd Nabusaradan the chefe captayne of the men of warre carye away: but the captayne of ỳ soudyers lefte of the pooze of the lande to dzesse the vynes: & to tyl the lande.

D iiii. Regum. xii. b. Jere. lii. e. i pa. xviii. b

*And the pyllers of bzasse that were in the house of the Lozde, and the sockets, and the bzasen lauatozy ỳ was in the house of the Lozd dyd the Chaldees bzeake, and caried all the bzasse of them to Babylon. And the pottes, shouels, dzessyng knyues, spones, & all the vessels of ỳ bzasse that they mynystred in, toke they awaye. And ỳ fyze pannes, & basens, & suche thynges as were of golde, and of syluer, them toke the chefe Captayne awaye: euen two pyllers, one lauatozy, & the sockets whyche Salomon had made foz the house of ỳ Lozde. The bzasse of all these vessells was without wayghte. The heygth of the one pyller was. xviii. cubytes, and the heade theron was bzasse, and thze cubytes hye & vpon ỳ head was there a wzethē wozke and pomegranates rounde about, all of bzasse, And of the same kaschyon was the second pyller, wt a wzethē wozke E

And the chefe captayne of the men of warre toke Saraia the chefe Pzeaste, & Zephonah the hyest pzeste saue one, and the thze kepars of the holy thynges. And out of the citye he toke a chāberlayne, that had the ouerseyghte of the men of warre, and. v. men of them that were euer in the kynges pzesence, whiche were founde in ỳ citye: and hym that was scrybe to the captayne of the host, whiche bzought out the people of the lande to warre, and thze score men of the people of the lande, that were founde in the citye. And Nebusaradan the chefe captayne of the men of warre toke these, & bzought them to the kynge of Babylon to Ribla. And ỳ kynge of Babilon smote them, & slue them at Ribla in ỳ hand of Hanath And so Juda was caried away out of their land

F Howbeit, there remayned people in ỳ lande of Juda, whome Nabuchadnezar kynge of Babilon lefte, and made Gedalia the sonne of Ahikam the sonne of Saphan ruler ouer them. And all the captays of the soudyers and other men hearde, that the kyng of Babilon had made Gedalia gouerner: & there cam to Gedalia at Mazphah: Ismael the sonne of Nethania, Johannā the sonne of Karea, Saraia the sonne of Thanhumeth the Nethophatyte, and Jazaania the sonne of Maachati, and theyr men. And Gedalia sware to them, and to the men whome they had wyth them, and sayde vnto them: feare not ye because ye are the seruauntes of the Chaldees, dwell in the lande, and serue the kyng of Babylon, and ye shall be well.

G But it chaunced in the seuenth moneth, that Ismael the sonne of Nethanya the sonne of Elisama, of the kynges bloude, came, and ten men wyth hym, and smote Gedalia, that he dyed: and so dyd he the Jewes, and ỳ Chaldees that were wyth hym at Mizpa.

And all the people both small and greate, & the captaines of warre arose, & came to Egypte foz they were afrayde of ỳ Chaldees. Notwithstandynge yet in the seuen and thyztye yeare after Jehoachin kyng of Juda was caryed away

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Je. xxiiii. a

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the seuen and twentye daye of the twelueth mo neth, Euilmerodach king of Babilon, the same yere that he beganne to raygne, dyd lyft vp the heade of Jehoachin kynge of Juda oute of the pryson: and spake kyndly to hym: and sette hys seate aboue the seate of the kynges that were wyth hym in Babylon: and chaunged his pryson garmētes. And he dyd euer eat bread before hym, all ỹ dayes of his lyfe. His porcyon was a contynuall porcyon that was al signed hym of ỹ kyng euery daye a certayn as long as he lyued.

¶ The ende of the fourth boke of the kynges.

¶ The fyrste boke of the

Chronycles called in Latyn, Verba dierum: or after the Grekes, Paralipomenon: which the Hebrues call Dibri Haiamin, and reken both the bokes but for one.

¶ The fyrst chapter.

¶ A breke rehersall of all the genealogye of Adam, and so forth vnto the sonnes of Esau and Jacob.

A Dam * Seth, Enos, Kenan Machalehel, Jared, Henoch Methusalah, Lamech, Noah Sem, Ham, & Japheth The * sons of Japheth, Gomer, Magog, Madai, Jauan, & Thubal, Mesech, and Thiras the sonnes of Gomer, Aschinaz, Diphath and Thogarma. And the sonnes of Jauan, Elisa and Tharsisa, Citim, and Dodanim. The sonne of Ham, Chus and Misraim, Phut and Chanaan. The sons of Chus, Siba & Hauila, Sabbetha, & Rahma, & Sabthecha. And the sonnes of Rahma, Seba & Dedan. And Chus begate Nimrod: & he began to be myghty vpon the earth. Misraim begat Lüdim and Anamin, Lahabim & Naphthuim, Phatrusim and Casluim of which came ỹ Philistynes and the Caphthorites. Canaan begat zidō his eldest sonne, and Heth: Jebusi also & Amori, and Girgasi, Heui, Araki and Sini and Aruadi, zamari and Hemathi.

A Gene.b.a

Gene.f.a.

The sonnes of Sem, Elam & Assur, Arphacsad, Lud & Aram and Uz, Hul, & Gether & Hasech. Arphacsad begat Selah, & Selah begate Eber. And vnto Eber were borne two sonnes: the name of the one was Peleg, because that in his dayes the lande was deuyded. And his brothers name was Joktan. Joktan begat Almodad and Saleph, Hazermaneth and Jerah, Hadorā also and Usal & Dikla, Ebal and Abimael and Seba and Ophir: Hauila and Jobab.

All these were the sonnes of Joktan. * Sem Arphacsad, Selah: Eber, Peleg, Jehu, Serug, Nahor, Therah, Abrā, otherwyse called Abraham. The sonnes of Abraham, Isaac & Ismael

Gene.f.b

And these are theyr generacyons: * ỹ eldest son of Ismael was Nabaioth, then Kedar, Adbeel, and Mibsam, Misma and Dumah, Maska Hadad and Thema, Jetur, Naphis and Kedma.

These are the sonnes of Ismaell, the chyldren of Ketura Abrahams concubyne: she bare zimram, Joksan, Medan, Midian, Isboke and Suah. The chyldren of Joksan, Seba, & Dedā

C

* The chyldren of Dedan, Assurim and Latussim & Laomim.

The chyldren of Midiam, Epha, and Ephar, Henoch, Abyda, and Eldaa. * All these are the chyldren of Ketura.

Gene.f.b

And so Abraham begat Isahac: the sōnes of Isahac, Esau and Israel. The sonnes of Esau,

Ge.f.f.b.l.b

* Eliphaz, Rehuel, Jehus, Jaelam, and Korah The chyldren of Eliphaz, Theman, Omer, zephi and Gathā, Kenas, Thimna, and Amalek. The chyldren of Rehuel, Nahath, zerah, Samma and Miza. * The sonnes of Seir, Lotan,

Ge.f.f.b.l.b

Soball, zibeon, and Ana, Dison, Ezer and Disan. The chyldren of Lotan, Hori, and Homan, and Thimna was Lotans syster. The chyldren of Soba: Alian, Manaath, Ebal, Sephi, and Onan. The sonnes of zibeon. Aia and Ana. And the sonnes of Ana, Dison. The sonnes of Dison, Hamran, Esban, Jithran, and Cheran. The sonnes of Ezer, Bilhan, zaeuan and zakā The sonnes of Disan, Uz and Aran.

D

* These are the kynges that raygned in the lande of Edom, before any kynge raygned ouer the chyldren of Israel. Bela the sonne of Beor: and the name of his citye was Dinhaba. And Bela dyed, and Jobab ỹ sonne of zerah of Bozra raygned in hys steade. And when Jobab also was deade, Husam of the lande of the Themanites raygned in his steade. And when Husam was deade, Hadad the sonne of Bedad whyche smote Midian in the felde of Moab, raygned in his steade, and ỹ name of his citye was Auith. So Hadad dyed, and Samla of Mareska raygned in his steade. And Samla dyed, and Saul of Rehoboth by the ryuer syde, raygned in hys steade. And when Saul was dead, Baalhanan the sonne of Achbor raygned in his steade. And Baalhanan died, & Hadad raygned in his stead and the name of his citye was Pahi, and his wyues name Mehetabeel the doughter of Matred the doughter of Mesahab.

Ge.f.f.b.l.c

Hadad dyed also, and there were dukes, in Edom, Duke Thimna, Duke Aliah, and Duke Jetheth: Duke Apholibama, Duke Ela, Duke Pinon, Duke Keuaz, Duke Themam, Duke Mibzar, Duke Magdiel, and Duke Iram. These are the Dukes of Edom.

¶ The.ii. Chapter.

¶ The genealogye of Juda vnto Jsai the father of Dauid.

A

Ge.f.f.b.l.l.a.

These are the sons of Israel, Ruben Simeon, Leui Juda, Isacher, and zabulon, Dan, Joseph, Ben Jamin Nephthali, Gad and Asser. * The sons of Juda, Er, Onan, & Sela. These thre were borne to hym of Bath, Sua the

the seuen and twentye daye of the twelueth mo neth, Euilmerodach king of Babilon, the same yere that he beganne to raygne, dyd lyft vp the heade of Jehoachin kynge of Juda oute of the pryson: and spake kyndly to hym: and sette hys seate aboue the seate of the kynges that were wyth hym in Babylon: and chaunged his pryson garmētes. And he dyd euer eat bread before hym, all ỹ dayes of his lyfe. His porcyon was a contynuall porcyon that was al signed hym of ỹ kyng euery daye a certayn as long as he lyued.

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* These are the kynges that raygned in the lande of Edom, before any kynge raygned ouer the chyldren of Israel. Bela the sonne of Beor: and the name of his citye was Dinhaba. And Bela dyed, and Jobab ỹ sonne of zerah of Bozra raygned in hys steade. And when Jobab also was deade, Husam of the lande of the Themanites raygned in his steade. And when Husam was deade, Hadad the sonne of Bedad whyche smote Midian in the felde of Moab, raygned in his steade, and ỹ name of his citye was Auith. So Hadad dyed, and Samla of Mareska raygned in his steade. And Samla dyed, and Saul of Rehoboth by the ryuer syde, raygned in hys steade. And when Saul was dead, Baalhanan the sonne of Achbor raygned in his steade. And Baalhanan died, & Hadad raygned in his stead and the name of his citye was Pahi, and his wyues name Mehetabeel the doughter of Matred the doughter of Mesahab.

Ge.f.f.b.l.c

Hadad dyed also, and there were dukes, in Edom, Duke Thimna, Duke Aliah, and Duke Jetheth: Duke Apholibama, Duke Ela, Duke Pinon, Duke Keuaz, Duke Themam, Duke Mibzar, Duke Magdiel, and Duke Iram. These are the Dukes of Edom.

¶ The.ii. Chapter.

¶ The genealogye of Juda vnto Jsai the father of Dauid.

A

Ge.f.f.b.l.l.a.

These are the sons of Israel, Ruben Simeon, Leui Juda, Isacher, and zabulon, Dan, Joseph, Ben Jamin Nephthali, Gad and Asser. * The sons of Juda, Er, Onan, & Sela. These thre were borne to hym of Bath, Sua the

the Cananiteſſe. And Er ẏ eldeſt ſonne of Juda was euell in the ſyght of the Lord, & he ſlue him
Gnath.f.a *And Thamar his doughter in lawe bare him Pharez, and zara: and ſo all the ſonnes of Juda were fyue.

Ruth.iiii.d *The ſonnes of Pharez, Hezron and Hamul
The ſonnes of zarah: zimri, Ethã, Hemã, Chalchol and Dara: whych were fyue in all.

Iosu.vii.a And ẏ ſonnes of Charmi, *Achã that troubled Iſrael, tranſgreſſyng in the thynge ẏ was dampned. The sõnes of Ethan, Azaria. The sõnes alſo of Hezron that were bozne vnto hym:
Gnath.i.d Jerhameel, Ram & Chelubat. *And Ram begat Aminadab: and Aminadab begat Nahſon a lozde of the chyldzen of Juda. And Nahſon begat Salma: & Salma begat Boas: Boas be-
i.re.xbi.b. gat Obed: & Obed begat Iſai. *And Iſai be-
B gat his eldeſt sõnne Eliab, & Aminadab ẏ ſecõd and Samaa the thyzde, Nathanael the fourth, and Radai the fyfth, Ozem the ſyxte, and Dauid the ſeuẽth. Whoſe ſiſters were zaruia & Abigail. The ſonnes of zeruia, Abiſai, Joab & Azahel: thze. And Abigail bare Amaza: *the father
ii.re.xbii.c. of whych Amaza was Jether an Iſmaelite.

And Caleb the ſonne of Hezron begat Aſuba of his wyfe Aſuba, and Jerihoth, whoſe ſonnes are theſe: Jeſer, Sobab and Ardon. And when Aſuba was deed, Caleb toke Ephzata, whyche
Exo.xxvii.a bare hym Hur. *And Hur begat Uri, and Uzi begat Bezaleel.

C Afterward came Hezron to the doughter of Machir the father of Gilead, and toke her whẽ he was thze ſcoze yere old. And ſhe bare him Segub: and Segub begat Jair, whych had. xxiii. cyties in the lande of Gilead. And he ouercame Geſſur and Aram, and toke the townes of Jair from them whych dwelt in them: & Kenath and the townes therof: euen thze ſcoze townes. All theſe were the ſonnes of Machir, the father of Gilead. And after that Hezron was dead at Caleb in Ephzata, Abia Ekrons wyfe, bare hym
ii.par.viii.a *Aſhur the father of Thekoa.

D And ẏ ſonnes of Jerhameel the eldeſt ſonne of Hezron were: Ran the eldeſte, Buna, Ozen, Ozen & Ahia. And Jerhameel had yet another wyfe named Athara, whych was the mother of Onam. And the ſonnes of Ram the eldeſt ſonne of Jerhameel were Maaz, Jamin and Ekar.

The ſonnes of Onam were Sãmai & Jada. The ſonnes of Sammai: Nadab and Abiſur. And the wyfe of Abiſur was called Abihail, & ſhe bare hym Ahban & Molid. The sõnes of Na
E dab: Seled and Appaim. And Seled dyed without chyldzen. The ſonne of Appaim: Jeſei. And the ſonne of Jeſei: Selan. And ẏ ſonnes of Selan, Ahlai. And the ſonnes of Jada the bzother of Samai: Jether and Jonatham. And Jether dyed wythout chyldzẽ. The ſonnes of Jonathã Peleth and Gaza. Theſe were the ſonnes of Jerhameel. Selan had no ſonnes, but doughters. And Selan had a ſeruaunte that was an Egyptian named Jerha: to whõ he gaue hys doughter to wyfe: and ſhe bare him Athai. And Athai begat Nathan: and Nathan begat zabad. And zabad begat Aphlal: and Aphlal begat Obed. Obed begat Jehu: and Jehu begat Azaria: Azaria begat Halez: and Halez begat Alaza. Elaſa begat Siſamai: and Siſamai begat Sallum. Sallũ begat Jecamia. Jecamia begat Eliſama

The ſonnes of Caleb, the bzother of Jerha- F
meel: Meſa his eldeſt ſonne, whych was hys father of *ziph: & the ſonnes of Mareſa the father i.re.xxiii.d
of Hebzon. The ſonnes of Hebzon, Cozah & Tapuah, Rekem & Sama. Sama begat Raham the father of Jerkoam. And Rekem begat Sãmai. The ſonne of Sammai was Maon. And Maon was the father of Bethzur.

And Epha a concubyne of Calabs bare Haran and Moſa, and Gazez. Haran begat Gazez The ſonnes of Jahdai were Regem, Jothã, Gezan, Pellet, Epha, and Saaph. And Maacha was Calebs concubyne, of whom he begat Semer and Thirhama. And ſhe bare alſo Saaph, the father of Madmanna, and Seua the father of Machbena: & the father of Gibea. *And Ach Joſu.xb.d
ſa was Calebs doughter. Theſe were the sõnes Iud.i.c
of Caleb the ſonne of Hur the eldeſt ſonne of Ephzata: Sobal the father of Kyzlath Jearim. Salma the father of Bethlehem, and Hareph the father of Beth Gader. And Sobal ẏ father of Kyzlath Jearim had ſonnes, and he ſawe the halfe of the countrey of the manſions.

The kynredes of Kyzlath Jearim are theſe: G
the Ithrites, the Happuthites, the Haſſumathites and the Halmiraites. And of them came the zarathites, & the Eſthaulites. The sõne of Salma, the Bethlehemites, and Netophathites the glozye of the houſe of Joab, & halfe the coũtreye of the manſions gat the zarathites. The kynredes of the wzyters dwelte at Jabes, the Thiratbytes, the Symeathites, the Suchathites,
* whych are the Kenites, that came of Hemath Iudi.i.d
the father of the houſe of Rechab.

The. iii. Chapter.

The genealogye of Dauid, in Hebzon and in Jeruſalem.

These were ẏ ſonnes of Dauid which A
were bozne vnto hym in Hebzon.
* The eldeſt Ammon of Ahinoam, ii.reg.iii.a
the Iſraeliteſſe. The ſeconde Daniel of Abigail the Carmeliteſſe. The
thyzde Abſalom the ſonne of Maacha doughter of Thalmai kynge of Geſur. The fourth Adonia ẏ ſon of Hagith. The fyfth Sephatia of Abital. The ſyxth Jethzeam by Egla his wyfe These ſyxe were bozne vnto hym in Hebzõ: and there he raygned ſeuen yere and ſyxe monethes. And in Jeruſalem he raygned. xxxiii. yeare.

*And theſe were bozne vnto him in Jeruſalẽ B
Himeia, Sobab, Nathã and Salomon. iiii. of i.reg.b.c
Bathſua ẏ doughter of Ammiel, Ibhar alſo & Eliſama, Elipalet, Noga, Nepheg & Japhia, Eliſama, Eliada & Eliphelet, nyne in nombze. These are al ẏ ſonnes of Dauid, beſydes ẏ sõnes of concubynes, and Thamar was thezr ſyſter.

Salomons ſonne was Rehoboam, whoſe was Abia: & Aſa was hys ſonne, & Jehoſaphat his ſonne: whoſe ſonne was Jozã: and his ſonne was Ahazia: and Joas was his ſonne. Amazia hys ſonne, Azariah hys ſonne, and Jotham hys ſonne. Ahas was hys ſonne, Hezekia hys ſonne,

the Cananiteſſe. And Er ẏ eldeſt ſonne of Juda was euell in the ſyght of the Lord, & he ſlue him
Gnath.f.a * And Thamar his doughter in lawe bare him Pharez, and zara: and ſo all the ſonnes of Juda were fyue.

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& Manasse hys sonne. And Amon was his sõne and Josia was hys sonne. And the sonnes of Josiah were: the eldest sonne Johanan, the seconde Jehoakim, the thyrde zedekia, and the fourth, Sallum. The sõnes of Jehoakim were, Jeconiah hys sonne, and zedekiah hys sonne.

C The sõne of Jeconia: Assir and Schealthiel hys sõne. Malchiram also and Phedaia, Henazer, Jecamia, Hosama and Nebadia. The sõnes of Pedaia were zorobabel, and Semei: ẏ sõnes of zorobabel, Mesulam, Hanania, and Selumith: theyr syster, & Hasubah, Ohel, Berechia, Hasadia, and Judsabhesed, fyue in nombre.

D The sonnes of Hanania: Pelatia, & Jesaia: whose sonne was Rephaah, and hys sonne Arnan, and his sõne was Obadaia, and his sõne Sechania. The sonne of Sechaniah was Semaiah. And the sonnes of Semaia were Hatus Igeal: Bariah: Naariah & Saphat & Sesa. vi. And the sonnes of Naariah were Elionai: Hezezia, and Azricam, thre. And the sonnes of Elionai were: Hodaiah, Eliasib, Pheleia, Akub, Johanam: Dealaia and Anani: seuen.

C The. iiii. Chapter.

C The genealogye of the sonnes of Juda and Symeon.

A ge. xxxviii. g and. xlvi. b. THe sonnes of Juda: * Pharez, Hezron, Carmi, Hur and Sobal. And Raia the sonne of Sobal begat Jahath. And Jahath begat Ahhumai and Lahad: and these are the kynredes of the zorathites. And of these came the father of Etham: Jesrael, Jisma and Jidbas: and the name of theyr syster was Hazlelponi. Penuel was the father of Gedor. And Eser the father of Husa. And these are the sonnes of Hur the eldest sonne of Ephrata the father of Bethlehem. And Ashur the father of Thekoa, had two wyues: Heleah and Naara. And Naara bare hym Ahusan, Hepher, Themni and Haastari. These were the sonnes of Naarah. And the sonnes of Heleah were zareth, Jezoar and Ethnam. And Coz begat Anub: and zobeba, and the kynred of Aharhel the sonne of Harrum.

B And Jabes was more honourable then hys brethren. And hys mother called hys name Jabes, sayenge: because I bare hym wyth sorowe And Jabes called on the God of Israel, sayeng Yf thou wylt blesse me in dede, and enlarge my coostes, & shalt let thyne hande be with me, and wylt kepe me from euell, that it hurte me not: And God graunted hym hys desyre.

C Chelub the brother of Suah begat Mehir, whych was the father of Esthon. And Esthõ begat Bethrapha, and Paseha, & Thehenna the father of the cytie of Nahas: these are the mẽ of Recha. The sonnes of Kenas: Othniel and Saraia. And the sonnes of Othniel were Hathate.

And Meonathi begat Ophran. And Seraia begat Joab the father of the valleye of craftes men (so called) bycause they were crafftesmen. And the sonnes of Caleb the sonne of Jephune, were: Iru, Ela, and Naan. And the sõne of Ela was Kenas. And the sonnes of Jehalelel were: ziph and ziphah, Thiria and Asarel. And ẏ sonnes of Ezra were Jethir and Mered, Epher, Jalon, Thahar, and Miriam, and Sammai, and Jisbah the father of Esthemoa. And hys wyfe Jehudia bare Jared ẏ father of Gedor, and Heber the father of Socho, and Jeruthiel ẏ father of zanoah. And these are the sonnes of Bithai the doughter of Pharao, whych Mered toke. The sonnes of the wyfe of Hodia, the syster of Nathan the father of Keilah were Garmi, and Esthemoa ẏ Maachathite. The sonnes of Symeon were Ammon and Rimna. Benhanan & Thilon. And the sonnes of Jisi were: zoheth, and Benzoheth.

* The sonnes of Selah the sonne of Juda were Er the father of Lecha, and Laada the father of Maresa, and the kynredes of the householdes of them that wrought lynnen in ẏ house of Asbea. And Jokim and the men of Cholebah and Joas, & Saraph, whych had the dominion in Moab, and Jasubi, Lehem. These also are wordes of olde. These were potters, and dwelt there amonge trees & hedges, nye vnto ẏ kynge because of hys worke. D ge. xxxviii. g

The sõnes of Symeõ were Nemuel, Jamin, Jarib, zerah and Saul: whose sõne was Sallũ & the son of hym was Mibsam, & his sonne Misma: And the sonne of Misma was Hamuel, and hys sonne was zachur, and the sõne of him was Semei. Semei had. xvi. sõnes, &. vi. doughters But his brethrẽ had not many childzen, neyther was all the kynred of them lyke to the chyldzen of Juda in multitude. And they dwelt at Beerseba, Molada, & at Hazar Sual, at Bilha, at Ezem, and Tholad, at Bethuel, at Hormа and at ziklag, at Bethmarcaboth, Hazar, Susim, at Bethbirei, and at Saaraim. E

These were theyr cyties vnto the raygne of Dauid. And theyr vyllages were Etan, and Ain, Rimmõ, Cochen, and Asan, fyue townes and al theyr vyllages that were rounde about the same cyties vnto Baal: Thys is the habitacyon of them, and theyr genealogye.

Mosobab and Jamlech, and Josa ẏ sonne of Amasaa: and Joel & Jehu the sonne of Josibia, the sonne of Saraia, the sonne of Asiel, and Elionaei, & Jaacoba, Jsohaia, and Asaiah, Adiel, Jsimiel and Benaia, & ziza the son of Schibbe, the son of Allon, the sonne of Jeoaia, ẏ sonne of zemri, the son of Semeia. These are famous capitaynes in theyr kynredes, settynge vp greatlye the house of theyr fathers. F

And they went to the entrynge in of Gedor: euen vnto the easte syde of the valley, to seke pasture for theyr shepe. And they foũd fat pasture and good, and a wyde lande, quiete and frutfull for they of Ham had dwelt there before. And these nowe afore wrytten by name, came in the dayes of Hezekia kynge of Juda, and smote the tentes of them, & the habitacions ẏ were found there, and destroyed them vtterly vnto this day and dwelt in theyr rowmes: bycause there was pasture there for theyr shepe. G

And some of the chyldzen of Symeon wente to moũt Seir, euen. v. hũdzed men hauynge for theyr captaynes, Pheliathia, Nearia, Raphaia, and

and Uziel the sonnes of Isi: and smote the rest of the Amalekytes that were escaped, and they dwelt there vnto thys daye.

¶The.v.Chapter.

¶The genealogye of Ruben and Gad: and of the halfe trybe of Manasse.

A Gene.xlv.a Exod.vi.b. Nu.xxvi.a

THe sonnes of Ruben the eldest sone of Israel: for asmuche as he was the eldest, * and had defiled his fathers bed his byrthryght was gyuen vnto the sonnes of Joseph the sonne of Israel. Howbeit, the genealogie is not reckened after hys byrthryght. For Juda, he preuayled aboue his brethren, and of thys trybe came the chefe, and the byrthryght was gyuē to Joseph. The sōnes thē of Rubē the eldest sonne of Israel were Henoch Phalu, Hezron and Charmi. The sōnes of Joel Samaiah his sonne, Gog hys sonne, and Sem hi hys sonne, Micah his sonne, Reaia his sonne and Baal his sonne, Beera his son: whom Thiglath, Pilneser kynge of Assiria caryed awaye: for he was a greate lorde amonge the Rubenites. And when hys brethren in theyr kynredes, reckened the genealogye of theyr generacions: Jeiel and zachariach were the cheke.

B And Baal the sonne of Azan, the son of Sem the sonne of Joel dwelte in Aroer: and so forth vnto Nebo and Baalmeon. And eastwarde, he inhabyted vnto ẏ entrynge in of the wyldernes from the ryuer Euphrates, for they had muche cattell in the lande of Gilead.

And in the dayes of Saul they warred with the Hagarites, whiche were ouerthrowen into theyr hande. And they dwelt in theyr tentes thorowout all the east lande of Gilgal.

And the chyldren of Gad dwelt ouer against them in the lande of Basan: euen vnto Salcha. And in Basan Joel was the chefest, and Sapham the nexte, then Janai and Saphat. And theyr brethren of the housholde of theyr fathers were Michael, Meosuesā, Seba, Jorai, Jachāzia, Eber, seuen. These are the chyldren of Abihail: the son of Huri, the sōne of Jeroah, the sōne of Gilead, the sonne of Michael, the sonne of Iesisai, the sonne of Jahdo, the sonne of Buz. Ahi (the sonne of Abdiel) the sonne of Guni, was a captayne of the housholde of theyr fathers. And they dwelt in Gilead in Basan, and in her townes, and in all the Suburbes of Saron, and in theyr borders.

¶ All these were rekened by kynredes in the dayes of Jotham kynge of Juda, & in the dayes of Jeroboam kynge of Israel. The sonnes of Rubē and of Gad, & the halfe trybe of Manasse were fyghtynge men and able to beare shylde & swearde, and to shote wyth bowe, exercysed in warre, euen foure and fourtye thousande, seuen hundred and thre score, ẏ went out to the warre. And they fought wyth ẏ Hagarites, wyth Jetur, Nephis and Nodab. And they were helped of the Lorde agaynst them, and the Hagarites were delyuered into theyr hande, and so were al that were with them. For they cryed to God in the battayle, and he hearde them, bycause they put theyr trust in hym.

And they toke of theyr cattel, and of theyr camels fyftye thousande and two hūdred, and fyftye thousande shepe, and two thousande asses, and of the soules of men an hundred thousande, and there fell many wounded, bycause ẏ warre was of God. And they dwelt in theyr stedes, vntyll the tyme that they were caryed awaye.

D And the chyldren of the halfe trybe of Manasse dwelt in the lāde from Basan vnto Baal Hermon, and Semir, & vnto mounte Hermon: for they were growen to a great multitude. And these were the heades of the housholdes of theyr fathers: Epher and Iesi, Eliel and Azriel Jeremia and Hodauia, and Johdiel stronge men and valeaunt famous men, and heades of the housholdes of theyr fathers.

And they transgressed agaynste the God of theyr fathers, and wente a whorynge after the goddes of the people of the lande, whome God destroyed before them: and God stirred vp the spirite of Phul kinge of Assyria. And the spirite of Thiglath Pilneser kynge of Assyria, and caryed them awaye: euen the Rubenites, the Gaddites, and the halfe tribe of Manasse, & brought them vnto Halah Habor, Hara: and to the riuer Gosan, vnto thys daye.

¶The.vi.Chapter:

¶ The genealogye of the sonnes of Leui.

A Gene.xlvi.b

THe sonnes of Leui: Gerson, Cahath & Merari. * The sonnes of Cahath, Amram, Izahar, Hebron and Uziel The chyldren of Amram: Aaron, Moses & Miriā. The sonnes also of Aaron, Nadab, Abihu, Eleazar: & Ithamar. Eleazar begat Phinehes. Phinehes begat Abisua. Abisua begat Boki. Boki begat Uzi. Uzi begat zarahia. zaraiha begat Maraioth. Maraioth begat Amaria, & Amaria begat Ahitob Ahitob begat zadoc: and zadoc begat Ahimaaz Ahimaaz begat Azaria, and Azaria begat Johanā. Johanā begat Azaria, whych mynistred in the temple that Salomon buylt in Jerusalē.

ii.pa.xxvi.c * Azaria begat Amaria. Amaria begat Ahitob. Ahitob begat zadoc, and zadoc begat Sallum. Sallum begat * Helkia, and Helkia begat Azaria. Azaria begat Saraia, and ‡ Saraia begat Jehozedech. And Jehozedech departed whē the Lorde caryed awaye Juda and Jerusalem, by the hande of Nabuchodonosor.

iiii.re.xxiiib * iiii.reg. xxv.c

B Exod.vi.c * The sonnes af Leui: Gerson, Cahath and Merari. And these be the names of ẏ sonnes of Gerson: Libni and Himhi. And the sonnes of Cahath were Amrā, Izahar: Hebron & Uziel. The sōnes of Merari: Mahli & Musi, & these ar the kynredes of Leui concernyng theyr fathers

The sonne of Gerson was Lobni, whose son was Jahath, and his sonne zemma, & hys sonne Joah, and hys sonne Iddo, & hys sonne zerah, & hys sonne Jeathrai. The sonnes of Cahath: Aminadab, and hys sonne Korah, and hys sonne Assyr, and his sonne Elcana, and hys sonne Ebiasaph and hys sonne Assor: and Thahath was hys sonne: and Uziel hys sonne: and Uzia hys sonne: and Saul was hys sonne.

The sonnes of Elcana: Amasai: and Ahi-

moth & Elcana. The sonnes of Elcana, zophai, whose sonne was Nahath, & hys sonne Eliab, and Jeroham hys sonne, and Elcana hys sonne and Samuel the sonne of hym. And the sonnes of Samuel: the eldest: Vasni and Abia.

The sonnes of Merari: Mahli, & hys sonne Libni, and hys sonne Simhi, & hys sonne Uza, and hys sonne Simha, & hys sonne Hagia, and hys sonne Asia.

C And these be they whome Dauid set for to synge in the house of the Lorde, after ỹ the arke had rest. And they mynistred before the dwellynge place, and the Tabernacle of wytnesse w̃ synge ynge, vntyl Salomon had buylt the house of the Lorde in Jerusalem. And then they wayted on theyr offices, accordynge to the order of them. These are they that wayted wyth theyr chyldren, of the sonnes of Cahath: Hemã a synger, whych was the sonne of Joel, the sonne of
1.reg.1.a. Samuel, the sonne of *Elcana, the sonne of Jeroham, the sonne of Eliel, the sonne of Thoah, the sonne of zuph, ỹ sonne of Elcana, the sonne of Mehath, the sonne of Amasai, the sonne of Elcana, ỹ sonne of Joel, the sonne of Asaria, the sonne of zephania, the sonne of Thahath, ỹ sõne of Assyr, the sonne of Ebiasaph, the sonne of Korah, the sonne of Isahar the sõne of Cahath, the sonne of Leui: the sonne of Israel.

And hys brother Asaph stode on hys ryghte hande, and Asaph was the sonne of Barachia, the sonne of Simha, the sonne of Michaell, the sonne of Baasaia, the sonne of Melchia, ỹ sonne of Atham, the sonne of zarah, ỹ sonne of Adaia the sonne of Ethan, the sonne of zima, the sonne of Simhi, the sonne of Jahath, the sõne of Gersom, the sonne of Leui.

D And theyr brethren ỹ sonnes of Merari stode on the lefte hande: euen Ethan the sonne of Kisi the sonne of Abdi, the sonne of Maluch, ỹ sonne of Hasabia, the sonne of Amazia, the sonne of Helkia, the sonne of Amzi, the sonne of Bani, ỹ sonne of Samer, the sonne of Mahli, the sonne of Musi, the sonne of Merari, the sonne of Leui.

Theyr brethren also ỹ Leuites were appoynted vnto all maner of seruice of the Tabernacle of the house of God. But Arõ and hys sonnes burnt incense vpon the aulter of burnt offryng & on the aulter of incense (& were appointed) for all that was to do in the place most holy, and to make an attonemẽt for thẽ of Israel, according to al ỹ Moses ỹ seruaũt of God had cõmaũded.

These are ỹ sonnes of Aaron: Eleazar whose sonne was Phinehes, and hys sonne Abisua, & hys sonne Boki: whose sonne was Uzi: and hys sonne zerahia: and the sonne of hym Meraioth, and hys sonne Amaria: & the sonne of hym: Ahitob, and zadoc hys sonne, & Ahimaaz his sonne.

And these are the dwellynge places of them
E (thorowout theyr townes and coastes) euen of the sonnes of Aaron thorowout the kynred of the Caathites, for so the lotte fel for them. And
Jo.xliii,d and.xpi.b. they gaue vnto them * Hebron in the lande of Juda and the suburbes therof rounde aboute it. But the felde of the cytie, and the vyllages pertaynynge therto, they gaue to Caleb the sonne of Jephune. And to the sonnes of Aaron they gaue the cyties of refuge: euen Hebron and Libna, wyth theyr suburbes, Jathir and Esthemoa wyth theyr suburbes: and Hilen with her suburbes, and Dabir wyth her suburbes: Asan & her suburbes, Bethsemes & her suburbes. And out of the trybe of Ben Jamin, Geba and her suburbes, Alemeth and her suburbes, Anathoth and her suburbes, all theyr cyties thorowout theyr kynredes were thyrtene.

And vnto the sonnes of Cahath the remnaũt of the kynne of the trybe, were cyties geuen out of the halfe trybe of Manasse by lotte: euen ten cyties. And the sonnes of Gersom thorowoute theyr kynredes, had out of the trybe of Isachar out of ỹ tribe of Asser & out of the tribe of Nephthali: & out of the trybe of Manasse in Basan, thyrtene cyties. And vnto the sonnes of Merari were gyuen by lot thorow out theyr kynreds out of the trybe of Ruben, & out of the trybe of Gad, & out of ỹ trybe of zabulon, twelue cyties.

And the chyldren of Israel gaue the Leuites
F cyties with theyr suburbes, & that by lot, out of the tribe of the chyldren of Juda, and out of the trybe of the chyldren of Simeon, and out of the trybe of the chyldren of Ben Jamin, these cyties whych they called by theyr names.

And they that were of the kynredes of ỹ sonnes of Cahath, had cyties and theyr coastes out of the trybe of Ephraim. * And they gaue vnto Iosu.xxi.a them cyties of refuge: Sichem in mouñt Ephraim and her suburbes, Gaser & her suburbes, Jocmeam and her suburbes, Bethhorõ and her suburbes, Aialon and her suburbes, Geth Rimmõ and her suburbes. And out of the halfe trybe of Manasse, Aner and her suburbes, and Bileam and her suburbes for the kynred of the remnaũt of the sonnes of Cahath.

And vnto the sonnes of Gersom were geuen out of the kynred of the halfe trybe of Manasse Golon in Basan, and her suburbes, and Asthoroth and her suburbes. Out of the trybe of Isachar, Kedes, and her suburbes, Dabrath and her suburbes, Ramoth also & her suburbes, Anem and her suburbes. And out of Asser, Masall and her suburbes, Abdon and her suburbes, Hukok and her suburbes, Rehob & her suburbes. Out of the tribe of Nephthali, Kedes in Galilea and her suburbes, Hammon and her suburbes, Kiriathaim and her suburbes.

And vnto the rest of the chyldren of Merari G
were gyuen out of the trybe of zabulõ, Rimmõ and her suburbes, Thabor and her suburbes. And on the other syde Jordan by Jericho, euen on the east syde of Jordã, were gyuen them out of the trybe of Ruben: Bezer in the wyldernes wyth her suburbes: Jahzah wyth her suburbes Kedemoth wyth her suburbes, Mephath wyth her suburbes. Out of ỹ trybe of Gad, Ramoth in Gilead with her suburbes, Mahanaim with her suburbes, Hesebon wyth her suburbes, and Jezer wyth her suburbes.

C The.vii.Chapter.

C The genealogye of Isachar. Ben Jamin, Nephthali, Manasse, Ephraim, and Asser.

The

A The sonnes of Jsachar: Thola, Phua, Jasub, Simeon foure. And the sonnes of Thola: Uzi, Rephaia, Jeriel, Jamai, Jebsan, and Sehmuel which were heades in̄ houssholdes of theyr fathers of Thola, men of myght in theyr kynredes, *whose nōbre was in the dayes of Dauid, two and twentye thousande, and syxe hundred. The sonnes of Uzi: Jzrahia. The sonnes of Jzrahia: Michael, Abadia, Joel and Jesiah, fyue men all captaynes. And wyth them in theyr generacions after the housholde of theyr fathers were syxe and thyrtye thousande souldyers and valeaunt men of warre: for they had many wynes and sonnes. And theyr brethren amonge all the kynredes of Jsachar were valeaunt men of warre, reckened in all foure score and seuen thousande.

1.re.xxiii a

B The sonnes of Ben Jamin: Bela, Becher, and Jediel: thre. The sonnes of Bela: Ezbon, Uzi, Uziel, Jerimoth and Jri, fyue heades of ỹ housholdes of theyr fathers, men of myght, and were rekened by ỹ genealogyes. xxxii. thousand and thyrtye and foure.

The sonnes of Becher: zemira, Joas, Eliezer Elionai, Omri, Jerimoth, Abia, Anathoth, & Alamath. And all these are the chyldren of Becher, and the nombre of them after theyr genealogye & generacions, and captaynes of the housholdes of theyr fathers, men of myght, twenty thousande and two hundred. The sonnes of Jediel: Bilhan. The sonnes of Bilhan: Jeus, Ben Jamin, Ehud, and Canaana, zethā, Tharses & Ahilahar. All these are the sonnes of Jediel, aūcyent heades & men of warre. xvii. M. and two hundred that went out harnessed to battayle. And Suppim and Hupim were the chyldren of Jr. And the Hulites were the chyldren of Aher.

The sonnes of Nephthali: Jahziel, Guni, Jezer and Salum: The chyldren of *Bylha. The

C Gene.xxx.b sonnes of Manasse: Azriel whome (hys wyfe) bare vnto him: but Aramiah his cōcubyne bare Machir the father of Gilead. And Machir toke

** wynes for Hupim & Supim **(hys sonnes.) And the name of his sister was Maaca. And ỹ name

Nu.xxvi b and.xxvi.d of an other sonne was zelophahad. * And zelophahad had doughters. And Maacha the wyfe of Machir bare a son, and called hys name Pherez, and the name of hys brother was zerez: and hys sonnes were Ullam and Reken.

The sonnes of Ullā, Bedā: These are ỹ sonD nes of Gilead ỹ sonne of Machir, ỹ sonne of Manasse. And hys syster Molecath bare Jeshud: Abieser and Mahelah. And ỹ sonnes of Semida were Ahiam, Sechem, Likchi and Aniham.

The sonnes of Ephraim: Suthalah: whose sonne was Bered: and Thahath hys sonne: and hys sonne Eladah: & Thahath his sonne, & Sabad hys sonne: & Suthelah hys sonne: and Eser and Elead. And the men of Gath ỹ were borne in that lande, slue them: bycause that they were come downe to take a waye theyr cattell. And Ephraim theyr father mourned many a daye, & hys brethren came to comforte hym.

E And when he wente into hys wyfe she cōceyued, & bare hym a sonne: and he called the name of it, Beria: bycause it went euyl with hys housholde. And hys doughter was Seera: whyche buylte Bethorō the nether, & also the vpper, and Uzan Seera. And Raphah was his son: whose sonne was Reseph, and Thelah: whose sonne was Thaham: and hys sonne Ladan: and hys sonne Amihud, and hys sonne Elisama, and his sonne Nun, and hys sonne Jehosua.

Theyr possessions & habitacion was in Be- F thel, & the townes that longed therto, and vnto the east of Naaram, & on the westsyde of Gazer wyth the townes therof, Sechem & the townes therof, Adaia & the townes therof, & alōg by the borders of the childrē of manasse: Bethsean and her townes, Thaanach & her townes, Migiddo & her townes, & Dor & her townes: In those dwelt the chyldren of Joseph the son of Jsrael.

The sōnes of Aser: Jimna, Jesua, Jsuai, and G Beria, & Serah theyr syster. The sōnes of Beria, Jeber and Melchiel, whiche is the father of Birsaith. And Hepher begat Jephlet, Somer Hotham, & Sua was theyr syster. The sōnes of Japhlet, Pasaph, Bimhall & Asnah. These are the chyldren of Japhlet. The sonnes of Semer, Ahi, Rohga, Jehuba & arā. And ỹ sōnes of hys brother: Helemzophah, Jimna, Seles & Amall. The sōnes of zophah, Suah, Harnepher, Sual Beri, Jira, Bezer: Hod, Sāma, Silsa Jethrā, and Beera. The sōnes of Jether, Jephune, Pispa & Aro. The sōnes of Dla, Areh, Haniell, and Rezia. All these were the chyldren of Asser, and heedes of theyr fathers houses, noble men: and myghty heed captaynes. The nombre thorowout the genealogye of them that were apt to the war and battale was. xxvi. thousande men.

¶ The. viii. Chapter.

¶ The sonnes of Ben Jamin.

BEn Jamin begate Bela hys eldeste A sonne, Asbel the seconde: and Aharath the thyrde: Noah the fourth: and Raphe the fyfth. And the sonnes of Bela were Ader, Gera Abihud, Abisua, Naaman and Ahoha, Gera, Sephuphan, and Huran: And these are the sonnes of Ehud: and these are auncient heades amonge the inhabyters of Geba: & they caryed them to Manahath, Naaman, Ahia and Gera, whyche Gera caryed them awaye: and begat Usa and Ahihud. And he begat Saharaim in the feld of Moab, after he had sent them away. Husim also & Baarah were hys wynes. And he begat of Hodes hys wyfe, Jobab and zibea, Mesa and Malcham, Jeuz and Sachia & Mirma. These were hys sonnes and auncient fathers.

And of Husim he begat Ahitob and Elpaal, B The sonnes of Elpaal were Eber, Misaham & Samed, whyche buylt Ono: Lod & the townes therof: Beria & Sema were auncient fathers among the enhabitours of Aialō: & they draue awaye the inhabytours of Geth. And Aio Sasac and Gerimoth: Sebadia: Ared and Ader: Michael & Jispa: and Joha: ỹ sonnes of Beria: zebadia: Mesullam: Hezeki & Heber: Ismerai also and Jesliah: & Jobab the sonnes of Elpaal.

¶ Jakim and zichri and Sabdai, Elienai, zilthai, and Eliel Adia and Beraia, & zimreth the sonnes of Simhi, Jispan, Eber and Eliel, Abdon, and zicri and Hanan, Hanania, Elcam & Anthothia, Jepheia and Phenuel the sõnes of Sasac. And Samserai, Seharia & Athaliah, Jaresia, Elia: and zicri ꝑ sonnes of Jerohã. These were auncient fathers & captaynes in theyr kynreds, and these dwelt in Jerusalem. And at Gibeon, dwelt Abi Gibeõ, whose wyfe was called Maachah. And hys eldest sonne was Abdõ: thẽ zur Cis, Baal, and Nadab, Gedor, Ahio and zacher And Mikloth begate Simea. And these also dwelt wyth theyr bzethzẽ in Jerusalem ouer agaynst them. Ner begat Cis, and * Cis begate Saul, & Saul begat Jehonathan, Malchisua, Abinadab & Eshaal. And ꝑ son of Jehonathas was Meribbaal: and Meribbaal begat Micah And the sonnes of Micah were Pithõ, Melech, Tharea and Ahaz. And Ahaz begat Jehoiada. And Jehoiada begat Alemeth, Asmaueth, and zimri: zimri begat Moza. Moza begat Binea, whose sonne was Rapha, and hys sonne was Elasa, and hys sonne Azel. And Azel had syxe sõnes, whose names are these: Esricam, Bochzi Ismael, Searia, Obadia and Hanan. All these were the sonnes of Azel. And ꝑ sounes of Eseke his bzother were: Ullam his eldest, Jehus the seconde, and Eliphelet the thyzde. And the sonnes of Ullam were myghtye men, and stronge archers and bowmen, and had many sonnes and sonnes sonnes, an hundzed and fyftye. All these are of the sonnes of Ben Jamin.

* 1. Reg. 14. a.

¶ The. ix. Chapter.

Of the preestes, Leuites, and of theyr offyces.

AND so all Israell nõbzed by kynredes behold, they are wzytten in the boke of ꝑ kynges of Israel & of Juda & were caried away to Babilõ, for theyr trãsgressiõ. Euen the olde inhabytours ꝑ dwelt in theyr owne possessions & cyties, the Israelites, ꝑ preestes, leuites & Nethenetes. And in Jerusalẽ dwelt of ꝑ chyldzẽ of Juda, of ꝑ chyldzẽ of Ben Jamin, & of ꝑ chyldzẽ of Ephzaim and Manasse: Uthai the sonne of Amihud, the sonne of Omzi, the sonne of Imri, the sonne of Beni: * of ꝑ childzen of Pharez, the sõne of Juda. And of Siloni, Asaia the eldeste, & his sonnes. And of the sonnes of zerah, Jehuel and theyr bzethzen syxe hundzed and nyntye.

1. Esd. fl. a.

¶ And of the sonnes of Ben Jamin: Salu, the son of Mesullam, the sonne of Hodauia, the son of Senua: and Jibnia the sonne of Jeroham. And Elam the sonne of Uzi, the sõne of Michzi And Mesullã ꝑ sonne of Sephathia, ꝑ sonne of Rehuel, the sonne of Jibnia. And theyr bzethzẽ accozdynge to theyr kynredes nyne hũdzed fyftye and syxe. All these were pzincyppall men and auncyent in the houscholdes of theyr fathers.

¶ And of the pzeestes: Jedaia, Jehoiarib, and Jachin, Azaria the sonne of Helkia: the sonne of Mesullã, the son of zadoc, the son of Maraioth, the sonne of Ahitob the chefest in ꝑ house of god And Adaiahu the sonne of Jeroham the sonne of Phashur, the sonne of Melchia. And Maasi the sonne of Adiel, the son of Jehzrah, the son of Mesullam, the sonne of Mesillomith, the son of Immoz. And theyr bzethzen which were heades of ꝑ aunciẽt housholdes of theyr fathers a thousande seuen hundzed and thze scoze actyue men, foz the wozke of the seruice of the house of God:

And of the Leuytes, Semeia the son of Hasub, the sonne of Asricam, the son of Hasabaia, of ꝑ sonnes of Merari. And Bacbaker and Heres and Galal. And Mathania the sonne of Micah, the sonne of zichzi, the sonne of Asaph. And Obedia the sonne of Semeia, the sonne of Galal, the sonne of Iduthũ. And Berechia the sõne of Asa, the sonne of Elcana that dwelt in ꝑ vyllages of the Nethopatis.

* The pozters were Sallũ, Achub, Talmõ And Ahimon, and theyr bzother, Sallum, was the cheefe. Foz they watched hetherto, euẽ vnto the kynges gate eastwarde, thozowoute the tentes of the childzẽ of Leui. And Sallũ the son of Corah the son of Abiasaph the sõne of Cozah, and his bzethzẽ the Cozathites (of the house of theyr father) had theyr busynesse & offyce to kepe the pozches of the tabernacle, and theyr fathers the hoost of the Lozd, kept the entring. And Phinehes the son of Eleazar was theyr fozegupde, & the Lozd was with him. And zacharia the sõne of Meselemia kepte the watche befoze the doze of the tabernacle of wytnesse. All these were chosen men to kepe the thzesholdes, euen two hundzed and twelue, and thozowout all the genealogye were they nombzed in theyr vyllages. And them dyd Dauid & Samuel the sear institute, bycause of theyr fidelitie. So they & theyr chyldzen had the ouerspght of the gates of the house of the Lozde, euen of ꝑ tabernacle to kepe them.

1. Esd. fl. c

* In foure quarters dyd they kepe the watch towarde the east, west, nozth & south. And theyr bzethzen remayned in the country, and came after seuen dayes from tyme to tyme wyth them. Foz the Leuites (whych had the ouerspght of ꝑ vestrpes and treasures of ꝑ house of God) were vnder the custodie of foure notable pozters and they laye rounde aboute the house of God: bycause the keppng therof pertayned to them, and they had the keyes to opẽ euery mozpng. And certayne of them had the rule of the mynistryng vessels, and bzought them in and out by tale. Some of them were appoynted to ouerse ꝑ vessels and al the oznamentes of the sanctuary, and of the floure, wyne, oyle, frãkensence, and swete odoures: And certayne of the sonnes of the pzeestes made oyntmentes of swete odours.

Num. 18. b

And Mathathia one of the Leuites whyche was ꝑ eldest son of Sallum: the Cozathite, had the ouerspght of the thynges ꝑ were made in ꝑ fryingpan. And other of theyr bzethzen the sonnes of Cahah had the ouersight of the shewbzed whych they pzepared euery sabboth. These are the syngers, euen auncyent fathers of the Leuites, which dwelte in seperate chambzes, & were fre: foz they had to do (in the tẽple) both daye & nyght: These were auncient fathers of the Leuites in theyr generacions: & dwelt at Jerusalem

And Gibeon dwelt at Abi Gibeon, and Jehiel

Ghiel, whose wyfe was called Maacha his eldest
sonne was Abdon, then zur, Cis, Baal Ner, &
Nadab, Gedor, Ahio, zacharia & Mikloth. And
Mikloth begat Simeã. And they also dwelt wt
theyr brethren at Jerusalem: euen harde by thẽ.
f.reg.xi.a.ipa.xviii.a And Ner begat Cis, & *Cis begat Saul. And
Saul begat Jehonathan, Malchisua, Abina-
dab and Esbaal. And the sonne of Jehonathan
was Meribbaal. And Meribbaal begate Mi-
cah, & the sõnes of Micah were Pithon, Melech
and Thahrea. And Ahaz begat Jahra: Jahra
begat Almaneth, Almaneth zimri: zimri begat
Moza: Moza begat Binea, whose sonne was
Rephaia, & his sonne was Elasa, and his sõne
Azel. And Azel had syx sonnes, whose names
are these: Azricam, Bochru, Ismael, Searia,
Obadia & Hanan: These are the sõnes of Azel.

¶The.x.Chapter.

¶The battayle of Saul agaynst the Philistines:
in which he dyeth and his sonnes also.

A i.re.xxxi.a. b
And the Philistines fought against
Israel. * And the men of Israel fled
before the Philistines, and were o-
uerthrowen & wounded in mount
Gilboa. And the Philistines folo-
wed, and were fearce after Saul & his sonnes,
and the Philistines smote Jehonathan, & Abi-
nadab, and Malchisua the sõnes of Saul: And
B the battayle was sore agaynste Saul, and the
archers founde hym, and he was wounded of
shoters. Then sayd Saul to his weaponbearer
Judi.ix.g i.re.xxxi.b. *drawe thy swerde, and thrust me thorow ther
with, that these vncircumcised come not and do
me shame, but his weaponbearer wold not, for
he feared excedingly. So Saul caght a swerde
& fel vpõ it. And when his harnesbearer sawe þ
Saul was deed, he fell on a swerd also, & dyed.
C And this Saul and his thre sonnes, and all
they of his house dyed togyther. And when all
the men of Israel that were in the valley sawe
how they fled, & that Saul and his sõnes were
deed, they forsoke theyr cyties, and ran awaye
and the Philistines came, and dwelt in them.
i.reg.xxxi.c *And it fortuned, that on the morowe when
the Philistines came (to stryp the deed bodyes)
they founde Saul and his sonnes ouerthrowen
in mounte Gilboe. And when they had strypte
hym, they toke his heed and his harnesse, & sent
them into the lande of the Philistines rounde a-
boute to shewe them vnto theyr ydols, & to the
people. And they put his harnesse in the house of
their god, & set vp his heed in the tẽple of Dagõ
And when all they of Jabes in Gilead heard
all that the Philistines had done to Saul, they
arose (al the strongest of them) and fet awaye þ D
body of Saul, and the bodyes of his sõnes, and
brought thẽ to Jabes, and buryed the bones of
thẽ vnder an oke in Jabes: & fasted seuẽ dayes.
So Saul dyed for his trespasse that he tres-
passed agaynste the Lorde, in that he kepte not
the worde of the Lorde, and in that he soughte,
and asked counsayl of a woman that wrought
with a spyrite, and asked not of the Lorde. And
therfore he slue hym, and turned the kyngdome
vnto Dauid the sonne of Jsai.

The.xi.Chapter.

¶After the death of Saul is Dauid annoynted in Hebron.
The Jebusytes rebell agaynst Dauid, from which he ta-
keth the towre of Spon. His men are nombred.

A ii.reg.b.a
Hen all Israell gathered them sel-
ues to Dauid vnto Hebron, * say-
inge: beholde, we be thy bones and
thy flesche. And moreouer, in tyme
past, euen when Saul was kynge
thou leddest Israel oute and in: And the Lorde
thy God sayd vnto the: thou shalt fede my peo-
ple Israel, and thou shalte be captayne ouer my
people Israel. Therfore came all the elders of
Israell to the kynge to Hebron, and Dauid
made a couenaunt with them in Hebron before
the Lorde. And they annoynted Dauid kynge i.reg.xvi.a
ouer Israel, * accordyng to the worde of þ Lord
by the hande of Samuel.
And Dauid and all Israel went to Jeru sa- B
lem, which is Jebus: where as were the Jebusi-
tes, the enhabitours of the lande. And the enha-
bitours of Jebus sayde to Dauid: thou cõmest
not here. Neuertheless, Dauid wanne the ca-
stell of Syon, whiche is called the cytie of Da-
uid. And * Dauid sayde: whosoeuer smyteth ii.reg.b.b
the Jebusytes fyrst, shall be the principall cap-
tayne, and a lorde. So Joab the sonne of zaruia
went fyrst vp, and was made þ chefe captayne.
And Dauid dwelt in the castle Syon, and ther
fore they called it the cytye of Dauid. And he
buylt the cytie on euery syde, euen from Millo
round about. And Joab repayred the rest of the
cytie. And Dauid prospered, and wared great.
And the Lorde of hoostes was with hym.
* These are the principall men of power whõ C
Dauid had, and þ claue to hym in his kyngdom ii.re.xxiii.a
with all Israel, to make hym kynge: accordyng
to the word of the Lorde vnto Israel. And this
is the nõbre of the myghtye men whom Dauid
had: Josobeam the sonne of Hachmoni, þ chefe
amonge thirtye: he lyfte vp his speare agaynste
thre hundred, and wounded them at one tyme.
After hĩ was Eleazar his vncles sõne an Aho
thite, whiche was one of the thre myghtiest. He
was wt Dauid at Pasdãmin, & there the Philis-
tines were gathered togyther to battayle. And
there was there a parcel of groũd ful of barly, &
þ people fled before þ Philistines. And they (þ
iii. afore sayd) stepte forth into þ myddes of the
felde, and saued it from burnynge, and slue the
Philistines. And þ Lord gaue a great victorie.
And the thre of the thyrtye chefe captaynes D
went to a rock to Dauid, into the cane Adullã.
And the hooste of the Philistines abode in the

valeye of Rephaim. And when Dauid was in the holde, the Philistines watche was at Bethlehem the same tyme. And Dauid longed, and
ii.re.xxiij.c sayd: * Oh, that one wolde gyue me drynke of the water of the wel that is at the gate of Bethlehem. And the thre brake thorowe the hoost of the Philistines, and drue water out of the well that was by the gate at Bethlehem, and toke it and brought it to Dauid. Neuertheless, Dauid wolde not drynke of it, but rather offered it to the Lorde, and sayd: my God forbyd it me, that I shoulde do this thynge. Shall I drynke the bloude of these men, that haue put theyr lyues in ieopardye? (for with the ieopardye of theyr lyues they brought it) therfore he wolde not drynke it, and this dyd these thre myghtyest.

E And Abisai the brother of Joab: he also was captayne amonge thre: for he lyft vp his speare agaynst iii.C. and woũded them, & had a name among ỹ thre: Yea, among thre he was more honourable, thẽ ỹ two, for he was theyr captayne Howbeit he attayned not vnto the (fyrste) thre:

* Banaia the sonne of Jehoiada (the sonne of a very strong man) dyd greater actes then Cabzeel: for he slue two lyons of Moab, and went downe, and slue a lyon in a pyt in tyme of snow And he slue an Egiptian, whose stature was euen fyue cubytes longe, and in the Egiptians hande was a speare lyke a weauers beame. And the other went downe to hym with a waster, & plucked the speare out of the Egiptians hande, and slue hym with his owne speare. Such thynges dyd Baana the sonne of Jehoiada, and had the name among ỹ thre mightiest, & was honourable amonge. xxx. but attayned not vnto the (first) iij. And Dauid made him of his coũsayl.

The other men of armes were these: Asahel the brother of Joab, Elhanan his vncles sonne
F of Bethlehem. Sammoth the Harodite: Helez the Pelonite: Ira the sonnes of Ickes the Thekoite: Abieser the Anathothite: Sibacai the Husathite: Ilai the Ahoite: Maharai the Nethophaite: Heled the sonne of Baana, the Nethophathite: Ithai the sõne of Ribai of Gibea that pertayneth to the chyldren of Ben Jamin. Benaia the Phirathonite: Hurai of the ryuers of Gaas: Abiel the Arbathite: Azmaneth the Baharumite: Eliaba the Saalbonite. The sonnes of Hazem the Gezonite: Jonathan the sõne of Sage an Haraite: Ahiam the sõne of Sacar
G the Haraite, Eliphal the sonne of Ur: Hepher ỹ Mecherathyte: Ahia the Pelonyte: Hezro the Carmelite: Naari the sonne of Ezbai: Joel the brother of Nathan: Mibhar the sonne of Hari: zelegam the Ammonite: Maharai a Berothyte, the bearer of the harnesse of Joab, the sonne of zeruia: Ira the Jitherite: and Gared a Gethrite Uria the Hethite: and zabad the sonne of Ahlai Adina the sonne of Siza a Rubenite, a capitayne of the Rubenites, and thrytie with hym. Hanan the sonne of Maacha, and Josaphat a Mithanite: Uzia an Astherathite, Sama and Jehiel the sõnes of Hothan an Aroerite: Jediel the sonne of zimri, and Joha his brother an Hathzite: Eliel a Mahanite: Jeribai and Josaia the sonnes of Elnaam, and Jithma a Moabite. Eliel and Obed, and Jasiel a Mesobaite.

¶ The.xij.Chapter.

¶ What they were that went with Dauid when he fled from Saul.

THese are they that came to Dauid to Ziklag whyle he yet kepte hym selfe close, bycause of Saule the sonne of Cis: and they were very strong helpers in battayle: They were weaponed with bowes, and coulde hurle stones with the ryght hande and with the lefte: and shote arowes out of a bowe, and were of Sauls brethren, euen of Ben Jamin. The chefest were Ahiezer and Joas the sonnes of Simaa a Gibeonite: and Jeziel and Pelet the sonnes of Asmaneth: Beracha and Jehu of Anathoth. And Ismaia a Gilbeonite a myghty man amonge thirtye, and more then the thyrtye. Jereemiah, Jehaziel, Johanan and Josabad of Gedor, Eleusai, Jerimoth, Bealia, Semaria, and Sephatia the Haraphites. Elcana, Iesia, Azarael, Joezer, Josebeam: Hakorim, Joela and zebadiah the sonnes of Jeroam of Gedur.

And of the Gadites there separated them sel- B
ues, some vnto Dauid into the holde of the wilderneste, men of myght, and men apt for warre and that could handle shylde and speare, whose faces were lyke the faces of lyons, & they were as swyfte as the roes in the mountaynes: Ezer the fyrst, Obdia the seconde, and Eliab ỹ thyrd Masmana the fourth, Jeremia the fyfth, Atthai the syxth, Eliel the seuenth, Johanan the eyght, Elsabath the nynth, Jeremia the tenth, Machbanai the eleuenth. These were the sõnes of Gad, & were captaynes ouer the men of warre the small pursued an hundred, and the greate a thousande. These are they that went ouer Jordan in the fyrst moneth when he had filled ouer all his bankes. And they put to flyght all them of the valley, both towarde the east and weste.

And there came of the chyldren of Ben Jamin and Juda to the holde vnto Dauid. And Dauid C
went out to mete them, and answered and sayd vnto them: Yf ye be come peaceably vnto me, to helpe me, myne hert shalbe knyt vnto you. But and yf you come to betraye me to myne aduersaryes (seing there is no wyckednesse in myne handes) the God of our fathers loke theron, and rebuke it. And the spyryte came vpon Amasiai, whyche was the cheefe amonge thyrtye, and he sayd: thyne are we Dauid, and on thy syde thou sonne of Jsai: * Peace, peace be vnto the, and Tobi. xii.d
peace be vnto thyne helpers, for thy God is thy helpe. Then Dauid receyued them, and made them hedes of companyes of the men of warre.

And there fell some of Manasse to Dauid, D
when he came wt the Philistines agaynst Saul to battayl, * but they helped them not. For the i.reg. xxi.a
lordes of the Philistines toke aduysement, and sent hym awaye agayne, sayinge: he wyl fal to his master Saul to the ieopardye of our hedes. As he went to zikleg, there fell to hym of Manasseh: Adna, Josabad, Jediel, Michael, Josabad, Elihu and zilthai, heedes of the thousandes that

hat were of Manasse. And they holp Dauid agaynst the rouers. For they were all myghtye men of warre, and captaynes in the hoost. For at that tyme there came one or other to Dauid, daye by daye to helpe him: vntyl it was a great hoost, lyke the hoost of God.

And this is the nombre of thecheke captaynes that were prepared to battayl, and came to Dauid to Hebron to tourne the kyngdome of Saul to hym, accordynge to the worde of the Lorde.

The chyldren of Juda that bare shylde and speare were syxe thousande and eyght hundred readye prepared to the warre. Of the chyldren of Simeon men of myght to warre, seuen thousande and one hundred. Of the chyldren of Leui foure thousande and syxe hundred. And Jehoiada was the cheke of them of Aaron: and with hym thre thousande and seuen hundred. And Zadok a yonge man stronge and valyaunt, and of his fathers housholde. xxii. capitaynes. And of
F the chyldren of Ben Jamin the brethrē of Saul thre thousande. And a great parte of them (dyd vnto that tyme) kolowe the house of Saul.

And the chyldren of Ephraim: xx. thousande and eyght hundred myghtye men of warre, and famous men in the housholde of theyr fathers. And of the halfe trybe of Manasseh. xviii. thousande, which were appoynted by name to come and make Dauid kynge. And of the chyldren of Izachar whiche were men that had vnderstan-
* dynge in the ryght tyme, to knowe * (how to commaunde) what Israel ought to do. The heedes of them were two hundred, and all theyr brethren were at theyr wyll. And of Zabulon that went out to battayle, and proceded forth to the warre: with all maner instrumentes of warre, fyftye thousande that were prepared to the war without any doublenesse of herte. And of Nephthali a thousande captaynes, and with them wt shyld and speare xxxvii. thousande. And of Dan prepared to battayle. xxviii. thousande and syxe hundred. And of Asser that went out to ỹ warre and kept the forefronte of the battayle, fourtye thousande. And of the other syde of Jordan of the Rubenites and Gaddites, and of the halfe trybe of Manasse with all maner of instrumen
G tes of warre, a hundred and twentye thousande.

All these were men of warre, keppynge the forefront of ỹ battayle wt perfect hert, & came to Hebrō to make Dauid king ouer al Israel. And all ỹ rest of Israel was of one accorde, to make Dauid kyng. And there they were wt Dauid. iii. dayes eatyng & drynkyng, for theyr brethrē had prepared for thē. Moreouer they ỹ were nye thē vntyl Isacar, Zabulon and Nephthali brought breed on asses, camels, mules, & oxen and meate floure, fygges, reysynges, wyne and oyle, oxē & shepe abundaūtly. For there was ioy in Israel.

¶ The. xiii. Chapter.

¶ The arke is brought agayne from Kariath Jarim to Jerusalem. Uza (otherwyse called Osa) dyeth.

A AND Dauid counsayled with the capitaynes of thousandes and hundreds, and with all the lordes, and sayd vnto all the congregacyon of Israel: Yf it seme you good, and to be of ỹ Lorde our God we wyll take ad sende vnto oure brethren, that are left in all the lande of Israel: and with them also, to the preestes and Leuites whiche are in theyr cyties and suburbes, to gather them togyther vnto vs. And we wyll bringe agayne the arke of the Lorde to vs, for we regarded it not in the dayes of Saul. And all the congregacion B was content that he shoulde do so, for the thing semed good in the eyes of all the people.

So Dauid gathered all Israel togyther frō Sihor in Egypt, vnto the entryng of Hemath, to bringe the arke of the Lorde from Kyriath Jearim. And Dauid went vp and all Israel to an hye place towardes Kyriath Jearim, that was in Juda, to fet thence the arke of the Lorde God that dwelleth betwene the cherubes wher his name is called on. And they caryed the arke of God in a newe carte out of the house of Abinadab. And Uza and his brother guyded ỹ cart And Dauid and all Israel played before ỹ arke of God wt all theyr myght, with syngynge and
* harpes, psalteryes and tymbrels and trompettes. And when they came vnto the threshynge flooze of Chidon, Uza put forth his hād to hold the arke, for the oxen * (beinge a lytle wylde) stūbled And the Lorde was wroth with Uza, & smote D hym, bycause he put his hande to the arke. And there he dyed before God. And Dauid was out of quyete, bycause the Lorde had rent a rente in Uza, and he called the name of that place the rētynge of Uza vnto this daye. And Dauid was afrayed of God that daye, sayinge: howe shall I bringe the arke of God home to me? And so Dauid brought not the arke home to hym to the cytie of Dauid: but caryed it into the house of Obed Edom a Gethite. And the arke of God remayned with Obed Edom, euen in his house: thre monethes. And the Lorde blessed the house of Obed Edom, and all that he had.

¶ The. xiiii. Chapter.

¶ Hyram sendeth wood and workemen to Dauid, wherby hath two victoryes of the Philistynes.

A SO Hyram the kyng of Tyre sent messengers to Dauid, and tymbre of Cedre trees, with masons and carpenters to buylde hym an house. And Dauid perceyued that the Lorde had confyrmed hym kyng vpon Israel, and that his kyngdom was lift vp on hye, bycause of his people Israel. And Dauid toke yet mo wyues at Jerusalem, and B begat mo sonnes and doughters. These are the names of his chyldren whiche were borne vnto him at Jerusalē: Sāmua, Sobab, Nathan and Salamon: Jibhar, Elisua & Eliphalet, Noga, Nepheg & Japhia, Elisama, Beliada, and Eliphalet. And when the Philistines hearde that Dauid was annoynted kyng vpon Israel: all C the Philistines went vp to seke Dauid. And Dauid herde of it, and went out agaynst them. And the Philistines came in, and prayed thorowe the valey of Rephaim. And Dauid asked counsayle at God, sayinge: shall I go agaynste the Philistines, and wylt thou delyuer them into myne hande? And the Lorde sayd vnto hym:

go vp, for I wyl delyuer them into thyne hand. And so they came vp to Baal Perazim and Dauid smote them there. And Dauid sayde: God hath deuyded myne enemyes with myne hande as a man wolde deuyde water. And therfore they called the name of that place: Baal Perazim. And when they had left their goddes there Dauid gaue a commaundemente, & they were burned with fyre.

D And the Philistines came togyther agayne, & rushed into the valleye. And Dauid asked agayne at God. And God said to him: go not vp after them, but turne away frō them, that thou mayest come vpon them ouer agaynst the peretrees. And when thou hearest a sounde goo in the toppes of the peretrees, then go out to battayle: for God is gone forth before the, to smite the hoost of the Philistines. Dauid therfore did as God commaunded hym: and they smote the hoost of the Philistines from Gibeon to Gazer. And the fame of Dauid went out into all landes: and the Lorde made all nacions feare hym.

¶ The. xv. Chapter.

¶ The Leuytes bryngе the arke agayne. Dauid daunsynge before it, is despysed of hys wyfe Michol.

AND Dauid made hym houses in ỹ cytye of Dauid, and prepared a place for the arke of God, and pitched for it a tente. Then Dauid sayde: the arke of God ought not to be caryed, but of the Leuytes. For them hath the Lord choseu, to beare ỹ arke of the Lord, and to mynistre vnto hym for euer. And Dauid gathered all Israel togyther to Ierusalem to fetche the arke of the Lord vnto his place which he had ordeyned for it.

And Dauid brought togyther the chyldren of Aaron and the Leuites. Of the sonnes of Cahath was Uziel the cheke, and of hys brethren there were an hundred and twenty. Of the children of Merari, Asaia the cheke: and of his brethren two hundred and twentye: Of the sonnes of Gersom, Joel the cheke: and of his brethren an hundred and thyrtye. Of the chyldren of Elisaphan, Semaia the cheke: and of hys brethren two hundred. Of the sonnes of Hebron, Eliel the cheke, and of his brethren. lxxx. Of the sonnes of Uziel. Aminadab the chef: and of his brethren an hundred and twelue.

B And Dauid called Zadock and Abiathar the prestes and the Leuites, Uziel, Asaia, Joel, Semia, Eliel, and Aminadab: and sayd vnto thē: ye that are the principall fathers of the Leuites se that ye be holye with youre brethren, that ye maye bryng in the arke of the Lorde God of Israel, vnto the place that I haue prepared for it: For bicause ye were not there at ỹ fyrst, ỹ Lord our God made a rente amonge vs, for that we sought hym not, as the fassion ought to be. So the prestes & the Leuites sanctifyed them selues to fet the arke of the Lorde God of Israel. And the children of the Leuites bare the arke of God vpō their shoulders wt staues theron, as Moses cōmaunded: according to the worde of ỹ Lorde.

C And Dauid spake to the cheke heedes of the Leuites, that they shoulde appoynt certayne of theyr brethren to synge with instrumentes of musycke, psalteries, harpes and cymbales: that they myght make a sounde, and to synge on hye with ioyfulnesse: And the Leuites appointed Heman the sonne of Joel: and (of his brethren) Asaph the sonne of Berachia: and of the sonnes of Merari and of theyr brethren: Ethan ỹ sōne of Chusaiahu. And with them theyr brethren of the seconde degree: zachariahu, Ben Jaazel, Semiramoth, Jehiel, Unni, Eliab, Benaiahu, Maasias, Mathatiahu, Eliphalehu, Mikniahu, Obed Edom, and Jaiel porters. So Hemā, Asaph and Ethan the syngers made a sound wt cymbales of brasse, And zachariahu, Aziel, Semiramoth, Jehiel, Unni, Eliab, Maasiahu, & Banaiahu played with psalteryes on an Alamoth. Mathatiahu, Eliphalehu, Mikniahu, Obed Edom, Jeiel and Azaziah played vpon harpes an eyght aboue, with courage. And Chenaniahu the chefe of the Leuytes, was master of the song, for he taught other to syng, bycause he was a man of vnderstandynge.

D Berechia and Elcana kepte the dore of the arke. And Secaniahu, Jehosaphat, Nethanael Amasai, zachariahu, Banaiahu, and Eliezer, the preestes dyd blowe with trompettes before the arke of God. And Obed Edom and Jehia, were the kepers of the dore of the arke.

*And Dauid and the elders of Israel and the captaynes ouer thousandes, went to fet ỹ arke of the appoyntment of the Lorde out of ỹ house of Obed Edom with gladnesse. And whē God helped the Leuites that bare the arke of the appoyntment of the Lorde, they offred seuen oxen and seuen rammes. And Dauid had on hym a lynnen garment, lyke as had also all the Leuytes that bare the arke, and so had the syngers: & Chenania the ruler of the songe with ỹ syngers And Dauid had vpon him an Ephod of lynne. And all they of Israel broughte the arke of the Lordes couenaūt with shoutyng and blowyng of the shawme and trompettes, makynge a noyse with symbales, psalteryes and harpes. *ii. reg. vi. c.

And as the arke of the appoyntement of the Lorde came into the cytie of Dauid, Michol the doughter of Saul lokynge out at a wyndowe, sawe kynge Dauid daunsynge and playinge, and she dispysed hym in her herte.

¶ The. xvi. Chrpter.

¶ Dauid ordeyneth Asaph and his brethren to mynistre before the Lorde. He hym selfe prayseth the Lorde God of Israel.

SO they brought in the arke of God, & A set it in the myddes of the tente, that Dauid pytched for it, and they offered burntsacrifyces and peaceofferynges before God. And when Dauid had made an ende of offrynge the burntoffrynges and peaceoffrynges, he blessed the people in the name of the Lorde. And he dealt to all Israel (both mā and woman) a cracknell of breed, and a good pece of flesche, and a flacket of wyne.

And he appoynted certayne of the Leuytes to mynistre before the Lorde, and to repete and to thanke and prayse the Lorde God of Israel.

And Asaph

And Asaph was the cheke, and next to hym zacharia, Jeiel, Semiramoth, Jehiel Mathathia
ii.reg.vi.b. Eliab, Benaia, * Obed Edom, and Jeiel with psalteries and harpes. But Asaph made a soũd with symbales. Banaiahu and Jahaziel preastes, blewe with trompettes contynuallye before the arke of the couenaunt of God.

And that same tyme Dauid dyd appoynt che fly to thanke ẏ Lord by Asaph and his brethren
psal.cxlvi.a Esay.xii.b * O gyue thankes vnto the Lorde, call vpõ his name, make his actes knowen among ẏ people.

Synge vnto hym, and playe vnto hym: talke of all his wondrefull dedes. Reioyse in his holy name: let the hertes of them that seke the Lorde be glad. Seke the Lorde and his strength: seke his presence alwaye.

Remembre his maruayles whiche he dyd, and his wonders, and the iudgementes of hys mouth. The seed of Israel are his seruaũtes the chyldren of Jacob are his chosen. He is the Lord our God, in all landes are hys iudgementes.

Thynke on hys appoyntement for euer: (and on the worde which he commaunded to a thousãde generacions) whiche he made with Abraham, and of his oth to Isahac: which he set before Jacob for a decree, and to Israel for an euerlasting couenaunt, saying: to the wyll I gyue the lande of Chanaan, to be the porcyon of youre enherytaunce. When ye were fewe, and small in nombre, and sotourners therein. And they walked from nacion to nacion, and from one kyngdom to an other people. He suffred noman to do them wronge: but rebuked euen kynges for theyr sakes. Touche not myne annoynted, and do my Prophetes no harme.

℣ * Synge vnto the Lorde all the earth, and
psal.xcvi.a shewe from daye to daye his saluacion.

Tell of his glorye amonge the heythen: hys wondrefull dedes amonge all nacions.

For great is ẏ Lord, and worthy to be praysed excedyngly: he is to be feared aboue al gods.

For all the goddes of the people are of no valne. But the Lorde made heauen.

Prayse and honour are in his presẽce: strength and gladnesse are in his place.

Ascrybe vnto the Lorde ye kynredes of people: Ascrybe to the Lorde, glorye and dominion. Ascrybe vnto the Lorde the glory due vnto his name: bringe sacrifyces and come before hym, and worshyp the Lorde with holy honour.

Let all the earthe feare hym, although the cõpasse of the earth so be stablysshed that it can not be moued: let the heauens reioyse, and lette the earth be glad, and let men tel amonge the nacions, that the Lorde is kynge.

Let the see thundre, and the fulnesse thereof: let the feldes reioyse and all that is therein.

Then shall the trees of the wood reioyse at the presence of the Lorde, bycause he cõmeth to iudge the earth: O gyue thankes vnto ẏ Lorde for he is good, for his mercye endureth for euer: and saye ye: saue vs (O God) of our saluacyon, gather vs togyther, & delyuer vs from amonge the heythẽ, ẏ we maye gyue thankes to thy holy name, & triumph in the prayse of the. Blessed be the Lorde God of Israel for euer and euer: and let all people saye: Amen: and prayse the Lorde.

And so he left there before the arke of the Lor D
des couenaunt Asaph and his brethren, to minister before the arke contynually, in suche thynges as were to be done daye by daye: ow (and that by theyr courses.) And Obed Edom and his brethrẽ threscore and eyght: and Obed Edom the sonne of Jeduthun, and Hosa, were appoynted to be porters. And Zadok the preest and his brethren the preestes, were before the Tabernacle of the Lorde, in the hye place that was at Gibeon, to offre burntoffrynges vnto the Lorde, vpon the burntoffring alter perpetually, in the morning and euenyng: accordynge vnto all that which is wrytten in the lawe of the Lorde, which he commaunded Israel. And with them were Heman, and Jeduthun, & other that were chosen (whose names were expressed) to gyue thankes to the Lorde, that his mercye lasteth euer. And wyth them dyd Heman and Jeduthun synge with the trompettes and symbales, makyng a swete melody with instrumentes of musyke and goodlye songes. And the sonnes of Jeduthun were porters. And all the people departed, euerye man to his house: & Dauid returned to blesse his house.

¶ The.xvii.Chapter.

¶ Dauid is forbydden to buylde an house vnto the Lorde. Christ is prompted vnder the figure of Salomon.

AND it fortuned, that whẽ Dauid A
dwelt in his house, he sayd to Na
ii.reg.vii.a than the Prophete: lo, I dwel * in an house of Cedar tree, but ẏ arke of the Lordes couenaunte remayneth vnder curtaynes: And Nathan sayde to Dauid: do all that is in thyne hert for God is with the.

And ẏ same tyme it fortuned, that the worde of God came to Nathan, sayinge: goo, and tell Dauid my seruaunt, thus sayth the Lorde: thou
B shalt not buylde me an house to dwell in. For I haue dwelt in no house, syns ẏ daye ẏ I brought oute the chyldren of Israel vnto this daye: but haue gone from tent to tent, and from one habytacyon to an other. And whersoeuer I haue walked with all Israel, spake I euer one worde to any of the iudges of Israel (whom I commaũded to fede my people) sayinge: why haue ye not buylt me an house of Cedar tree? Now therfore thus shalt thou saye vnto my seruaunte Dauid: thus sayth the Lorde of hoostes: I toke the oute of the pasture whẽ thou wentest after shepe,

that thou

that thou shuldest be capitayne ouer my people Israel. And I haue bene with thy whythersoeuer thou haste walked, and haue weded oute all thyne enemyes out of thy sight, and haue made ℣ the a name, lyke the name (of one) of the greatest men that are in the earth. And I haue ordeyned a place for my people Israel, & made it fast, so that now they maye dwell in theyr place, and moue nomore: Neyther shal the chyldren of wickednesse vexe them any more, as at the begynnynge: And syns the tyme that I commaunded iudges to be ouer my people Israel: I haue subdued all thyne enemyes, and I told the, that the Lorde wolde buylde the an house.

℣ This also shal come to passe: when thy dayes be expyred, that thou must go vnto thy fathers I wyll rayse vp thy seed after the, which shalbe of thy sonnes, and wyl prepare for hym the kingdome: He shal buylde me an house, and I wyll stablysh his seate for euer: I wyll be his father, and he shalbe my sonne: and I wyl not take my mercy awaye from hym, as I toke it from hym that was before the. But I wyll set hym in myne house, and in my kyngdome for euer: and his seate shalbe sure for euermore.

According to all these wordes, & according to al this visiõ, did Nathãtel king Dauid. And Dauid the kynge came and sat before the Lord and sayd: what am I (O Lord God) and what is myne housholde, that thou hast promoted me thus farre? And yet this semed lytle in thyne eyes, O God: But thou hast also spoken of thy seruaũtes house, for a great whyle to come: and hast loked vpõ me as vpon a man of hye degree, (O Lord God.) What shal Dauid desyre more of the for the honour of thy seruaunt? O Lorde, for thy seruauntes sake, euẽ according to thyne owne herte, hast thou done all this magnificẽce to shewe all great thinges. Lorde, there is none lyke the: neyther is there any god saue thou: according to all that we haue herde with our eares. Moreouer, what nacion on the earth is lyke thy people Israel, to whom God hath vouchesafed to come and redeme them to be his owne people, and to make thy name of an excellencie and terriblenesse, with castyng out nacions from before thy people, whome thou hast delyuered out of Egypt.

D Thy people Israel dyddest thou make thyne owne people for euer, and thou becamest theyr God. Therfore nowe Lorde, let the thynge that thou hast spoken concernynge thy seruaunt and his house, be true for euer, that thou do as thou hastte sayde: let it come to passe, that thy name maye be magnifyed for euer, that it may be said the Lorde of hoostes is God of Israel (euen the God of Israel) and the house of Dauid thy seruaunt endureth stable before the. For thou (O my God) hast told thy seruaunt, that thou wilt buylde hym an house. And therfore thy seruaũt hath founde in his hert to praye before the. And nowe Lorde thou art God, and hast promysed this goodnesse vnto thy seruaunt. Nowe therfore, let it be thy pleasure, to blesse the house of thy seruaunte, that it maye contynue before the for euer. For whom thou blessest (O Lorde) the same is blessed for euer.

¶ The.xviii.Chapter.

¶ The battayle of Dauid agaynst the Philistines.

AND after this it fortuned, that Dauid smote the Philistines, and subdued them, and toke Geth and the townes that * longed therto, oute of the hand of the Philistines. And he smote Moab, and the Moabites became Dauids seruauntes, and payed hym trybute. A ii.re.xviii.a

And Dauid smote Hadarezer kyng of Zoba vnto Hanath, as he went to stablish his dominion by the ryuer Euphrates. And Dauid toke from hym a thousand charettes, and seuen thousand horsemen, and twenty thousande fotemen: and lamed al the charethorses, and reserued of them an hundred charettes. And when the Syriens of Damascocame to helpe Hadarezer kynge of Zoba: Dauid slue of the Syrians.xxii.thousand and Dauid subdued Syria Damasco. And the Syriens became Dauids seruaũtes: & brought hym trybute. And the Lorde preserued Dauid in all that he went to.

And Dauid toke the shyldes of golde that B were on the seruaũtes of Hadarezer, & brought them to Jerusalẽ. And from Tebhath, and frõ Chun (cyties of Hadarezer) brought Dauid exceadynge moche brasse. Wherewith Salomon made the brasen lauatorie: * the pyllers and the vessels of brasse. iii.re.vii.b Jere.lii.c

And when Tou kynge of Hemath herd how Dauid had beaten all the strength of Hadarezer kynge of Zoba, he sente Haduran his sonne to kynge Dauid, to make peace with hym, and to blesse hym, bycause he had fought agaynst Hadarezer, and beaten hym (for Tou had warre with Hadarezer) and Dauid brought al maner iewels of golde, syluer and brasse with hym. And kyng Dauid dedicated them vnto ỹ Lord, ¶ with the syluer and golde that he brought from all nacions: from Edom, from Moab, from the chyldren of Ammon, from the Philistines, and from Amalecke. And Abisai the sonne of Zeruia slue of the Edomytes in the salte valleye.xviii. thousande, and put souldyers in Edom, and all the Edomytes became Dauids seruauntes. Thus the Lorde kept Dauid in all that he toke in hande.

And Dauid raygned ouer Israel, and executed iudgemente and ryghteousnesse amonge all his people. And Joab the sonne of Zeruiah was ouer the hoost. And Jehosaphat the sonne of Ahilud recorder: and Zadock the sonne of Ahitob, and Abimelech the sonne of Abiathar were the preestes: and Sauesa was scrybe, and Banaiahu the sonne of Jehoiada was ouer the Crethites and Phelethites: and the eldest sõnes of Dauid were next vnto the kynge. D

¶ The.xix.Chapter.

¶ Hanon kynge of the sonnes of Ammon doth great iniurye to the seruauntes of Dauid.

AFter this it chaunced, that * Nahas the kynge of the chyldren of Ammon dyed, & his sonne raygned in his stede. And Dauid sayd A ii.reg.x.a

uid sayde: I wyll shewe kyndnesse vnto Hanon the son of Nahas: bycause his father delt kyndlye with me. And Dauid sente messengers to comforte hym ouer the death of his brother.

And the seruauntes of Dauid came into the lande of the chyldren of Ammon to Hanon, to comforte hym. But the lordes of the chyldren of Ammō sayd to Hanon: thynkest thou that Dauid doth honour thy father in thy syght: that he hath sent comforters vnto the? Are not his seruaūtes come to search, to loke & spye out ỹ lāde?

B Wherfore Hanon toke Dauids seruauntes
* (and polde them) and shaued them, & cut of theyr cootes harde by theyr buttockes, and sent them away. And there wente certayne and tolde Dauid: howe the men were serued. And the kynge sent to mete them (for the men were exceadyngely ashamed) and the kyng sayd: tary at Jericho, vntyl your beerdes be growen: & then retourne.

And when the chyldren of Ammon sawe that they stanke in the syght of Dauid, Hanon and the chyldren of Ammon sent a thousande talentes of syluer to hyre them charettes and horsmē out of Mesopotamia and out of Syria, Maacha, and out of Zoba. And they hyred .xxxij. thousande charettes, and the kynge of Maacha and his people, which came and pitched before Medeba. And the chyldren of Ammon gathered thē selues togyther frō theyr cyties, and came to batayl. And when Dauid herde of it, he sent Joab and all the hoost of strōge men. And the chyldrē of Ammon came out, and put them selues in araye to battayle before the gate of the citie. And the kynges that were come, kepte them by them selues backe in the felde.

When Joab also sawe that the front of the
C battayle was agaynst hym before and behynde he chose out al the chosen men of Israel, and put them in araye agaynst the Syrians. And ỹ rest of the people he deliuered vnto the hande of Abisai his brother, & they put them selues in araye agaynst the chyldren of Ammon. And he sayde: Yf the Syrians be to stronge for me, thou shalt succour me: and yf the chyldren of Ammon preuayle agaynst the, I wyll helpe the: Plucke vp thyne hert, and let vs play the men: for our peoples sake and for the cyties of oure God, and the Lorde shall do that which is good in hys owne syght. So Joab and the people that were with him: drue nye before the Syrians vnto the battayle, and they fledde before hym. And when the chyldren of Ammon sawe that the Syriās were fled, they ranne awaye lyke wyse before Abisai hys brother, and gate them into the cytie. And Joab came to Jerusalem.

D And when the Syrians sawe that they were put to the worse before Israel, they sent messengers and fet out the Syrians that were beyond the ryuer, and Sophach the captayne of ỹ hoost of Hadarezer wente before them. And it was tolde Dauid: and he gathered all Israel, & went togyther ouer Jordan, and came & set vpō them And when Dauid had put hym selfe in araye agaynst the Syrians, they fought wyth hym. But the Syrians fled before Israel. And Dauid destroyed of ỹ Syrians seuē thousand charrettes, and .xl. thousande fotemen, & kylled Sophach the captayne of the hoofte. And when the seruauntes of Hadarezer, sawe that they were put to ỹ worse before them of Israel: they made peace with Dauid, and became his seruauntes. Neyther wolde the Syrians helpe the chyldren of Ammon any more.

The .xx. Chapter:

The thre most dyscryous battayles of Dauid.

And it cam to passe, that after ỹ yere A was expired (*about the tyme that kynges go out a warrefare:) Joab caryed out the armye of the hoost, & *destroyed the country of the chyldren of Ammon, and came and besiged Rabba and destroyed it: But Dauid taryed at Jerusalem whyle Joab smote Rabba and destroyed it
* And Dauid toke the crowne of theyr kynge from of his heed, & founde that it had ỹ weyght of a talent of golde, and there were precious stones in it: and it was ordeyned for Dauids heed. And he brought also exceadynge moche spoyle B out of the cytie. And he brought out the people that were in it: & tormented them with sawes, and harowes of yron, and with other sharpe instrumentes, and so dealt Dauid with all the cyties of the childrē of Ammon. And Dauid and all the people came agayne to Jerusalem. *After this it fortuned, that there arose warre at Gazer with the Philistines. At whiche tyme Sobakai the Husathite slue Sippai, that was of ỹ chyldrē of *Rephaim: & they were subdued C

ii.reg. xi a
ii.reg. x. a
ii.reg. xii. g
ii.reg. xxi d
gene. xiiii. a

And there was battayle agayne with the Philistines: and Elhanā the sonne of Jair slue Lahemi, the brother of Goliath the Gethyte, whose speare was lyke a weauers beame. And there chaūced yet agayne warre at Geth, where as was a mā of a great stature, with .xxiiii. fyngers and toes. vi. on euery hand and .vi. on euery foote: and was the sonne of Raphath. But when he defyed Israel, Jehonathā the sonne of Simea Dauids brother slue hym. These were borne vnto Raphah at Geth, & were ouerthrowen in the hande of Dauid: and in the hande of his seruauntes. D

The .xxi. Chapter.

Dauid causeth the people to be nombred: and there dye .lxx. thousande men of the pestilence.

And Sathan stode vp agaynst Israel A and prouoked Dauid to nōbre Israel And Dauid sayd to Joab: and to ỹ rulers of ỹ people: Go ye and nōbre Israel frō Beerseba to Dan, and bringe it to me ỹ I may know the nōbre of them. And Joab answered: the Lord make his people an hundred tymes so many as they be. But my lorde, O kyng are they not all my lordes seruauntes? why thā doth my lorde requyre this thynge? why wyll my lorde be a cause of trespasse to Israel.

Neuertheless, the kynges worde preuayled against Joab. And Joab departed and walked thorowe out all them of Israel, and came to Jerusalem agayne, & gaue the nombre of ỹ compt of ỹ people vnto Dauid. And all they of Israel

were

were a thousande, and an hundred thousande men that drewe swearde: and Juda was. cccc. lxx. thousande men that drewe swerde. But the Leuites and Ben Jamin counted he not amõg them. For the kynges worde was abhominable to Joab. And the Lord was displeased with this thyng: and smote Israel. And Dauid sayd vnto God: I haue synned exceadynglye in doinge this thynge. And now (I beseche the) do awaye the wyckednesse of thy seruaunte, for I haue done very foolyshly.

B And the Lorde spake vnto Gad Dauids sear, sayinge: go and tell Dauid, sayinge: Thus sayeth the Lorde: I gyue the the choyse of thre thynges: chose the one of them, that I maye do vnto the. And Gad came to Dauid, and said vnto him. Thus sayth the Lorde: Chose the eyther thre yeares kampshment, or thre monethes to be destroyed before thyne aduersaryes, and the swearde of thyne enemyes maye ouertake the, or els the swearde of the Lorde and pestilence in the lande thre dayes: and the aungel of the Lord destroying thorowout all the coostes of Israel. And now aduyse thy selfe, what worde I shal bynge agayne to hym that sente me. And Dauid sayd vnto Gad: I am in an exceding strayt. Let me fall nowe into the hande of the Lorde, for passynge greate are hys mercyes, but let me not fall into the hande of men.

C So the Lord sent pestilence vpon Israel and there were ouerthrowē of Israel. lxx. thousande men. And God sent the aungell into Jerusalem to destroy in it. And as he was about to destroy the Lord behelde, and had compassion on ẏ euyl and sayd to the aungel ẏ destroyed: it is ynough let now thy hande ceasse. And the aungell of the Lorde stode by the threshynge floure of Ornan the Jebusite. And Dauid lyft vp hys eyes, and sawe the angell of the Lorde stand betwene the earth and heauen, hauynge a drawen swearde in hys hande, stretched out towarde Jerusalem Then Dauid and the elders of Israell, whyche were clothed in sacke, fel vpon theyr faces. And Dauid sayd vnto God: Is it not I that cõmaũded the people to be nombred? It is I that haue synned and done euyl in dede, & what haue these shepe done? Let thyne hande (O my God) be on me and my fathers house, but not on thy people that they shoulde be punyshed.

And the angel of the Lord cõmanded Gad to saye to Dauid, that Dauid shulde go vp, and set vp an alter vnto the Lord in the threshyng flooze of Ornan the Jebusite. And Dauid went vp accordynge to the sayinge of Gad, which he spake in the name of the Lord. And Ornan turned about, and sawe the aungel, & his foure sonnes were with hym, and hyd them selues: But Ornan was threshyng wheat. And as Dauid came to Ornan, Ornan loked and sawe Dauid and went out of the threshyng flooze, & bowed hym selfe to Dauid with his face to the ground.

D And Dauid sayd to Ornan: gyue me ẏ place of the threshynge flooze, that I maye buylde an aultare therin vnto the Lorde. Thou shalte gyue it me for as moche monye as it is worth, that the plage maye ceasse from the people. And Ornan sayd vnto Dauid: take it to the, and let my lorde the kynge do that whiche semeth good in his eyes: lo, I gyue the oxen also for burnt sacrifyces, and the threshynge sleades for wood, and wheate for meatoffryng: I gyue it all. And kynge Dauid sayd to Ornan: not so: but I wyl bye it for as moche money as it is worth. For I wyl not take that which is thyne for the Lorde nor offre burntoffrynges without cost.

And so Dauid gaue to Ornan for that place sicles of golde. vi. hundred by wayght. And Dauid buylte there an aultare vnto the Lorde, and offred burntoffrynges and peaceoffrynges, and called vpon the Lorde, and he herde him frõ heauen in fyre vpon the aultare of burntoffrynge. And when the Lorde had spoken to the aungel, he put vp his swearde agayne into the sheeth of it: At that tyme when Dauid sawe that ẏ Lord had hearde hym in the threshynge flooze of Ornan the Jebusyte, he vsed to offre there: For the Tabernacle of the Lorde whyche Moses made in the wylderneße, and the aultere of burntoffrynge were at that season in the hyll at Gibeon And Dauid coulde not go before it to aske counsayle at God, for he was afrayed of the swearde of the Aungell of the Lorde.

¶ The. xxii. Chapter.

¶ Dauid wylleth his sonne Salomon to buylde the temple of the Lorde: which thyng he hym selfe was forbydden to do.

A AND Dauid sayde: thys is the house of the Lorde God, and this is the aultar for the burntoffrynge of Israel: And Dauid cõmaunded to gather togyther the straũgers that were in the lãde of Israel, and he set masons to hewe free stone for the buyldyng of the house of God. And Dauid prepared plentye of yron for nayles, and dores of the gates, & to ioyne wyth al, and aboundaũce of brasse without wayght, and Cedre trees without nombre. For the zidõs and they of Tyre broughte moche Cedar wood to Dauid. And Dauid sayd: Salomõ my sonne is younge and tender, and the house that is to be buylte for the Lorde, must exceade in greatnesse that it maye be spoken of, & praysed in al landes I wyll therfore make ordinaunce for it. And so Dauid prepared many thinges before his death

And he called Salomon his sonne, and charged hym to buylde an house for the Lorde God of Israel. And Dauid sayde to Salomon: *my sonne, I thoughte (as it was in myne herte) to buyld an house vnto the name of the Lorde my God. But ẏ worde of the Lorde came to me saying: thou hast shed moch bloude, and hast made great battayles: thou shalt therfore not buylde an house vnto my name: for thou hast shed moch bloude vpon the earth in my syght. Beholde, a sonne is borne to the, and he shalbe a mã of rest, for I wyll gyue hym rest from all his enemyes rounde about. For his name is Salomon: and I wyl send rest & peace vpõ Israel in his dayes

B ii. reg. bij. b
iii. reg. b. a

He shall buylde an house for my name, and he shall be my sonne, and I wylbe his father, and wyll prepare the seate of his kyngdome vpon Israel for euer. Nowe therfore my sonne, the

Lord

Lorde be with the, and prosper the, and ỹ shalt
buylde the house to the name of the Lorde, thy
God: as he hath sayd of the. And the Lorde shall
gyue the wysdome & vnderstandynge, and shall
C gyue the commaundementes for Israel, that ye
maye kepe the lawe of the Lorde thy God. For
then thou shalt prospere: euen when thou takest
hede, and fulfyllest the statutes & lawes whiche
ỹ Lord charged Moses with for Israel. Plucke
vp thyne herte therfore, and be stronge, dreade
not, nor be discouraged. Beholde, in myne ad-
uersitie haue I also prepared for the house of ỹ
Lorde, an hundred thousande talentes of golde,
& a thousande thousande talentes of syluer, & as
for brasse and yron it can not be nombred, for it
is verye moche. And I haue prepared tymbre &
stone, & thou mayst prouyde more therto. More
ouer, thou hast workmen with the ynough, and
masons, and carpenters to worke in stone and
tymbre, and many men that be actiue for euery
worke. And of golde, syluer, brasse, and yron,
there is no nombre. Up therfore, and be doinge,
and the Lorde shalbe with the.

D And Dauid commaunded all the lordes of
Israel to helpe Salomon his sonne, sayinge:
Is not the Lorde your God with you? & hath he
not gyuē you rest on euery side? for he hath gyuē
the inhabitours of ỹ land into my hand, and the
land is subdued before the Lorde and before his
people. Nowe therfore set your hertes and sou-
les to seke ỹ Lorde your God. Up, & buylde ye ỹ
tēple of the Lorde God to bring ỹ arke of the co-
uenaunt of the Lorde and ỹ holy vessels of God
into the house so buylt for the name of the Lord.

The. xxiii. Chapter.

Dauid beinge olde, ordeyneth Salomon kynge.
He causeth the Leuytes to be nombred, and as-
sygneth them to theyr offyces.

A 1.reg.i.c

SO, when Dauid was olde and full of
dayes, * he made Salomon his sonne
kynge ouer Israel. And then he gathe-
red togyther all the lordes of Israel wt
the prestes and ỹ Leuites. And the Leuites wer
nombred from the age of xxx. yere and aboue, &
the nombre and summe of them was xxx. & viii
thousand mē. Of which, xxiiii. thousande were
set to further the worke of the house of ỹ Lorde
And syre thousande were officers and iudges.
Foure thousande were porters, and foure thou
sande prayed the Lorde with such instrumētes
as was made to prayse withall.

And so Dauid put an orde amonge them de
B uydynge them in partes. Of the chyldren of Le-
ui, Gerson, Cahath, & Merari: Of the Gersonī-
tes was Laadā & Semei. The sōnes of Laadā
the cheke was Iehiel, zethan & Joel thre. The sō
nes of Semei: Selomith, Haziel & Harā, thre.
These were the aunciēt fathers of Laadā. And
the sōnes of Semei were Jahathzina, Jeus, &
Beria: these foure were the sonnes of Semei.
And Jahath was the cheke, zina ỹ seconde. But
Jeus and Beria had not many sōnes, therfore
they were in one rekeninge accordynge to theyr
fathers houshold, rekened for one aunciēt hous-
hold. The sōnes of Cahath, Amrā, Izahar, He-
Exod.vi.c bron & Uziel foure. * The sōnes of Amran: Aa-
i.par.vi.a ron & Moses. And Aarō was separated to haue
the rule of ỹ holy thynges in ỹ place mooste holy,
he and his sonnes for euer, & to burne incense be-
fore the Lord, and to ministre vnto hym, and to
blesse in his name for euer. Moses also the man
of God, and his childzen, were named with the
trybe of Leui. The sonnes of Moses: Gerson, &
Eliezer. Of the sonnes of Gerson: Sebuel was
the cheke. The sōnes of Eliezer: Rehabia ỹ cheke
And Eliezer had none other sonnes: But ỹ son-
nes of Rehabia were very many. The sōnes of
Izahar, Salomith the cheke: The sonnes of He
bron: Jeriahu the fyrst, Amaria the seconde, Ja
haziel the thyrde, and Jecamiam the fourth. C

The sonnes of Uziel: Micha the fyrste, & Je-
sia the seconde. The sonnes of Merari: Mahli &
Musi. The sonnes of Mahli, Eleazar and Cis.
And Eleazar dyed, & had no sonnes, but dough
ters, & theyr brethren the sonnes of Cis toke thē
The sonnes of Musi: Mahli, Eder & Jerimoth
thre. These are the chyldrē of Leui after ỹ house
holde of theyr fathers, euē the auncient of the fa
thers accordynge to theyr offyces, and after the
nombre & summe of the names of them that did
the worke in the seruice of ỹ house of the Lorde,
from the age of twentye yeares and aboue. And
Dauid sayd: the Lorde God of Israel hath gy-
uen rest vnto his people, that they may dwel in
Jerusalē for euer. That the Leuites also shulde
now nomore beare that tabernacle & all the ves
sels for the seruice thereof: for accordyng to the
last wordes of Dauid, the Leuites were nōbred
from twentye yere & aboue, & theyr offyce was D
vnder the handes of the sonnes of Aarō, for the
seruice of ỹ house of the Lorde, in the courtes &
celles, & in ỹ purifying of al holy thinges, and in
the worke of ỹ seruice of ỹ house of God. In the
shewe breed, in the fyne flourre, in the meatoffe-
rynge, in the wafers of swete breed, in ỹ frying
panne, in ỹ grydyron, & in all maner of measu-
res and cyse, & to stande euery daye in the mor-
nynge, to thanke and prayse the Lorde, & so lyke
wyse at euen. And to offre al burntsacrifices vn
to the Lorde, in the Sabbothes, in ỹ newe moo-
nes, and on the feastfull dayes by nōbre and cu-
stome continually (as they were commaunded)
before the Lorde. And that they shoulde wayte
on the tabernacle of wytnesse, and on the holye
place, and on the sonnes of Aaron theyr brethrē
in the seruyce of the house of the Lorde.

C The. xxiiii. Chapter.

Dauid assygneth offyces vnto the sonnes of Aaron:

THese are the deuisions of the sōnes A
of Aaron. The sonnes of Aaron:
Nadab, Abihu, Eleazar, & Itha-
mar. * Nadab also & Abihu, dyed Leui. vbi.a
before their father, and had no chil
dren: But Eleazar and Ithamar
executed the preestes office. And Dauid ordred
them on this maner: Zadock of the sonnes of E-
leazar, and Abimelek of the sonnes of Ithamar
were accordynge to theyr offyces in theyr minī-
stracion. And there were mo auncient mē foūde
amonge the sonnes of Eleazar, then the sonnes
of Ithamar. And thus were they ordred togy-
ther

ther: Amonge the sonnes of Eleazar there were sixtene rulers, accordynge to the housholde of theyr fathers, and eyght amonge the sonnes of Ithamar, accordynge to the housholde of theyr fathers. And thus were they put in ordre by lot the one sorte from the other, and so were there rulers in the Sanctuary and lordes before God, as wel of the sonnes of Ithamar as of the sones of Eleazar. And Semeia the sonne of Nathaneel the scrybe, of the kynred of ỹ Leuites wrote them before the kynge & the lordes, and before Zadocke the preast, and Ahimelecke the sonne of Abiathar, & before the auncyente fathers, before ỹ prestes and ỹ Leuites, one principall household beinge reserued for Eleazar & one for Ithamar.

B And the fyrst lot fel to Iehoiarib, and the seconde to Iedaia. The thyrde to Harim, and the fourth to Seborim. The fyfth to Melchia, and the sixte to Miamin. The seuenth to Hakos, and the eyght to Abia. The nynth to Iesua and the tenth to Secaniahu. The eleuenth to Eliasyb, and the twelueth to Iakim. The thyrtenth to Hupa, and ỹ fourtenth to Iesebeab. The fyftenth to Bilga, & the sixtenth to Immer. The seuentēth to Hezir, and the eyghtēth to Hapzez, The nynetenth to Pathahia, and the twentyeth to Iehesekel. The .xxi. to Iachin, and the .xxii. to Gamul. The .xxiii. to Delaiahu, and the .xxiiii. to Maasiahu.

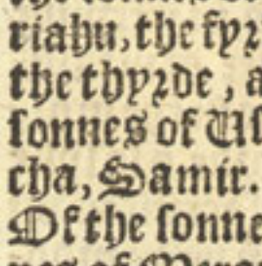
These are ỹ ordynaūces of them in theyr offices, whē they cam into ỹ house of ỹ Lord accordyng to theyr maner vnder Aaron theyr father as the Lord God of Israel had cōmaūded hym.

C The rest of the sōnes of Leui are these: of the sonnes of Amram, Subael, of the sonnes of Subael, Iehediahu. Of the sonnes of Rehabia: the fyrst Iesia. Of the Iezaharites, Selomoth. Of the sonnes of Selomoth, Iehath. His sonnes Ieriahu, the fyrst Amariahu, the seconde. Iahaziel the thyrde, and Iekameam the fourth. Of the sonnes of Vsiel, Micha. Of the sonnes of Micha, Samir. The brother of Micha was Iisia. Of the sonnes also of Iisia, zechariahu. The sōnes of Merari were Mahli and Muli. The sonnes of Iahasiahu, Beno. The sonnes of Merari by Iahaziahu, Beno, Sohē, zacur and Ibri. Of Meheli came Eleazar, and he had no sōnes. Of Kis: the sonnes of Kis, Ierahemeel. The sōnes of Musi: Mahli, Eder and Ierimoth.

These are the chyldren of the Leuites after the housholde of theyr fathers. And these caste lottes nexte to theyr brethren the sonnes of Aaron, in the presence of Dauid the kynge, of Zadock and Ahimelech & the auncient fathers, prestes, and Leuites: euen the principall fathers before theyr yonger brethren: ❧ (the lot made equal dystribution amonge them all.

¶ The .xxv. Chapter.

¶ The syngers are appoynted, with theyr places and lottes.

A  ND so Dauid and the captaynes of the hoost apppoynted out to do seruice: the sonnes of Asaph, Heman, and Ieduthun when they dyd prophecye, with harpes, psalteryes, & cimbales. And there was a multitude of the mē that were appoynted to the seruice and mynystration. Of the sōnes of Asaph: zaccur, Ioseph Nathania, and Asarela that wayted on Asaph which prophecyed by the kynge.

Of Ieduthun: the sonnes of Ieduthun, Gedelahu, zeri, Iesaiahu, Asabiahu, and Mathathiahu, syxe: vnder the handes of theyr father Ieduthun, which prophecied with an harpe, for to gyue thankes and prayses vnto the Lord: of Heman: the sonnes of Heman: Bukiahu, Mathaniahu, Vziel, zebuel, Ierimoth, Hanania, Hanani, Eliatha, Gedalthi, Romāthi, Ezer, Iosbekasa, Malothi, Hothir & Mahazioth. All these were the sonnes of Heman which was the kynges sear in the wordes of God to lift vp ỹ horne of the regall dignitie. And God gaue to Heman xiiii. sonnes, and thre doughters. All these also were at the hand of theyr father syngyng in the house of the Lorde with symbales, psalteryes & harpes, when Asaph, Ieduthun and Heman exe cuted the seruyce in the house of God at the kynges hande. And the multitude of thē with theyr brethren that were instructe in the songes of the Lorde, euen all that were connynge, were two hundred foure score and eyght. And they * cast 1.Reu.xvi.d.
lottes amōg them selues how they shuld wayte as well for the small as for the great, for the scoler as well as for the scholemaster.

C And the fyrst lotte in Asaph fell to Ioseph. The seconde to Gedeliahu (with his brethren, and sonnes) which men were twelne. The third fell to zacur with his sōnes and brethren, beinge twelue personnes. The fourth to Izri with his sonnes and brethren, twelue personnes.

The fyfth to Nathaniahu with his sōnes and brethren, twelue personnes. The syxth to Bukiahu with his sonnes and brethren, twelue persōnes. The seuenth to Iesarela with his sōnes and brethren, twelue personnes.

The eyght to Iesaiahu with his sōnes & brethren, twelue persōnes. The nynth to Mathaniahu with his sōnes & brethren, twelue persōs. D
The tēth to Semei with his sōnes and brethrē twelue persōnes. The eleuenth to Azarael with his sonnes and brethren, twelue persōnes. The xii. to Asabia with his sonnes and brethren. xii persons. The thyrtenth to Subael with his sonnes and brethren, twelue personnes. The fourtenth to Mathathiahu with his sonnes and brethrē. xii. personnes. The fyftenth to Ierimoth, with his sonnes and bren twelue persōnes. The syxtenth to Hananiahu with his sōnes and brethren, twelue persons. The seuententh to Iosbekasa with his sōnes and brethren xii. persōnes. The eyghtenth to Hanani with his sonnes and brethrē twelue persōs. The .xix. to Malothi, wth his sonnes and brethrē, twelue persons. The .xx. to Eliathath with his sonnes and brethren xii. personnes: The xxi. to Hothir with hys sonnes and brethrē, twelue personnes. The xxii. to Gidalthi with his sonnes and brethren twelue personnes. The xxiii. to Mahazioth with his sonnes and brethren twelue personnes. The .xxiiii. to Romanthi Azer, with his sonnes and brethren twelue personnes:

The

¶ The.xxvi.Chapter.

¶ The porters of the temple are ordeyned, euery man to the gate whych he shulde kepe.

A THese are the deuisions of ỹ porters Among ỹ Corethites: Meselemia hu: the sõne of Kore of ỹ chyldrẽ of Asaph. And ỹ sõnes of Meselemia hu were these: zachariahu ỹ eldest, Jedihel ỹ second, zebadiahu the thyrde, & Jathni el the fourth, Elam the fyfth, Jehohanan ỹ syxt, and Eleonai the seuenth. The sonnes of Obed Edom: Semeia the eldest, Jehosabad the secõd Joah the thyrde, Sacar the fourth, and Nethanael the fyfth, Amiell the syxth, Esachar the seuenth, Peulthai the eyght, for God blessed hym.

And to Semeia his son were sonnes borne, that ruled in the house of theyr father, for they were men of might. The sõnes of Semeia Othni, Rephaell, Obed and Elzabad, and hys brethren were strong mẽ: Elihu, and Samahiahu. All these were of the chyldren of Obed Edom, they & theyr chyldren and theyr brethren actyue men of strengthe to do seruice, euen.lxii. of Obed Edom. And Meliniah had sonnes and brethren actyue men.xviii. The sonnes of Hosa of the childzen of Merari: Simri ỹ cheke, & though he was not the eldest, yet his father set hym in ỹ chefest place: Helkiahu the seconde: Tebaliahu the thyrde, and zachariahu the fourth: all the sonnes and the brethren of Hosa were.xiii.

B Amonge these was deuided the office of the portershyp that they shulde be auncient men, to wayte with theyr brethrẽ, when they ministred in the house of the Lord. And they cast lottes betwene the great & smal after ỹ housholde of their fathers, for euery gate. And the lot on the caste syde fel vpon Salemeiahu. And for zachariahu his son (which was a wyse counsayler) they cast lottes, and his lot came out towarde the north.

And Obed Edoms lot fell to the south. And for his sõnes fell to the houses of Asuppim. For Suphim and Hosa towarde the west, wyth the gate that standeth towarde the hyer waye: one watche beyng ouer agaynst an other.

In the east were syxe Leuytes: & toward the north.iiii. a day: toward ỹ south.iiii. a daye, and towarde Asuphim, two & two. In Pharbar toward the west two at the goinge vp, and two in Pharbar. These are the diuysions of the porters amonge the sonnes of Core, and among ỹ sonnes of Merari. And of the Leuytes, Ahiah had the ouersyght of the treasure of the house of God, and of the treasure of ỹ dedicate thynges.

C As concernyng the sonnes of Laadan which were the chyldren of ỹ Gersonites. Of Laadan came auncient fathers: euẽ of Laadã there came Gersuni & Jehieli: The sonnes of Jehieli: zethã and Joel his brother, which were ouer the treasures of ỹ house of the Lord. Of the Amramites also & Izaharites, Hebronites & Ozielites was Sabuell the sonne of Gerson, the sonne of Moses, a ruler ouer ỹ treasures. And of his brethren the sonnes of Eliezer was Rahabiahu, whose son was Isaiahu, whose sõne was Jozã, whose sonne was zichri, whose sonne was Selomith which Selomith and his brethren were ouer all the treasures of the dedicate thinges which Dauid the kynge, and the auncient fathers the capitaynes ouer thousandes & hundredes, and the capttaynes of the hoost had dedycated of ỹ spoyles wonne in battayles: they dyd dedicate them to mayntayne the house of the Lorde: and all that Samuel the sear, and Saul the son of Cis and Abner the sonne of Ner, and Joab the sonne of zaruia had dedicated, and whosoeuer had dedicate anye thynge, it was vnder the hande of Selomith and of his brethren.

D Of the Izaharites was Chenaniahu and his sõnes, appointed to the busynesse without forth ouer Israell, for they were officers and iudges. And of the Hebronites, Asabiahu and hys brethren men of actiuitie, a thousande and seuen hundred were officers amonge them of Israell beyonde Jordan westwarde, in al busynesse belongynge to God, and seruyce of the kynge. Amonge the Hebronites was Jedia the chefest, euen a prince amonge the Hebronites & fathers of hys kynred. And in the.xl. peare of the kyngdome of Dauid they were sought for. And there were founde amonge them men of actiuitie at Jazer in Gilead. And hys brethren were men of actiuitie, euen two thousande and seuen hũdred auncient fathers, whom kyng Dauid made rulers ouer the Rubynites, Gaddytes, and ouer the halfe tribe of manasse, for euery matter pertaynyng to God, and for the kynges busynesse.

¶ The.xxvii.Chapter.

¶ Of the princes and rulers that ministred vnto the kynge.

THe chyldren of Israel after the nombre of them, the auncient heedes and captaynes of thousandes and hundredes, & theyr officers that serued ỹ kyng, by diuers courses, which came in & went out, moneth by moneth throughoute al the monethes of the yere. And in euery course were: xxiiii. thousande. Ouer the fyrst course for the fyrste moneth was Jasoboam the son of zabdiel. And in hys course were.xxiiii. thousande. And the chefest of all ỹ captaynes of the hoost for the fyrst moneth was of the chyldren of Pharez. Ouer the course of ỹ secõd moneth was Dodai an Ahoite, & in hys course was Mikloth a ruler (his pelper) And in the course were.xxiiii. thousande. The chefe captayne of the thyrd hoost for the thyrde moneth, was *Banaiahu the sõne of Jehoiada ỹ hye preest: & hys course were.xxiiii. thousand: this was that Banaiahu which was moost myghtye amonge.xxx. and aboue.xxx. And in his parte was Amizadab his sonne. *1.para.xi.e. ii.re.xii.ie

The fourth captayne for the fourth moneth B was Asael the brother of Joab, and zabadia his son after hym. And hys course were.xxiiii. thousand. The fyfth captayne for the fyfth moneth, was Samhut the Jezrahite: and in hys course were.xxiiii. thousande. The syxth captayne for the syxth moneth was Ira the sonne of Ickes a Thecknyte: and in hys course were.xxiiii. thousande. The seuenth captayne for the seuẽth moneth was Helez the Pelonite, of the chyldren of Ephraim: and in his course were.xxiiii. thousãd

The eyght captayne for the eyght moneth, was Sibechai an Husathyte of the kynrede of zarhi: and in his course were.xxiiii.thousande. The.ix. captayne for the nynth moneth was Abiezer an Anathothite of the sonnes of Jemini: and in his course were.xxiiii. thousande. The tenth captayne for the tenth moneth, was Mahari, the Netophathite of the zarahytes: and in his course were twenty and foure thousand. The eleuenth for the eleuenth moneth, was Banaia the Pirathonyte of the chyldren of Ephraim: and in his course were.xxiiii. thousand. The twelueth captayne for the twelueth moneth, was Heldai the Nethophathyte, with Othoniel: & in his course were.xxiiii. thousande. And the rulers ouer the
¶ trybes of Israel were these. Amonge the Rubenytes was Eliezer the sonne of zichri. Amonge the Simeonytes also was Saphathiahu ꝑ sone of Maacha. Amonge the Leuytes: Hasabia the sonne of Kemuel. Amonge the Haromytes: zadok. Amonge them of Juda: Elihu of the brethren of Dauid. Among them of Isachar: Omri the sonne of Michael. Amonge them of zabulon: Jesmaiahu the son of Obadiahu. Amonge them of Nephthali: Jerimoth the sonne of Azriel. Amonge the chyldren of Ephraim: Hosea the sonne of Azariahu. In the halfe trybe also of Manasse: Joel the sonne of Phediahu. Of the halfe trybe of Manasse in Gilead. Iido the sonne of zachariahu. Amonge them of Ben Jamin: Jaasiel the sonne of Abner. Amonge them of Dan: Azarel the sonne of Jeroham. These are the lordes of the trybes of Israel.

But Dauid toke not the nombre of them vnder.xx.yere: bycause the Lorde sayd he wolde encrease Israell lyke vnto the starres of the skye.
1.par.xxi.a. And *Joab the sonne of zaruia began to nõbre: but he finished it not, bycause ꝑ there fell wrath for it agaynst Israell, neyther was the nombre put into the chronycles of kynge Dauid.

D Ouer the kynges treasures was Izmaueth the sonne of Adiel. And ouer the treasures of the feldes in the cyties & villages & castels, was Jehonathan the sonne of Aziahu. And ouer the workemen in the feldes that tylled the grounde was Ezri the sonne of Chelub. And the ouersyght of the vyneyardes had Semei the Ramathite. Ouer the encrease also of the vyneyardes and ouer the wynesellers, was Sabdi the Hasiphunyte: and ouer the olyuetrees and mulbery trees that were in the valleys, was Baal Hanan the Gederyte. And ouer the treasure of oyle was Joas: Ouer the oxen that fedde in Saron was Setari the Saronyte. And ouer the oxen that were in the valeys, was Saphat the sonne of Adlai. Ouer the camels, Obil the Ismaelite. And ouer the asses, was Iehadiahu the Meronothyte. Ouer the shepe, was Jazis the Hagerite. All these were the rulers of the substaunce of kyng Dauid. And Jehonethan Dauids vncle a man of counsayle and of vnderstandyng, was a scribe, and Jehiel the sonne of Hachmony was with the kynges sonnes (enstructynge them). And Ahitophel was of the kynges counsayle. And Husai the Arachyte was the kynges companyon. And nexte to Ahitophel was Iehoiada the sonne of Banaiahu and Abiathar. And captayne of the kynges warre was Joab.

¶The.xxviii.Chapter.

¶ Bycause Dauid was forbydden to buylde the temple, he exhorteth Salomon and the people to perfourme it.

AND Dauid gathered togyther all the lordes of Israel: the lordes of the trybes, the lordes of the companyes that mynystred to the kynge by course, the captaynes ouer thousandes & ouer hundredes, & the lordes that had the ouersyght ouer al the substaunce & possessyon of Dauid, his sonnes, with the chamberlaynes: all the myghty & valyaunt and all actyue men vnto Jerusalem. And kynge Dauid stode vp vpon his fete, and sayd.

Heare my brethren and my people. *I had in my herte to buylde an house of rest for the arke of the couenaunt of the Lorde, and for the foote stole of our God, and had made redy for ꝑ buyldynge. But God sayd vnto me * thou shalt not buylde an house for my name, bycause thou hast ben a man of warre, and hast shed bloude. Moreouer, the Lorde God of Israel * chose me before all the house of my father, to be kynge ouer Israell for euer, for in Juda wolde he chose a captayne, and of the housholde of Juda is the house of my father, and amonge the sonnes of my father he had a lust to me to make me kynge ouer all Israell. And of all my sonnes (for the Lorde hath gyuẽ me many sonnes) he hath chosen Salomon my sonne to syt vpon the seate of ꝑ kyngdome of the Lorde in Israell. And he sayd vnto me: *Salomon my sonne, he shall buylde me an house & courtes, I haue chosen hym to be my son and I wyl be his father. I wyl stablysh his kingdome for euer: yf he wil be stronge to do my commaũdementes & my lawes, as it goeth this day: Now therfore in the syght of all Israel the congregacion of the Lorde, & in the audyence of our God: kepe and seke for all the cõmaundementes of the Lord your God, that ye may enioy a good lande, and leaue inheritaunce for your chyldren after you for euer. And thou Salomon my sõne knowe thou the God of thy father, & serue hym with a pure herte, and with a swete courage. * For the Lorde searcheth al hertes, and vnderstandeth all the ymagynacyons of thoughtes: And yf thou seke hym: he wyll be founde of the. But yf thou forsake hym, he wyll cast the of for euer. Take hede now, for the Lorde hath chosen the, to buylde hym an house of a Sanctuary. Be stronge therfore, and playe the man.

1.reg.vi.a
1.pa.xxii.b
B
1.reg.xvi.a
1.pa.xxii.c
ii.par.vi.b
Psa.xxxvii.c

And Dauid gaue Salomon his sonne the pa ¶ terne of ꝑ porche (of the temple also) and of ꝑ hou- &c
les that longed therto, of the store houses vpper chambres, inner parlours, & of the house of ꝑ mercyseate: and the example of all that he had in his mynde, for the courtes of the house of the Lorde, and for all the celles rounde aboute, for the treasures of the house of God, & for the treasures of the dedycate thynges, & for the diuisyons of the preastes and Leuites that wayted by course, and for all the workemanshyp that shoulde serue for the house of the Lorde, and for al the vessels that

shulde

shulde serue in the house of the Lorde. For gold and for the wayght of golde, for all vesselles of sondrye ministracions: for al maner of vesselles of syluer in waygh̄te, and for all vesselles what soeuer purpose they serued vnto. The waight of golde for the candlestyckes, and the golde for ỹ lampes, w̄ the wayght for euery candlestycke, & for the lampes therof. And for the candlestyckes of syluer by wayght, both for ỹ candlestyck and also for her lampes, accordyng to the diuersitie of the vse of euerye candlestycke. And by D waygh̄t (he gaue) golde for the tables of shewebreed, euen for euery table: and lyke wyse syluer for the tables of syluer. And golde for fleshokes cuppes, and dryn̄kyng pottes. And pure gold in wayght for basēs, eue for euery basen. And like wyse syluer by wayght for euery basē of syluer And for the alter of insēce pure gold by wayght And golde for the paterne of the charet of ỹ cherubs that stretched out theyr wynges, and coue red the arke of the couenaunte of the Lorde. All (sayde he) was gyuen by wrytynge of the hande of the Lorde, which made me vnderstande al the workemanshyp of the paterne.

And Dauid sayd to Salomon his sonne: be stronge, and do manly, feare not, nor be faynte herted: for the Lord God, euen my God, is wyth the, and he shal not fayle the nor forsake the, vntyll thou hast finished all the worke that muste serue for the house of the Lorde. Beholde, the preestes and Leuites are deuyded in companyes for all maner of seruyce that perteyneth to the house of God: they are wyth the for all maner of workemanshyp, and so are all that excell in wisdome for any maner of seruyce. Thou hast also Lordes and all the people for euery thynge that thou hast nede of.

The .xxix. Chapter.

The offerynges of Dauid and of the princes for the buyldynge of the temple. Dauid dyeth: and Salomon hys sonne raygneth in hys stede.

A iii. reg. b. a AND Dauid the kynge sayde vnto all the congregacion: * God hathe specyally chosen Salomō my sonne which is yet youg and tendre, and the worke is greate: for the house shall not be for man, but for the Lorde God. Moreouer, I haue prepared with al my might for the house of God, gold for vessels of golde, syluer for them of syluer, brasse for thynges of brasse, yron for thynges of yron, and wood for thinges of wood: and onix stones, and stones to be set, glystryng stones and of diuers coloure, and all maner of precious stones, and marble stones in greate aboundaunce. And bycause I haue lufte to the house of my God: I haue of myne owne proper good, golde and syluer wyche I haue seuerally gyuen to the house of my God, bysyde all ỹ I haue prepared for the holye house, euen thre thousand talentes of gold of Ophir, and seuen thousande talentes of tryed syluer to ouer laye the walles of the house wythall, the golde for thynges of golde, syluer for them of syluer, and for all maner of worke by the handes of artificers. And whosoeuer is wyllynge maye thys daye consecrate hys hande vnto the Lorde.

And so ỹ auncient fathers and the lordes of ỹ B trybes of Israel, the captaynes of thousandes & hundredes, wyth the lordes that were rulers ouer the kynges worke, were wyllyng, and gaue for the seruyce of the house of God, fyue thousande talentes of golde, and ten thousand peces of golde, and ten thousande talentes of syluer and .xviii. thousande talentes of brasse, and one hundred thousande talentes of yron. And they wyth whom precious stones were founde, gaue them to the treasure of the house of the Lord, by the hande of Jehiel the Gersonyte.

And the people reioysed when they were so C wyllynge to gyue theyr goodes, and with a perfect harte they offered vnto the Lorde. And Dauid the kynge reioysed wyth greate gladnesse. And Dauid blessed the Lorde before all the congregacion, and sayd: Blessed be thou Lord God of Israell our father frō euer & for euer. Thyne (O Lorde) is greatnesse and power, glorye, victory and prayse: for all that is in heauen and in earthe is thyne, and thyne is the kyngdome (O Lorde) and thou excellest aboue all, euen as the heed of all. And rychesse and honour come of the and thou raygnest ouer all, and in thyne hande is power and strengthe, and in thyne hande it is to make greate, and to gyue strength vnto all.

And nowe our God, we thanke the, & prayse D thy glorious name. But who am I? and what is my people, that we shulde enforce oure selues to gyue these thynges so wyllynglye? But all thynges come of the: and of that which we receyued at thyne hande we haue gyuen the. * For we be but straūgers before the, and soiourners as were all oure forefathers. Oure dayes on the earthe also are but as a * shadowe, and there is none abydynge. O Lorde our God, al this stuffe that we haue prepared to buylde the an house for thyne holye name, commeth of thyne hande, and is all thyne. (I wote also my God) ỹ thou tryest the hertes, and haste pleasure in vnfaynednesse. And in the vnfaynednesse of myne herte: I haue wyllynglye offred all these thynges. And nowe haue I sene thy people which are founde here, to offre vnto the wyllynglye and wyth gladnesse. O Lord God of Abraham, Isaac and of Israell our fathers kepe this for euer as the begynning of the thoughtes of the herte of thy people, and prepare theyr hertes vnto the. And gyue vnto Salomon my sonne a perfecte herte to kepe thy commaundementes, thy testimonyes, and thy statutes, and to do all, and to buylde the house for the whiche I haue made prouision.

Ge. xlviii. b
psa. xxxix. c
Hebr. xi. c
Sapi. ii. b.

And Dauid sayde to all the congregacion: E Now blesse the Lord your God. And al ỹ cōgregacion blessed the Lord God of theyr fathers, & bowed downe theyr heedes, and worshipped the Lorde and the kynge. And they offred offrynges vnto the Lorde. And on the morowe after the sayde day, they offred burnt offrynges vnto the Lorde, euen a thousande ponge oxen, a thousād rammes, and a thousande sheepe, wyth theyr dryn̄koffrynges. Many sacrifices offred they for all Israell, & dyd eate and dryn̄ke before the Lorde the same daye with greate gladnesse.

shulde serue in the house of the Lorde. For gold and for the wayght of golde, for all vesselles of sondrye ministracions: for al maner of vesselles of syluer in waygh̄te, and for all vesselles what soeuer purpose they serued vnto. The waight of golde for the candlestyckes, and the golde for ỹ lampes, w̄ the wayght for euery candlestycke, & for the lampes therof. And for the candlestyckes of syluer by wayght, both for ỹ candlestyck and also for her lampes, accordyng to the diuersitie of the vse of euerye candlestycke. And by D waygh̄t (he gaue) golde for the tables of shewebreed, euen for euery table: and lyke wyse syluer for the tables of syluer. And golde for fleshokes cuppes, and dryn̄kyng pottes. And pure gold in wayght for basēs, eue for euery basen. And like wyse syluer by wayght for euery basē of syluer And for the alter of insēce pure gold by wayght And golde for the paterne of the charet of ỹ cherubs that stretched out theyr wynges, and coue red the arke of the couenaunte of the Lorde. All (sayde he) was gyuen by wrytynge of the hande of the Lorde, which made me vnderstande al the workemanshyp of the paterne.

And Dauid sayd to Salomon his sonne: be stronge, and do manly, feare not, nor be faynte herted: for the Lord God, euen my God, is wyth the, and he shal not fayle the nor forsake the, vntyll thou hast finished all the worke that muste serue for the house of the Lorde. Beholde, the preestes and Leuites are deuyded in companyes for all maner of seruyce that perteyneth to the house of God: they are wyth the for all maner of workemanshyp, and so are all that excell in wisdome for any maner of seruyce. Thou hast also Lordes and all the people for euery thynge that thou hast nede of.

The .xxix. Chapter.

The offerynges of Dauid and of the princes for the buyldynge of the temple. Dauid dyeth: and Salomon hys sonne raygneth in hys stede.

A iii. reg. b. a AND Dauid the kynge sayde vnto all the congregacion: * God hathe specyally chosen Salomō my sonne which is yet youg and tendre, and the worke is greate: for the house shall not be for man, but for the Lorde God. Moreouer, I haue prepared with al my might for the house of God, gold for vessels of golde, syluer for them of syluer, brasse for thynges of brasse, yron for thynges of yron, and wood for thinges of wood: and onix stones, and stones to be set, glystryng stones and of diuers coloure, and all maner of precious stones, and marble stones in greate aboundaunce. And bycause I haue lufte to the house of my God: I haue of myne owne proper good, golde and syluer wyche I haue seuerally gyuen to the house of my God, bysyde all ỹ I haue prepared for the holye house, euen thre thousand talentes of gold of Ophir, and seuen thousande talentes of tryed syluer to ouer laye the walles of the house wythall, the golde for thynges of golde, syluer for them of syluer, and for all maner of worke by the handes of artificers. And whosoeuer is wyllynge maye thys daye consecrate hys hande vnto the Lorde.

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¶ And they made Salomon the sonne of Dauid kynge the seconde tyme, & anoynted hym prynce before the Lorde, and Zadoc to be the hye preast.
iii.reg.ii.c. * And Salomon sate on the seate of the Lorde, and was kyng in stede of Dauid his father, and prospered: & all they of Israel obeyed hym. And all the lordes & men of power, and all the sonnes of kyng Dauid submitted them selues: and were
iii.reg.iii.d vnder kyng Salomon. * And the Lorde magnifyed Salomon in dignitie, in ỹ syght of all them of Israel, & gaue hym so glorypous a kyngdome as no kynge had before hym in Israel.

¶ And so Dauid the son of Isay raygned ouer all Israel. And ỹ space that he raygned ouer Israel was. xl. yere: seuẽ yere raigned he in Hebrõ, and. xxxiii. yere raygned he in Jerusalẽ: & he dyed in a good age: full of dayes, ryches and honour. And Salomõ his son raygned in his stede. The actes of Dauid the kynge fyrst and last: beholde they are written in the boke of Samuel the sear, & in the boke of Nathan ỹ prophete, & in the boke of Gad the sear, with all his kyngdom & power, and tymes that went ouer hym, & ouer al Israel and ouer all the kyngdomes of the earth.

¶ The ende of the fyrst boke of the Chronycles: otherwyse called the fyrst boke of Paralipomenon.

¶ The seconde booke of the Chronycles: whiche in the Hebrue is one with the fyrst.

¶ The fyrst Chapter.

¶ The offrynge of Salomon in the hyaulter at Gibeon, where he receyueth an answere of God, what wysedome shulde be gyuen hym: with the nõbre of his charettes and horsemen.

A
iii.re.iii.a
AND Salomon the sonne of Dauid waxed stronge in his kyngdome: and the * Lorde his God was with hym, & magnifyed hym in the dignitie. And Salomon spake vnto al Israel, to the captaynes ouer thousãdes, to the captaynes ouer hundredes, to the iudges, & to euery officer in al Israel, and to the auncient fathers. And so Salomon &
ii.reg.iii.a all the congregacion with hym * went to the hye
‡ii.pa.xxi.d place that was at Gibeon, ‡ for there was the tabernacle of ỹ witnes of God * which Moses the
Exo.xxvi. xxvii.xxx. viii. seruaũt of the Lorde made in ỹ wyldernes. But
‡ii.re.vi.a the arke of God ‡ had Dauid brought frõ Kyriath Jearim, into ỹ place whiche Dauid had prepared therfore. For he had pytched a tent for it
ex.xxvi.viii.a at Jerusalẽ. Moreouer, the brasen aulter * that Bezaleel the sonne of Uri the sonne of Hur had made, was there before ỹ tabernacle of ỹ Lorde. And Salomon & the congregacyon went to visite it. And Salomõ gat vp there before ỹ Lord to the brasen aulter ỹ was before the tabernacle of witnes, & * offred a thousande burntsacrifices iii.reg.iii.c vpon it. And the same nyght dyd God appeare vnto Salomon, & sayd vnto hym: aske what I shall gyue the. And Salomon sayd vnto God: thou hast shewed great mercy vnto Dauid my father, and * hast made me to raygne in his stede. Sapi.ix.a iii.reg iii.a ‡ Now therfore, O Lorde God, let thy promyse iiii.re.iii.a which thou madest vnto Dauid my father, be B true. For thou hast made me kyng ouer a people which is lyke the dust of the earth in multitude: wherfore gyue me now wysedom & knowledge, that I may be able to go in and out before this people: for who els * (worthely) can iudge this peo *5
ple that is so great? * And God sayd to Salo- C
mon: bycause this was in thyne herte, & bycause iii.reg.iii.b thou hast not asked treasure, rychesse, & honour, and ỹ lyues of thyne enemyes, neyther yet longe lyfe: but hast asked wysedome & knowledge for thy selfe to iudge my people, ouer which I haue made ỹ kyng: wysedom & knowledge is graũted vnto the, and I wyll gyue the treasure & ryches, and glory: so that among the kynges that haue ben before the or after ỹ, none was or shal be like the. And so Salomon came from the hyaulter (that was at Gibeon) to Jerusalẽ, from the tabernacle of witnes, & raigned ouer Israel. * And D
Salomon gathered the charets & horsemen: and ix.reg.x.b he had a thousande & foure hundred charets: and xii. M. horsmen, whom he bestowed in the charet cyties, & with the kyng at Jerusalem. And * the iii.reg.x.b kynge made syluer and golde at Jerusalem, as plenteous as stones: and cedre trees made he as plentye as the mulbery trees that growe in the valeys: & the horses whiche Salomon had, were brought hym out of Egypt by the kynges marchauntes that were togyther, whiche beynge of one companye, toke them out at a pryce. They came also and brought out of Egypte a charet for syxe hundred peces of syluer: euen an horse for an hundred and fyftye. And so brought they horses for all the kynges of the Hethytes, and for the kynges of Syria by theyr owne hande.

¶ The. ii. Chapter.

¶ Salomon sendeth to Hiram the kynge of Tyre for wood and workemen.

AND Salomõ determyned to buylde an house for the name of the Lord, and an A
house for his kyngdom: and Salomon tolde out thre score & ten thousand men to beare burthens, and foure score thousand men to hewe stones in the mountayne: and thre thousande and syxe hundred to ouerse them.

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offre burnt sacrifices for the mornynge and euenyng: on the Sabboth dayes, in the kyrst day of euerye newe moone, and in the solempne feastes of the Lorde our God: for it is an ordinaunce to be continually kepte of Israell. And the house whiche I buylde shalbe greate, for great is oure God aboue all gods. But who is hable to buylde hym an house? when that heauen, and heauen aboue all heauens is not hable to receyue hym: What am I thē ẏ I shulde buyld hym an house? nay, but euen to burne sacrifice before hym, shall
B this buyldyng be: sende me now therfore a connynge man that can worke in golde & syluer, in brasse and yron, in purple, cremosyn and yelowe sylke, & that can skyl to graue w̄ the cōnyng mē that are wyth me in Juda and Jerusalē, whome Dauid my father dyd prepare. Sende me also Cedre trees, Pyne trees & Almuge trees oute of Libanon. For I wot ẏ thy seruauntes can skyl to hewe tymbre in Libanon. And beholde, my men shalbe wyth thyne, that they may prepare me tymbre ynough. For the house whiche I am determyned to buylde shalbe wondrefull great. And beholde, for the vse of thy seruauntes ẏ cutters and the hewers of tymbre I haue gyuen.xx
C thousande quarters of beaten wheate, and.xx. thousande quarters of barly, and.xx. thousande bates of wyne, & .xx. thousād bates of oyle. And Hiram kynge of Tyre answered in wrytynge which he sent to Salomon: Bycause the Lorde hath loued his people, therfore he hath made the kyng ouer them. And Hirā sayd moreouer blessed be the Lord God of Israell which made heauen and earth, and that hathe gyuen Dauid the kynge a wyse sonne, & one that hath discretion, prudence and vnderstandyng to buyld an house for the Lorde, & a palace for hym selfe. And now I haue sent a wyse man, and a man of vnderstādynge (whom my father Hirā dyd vse) *the son
ij.re.bii.b. of a woman of the doughters of Dan, & hys father was a man of Tyre, & he can skyl to worke in golde and syluer, in brasse and yron, in stone, and tymbre, in purple and yelowe sylke, in fyne
D whyte and crymosyn: and can graue sundry maner of graueynges, and fynde oute dyuers maner of subtle worke that shalbe set before hym, wyth thy connynge men, and wyth the conning men of my Lorde Dauid thy father. Now therfore the wheat and barly, oyle and wyne, whych my Lord hath spoken of, let hym sende vnto hys seruauntes. And we wyll cut wood in Libanon as muche as thou shalt nede, and wyll bryng it to the in shyppes by the see to Japho, frō whence thou mayst carye them to Jerusalem. And Salomō nombred all the straungers that were in ẏ lande of Israel, after the nombre of them whom hys father Dauid had nombred. And they were founde an hundred and.liii. thousande, and syxe hundred. And he sette.lxx. thousande of them to beare burthens, and.lxxx. thousande to hewe stones in the mountayne: and thre thousande and syxe hundred officers to set the people a worke.

¶ The.iii. Chapter.

¶ The temple of the Lorde and the porche are buylded, wyth other thynges thereto belongynge.

AND Salomō began to buylde ẏ house of the Lorde at Jerusalem in mounte Moria * where (the Lorde) appeared ij.Pa.xxi.a
vnto Dauid hys father, euen in the place ẏ Dauid prepared in the threshyng floure of Ornan the Jebusite. And he * begā to buylde Actos.vii.f
in the seconde daye of the seconde moneth ‡ the iii.reg.vi.a
fourth yere of hys raygne. And these are the paternes wherby Salomon was instruct to buyld the house of God. The length was threscore cubytes after the olde measure, and the bredth.xx. cubytes. The porche, ẏ was in bredthe as large as the temple, had.xx. cubytes: and the heygthe was an hundred and.xx. cubytes. And he ouerlayed it on the inner syde wyth pure golde.

And the greater house he syled with fyrretree which he ouerlayed wyth the best gold, and graued therto palmetrees & chaynes. And he ouerlayed the house wyth precious stone beautyfully. And the golde was golde of Paruaim. The house (I saye) the beames, poostes, walles, and dores thereof ouerlayed he wyth golde, & made grauen worke vpon the walles.

And he made the house moost holye, whose length was twenty cubytes lyke to the bredth of the house, and the breth thereof was also.xx. cubytes. And he ouerlayed it wyth good golde, euen wyth.vi. hūdred talentes. And the weyght of the nayles of golde was fyftye sycles. And he ouerlayed the vpper chambres wyth golde.

* And in the house moost holy he made two ¶
Cherubyns of ymage worke lyke chyldren, and Exo.xxv.b.
ouerlayed them wyth golde. And the winges of the Cherubs were.xx. cubytes longe. The one wyng was.v. cubytes reachyng to ẏ wal of the house, & the other wynge was lykewyse.v. cubytes, reachyng to the wynge of the other Cherub. And euen so the one wing of the other Cherub was.v. cubytes reachinge to the wall of the house, & the other wynge was.v. cubytes also, & reached to the wynge of the other Cherub. So that the winges of the sayd Cherubs were stretched out.xx. cubytes, and they stode on their feet and loked inwardes. And he made a fore hangynge of yelowe sylke, purple, crymosyn, and fyne whyte, and caused the pyctures of Cherubbes to be brodred thereon. And he made before the house two pyllers of.xxxv. cubites hye. And the heed that was aboue on the top of euery one of them was.v. cubites, and he made chaynes of wrethen worke for the quere, & put them on the heedes of the pyllers, & made an hundred pomegranates, and put them on the chaynes. And he reared vp the pyllers before the temple: one on the right hand, and the other on the left and called the ryght Jachin, and the left Boaz.

¶ The.iiii. Chapter.

¶ The aulter of brasse, the lauatorye, the vessels to washe wyth, the candlestyckes, &c.

AND he made an aulter of brasse.xx. cubytes longe, and.xx. cubytes brode, and ten A
cubytes hye. * And he cast a brasen lauatorye of ten cubites from brym to brym, rounde in compasse, and fyue cubytes hye: and a lyne of thrytye cubytes dyd compasse it rounde about. iii.re.bii.a

offre burnt sacrifices for the mornynge and euenyng: on the Sabboth dayes, in the kyrst day of euerye newe moone, and in the solempne feastes of the Lorde our God: for it is an ordinaunce to be continually kepte of Israell. And the house whiche I buylde shalbe greate, for great is oure God aboue all gods. But who is hable to buylde hym an house? when that heauen, and heauen aboue all heauens is not hable to receyue hym: What am I thē ẏ I shulde buyld hym an house? nay, but euen to burne sacrifice before hym, shall
B this buyldyng be: sende me now therfore a connynge man that can worke in golde & syluer, in brasse and yron, in purple, cremosyn and yelowe sylke, & that can skyl to graue w̄ the cōnyng mē that are wyth me in Juda and Jerusalē, whome Dauid my father dyd prepare. Sende me also Cedre trees, Pyne trees & Almuge trees oute of Libanon. For I wot ẏ thy seruauntes can skyl to hewe tymbre in Libanon. And beholde, my men shalbe wyth thyne, that they may prepare me tymbre ynough. For the house whiche I am determyned to buylde shalbe wondrefull great. And beholde, for the vse of thy seruauntes ẏ cutters and the hewers of tymbre I haue gyuen.xx
C thousande quarters of beaten wheate, and.xx. thousande quarters of barly, and.xx. thousande bates of wyne, & .xx. thousād bates of oyle. And Hiram kynge of Tyre answered in wrytynge which he sent to Salomon: Bycause the Lorde hath loued his people, therfore he hath made the kyng ouer them. And Hirā sayd moreouer blessed be the Lord God of Israell which made heauen and earth, and that hathe gyuen Dauid the kynge a wyse sonne, & one that hath discretion, prudence and vnderstandyng to buyld an house for the Lorde, & a palace for hym selfe. And now I haue sent a wyse man, and a man of vnderstādynge (whom my father Hirā dyd vse) *the son
ij.re.bii.b. of a woman of the doughters of Dan, & hys father was a man of Tyre, & he can skyl to worke in golde and syluer, in brasse and yron, in stone, and tymbre, in purple and yelowe sylke, in fyne
D whyte and crymosyn: and can graue sundry maner of graueynges, and fynde oute dyuers maner of subtle worke that shalbe set before hym, wyth thy connynge men, and wyth the conning men of my Lorde Dauid thy father. Now therfore the wheat and barly, oyle and wyne, whych my Lord hath spoken of, let hym sende vnto hys seruauntes. And we wyll cut wood in Libanon as muche as thou shalt nede, and wyll bryng it to the in shyppes by the see to Japho, frō whence thou mayst carye them to Jerusalem. And Salomō nombred all the straungers that were in ẏ lande of Israel, after the nombre of them whom hys father Dauid had nombred. And they were founde an hundred and.liii. thousande, and syxe hundred. And he sette.lxx. thousande of them to beare burthens, and.lxxx. thousande to hewe stones in the mountayne: and thre thousande and syxe hundred officers to set the people a worke.

¶ The.iii. Chapter.

¶ The temple of the Lorde and the porche are buylded, wyth other thynges thereto belongynge.

AND Salomō began to buylde ẏ house of the Lorde at Jerusalem in mounte Moria * where (the Lorde) appeared ij.Pa.xxi.a
vnto Dauid hys father, euen in the place ẏ Dauid prepared in the threshyng floure of Ornan the Jebusite. And he * begā to buylde Actos.vii.f
in the seconde daye of the seconde moneth ‡ the iii.reg.vi.a
fourth yere of hys raygne. And these are the paternes wherby Salomon was instruct to buyld the house of God. The length was threscore cubytes after the olde measure, and the bredth.xx. cubytes. The porche, ẏ was in bredthe as large as the temple, had.xx. cubytes: and the heygthe was an hundred and.xx. cubytes. And he ouerlayed it on the inner syde wyth pure golde.

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¶ The.iiii. Chapter.

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And vnder it was the fassion of oxen which dyd compasse it rounde about: wyth ten cubites dyd they cõpasse the lauatory rounde about, & there were two rowes of oxẽ whych were cast of lyke molten worke. And it stode also vpõ twelue oxẽ thre loked towarde the nozth, thre towarde the west, thre towarde ỹ south & thre towarde ỹ east and the lauatory was set vpon them, & all theyr backes were toward the lauatory. And the thickeste of it was an handbrede, and the brym lyke the brym of a cup, wyth floures of lylies. And it receyued, and helde thre thousande bates.

25 * And he made ten lauers, nad put fyue on
iii.re.by.c. the ryght hande: and fyue on the lefte, to washe and cleanse in them suche thenges as they offred for a burnt offring. But the great lauatory was for the prestes to wash in. And he made ten candlestykes of golde (accordynge to the paterne ỹ was gyuen of them) and put them in the temple fyue on the right hande and fyue on the left. And he made also ten tables, and put them in the tẽple: fyue on the ryght syde, and fyue on the lefte. And he made an hundred basens of golde. And he made the court of the preestes and the greate courte and dores to it: and ouerlayed the doores of them wyth brasse. And he set the great lauatory on the right side of ỹ east ende ouer agaynst the south. And Hiram made pottes, shouels and basens, and finished the worke that he was
¶ appoynted to make for kynge Salomon in the house of God. The two pyllers, the couerynges or two heedes on the toppes of the pyllers, and the two wrethes to couer the two scalpes or hedes that were on the toppes of the pyllers: and foure hundred pomegranates on the two wrethes, two rowes of pomgranates on one wreth to couer the two toppes or heedes, that were on the pyllers. And he made two botomes: and laners made he vpon the botomes: the great lauatory, and twelue oxen vnder it. Pottes also and shouels, fleshokes, and all these vessels dyd Hyram (his father) make to king Salomon for the house of the Lorde of bryght brasse. In ỹ playne of Jordan dyd the kynge caste them, euen in the claye grounde that is betwene Socoth and zaredatha. And Salomon made all these vesselles in great aboundaunce, for the wayght of brasse culde not be reckened.

And Salomon made all these vesselles that were for the house of God: the golden aulter also and the tables to set the wbreed vpon. Moreouer, the candlestickes, wyth theyr lampes (to burne after the maner before the quere) and that of precious golde: and the floures and the lampes, and the snoffers made he of golde, and that perfecte golde, and the dressynge knyues, bases, spones, and censers of pure gold. And (he made) the dore of the temple, and the inner dores wyth in the place moost holye, and the inner dores of the temple were gylted. And so was all the worke that Salomon made for the house of the Lorde finished.

¶ The. v. Chapter.

¶ The arke is brought into the temple, which is fylled wyth the glory of the Lorde.

AND so al the worke that Salomon A made in the house of the Lord was finished, and * Salomon brought iii.re.vii.g. in all the thynges that Dauid hys father had dedicated, with the syluer and golde, and all the iewels, and put them amonge the treasures of the house of God.

Then * Salomõ gathered ỹ elders of Israel iii.re.viii.a tegyther, and all the heedes of the tribes & auncient fathers of the childrẽ of Israel vnto Jerusalẽ to bring the arke of ỹ couenaũt of the Lord out of the citye of Dauid: which is zion. Wherfore, al the men of Israel resorted vnto the king in the feast euẽ in the. vii. moneth. And al the elders of Israel cam, & the Leuites toke vp ỹ arke And the prestes and ỹ Leuites brought awaye ỹ arke & the tabernacle of wytnesse, and all ỹ holy vesselles ỹ were in the tabernacle, and they bare them. And kynge Salomõ and all the congregacion of Israell ỹ were assẽbled vnto hym before the arke, offred shepe & oxen, so many, that they coulde not be tolde nor nombred for multitude.

And the preestes brought the arke of the ap- 25
poyntment of the Lorde vnto his place, euen into the quere of the tẽple, wythin the place moost holy, and set it vnder the wynges of ỹ Cherubs that the Cherubs stretched out theyr wynges ouer the place of the arke, and the Cherubs couered bothe the arke and her barres aboue on hye. And the barres of ỹ arke were so long, ỹ the hedes of the barres were sene without the arke wõ in the quere, but not wythout. And there ỹ arke remayned vnto thys daye. But there was nothing in ỹ arke * saue the two tables which Mo iii.re.viii.c
¶ ses put therin at Horeb when the Lorde made a couenaunte wõ the chyldren of Israell, after they were come out of Egypte. And it fortuned, that whẽ the prestes were come out of the holye place (the Sanctuarye was fylled wyth smoke) for al the preestes that were present were sanctified and dyd not then wayte by course, that both the Leuytes and the syngers vnder Asaph, Heman and Jeduthun were appoynted to sundrye offices, wyth theyr chyldren and brethren, and were arayed in fyne whyte, haupynge symbales, psalteryes and harpes, and stode at the east end of ỹ alter, and by them an hundred & twenty prestes blowynge wyth trumpettes. And the trumpet- D
blowers and the singers so agreed, that it semed but one voyce, in prayseynge and thankynge the Lorde. And when they lift vp theyr voyce wyth trompettes, symbales, and other instrumentes of musycke: and when they praysed the Lorde, *
(and sayd:) how that he is good, and ỹ hys mercy lasteth euer: the house of God was filled with a cloude, so that the prestes coulde not endure to minister by the reason of the cloude. For ỹ maiestye of the Lorde had fylled the house of God.

¶ The. vi. Chapter.

¶ The wordes of Salomon to the people, and the prayer that he made vnto God.

THen Salomon sayd: * the Lord hath A spoken, how that he wyll dwel in the iii.re.viii.b cloude. And I haue buylt an habitacio for ỹ, and a place for thy dwelling

for

for euer. And the kynge turned his face, & blessed the hole congregacion of Israel, & all the congregacion of Israel stode. And he sayd: blessed be the Lorde God of Israel, whiche hath wt his handes fulfylled it yt he spake wt his mouth to my father Dauid, saying ‡ syns the day that I brought my people out of the land of Egypt, I chose no cytie among al the trybes of Israel to buylde an house in, that my name might be there, neyther chose I any man to be a ruler ouer my people Israel: saying that * I haue chosen Jerusalē, yt my name myght be there, & haue chosen Dauid to be ouer my people Israel. * And when it was in yt hert of Dauid my father to buylde an house for yt name of the Lord God of Israel, the Lorde sayd to Dauid my father: for asmoche as it was in thy hert to buylde an house for my name, yt dyddest well that thou so thoughtest in thy hert. Notwithstā dynge, thou shalt not buylde yt house, but thy son which is pceded out of thy loynes, he shal buylde an house for my name. The Lorde therfore hath made good his sayinge that he hath spoken, and I am rysen vp in the roume of Dauid my father and am set on yt seate of Israel, as the Lorde pmysed, and haue buylte an house for the name of the Lorde God of Israel. And in it haue I put yt arke, wherin is the couenaunt of yt Lorde that he made wt the childzen of Israel. And yt kyng stode before the aulter of the Lorde, in yt presence of all the congregacion of Israel, and stretched out his handes. For now Salomon had made a brasen pulpyt of fyue cubytes longe, and fyue cubytes brode, & thre of heyght, & had set it in the myddes of the great court, and vpon it he stode, and kneled downe vpon his knees before all the congregacyon of Israel, and stretched out his handes towarde heauen, and sayd: * O Lorde God of Israel, there is no god lyke the in heauen and earth, which kepest couenaunt, and shewest mercye vnto thy seruauntes, that walke before the wyth all theyr hertes. Thou whiche hast kepte with thy seruaūt Dauid my father, the thynges that thou promysedest hym: thou sayddest it with thy mouth, and hast fulfylled it with thy handes, as it is to se this daye.

And now Lorde God of Israel, kepe with thy seruaunt Dauid my father, yt thynges that thou promysedest hym, * sayinge: thou shalt in my syght not be without a man that shall syt vpon the seate of Israel: so that thy childzen take hede to theyr wayes, to walke in my lawe, as thou hast walked before me. And now Lorde God of Israel, let thy saying be true which thou spakest vnto thy seruaunt Dauid. And wyll God in very dede dwell with men on earth? Beholde, * heauen, and heauen aboue all heauens do not contayne the: how moche lesse the house whiche I haue buylded? Let it be thy pleasure therfore to turne to the prayer of thy seruaunt, and to his supplicacion (O Lorde my God) to herken vnto the voyce & prayer whiche thy seruaunt prayeth before the, and let thyne eyes be open towarde this house daye & nyght ouer this place, wherin thou hast sayd: that thou woldest put thy name, to herken vnto the prayer whiche thy seruaunt prayeth in this place: harken vnto the prayers of thy seruaunt, and of thy people Israel, which they praye in this place: heare thou (I saye) out of thy dwellyng place, euen out of heauen, heare and be mercyfull. * Yf a man synne agaynst his neyghbourr, and take not an othe agaynst hym, and make hym to sweare, and they bothe come before thyne aultare in this house: then heare thou from heauen, and worke, and iudge thy seruauntes, that thou rewarde the vngodly and recompence hym his waye vpon his heade, and iustifye the ryghtuous, and gyue hym accordynge to his ryghtuousnesse.

And yf thy people Israel be put to the worse before the enemye, bycause they haue synned agaynst the. Yet yf they turne & gyue thankes vnto thy name, & make intercessyon & praye before the in this house, then heare thou from heauen, & be mercyfull vnto the synne of thy people Israel and brynge them agayne vnto the lande whiche thou gauest to them and to theyr fathers.

* When heauen is shut vp, and there be no rayne, bycause they haue synned agaynst the: yet yf they praye in this place, & confesse thy name, & repent for theyr synne, for the whiche thou chastenest them: then heare thou in heauen, and be mercyfull vnto the synne of thy seruauntes, and of thy people Israel, and guyde thou them in to the good waye to walke in, & sende rayne vpon thy lande, whiche thou hast gyuen vnto thy people for an inheritaunce.

And yf there be derth in the land or pestilence, corrupcion, or blastynge of corne, grashoppers, or caterpyllers, or that theyr enemyes besyege them in the cyties of theyr lande, * (and destroye the countrys) or what soeuer plage or sycknesse it be, Then what supplicacions & prayers soeuer shall be made of any man, and of al thy people Israel, which shall know euery man his owne sore, and his owne greke, & shall stretche out their handes toward this house, thou shalt heare frō heauen, euen from thy dwellyng place, and shalt be mercyfull, and gyue euery man accordynge vnto all his wayes, euen as yt doest knowe euery mannes herte: for thou onely knowest the hertes of the childrē of men: that they may feare the, & walke in thy wayes as longe as they lyue in the lande whiche thou gauest vnto theyr fathers.

* Moreouer, the straunger which is not of thy people Israel, yf he come from a farre lande for thy great names sake, & thy mighty hande, & thy stretched out arme. Yf they come (I say) & praye in this house: thou shalt heare from heauen, euen from thy dwellyng place, & shalt do accordynge to all that the straunger calleth to the for: that all people of the earth may knowe thy name, and feare the as doeth thy people Israel, & that they may knowe, how that in this house which I haue buylt, thy name is called vpon.

Yf thy people go out to warre agaynst theyr enemyes, by the way that thou shalt send them, and they praye to the, in the way * towarde this cytie whiche thou hast chosen, euen towarde the house whiche I haue buylte for thy name: then heare thou from heauen theyr supplicacyon and

ii.reg.viij.a
iij.re.viii.b.

ii.pa.vii.d
e.xii.d.

ii.reg.viii.a
iii.re.viii.b
i.pa.xxii.d

iii.re.viii.c

iii.regum.
ii.a.ix.b.
g.par.vii.d

iii.re.viii.c
Esa.xlvi.a
Act.vii.e

iii.re.viii.d

Deut.xx.b.
iii.re.viii.a

iii.re.viii.e
John.xii.c
Actu.viij.e

Deu.vi.d.

prayer, and helpe them in theyr ryght.

G Yf they synne agaynst the: as* there is no mã
G.re.viii.a. i.Ihon.i.b but he doth synne, and thou be angry with them and deliuer them ouer before their enemyes, and they take them and lede them away vnto a land farre or nere, yet yf they repent in theyr herte in the lande where they be in captiuitie, and turne and praye vnto the in the lande of theyr captiuitie, sayinge: we haue synned, we haue done euyll and wyckedly: and turne agayne to the with all theyr herte and all theyr soule, in the lande of theyr captiuitie, where they kepe them in bondage, and so praye towarde theyr lande whiche thou gauest vnto theyr fathers, euen towarde the cytie whiche thou hast chosen, & towarde the house whiche I haue buylte for thy name. Then heare thou from heauen, euen frõ thy dwellynge place theyr supplicacyon and theyr prayer, and iudge theyr cause, and be mercyfull vnto thy people whiche haue synned agaynst the.

Now my God, let thyne eyes be open, & thyne eares attente vnto the prayer that is made in
pl.cxxvii.a. this place. Nowe vp * O Lorde God in to thy restyng place, thou and the arke of thy strength. O Lorde God, let thy preastes be clothed with health: and let thy sayntes reioyse in goodnes: O Lorde God turne not away the face of thyne annoynted. Remembre the mercyes which thou hast promysed to Dauid thy seruaunt.

¶ The. vii. Chapter.

¶ The fyre consumeth the sacrifice. The Lorde appeareth to Salomon the seconde tyme.

A
iii.re viii.c
¶ Leu. xix.d
iii.re.viii.g
AND * when Salomon had made an ende of prayeng, & there came downe fyre from heauen and consumed the * burnt offrynge and the sacrifices. And the house was fylled with the glory of the Lorde, and the preastes coulde not go into the house of the Lorde, bycause the glory of the Lorde had fylled the Lordes house. And when al the chyldren of Israel sawe how the fyre and the glory of the Lorde came downe vpon the house, they fell downe flat vpon theyr faces to the earth, vpon the pauement, and worshypped and cõfessed vnto the Lorde, that he is gracious, and that his mercy lasteth euer.

B And the kynge and all the people offred sacrifices before the Lorde. And kyng Salomon offred a sacrifyce of. xxii. thousande oxen, and an hundred and twentye thousande shepe. And so the kynge and all the people dedicated the house of God. And the preastes wayted on theyr offyces, and the Leuites had the instrumentes of musyke of the Lorde, which kyng Dauid had made to confesse vnto the Lord, that his mercy lasteth euer: playenge a psalme of Dauid wyth theyr hande. And the preastes blewe with trumpettes before them: and all they of Israel stode.

Moreouer, Salomon halowed the myddle of the courte that was before the Lorde, for there he offred burntoffringes, and the fat of the peace offrynges, bycause the brasen aulter which Salomõ had made, was not able to receyue ỹ burnt offrynges, and the meateoffrynges, & the fat.

i.Ma.viii.g So at the same tyme Salomon kept * a feest of seuen dayes, and all they of Israel with hym an exceedyng great congregacyon, euen from the entryng in of Hamath vnto the ryuer of Egipt. And in the eyght daye they made a gatherynge: For they kept the dedicacion of the aulter seuen dayes, and the feest seuen dayes. And the. xxiii. daye of the seuenth moneth he let the people departe into theyr tentes glad and mery in herte: for the goodnesse that the Lorde had shewed to Dauid & to Salomon, & to Israel his people.

* And Salomõ finished the house of the Lorde C iii.reg.ix.a
and the kynges house, & all that came in his hert to make in the house of the Lorde, & in his owne house, wente prosperously forewarde.

And the Lorde appered to Salomõ by nyght and sayd to hym: I haue herde thy peticion, and
* haue chosen this place for my selfe, to be an ii.par.vi.e. house of sacrifice. Yf I shut vp heauen that there be no rayne: or yf I cõmaunde the locustes to deuoure the lande: or yf I sende pestilence amonge my people: and yf they that are of my people, among whom my name is called vpon, do humble them selues, and make intercessyon, and seke my presence, and turne from theyr wycked wayes: then wyll I heare from heauen, and be mercyful to theyr synne: and wyll heale theyr lande.

And from henceforth myne eyes shal be open D
and myne eares attente vnto the prayer that is made in this place. And therfore nowe * I haue ii.par.vi.e chosen and sanctifyed this house, that my name be there for euer: and myne eyes and myne herte shall be there perpetually.

And yf thou wylt walke before me, as Dauid thy father walked, to do all that I haue commaunded the, and shalt obserue my statutes and my lawes, then wyl I stablysshe the seate of thy kyngdome, accordyng as I made the couenaunt with Dauid thy father, saying: * thou shalt not ii.reg.ii.a. and.xx.b. be without a man to be ruler in Israel. But and i.para.vi.e yf ye turne awaye, and forsake my statutes and cõmaundementes whiche I haue set before you, and shall go and serue other goddes, & worshyp them: then wyll I plucke them vp by the rootes, out of my lande whiche I haue gyuen them, and this house which I haue sanctified for my name wyll I cast out of my syght, and wyll make it to be a prouerbe and a iest amonge all nacyons. And euery one that passeth by shall be astonyed at this house whiche belonged to the moost hye God, and shall saye: * why hath the Lorde delt deu.xxix.b. iii.reg.ix.b on this fassyon with this lande, and with this Iere.xxii.c house? And they shall answere: bycause they forsoke the Lorde God of theyr father, whiche brought them out of the lande of Egypte, and caught holde on other goddes, and worshypped them, and serued them: euen therfore hath he brought all this euyll vpon them.

¶ The. viii. Chapter.

¶ The cyties that Salomon buylded after that the house of God was fynished.

A
iii.reg.ix.b
AND * it fortuned, that after. xx. yere whẽ Salomon had buylte the house of the Lorde & his owne house: he buylt the cyties ỹ Hiram gaue hym, & put of ỹ chyldren of Israel in thẽ. And Salomõ went to Hamath

mathzoba, & strēgthed it. And he buylt Thadmor in ỹ wylderneſſe, and repayred all ỹ store cities which were in Hamath. And he built Bethhoron the vpper, & Bethhorō the nether, strong cityes, hauynge walles, gates and barres. And Baalah, and all the store cityes that Salomon had, and all the charet cityes, and the Cityes of the horſemen, & euery pleaſaunt place that Salomon had luſt to buylde in Jeruſalem, & Libanon, & thorowout al the lande of his dominyon.

B And all the people that were lefte of the Hethites, Amorytes, Pherezites, Heuites, and Iebuſites, whyche were not of the chyldren of Iſrael: but were the chyldren of them whiche were lefte after them in the lande, and were not conſumed of the chyldren of Iſrael, them dyd Salomon make to paye trybute vntyll thys daye.

But of the chyldren of Iſraell dyd Salomon make no bondmen for his worke: but they were mē of warre, and rulers, and great lordes wyth hym, and captaynes ouer his charettes & horſemen. And kynge Salomons offycers that ouerſawe, and ruled the people, were two hundred and fyftye. And Salomon brought ỹ doughter of Pharao oute of the citye of Dauyd, into the houſe that he had buylded for her. For he sayde: my wyfe ſhall not dwell in the houſe of Dauyd kynge of Iſrael, for it is holy: becauſe that the C Arke of the Lorde is come vnto it.

Then Salomon offred burnt offrynges vnto the Lorde, on the aultare of the Lorde, which he had buylte before the porche, doynge euerye thynge in his due tyme, and offeryng according to the commaundement of Moſes, in the Sabbothes, newe Moones, and ſolempne feaſtes, Exo.xxiii.e * thre tymes in the yeare, that is to saye: in the Deu.xvi.c. feaſt of ſwete bread, in the feaſt of weakes, and in the feaſte of Tabernacles.

And Salomon ſet the ſortes of preaſtes to theyr offyces, as Dauyd his father had ordered them, and the Leuytes in theyr watches, for to prayſe & mynyſter before the preſtes day by day and the porters by courſe, at euery gate.

*For ſo had Dauid the man of God cōmaun- 1.Par.xxiii.a. ded. And they omytted not the cōmaundement of the kynge vnto the preaſtes and the Leuites, concernynge any maner of thynge, and concernynge the treaſures. For Salomon made prouiſyon for the charges, from the fyrſte daye that the foundacyon of the houſe of the Lorde was layde, tyll it was fynyſshed, that the houſe of the Lorde was perfyte. Then wente kynge Salomō to Ezion Gaber, and to Eloth at the ✻(red) D ſee ſyde in the lande of Edom. And Hiram ſente hym by the handes of his ſeruauntes, ſhyppes, and ſeruaūtes ỹ had klowledge of the ſee: & they came wt the ſeruauntes of Salomon to Ophir, and carped hence foure hundred and fyfty talentes of golde, & brought it to kyng Salomon.

C The.ix.Chapter.

C The comunicacyon of Salomon wyth the quene of Saba, and the gyftes that the one gaue the other. The death of Salomon, after whom ſucceded Reboboam.

And* when the Quene of Saba heard of 3.Re.x.a. the fame of Salomon, ſhe came to proue mat.xiii.d hym in harde queſtyons at Jeruſalem, Luke.x.d. with a very greate company, with camels that bare ſpyces and plentye of golde, and precyous ſtones. And when ſhe was come to Salomon, ſhe communed wyth hym of all that ſhe had in her herte. And Salomon ſoyled her all her queſtyons, and there was not one worde hyd from Salomon, whiche he tolde her not.

And when the Quene of Saba had ſene the B wyſedome of Salomon, and the houſe that he had buylt, & the meate of hys table, the ſyttyng of his ſeruauntes, and the ſtandyng of his waiters, theyr apparell, hys buttelers, theyr apparel, his goynge vp, by the whiche he wente into the houſe of the Lorde, there was no more ſpyrete in her. And ſhe ſayde to the kynge: the ſayenge which I herde in myne owne lande, of thyne actes, and of thy wyſedome, is true. I beleued not the wordes of them, vntyll I came, & myne eyes had ſene it. And behold the one halfe of thy wyſedome was not tolde me: for thou exceadeſt the fame that I herde. Happy are thy men, and happye are theſe thy ſeruauntes whiche ſtande before ỹ alway, and heare thy wiſdom. Bleſſed be the Lorde thy God, whiche had luſt to the, to ſet the kyng on his ſeate, that thou myghteſt be kynge, ordeyned by the Lord thy God. Becauſe thy God loueth Iſrael, and hath delyte to make them contynue euer: therfore made he the kynge ouer them: to do ryght and equitye.

And ſhe gaue the kynge an hundred and. xx. C talentes of golde, & of ſpyces exceadynge great aboundaunce and precyous ſtones, neither was there any more ſuch ſpyce, as the Quene of Saba gaue kynge Salomon. And the ſeruauntes of Hyram, & the ſeruauntes of Salomon which brought golde fro Ophir, brought alſo Algume wood and precyous ſtones. And the kyng made of the Algume wood, ſteyres in the houſe of the Lord, and in the kynges palace, and harpes and pſalteryes for ſyngers. And there was no ſuche wood ſene before in the land of Juda. And kyng Salomon gaue to the Quene of Saba euerye pleaſaunt thynge ỹ ſhe aſked, but not ſo muche as ſhe brought vnto the king. And ſo ſhe turned & went away to her owne lāde wt her ſeruaūtes

The weyght of golde that came to Salomō D in one yeare, was ſyxe hūdred. lxvi. talentes of golde, beſydes that which chapmen & marchaūtes brought: and all the kynges of Arabia & rulers of that coūtre, brought golde and ſyluer to Salomon. And kynge Salomon made two hū dred bucklers of beaten golde, and ſyxe hundred ſycles of beaten gold were ſpent vpon one buckler, and thre hundred ſhyldes made he of beaten golde, and one ſhylde coſt thre hundred peces of golde, and the kynge put them in the houſe that was in the foreſt of Libanon.

And the kynge made a great ſeate of Ivory, & ouerlayde it with pure golde. And there were ſyxe ſteppes to the ſeat, with a foteſtole of golde faſtened to the ſeate: and pommels on eche ſyde of the ſyttynge place, and two lyons ſtandynge by the pommelles. And. xii. lyons ſtode on ỹ one ſyde and on the other vpon the ſyxe ſteppes, ſo ỹ there was no ſuch worke made in any kingdom

And all the drynkynge vessels of kyng Salomon were of golde, and all the vesselles of the house that was in the forest of Libanon were of precious golde: for syluer was counted nothyng worth in the dayes of Salomon. For the kynges shippes went to Tharsis with the seruauntes of Hyram: euerye thre yeare ones came the shyppes to Tharsis, and brought golde, syluer, Iuory, and apes, and pecockes.

E * And kynge Salomon passed all the kynges of the earth in rychesse and wysdome. And all the kynges of the earthe sought the presence of Solomon, to heare hys wysdome that God had put in his hert. And they brought euery mā hys present, vessels of syluer, & vessels of golde, rayment, harnesses, spyces, horses, and mules, & what so euer myght be gotten yere by yere.

iii.Reg.x.d

iii.re.iiii.d * And Salomon had foure thousand stalles for horses, and charettes, and twelue thousande horsemen, whome he bestowed in the charret cityes, and some were with the kynge at Jerusalem. And he raygned ouer all the kynges that were from Euphrates vnto the lande of ỹ Philistynes: and to the border of Egypte.

iii.reg.x.d ii.Par.i.d * And the kynge made syluer in Jerusalem, as plenteous as stones. And Ceder trees as plēteous as the moulbere trees that growe in the valleyes. And they brought vnto Salomō horses out of Egypte, and out of all landes.

iii.Re.xi.g * The rest of the actes of kynge Salomon fyrst and last, are they not wrytten in the sayinges of Nathan the prophete, and in the prophecye of Ahiah the Silonite, and in the visyons of Iddo the sear of visyons agaynst Jeroboam ỹ sonne of Nabat? And Salomon raygned in Jerusalem vpon all Israel fourty eres. And Salomon slept with his fathers, and they buried him in the citye of Dauid his father: and Rehoboam his sonne raygned in his steade.

The.x. Chapter.

The costy chenesse of Rehoboam, and the deuysyon of hys realme.

A iii.re.xii.a And * Rehoboam wente to Sichem: for to Sichē were all Israell come togyther, to make hym kynge. And when Jeroboam the sonne of Nabat (which

iii.reg.x.g. * was fled into Egypte from ỹ presence of Salomon the kynge) heard it, he returned out of Egypt. And they sent and called hym. And so Jeroboam and all they of Israell came and comuned with Rehoboam, sayenge: Thy father layd a greuous yoke vpon vs: now therfore rempt thou somwhat of ỹ greuous seruyce of thy father, and of his heuy yocke that he put vpon vs: and we wyl serue the. And he sayd to them: come agayne vnto me after thre dayes And the people departed.

B And kynge Rehoboam cōsayled wyth the elders that had stande before Salomon hys father, whyle he yet lyued, and he sayde: what counsayle geue ye me, to answere thys people agayne? And they tolde hym, sayeng: Yf thou be kynde to this people, and shewe thy selfe lowly to them, and speake louyng wordes to theym, they wyl be thy seruauntes for euer. But he left the counsayle whyche the elders gaue hym, and toke counsayle wyth the ponge men that were growen vp with hym, and that stode in his presence. And he sayd vnto them: what aduise geue ye, that we maye answere this people, whyche haue comuned wō me, saying: Abate somwhat of the yocke wyhch thy father dyd put vpon vs.

And the ponge men that were growen vp wō hym, spake vnto hym, saying: Thus shalt thou answere the people that spake to the, sayinge: Thy father made oure yocke heuy: but make ỹ it somwhat lyghter for vs. Thus shalt thou say vnto them: my lytle fynger shalbe heuyer them my fathers loynes. *For where my father put a heuy yocke vpon you, I wyl put more to your yocke: my father chastysed you wyth whyppes, but I wyll chastyce you with scorpyons. iii.reg.xii.c

And so Jeroboam and all the people came to Rehoboam the thyrde day, as the kynge bad, sayenge: come agayne to me the thyrdde daye. And the kynge answered them cruelly: & kynge Rehoboam lefte the councell of the aged men, & answered them after the aduyse of ỹ ponge men sayenge: My father made your yocke greuous, and I wyll adde therto: my father chastised you wyth whyppes, but I wyll chastyce you wyth scorpions. And so the kynge herkened not vnto the people, but the occasyon came of God that ỹ Lorde myght make good his sayeng, *whiche he spake, by the hande of Ahia the Silonite to Jeroboam ỹ sonne of Nebat. And when al they of Israel sawe ỹ the kynge wolde not agre vnto them, the people answered the kynge, sayenge: what part haue we wō Dauid, or enheryta̅uce wō the sōne of Isai? let euery mā of Israel go to his tent. *And now Dauid, se to thyne owne house And so all Israell gat them to theyr tentes, so ỹ Rehoboam raygned ouer no mo of ỹ children of Israel, thē dwelt in ỹ cityes of Juda. Thē kyng Rehoboam also sent Hadurā ỹ was ruler ouer the trybute, & the chyldren of Israel stonēd him wyth stones ỹ he dyed. But kynge Rehoboam made spede to get hym vp to hys charet, to flye to Jerusalem. And they of Israell rebelled agaynst the house of Dauid vnto this daye. iii.Re.xi.f. D iii.reg.xii. ch.Re.xii.d

The.xi. Chapter.

Rehoboam is forbydden to fyght agaynst Jeroboam. He hath.xviii. wyues, and.lx. concubynes, and by them.xxviii. sonnes, and.lx. doughters.

A And when Rehoboam was come to Jerusalem, * he gathered of ỹ house of Juda and Ben Jamin, nine score M. chosen men of warre to fyght agaynst Israel, & to bryng the kyngdome agayn to Rehoboam. And the worde of ỹ Lord came to Semeiahu the man of God, sayeng: speake vnto Rehoboam, the sonne of Salomon kynge of Juda, & to all them of Israell ỹ are in Juda, and Ben Jamin, and saye: thus sayeth the Lorde: Ye shall not go vp nor fyghte agaynst your brethren: returne euery man to his house for this thyng is done of me. And they obeyed the wordes of the Lord, and returned frō goynge agaynste Jeroboam.

B And Rehoboam dwelt in Jerusalem, & built stronge cityes in Juda. He builded vp Bethlee̅,

and Etham, and Theko: Bethzur, Socho, and Adullam: Gath, and Maresa: and Ziph Adurahim, Lachis and Azecha: Zorea, Aialon and Hebron, which is in Juda and Ben Jamin, stronge cityes. And he repayred the stronge holdes and put captaynes in them, and store of vitayle, and wyne, and oyle. And in all cityes he put shyldes and speares, and made them exceadynge strong hauynge Juda and Ben Jamin on his syde.

¶ And the prestes & the Leuites that were in al Israel, resorted vnto hym out of all theyr coastes. For the Leuites left theyr suburbes & their
ii.Pa.xiiij.b possessyō, and came to Juda and Jerusalē: *for Jeroboam & his sonnes had cast them out from
iii.Re.xiij mynystrynge vnto the Lorde. * And he ordeyned hym Prestes for the hylaulters, for ỳ deuels and for the calues whych he had made. And after the Leuites there went of all the trybes of Israel, suche as submytted theyr hertes to seke the Lorde God of Israel, and came to Jerusalem, to offer vnto the Lorde God of theyr fathers. And so they strenthed the kyngdom of Juda, & made Rehoboboam the sonne of Salomon myghtye thre yeare longe, for thre yeare they walked in ỳ waye of Dauid and Salomon.

D And Rehoboam toke hym Mahalath the doughter of Jerimoth the sonne of Daupd to wyfe, & Abihail the doughter of Eliab the sōne of Jsai, whiche bare hym chyldren Jeus. Sama
iii.Re.xv.a ria, and Zaha. And after her he toke * Maaka ỳ doughter of Absalom whyche bare hym Abia, Atthai, Ziza, and Selomith. And Rehoboā loued Maacah the doughter of Absalon aboue al hys wyues and cōcubynes, for he toke eyghtene wyues, and thre score concubynes, and begate xxviii. sōnes, and thre score doughters. And Rehoboam made Abiah the sonne of Maacah the cheke ruler amonge his brethren, and to haue the ouersyght of the kyngdome. And he playde wysely, and scatered all his chyldren thorowout al the countreyes of Juda and Ben Jamin vnto euery stronge citye. And he gaue them aboundaunce of vitayle, and obtayned many wyues.

¶ The. xii. Chapter.

¶ Selack kynge of Egypte robbeth the temple of the Lorde. Rehoboam dyeth, and Abia hys sonne succeedeth hym.

AND it came to passe, that whe Rehoboam had stably shed the kingdome and became myghty, he forsoke the
iii.Re.xiiij.c awe of the Lorde, and all Jsraell wt him. * And it fortuned that in ỳ fyfte yere of kyng Rehoboam, Selac the kyng of Egypt came vp agaynst Jerusalem, because they had transgressed agaynst ỳ Lord, wt. xii. C. charettes, & lx. M. horsemen. And the people were wythout nombre, ỳ came wt hym out of Egypt Lubim, Suckim, & the blacke mores. And they toke ỳ strong cityes in Juda, & came to Jerusalē

Then came Semeia the prophet to Rehobo B
am & to the lordes of Juda, that were gathered together within Jerusalem for Selac, and sayd vnto them: thus sayeth the Lorde, ye haue lefte me, and therfore haue I also lefte you in the handes of Selac. Whervpon the lordes of Jsrael, & the kynge humbled them selues, and sayde: the Lorde is ryghteous. And when the Lorde sawe that they submytted them selues, the worde of ỳ Lorde came to Semeia, sayenge: They submyt them selues, therfore I wyll not destroye them. But I wyll delyuer theym somwhat, and my wrathe shall not burne vpon Jerusalem by the hande of Selac. Neuertheles, they shalbe hisseruauntes, to knowe what dyfference is betwene my seruyce, and the seruyce of the kyngdomes of the worlde. And so Selac kynge of Egypte C
came to Jerusalem, and toke awaye the treasures of the house of the Lorde, and the treasures of the kynges house: he toke euen all. And he caryed awaye the shyldes of golde, * which Salo iii.Re.x.a.
mon made. In steade of whych, kynge Rehoboam made shyldes of brasse, and cōmytted them to the handes of the captaynes: whyche had the ouersyght of the fote men, and that kept the entraunce of ỳ kynges house. And it came to passe that when the kyng entred into the house of the Lord the garde came and fet them and brought them agayne vnto the garde chāber. And when he humbled hym selfe, the wrath of ỳ Lorde turned from hym, that he wolde not destroye al together. And in Juda all was well.

And so kynge Rehoboam wared myghty, & D
raygned in Jerusalem. And Rehoboā was. xli. yeare olde, when he began to raygne, & raygned xvii. yeares in Jerusalem, the Citye whiche the Lorde had chosen out of all the trybes of Jsrael to put his name there. And hys mothers name was Naama an Ammonites. * And he dyd euel iii.Re.xiiij.c
because he prepared not his hert to seke ỳ Lord.

The actes also of Rehoboam, fyrst and last, are they not wrytte in the sayenges of Semeia the prophete, and of Iddo the Sear, whych noted the genealogy? and there was warre alway betwene Rehoboam and Jeroboam. And Rehoboā slepte with hys fathers, and was buryed in the citye of Daupd, and Abia his sonne raygned in hys steade.

¶ The. xiii. Chapter.

¶ The victory of Abia agaynst Jeroboam.

IN the. xviii. yeare of kyng Jeroboam A
*began Abia to raygne ouer Juda iii.Re.xv.a
and he raygned thre yeare in Jerusalem. His mothers name also was Michaiahu the doughter of Uziell of Gibea. And there was warre betwene Abia & Jeroboam. And Abia made prouisyon for the warre, hauing valeaunt & expert men of warre euen. iiii. C. M. chosen mē. And Jeroboā set himselfe in arayto fyght agaynst hym wt. viii. C. M.

pycte

pycte men which were stronge & men of armes.

And Abia stode vp vpon zemeraim an hyll, whiche is in mount Ephraim, & sayde: heare me thou Jeroboam & all Israel. Do not you knowe howe that the Lorde God of Israel gaue ỹ kingdome ouer them of Israel, to Dauyd forever, euen to hym and to his sonnes wyth a salted couenaunt? And Jeroboam the sonne of Nebat ỹ seruaunt of Salomon the sonne of Dauid is rysen vp, and hath rebelled against his Lord. And there gathered to him leude men the chyldren of Belial, & preuayled agaynst Rehoboā the sonne of Salomon, whē Rehoboam was ponge and tender herted, & coulde not stande before them.

B And nowe ye saye, ỹ ye be able to preuayle agaynst the kyngdome of the Lorde, whiche is in the handes of ỹ sonnes of Dauid, & ye be a great multytude, & haue the golden calues * which Jeroboā made you for goddes. * And haue ye not caste out the preastes of the Lorde the sonnes of Aaron, and the Leuites, and haue made you preستes after the maner of the nacyons of other landes? so that whosoeuer cōmeth & cōsecrateth his hand with a ponge ore & .vii. rams, ỹ same may be a Preaste of them that are no goddes.

C But we belonge vnto ỹ Lord our God whō we haue not forsaken, & the preستes are ỹ sonnes of Aaron whiche minyster vnto the Lorde, and the Leuites wayt vpō theyr offyce. They burne vnto the Lorde euery morynge and enenynge, burnt sacrifyces & swete incense, ỹ she we breade set they in order vpō a pure table: & prepare the candelstycke of golde wt the lampes of the same: to burne euer at euen. And truelye we kepe the watche of the Lord our God: but ye haue forsaken hym. And behold, God hym selfe, is our captayne, and hys preستes blowe wyth the * trompettes, and crye alarum agaynst you. O ye chyldren of Israel, fyght not agaynst the Lord God of your fathers, for it wyl not prosper wt you.

But for all that, Jeroboam conueyed mē preuely aboute, to come behynde them: and so they were before Juda, and the lyers in wayte were behynde them. And when they of Juda loked aboute, beholde the battayle was before and behynde, and they cryed vnto the Lorde, and ỹ preستes blewe with the trompettes, and the men of Juda gaue a shoute. And as the men of Juda shouted, it came to passe, that God smote Jeroboam and Israel before Abia & Juda. And the chyldren of Israel fled before Juda, and God delyuered them into theyr hande. And Abia & hys people slue a greate slaughter of them: there fell downe wounded of Israel. v. C. M. chosen men And so the chyldren of Israel were brought vnder at that tyme: & the chyldren of Juda preuayled: because they leaned vnto the Lorde God of theyr fathers. And Abia folowed after Jeroboam, and toke cityes from him, Bethel, with the townes belōgyng therto, Jesana wt the townes that lōged therto, & Ephrō wt her townes. And Jereboā recouered no strēgth agayn in ỹ dayes of Abia. And the Lord plaged hym, & he dyed.

But Abia waxed myghtie, & maryed. xiiii. wyues, & begat. xxii. sonnes. & .xvi doughters.

The rest of the actes of Abia, his customs & his sayengs are wryttē in ỹ storye of ỹ prophet Jddo.

¶ The. xiiii. Chapter.

¶ Of Asa kynge of Juda.

SO Abia slepte with his fathers, and they buryed hym in the citye of Dauyd, and * Asa hys sonne raygned in hys steade: In whose dayes the land was in quyetnesse ten yeare. A Math. i. b.

And * Asa dyd that was good and ryghte in the eyes of the Lorde his God: for he toke away strange aulters & the hyaulters, & brake downe the ymages, and cut downe the groues, and cōmaunded Juda to seke the Lorde God of theyr fathers, and to do accordynge to the lawe & commaundement. And he put away out of al cityes of Juda the hyaulters and the ymages: and the kyngdom was quyet before hym. And he buylt stronge Cityes in Juda: because the lande was in rest, and he had no warre in those yeres. For the Lorde had geuen hym rest. iii. Re. xv. a

B Therfore he sayd to Juda: let vs buyld these Cityes and make aboute them walles, towres, gates, and barres, for the lande is yet in rest before vs, because we haue sought the Lorde oure God: we haue sought hym, and he hath geuē vs rest on euery syde: and so they buylte and it prospered wyth them. And Asa had an army of mē that bare shyldes and speares oute of Juda thre hundred thousande: and out of Ben Jamin that bare shyldes, and drue bowes, two hundred and foure score thousād, al these were valiaūt men.

C And there came out agaynst them Zarah, the blacke Moryan * wyth an hoste of ten hundred thousand, and thre hundred charettes, and came as farre as Maresa. And Asa went out before hym, and they ioyned the battayle in the valley of Zephata beside Maresca. And Asa cryed vnto the Lorde hys God, and sayd Lorde, * it is no harde thynge wyth the to helpe eyther many, or them that haue no power: helpe vs therfore, O Lorde our God, for we trust to ỹ, & in thy name we go agaynst thys multytude. Thou arte the Lorde oure God, and no man shall preuayle agaynst the. So the Lorde smote ỹ blacke mores before Asa and Juda, and the blacke mores fled And Asa and the people that was wyth hym folowed after them vnto Gerer. And the blacke mores hoste was ouerthrowen, that there was none of them lefte, but were destroyed before ỹ Lorde and before his hoste. And they caryed awaye a myghtye greate praye. And they smote all the cityes rounde about Gerer. For the feare of the Lord came vpon them. And they spoyled all the cityes, and there was exceadynge muche spoyle in them, they smote also the tentes of cattell, and caryed awaye plentye of shepe and camels, and returned to Jerusalem. ii. Pa. xiv. c

¶ The. xv. Chapter.

¶ Kynge Asa by the monicyon of the prophete Azaria sacrifyceth to the Lorde. He deposyth hys mother frome her dominacyon.

AND the spyrete of God came vpon Azaria: the sonne of Obed. And he wente out to mete Asa, and sayde vnto hym: heare me Asa, and all Juda, and Ben Jamin. The Lorde is A i. Re. xxiiii. b. D

is wyth you, whyle ye be wyth hym, and when ye seke hym, he wyll be founde of you: & a gayne when ye forsake hym, he also wyll forsake you. And truely for a longe season in Israell no man sought the true God, no man regarded the preest that taught them, no man cared for the lawe. And whē any man in his trouble dyd turne vnto the Lorde God of Israel, and sought hym, he was found of them. And in that tyme ther was no peace to hym, that dyd go out & in: but great sedicyon was there amonge all the enhabyters of the earth. And nacion was destroyed of nacyon, and citye of citye: for God dyd moue all aduersytie amonge them. Playe ye therfore ye men and let not your handes slacke, for youre worke shall be rewarded.

B And when Asa heard those wordes, and the prophesye of Azaria: the sonne of Obed the prophete, he toke courage, and put awaye the abhominable ydols oute of all the lande of Juda and Ben Jamin, & out of the cityes which he wanne in mount Ephraim, and renued the Aultare of the Lorde, that was before the porche of ye Lord And he gathered al Juda & Ben Jamin, and the straungers wyth them oute of Ephraim: Manasse and Simeon. For there fell many to hym out of Israel, when they saw that the Lorde his God was with hym. So they assembled to Jerusalem the thyrde moneth, the fyftenth yere of the raygne of Asa. And they offred vnto ye Lord ye same tyme of ye spoile which they had brought vii. hundred oxen, and. vii. thousande shepe.

C And they made a couenaunt to seke ye Lorde God of theyr fathers, wyth all theyr herte, and all theyr soule. And who so euer wolde not seke the Lorde God of Israel, shulde dye for it: whether he were small or great, man or womā. And they sware vnto the Lorde wyth a loude voyce shoutyng and blowynge wyth trompettes and shawmes. And all they in Juda reioyced at the othe, for they had swore vnto the Lorde wyth all theyr harte, and sought hym wyth all theyr lust, and he was founde of them. And the Lorde gaue them rest rounde about on euery syde.

D And kyng Asa put Maacha his mother out of auctorite, because she had made an abhompy-
or nable ydoll (of priapus) in a groue: & Asa brake downe her ydoll, & stamped it, & burnte it at the broke Cedron. But all the hyaulters were not taken awaye out of Israel: thoughe the herte of Asa was perfyte all his dayes. And he brought into the house of God the thynges that hys father had dedycate, & that he hym selfe had dedycate: euen syluer, and golde, and Jewelles. And
Judi.iii.b. there was no more warre vnto the *. xxxv. yere of the raygne of Asa.

¶ The. xvi. Chapter.

¶ Asa for feare of Baasa kynge of Israel maketh a couenaunt with Benhadad kynge of Syrya.

A In the. xxxvi. yere of ye raygne of Asa
iii.Re.xv.c came *Baasa kynge of Israel vp a-
gaynst Juda, & buylt Rama to thentent ye he wolde let none passe out or
or in* (safely) to Asa kyng of Juda. And Asa fet out golde and syluer, out of the treasures of the house of ye Lorde, & of the kynges house & sent to Benhadad kynge of Syrya ye dwelt at Damasec, & sayde: There is a confederacion betwene me & the, betwen my father & thyne. Behold, I haue sent the syluer & gold, that ye wylt come & breake thine appoyntment with Baasa kynge of Israel ye he maye departe frō me. And Benhadad graunted vnto kynge Asa, & sent to the captaynes of his army to the cityes of Israel. And they smote Ion, Dan, & Abelmain, and the strong cityes of Nephthaly: And when Baasa heard this, he lefte buyldyng of Rama, and let his worke cease. And then Asa ye kynge toke all Juda, & caryed away the stones & tymber of Rama wher wyth Baasa was a buyldyng and he buylt therwith Geba and Mizpa.

At that same tyme Hanani the sear came to C
Asa kynge of Juda: & sayd vnto hym: because ye hast trusted in the kyng of Syrya, & not rather put thy trust in the Lorde thy God, therfore is ye hoste of the kyng of Syrya escaped out of thyne hāde. *Had not the blacke Mores, & Lubim an ij.pa.xiiii.c
exceadynge greate hoste wyth many charettes and horsemen? And yet bycause ye trustedest in the Lorde, he delyuered them into thyne hande. For the eyes of the Lorde beholde all ye earth, to strēgth them ye are of perfyte herte toward hym
*Herin thou hast done foolyshlye, & therfore frō Gen.xxvi.d
henseforth thou shalt haue warre. And Asa was wroth with ye sear, & put hym into a prisō house for he was dyspleased wt hym, because of thys thynge. And Asa destroyed certayne of ye people D
the same season. And behold, these dedes of Asa fyst and last, are wrytten in the boke of the kynges of Juda and Israel. And Asa in the. xxxix. yere of his raygne fell sycke in his fete, and that dysease contynued verye longe. And* in hys Eccle.
syckenesse, he soughte not the Lorde, but phisy- xxviii.ac
cions. And Asa slept with his fathers, and dyed in ye. xli. yere of his raygne. And they buried him in his owne sepulchre, whyche he had made for hym selfe in the Citye of Dauyd, and layde hym in the bed which he had fylled with dyuerse kyndes of spyces & swete odoures, made by ye crafte of the potecaryes. And they burnte very muche spyce aboute hym.

¶ The. xvii. Chapter.

¶ Jehosaphat causeth the feare of the Lorde to be renued amonge the people.

AND *Jehosaphat his sōne raygned A
iii.Ma.th.f.b. in his steade, and preuailed against Israel. And he put souldyers in al ye strong cities of Juda, and set rulers in the lande of Juda & in the cities of Ephraim, which Asa his father had wōne. And ye Lorde was wyth Jehosaphat, because he walked in the olde wayes of his father Dauyd, and sought not Baalim. But sought ye Lorde God of his father, and walked in hys cōmaundements: and not after the doinges of Israel. And the Lorde stablyshed the kyngdome in his hande, & all they that were in Juda, brought hym presentes, so that he had aboundaunce of ryches & honoure. And he lyfte vp his hert vnto ye wayes of the Lorde, & he put downe yet more of the hyaulters

aulters and groues oute of Juda.

B In the thyrde yeare of hys raygne he sent to hys lordes, euen to Benhail, Obadia, zacharia Nethanel, and to Michaahu, that they shoulde teache in the cityes of Juda, and wyth theym he sent Leuites: euen Semeiahu, Nethaniahu, zabadiahu, Asahel, Semiramoth, Jehonathan, Adoniahu, Tobiahu, & Tubadonia, and wyth them Elisamah and Jehoram prestes. And they taught in Juda, and had the boke of the lawe of God with them, and went about thorowout al
C the cityes of Juda, and taught the people.

And the feare of the Lorde fell vpon all the kyngdomes of the landes ꝑ were rounde about Juda, & they fought not agaynst Jehosaphat, & some of ꝑ Philistines brought Jehosaphat gyftes & trybute syluer. And therto the Arabians brought hym catel: euen. vii. M. & vii. C. rams & vii. M. & vii. C. begotes. And so Jehosaphat prospered & grue vp on hye. And he buylt in Juda, castels & stronge cityes, & he had greate substaunce in the cityes of Juda, but the men of armes and strongest soudyers were in Jerusalem
D And these are the offyces of thē in the houses of theyr fathers, the captayns ouer thousandes in Juda. Adna the captayne, and wyth hym of fyghtyng men. iii. C. M. And nexte to his hāde was Jehohanan a captayne, & wyth hym. ii. C. & lxxx. M. And next hym was Amazia ꝑ sōne of zichri, which of his owne good wyll offred hym selfe vnto the Lord & with hym. ii. C. M. myghtye men of warre. And of the chyldren of Benjamin, Eliada a man of myght, and had wyth hym armed men wyth bowe & shylde. ii. C. M. And nexte hym was Jehosabad, & with hym an C. lxxx. M. ꝑ were prepared for the warre. These wayted on the kynge, besydes those whiche the kyng put in ꝑ stronge cityes thorowout al Juda

C The. xviii. Chapter.

After Ahab had asked counceil of the foure hundred prophetes, he put Michea in prysō. He dyeth wyth the shotte of an arrowe.

A And Jehosaphat had aboundaunce
Ki. xxii. a of ryches and honoure, & ioyned affynyte with Ahab. And *after certayn yeres he wēt downe to Ahab to Samaria. And Ahab slue many shepe & oxen for him, and for the people ꝑ he had with hym, and entreted hym to go vp wt him vn to Ramoth in Gilead. And Ahab kyng of Israel sayde to Jehosaphat kyng of Juda: wylt ꝑ go with me to Ramoth in Gilead? And he answered hym: I wyl be as ꝑ and my people shalbe as thyne, and we wyl go with the to the warre.

B And Jehosaphat sayde vnto the kyng of Israel: aske councel I pray the at the worde of the Lorde thys same daye. Therfore the kynge of Israell gathered together of prophetes. iiii. C. men, & saide vnto them: shal we go to Ramoth in Gilead to fyght, or shulde I cease? And they sayd: go vp, & God shall delyuer it into the kynges hande. But Jehosaphat sayde: is there yet here neuer a prophete more of ꝑ Lordes that we myght aske of hym? And the kynge of Israell sayd vnto Jehosaphat: there is yet one man, by whom we maye aske the Lord. But I hate him for he neuer prophecyeth me good, but alwaye euell, & the same is Michea the sonne of Jimla, and Jehosaphat sayde: let not the kyng saye so.

And the kynge of Israel called one of his chā C berlayns, & sayde, fetche hether quickly Michea the sonne of Jimla. And the kynge of Israell, & Jehosaphat kynge of Juda sate eyther of them on hys seate in theyr apparell, in a threshynge floure besyde the gate of Samaria, and all the prophetes prophecyed before them. And one zedekia the sonne of Chanana had made hym hornes of yron, and sayde: thus sayth the Lorde, wt these shalt thou ouerthrowe Syrya, vntyl they be brought to nought. And all ꝑ prophetes prophecyed euen so, sayenge: Go vp to Ramoth in Gilead, and it shall prosperere wyth the: for the Lord shal delyuer it into ꝑ hande of the kyng.

And ꝑ messenger ꝑ went to cal Michea spake D to hym, sayenge: beholde, the wordes of the prophetes speake good to ꝑ kynge wyth one assent, let thy wordes therfore be lyke one of theyrs, ꝑ thou speake that whiche is pleasaunt. And Michea sayde: as truly as ꝑ Lord lyueth: euē what my God sayth ꝑ wyl I speake. And whē he was come to the kynge, the kynge sayde vnto hym: Michea, shall we go to Ramoth in Gilead to fyght, or leaue of? And he sayde: go vp, & al shal be well: and they shall be delyuered into poure hande. And the kynge sayde to hym: So and so many tymes do I charge ꝑ, that ꝑ saye nothyng but the truth to me: in the name of the Lorde.

Then he sayde: I dyd se all them of Israel scattered in ꝑ mountayns, as shepe ꝑ haue no shepeherde. And the Lord saide: these haue no master let them returne euery man therfore to his house in peace. And the kyng of Israel sayde to Jehosaphat: dyd I not tell the, ꝑ he wold not prophecye good vnto me: but euell? But he sayde agayn therfore heare ye ꝑ worde of the Lorde. *I saw iii. re. xxiii. d Esay. vi. a. the Lorde syt vpon hys seate, & al the cōpany of heauen stode on hys ryght hande & on hys lefte. And the Lorde sayde: who shall deceaue Ahab kynge of Israel: ꝑ he maye go vp & be ouerthrowen at Ramoth in Gilead? And he said: one sayeth thys, another ꝑ. And there came out a spyrite & stode before ꝑ Lord & sayd: I wyl deceaue him E And ꝑ Lord sayde vnto hym: Wherein? And he sayde: I wyl go out, and be a lyenge spyrite in the mouth of all hys prophets. And the Lord sayde thou shalt deceaue hym: & shalt preuayle go out and do euen so. And now therfore beholde, *the iii. re. xxiii. d Job. xii. d. Lorde hath put a lyenge spyrite in ꝑ mouthes of Eze. xiiii. e all these thy Prophets, & the Lorde hath spoken euell agaynst the. And zedekia the sonne of Chanana went to, & smote Michea vpō the cheke: & sayd, by what way went ꝑ spyrite of ꝑ Lorde frō me, to speake wt the? And Michea said ꝑ shalt se the daye when ꝑ shalt go in from chābre to chābre, for to hyde thy selfe. And the kynge of Israel sayd: take ye Michea, & bryng hym to Amon the gouerner of ꝑ citye & to Joas ꝑ kynges sōne and ye shall saye, thus sayth the kyng, put thys felowe in the preson house, & fede hym wt breade F of affliccion & water of trouble vntyl I come agayne in peace. And Michea sayd: yf ꝑ come a-

gayne

gayne in peace, then hath not the Lorde spoken to me. And he sayde herkē to ye people euery one of you. And so the kynge of Israel and Jehosaphat the kynge of Juda went vp to Ramoth in Gilead. And the kynge of Israel sayde vnto Jehosaphat: I must chaunge me, when I go to the batayle: but se that thou haue thyne owne apparel vpon the. And the kynge of Israel chaunged hym selfe, and they came to batayl. But ꝑ kyng of Siria had cōmaunded ꝑ captayns of the charets ꝑ were with him, sayinge: se ꝑ ye fyght not agaynst small or great, saue agaynst the kynge
G of Israel onely. And when the captaynes of the charettes sawe Jehosaphat, they sayde: it is the kynge of Israel, & therfore they cōpassed about hym to fyght. But Jehosaphat cryed out, & the Lorde helped him, & God chased them away frō hym. For it came to passe ꝑ when the captaynes of the charets perceyued ꝑ it was not the kynge of Israel, they turned backe agayne from hym. And a certayne man drewe a bowe with all his myght, & smote the kynge of Israel betwene the ioyntes of his habergin. And he saide to his charetman: turne thyne hande, that thou mayst carye me out of ꝑ hoste, for I am wounded. And ꝑ bataple ceassed that daye. Howbeit the kynge of Israel caused hys charette to stande styll agaynst the Sirians vntyll euen. And about the tyme of the sunne goyng downe, he dyed.

¶ The. xix. Chapter.

¶ After Jehosaphat was rebuked by the prophet Jehu, he called agayn the people to the honouryng of ꝑ Lorde.

A
AND Jehosaphat ꝑ king of Juda came home agayne in peace to Jerusalem.
And Jehu the son of Hanani the seare went out to mete him, & sayd to king Jehosaphat: Woldest ꝑ helpe the vngodly, & loue them that hate ꝑ Lorde? therfore is wrath come vpon ꝑ from before ꝑ Lorde. Neuertheles, there are some good actes foundin the, in ꝑ thou hast hewen downe ꝑ groues out of ꝑ lande and hast prepared thyne hert to seke god. And so Jehosaphat dwelt at Jerusalē: and turned and went out to ꝑ people from Beerseba to mouṫ E
B phraim, and brought them agayn vnto ꝑ Lorde God of theyr fathers. And he set Judges in the land throwout al ꝑ strong cityes of Juda, citye by citye: & sayde to the Judges: take hede what ye do, for ye execute not ꝑ iudgementes of man, but of God, whyche is w̄ you in the iudgement. Wherfore now, let the feare of ꝑ Lorde be vpon you and take hede, and be doing (the thing that pleaseth hym) for there is no vnryghteousnesse wyth the Lorde our God: *that he shoulde haue any respecte of persones, or take rewardes.

Rom. 3. d. Actes. 1. e Ephe. vi. b. Collo. iij. d

Moreouer in Jerusalem dyd Jehosaphat set
C of the Leuites, & of the prestes & of the auncyent fathers ouer Israel, in the iudgement & cause of the Lorde. And they returned agayne to Jerusalem. And he charged them sayeng: Thus shal ye do in the feare of the Lorde, w̄ the truth and a pure herte: what cause so euer come to you of your brethren ꝑ dwell in theyr cityes, betwene blonde & bloude, betwene lawe & cōmaundemēt betwene statutes & ordinaunces, ye shal warne them ꝑ they trespace not agaynst ꝑ Lorde, & so wrath come vpon you & on your brethrē. Thus do & ye shall not offende. And behold, Amarias D
hye prest is amonge you in al matters of ꝑ Lord & Zebadia the son of Ismael, a ruler of ꝑ house of Juda, he is ouer such busynesses as concerne the kynge: there be offycers of ꝑ Leuites also before you. Take courage to you therfore, & be doyng manfully: & the Lorde shalbe w̄ such as be good.

¶ The. xx. Chapter.

¶ The meruelous victory that the Lorde gaue Jehosaphat kynge of Juda agaynst the Moabytes, and the chyldren of Ammon, and them of Seir.

A
AFter thys also, it fortuned that the chyldren of Moab & the children of Ammon and wyth them other of ꝑ Ammonites came agaynst Jehosaphat to battayle. And there came some ꝑ tolde Jehosaphat saying: there cometh a great multytude agaynst the from ꝑ other syde of the see, & out of Siria. And behold they be in Hasason Thamar, which is engadi. And Jehosaphat feared: and set hym selfe to seke ꝑ Lorde and proclaymed fastynge throwout all Juda. And they ꝑ were in Juda, gathered thē selues together to aske councel of ꝑ Lord. And they came out of all ꝑ cityes of Juda to make intercessyon to the Lorde. And Jehosaphat stode betwene the B
congregacyō of Juda and Jerusalem in ꝑ house of the Lorde before the new court, & sayd: O Lorde God of our fathers, art not thou God in heuen, & raygnest not ꝑ on al the kyngdomes of the hethen? And in thyne hande is power & myghte, & there is no man ꝑ is able to withstande the. Art not ꝑ our God, which dydest cast out the inhabiters of this lande before thy people Israel, & gauest it to the sede of Abrahā thy louer for euer? And they dwelt therin, & haue buylt ꝑ a temple therin for thy name, sayenge: * Yf euell come vpon vs, as ꝑ swerde of iudgement, pestylence, or hunger, thē yf we stand before this house in thy presence, for thy name is in this house, & crye vnto the in our tribulacyon, heare thou and helpe. 2. Par. vi. e

And now beholde, the chyldren of Ammon & Moab, & mount Seir, by whome ꝑ woldest not C
let them of Israel go, whē they came out of the lande of Egipt: but they departed from them, & destroyed them not. Se, how they rewarde vs, to come for to cast vs out of thy possessiō, which thou hast geuē vs to enheret. O our God, wylt thou not iudge them? for we haue no myght agaynst this great cōpany ꝑ cōmeth agaynst vs neither wote we what to do: but our eyes be vnto the. And al Juda stode before the Lorde with theyr yonge ones, theyr wyues, & theyr chyldrē and there was Jehaziel the sōne of Zacharia the sonne of Banaia the sonne of Jehiel the sonne of Mathania, a Leuite of the sōnes of Asaph, and vpon hym came the spyrete of the Lorde, euen in the myds of the congregacion. And he sayde her- D
ken all Juda, & ye enhabiters of Jerusalem, and thou kynge Jehosaphat: Thus sayth the Lorde vnto you: be not afrayde, nor faynte herted by reason of this great multytude: for the bataple is not youres, but Goddes. To morowe go ye downe agaynste them for they come vp at ziz, &

ye shall

ye shall fynde them at the ende of ꝑ broke before the wyldernesse of Jeruel. Ye shall not nede to fyght in this battayle: but step forth and stande and behold the helpe of the Lorde which is with you: feare not, nor let youre hartes fayle you, O ye of Juda and of Jerusalem. To morowe goo out agaynst them, for ꝑ Lorde wylbe with you And Iehosaphat bowed his face to the earthe & all Juda and the enhabiters of Jerusalem fel before the Lorde, worshyppynge the Lorde. And the Leuites of the chyldren of the Cahathites, & of the chyldren of the Corathytes stode vp, to prayse the Lorde God of Israell: wyth a loude voyce on hye. And when they arose early in the mornynge, they gat them out vnto the wyldernesse of Thekoa. And as they went oute, Iehosaphat stode & sayd: heare me, O Juda, & ye enhabyters of Jerusalē. Put your trust in ꝑ Lorde your God, that ye maye be founde faythfull. Geue credence to hys prophetes, and so shall ye prosper. And he gaue the people coūcel, and set some to synge vnto the Lorde, & to prayse hym in the bewtye of holynes, and to go out before ꝑ armie, as they went, and to saye, prayse ꝑ Lord for his mercye lasteth euer. And what tyme as they began to laude and prayse, then the Lorde stered vp certayne of the chyldren of Ammon & Moab, wyych layde wayte for them that were of moūt Seir: which were come agaynst Juda. And they were ouerthrowen wyth strokes amonge them selues. For the chyldren of Ammon and Moab rose agaynst the inhabiters of moūt Seir. And they slewe and destroyed them: And when they had made an ende of the enhabyters of Seir, euerye one helped to destroye an other amonge them selues.

And when Juda came to the edge of ꝑ wyldernesse, they loked vnto the multitude. And beholde, they were dead carcases fallen to ꝑ earth, and none escaped. And whē Iehosaphat and his people came to take awaye the spoyle of them: they found amonge them aboundaunce of goodes, rayment & pleasaunt Jewels, wyche they toke for themselues, more then they coulde carye awaye: so that they were thre dayes in gatherynge of the spoyle, it was so muche. And the fourth daye they assembled in the valley of blessynge, for there they blessed the Lorde. And therfore they called the name of the same place, the valley of blessynge vnto thys daye. And so all the men of Juda and Jerusalem returned wyth Iehosaphat theyr head, for to go agayne to Jerusalem with gladnesse for the Lorde had made them to reioyce ouer theyr enemyes. And they came to Jerusalem with psalteries, and harpes and shawmes, euen vnto the house of the Lorde And the feare of God fell in the kyngdoms of al landes, when they hadde heard that the Lorde fought agaynst the enemyes of Israel. And so the realme of Iehosaphat was in tranquilytye: and his God gaue hym rest on euery syde.

And *Iehosaphat raygned vpon Juda, and
iii.re.xxii.c was. xxxv. yeare olde when he began to raygne and raygned. xxv. yeare in Jerusalem, and hys mothers name was Asuba the doughter of Sil
hi. And he walked in the wayes of Asa hys father, & bowed not ther from, doyng that which was ryght in the syght of the Lorde. Howbeit the hylaulters were not taken awaye, for ꝑ people had not yet prepared theyr hertes vnto the God of theyr fathers. The rest of ꝑ actes of Iehosaphat fyrst & last beholde they are wrytte amonge the sayenges of Jehu ꝑ sonne of Hanani which noted thē in ꝑ boke of ꝑ kynges of Israel

After this dyd Iehosaphat kynge of Juda ioyne hym selfe with Ahaziahu kynge of Israel whose mynde was to do wyckedly. He coupled hym selfe wyth hym, to make shyppes to go to Tharsis. And they made the shyppes in Ezion Gaber. And Elieser the sonne of Dodanah of Maresa prophecyed agaynst Iehosaphat, sayenge: because thou haste ioyned thy selfe wyth Ahaziahu, the Lorde hath broken thy workes. And the shyppes were broken, that they were not able to go to Tharsis.

The. xxi. Chapter.

Iehosaphat dyeth, and Iehoza succedeth hym, whyche killeth hys brethren, and is oppressed of the Philistynes, and dyeth of the flyxe.

Iehosaphat also *slepte wᵗ his fathers, and was buryed with his fathers in ꝑ citye of Dauid, and Iehoram hys sōne raygned in his steade, & he had brethrē which were the sons of Iehosaphat, Azaria, Iehiel, zacharia, Asaria, Michael, & Sephatiahu. All these were the sons of Iehosaphat kynge of Juda. And theyr father gaue them many great gyftes of gold & syluer & other specyal substaūce with stronge cityes in Juda: but the kyngdom gaue he to Iehoram, for he was the eldest. And Iehoram rose vp agaynst the kyngdome of his father, and preuayled, and *slue all his brethren wyth the swearde, & dyuerse of the Lordes of Israel. *Iehozā was. xxxii. yere olde when he began to raygne, & he raygned. viii. yere in Jerusalem. And he walked in the wayes of ꝑ kinges of Israel, lyke as dyd the house of Ahab, for he had ꝑ doughter of Ahab to wyfe, & he wroughte euel in the eyes of the Lorde. Howbeit, ꝑ Lorde wolde not destroye the house of Dauid, because of the *couenaunte that he had made wyth Dauid, as he promysed to geue a lyght to hym, and to hys sonnes for euer. *In his dayes ꝑ Edomites rebelled whē they were vnder ꝑ dominion of Juda, & made them selues a kynge. And Iehozā went forth wᵗ his Lordes, & all his charets were wyth hym: & he rose vp by nyght, & smote ꝑ Edomites, which cōpassed him in, & the captayns of the charets. But Edom rebelled styll, so ꝑ they wolde not be vnder ꝑ hande of Juda vnto thys daye. That same tyme also dyd Libna departe frō beyng vnder his hande because Iehozā had forsaken ꝑ Lord God of his fathers. Moreouer he made hylaulters in ꝑ cityes of Juda, & caused ꝑ inhabyters of Jerusalē to cōmyt fornicaciō, & prouoked Juda to Idolatry. And there came a wrytynge to hym from Elia ꝑ prophete sayeng Thus sayth ꝑ Lord god of Dauid thy father because ꝑ hast not walked ī ꝑ ways of Iehosaphat thy father, & in ꝑ ways of Asa king of Juda, but walkedest in ꝑ ways of ꝑ kiges of Israel, & hast made

iii.Re.ii.a
iii.Re.ii.a. and. xv.b.
ii.par.xxi.c. and. xii.d.
xii.re.viii.c
iii.re.xvii.g
iiii.Regu. viii.c.
Iudi. xv.a
iiii.re.viii.g
E
F
G
H
I

made Juda & the dwellers of Jerusalem to go a whorynge, lyke to the whoredome of ỹ house of Ahab, and hast slayne thy brethren, euen thy fathers house, whych were better then thou: beholde, wyth a great plage wyl the Lorde smyte thy kolke, thy childrē, thy wyues, & thy goodes. And thou shalt suffre great payne: euē a dysease of thy bowels vntyl thy guttes fall out by reason of thy sycknes, daye by daye.

D And so the Lorde stered vp agaynst Jehoiā the spyrete of the Philistines, and the Arabians ỹ were besyde the blacke mores. And they came vp into Juda, and wasted it, and caryed awaye all the substaunce that was founde in ỹ kynges house, and his sonnes, & his wyues: so that there was neuer a sonne lefte hym saue Jehohahas, whych was ỹ yongest amonge his sonnes. And after all these thynges, the Lorde smote hym in his bowelles with an vncurable disease. And it came to passe, that in processe of tyme, euē after the ende of two yeres, his guttes fell out in hys sycknes: & so he dyed of very euel dyseases. And they made no burnyng for hym lyke ỹ burnyng of hys fathers. When he beganne to raygne, he was. xxii. yeare olde, and raygned in Jerusalem viii. yeare, and lyued wretchedly: howbeit they buryed hym in ỹ cytie of Dauid: but not amōge the sepulchres of the kynges.

The. xxii. Chapter.

¶ Ahaziahu raygneth in the rowme of Jehoram. Jehu kynge of Israel killeth Ahaziahu. Athalia putteth to death al the kynges lynage: only Joas escapeth.

A Nd* the inhabyters of Jerusalem made Ahaziahu his yōge sonne king in hys stede. For the men of warre *that came with ỹ hoost of the Arabians, had slaine al his eldest sōnes And so Ahaziahu the sonne of Jehoiā kynge of Juda, was made kynge. Two and fourty yeare olde was he when he began to raygne, and he raigned one yere in Jerusalē. His mothers name was Athaliahu the doughter of Amri. And he walked also in the wayes of the house of Ahab for his mother (by her coūsel) entysed him to do wyckedly. Wherfore he dyd ỹ whych was euel in the syght of the Lorde, as dyd they that were of ỹ house of Ahab: for they were hys coūcelers after the death of hys father, to hys destruccion

And he walked after theyr councel, and went B wyth Jehoiā the sonne of Ahab kyng of Israel to fyght against Hazahel kyng of Siria at Ramoth in Gilead: and the Syriās smote Joram. And he returned to be healed in Jezrell, of the woūdes which were geuē hym at Rama, when he fought wyth Hazaell kynge of Siria. And Ahaziahu the sonne of Jehoram kynge of Juda went downe to se Jehoram the sonne of Ahab at Jezrel, bycause he was diseased. And it came of God, that Ahaziahu shuld be despysed for his commynge to Jehoram: for when he was come, he wente out wyth Jehoram agaynst Jehu the iiii.reg.ix.b sonne of Nimsi, *whom the Lorde had anoynted to destroye the house of Ahab.

And so it came to passe that when Jehu was executynge iustice vpō the house of Ahab & had founde the lordes of Juda and the sonnes of the brethren of Ahaziahu ỹ wayted on Ahaziahu he slue them. * And he sought Ahaziahu, & they iiii.reg.xi.e caught hym where he was hyd in Samaria, & brought hym to Jehu. And whē they had slayne hym, they buryed hym, bycause (sayd they) he is the sonne of Jehosaphat, which sought ỹ Lorde wyth all hys herte. And the house of Ahaziahu had no power to kepe styll the kyngdome.

But when Athaliahu the mother of Aha- D ziahu sawe that her sonne was deed, she arose & destroyed al the kinges sede in the kynred of the house of Juda. And Jehosabeth the doughter of the kynge toke Joas the sōne of Ahaziahu, and stale hym from amonge the kinges sonnes that were slayne, and put hym and his nurce in a prey up chambre. And so Jehosabeth the doughter of king Jehoram the wyfe of Jehoiada the preest, and the syster of Ahaziahu hyd hym from Athaliahu that he was not slayne. And so he was wt them hyd in the house of God syxe yeare. And Athaliahu raygned ouer the lande.

¶ The. xxiii. Chapter.

¶ Joas the sonne of Ahaziahu is made kyng. Athaliahu is put to death.

A Nd * in the seuēth yere Jehoiada A beyng bolde, toke the captaynes iiii.re.xi.d of hundredes, Azariahu the sonne of Jehoram, and Ismael ỹ sonne of Jehohanā, Azariahu ỹ sōne of Obed, Maasiahu the sonne of Adaiahu, & Elizaphat the sonne of zichri & made a bonde wyth them. And they went about in Juda, and gathered ỹ Leuites out of all the cyties of Juda, and the auncient fathers of Israel: and they came to Jerusalem. And all the congregacion made a bonde wyth the kynge in the house of God. And he sayd vnto them: beholde, the kynges sonne must raygne, *as the Lorde hath sayd 2.reg.xi.a of the chyldren of Dauid. ix.b ii.par.bi.c. biii.d.and

This is it therfore that ye shal do: The thyrd xxi.b parte of you shall (on the Sabboth) come to the B preestes, Leuites, & kepers of the porches. And an other thyrd parte shalbe by ỹ kynges house, and an other thyrde parte shall be at the gate of the foundacion, and all the people shall be in the *courtes of the house of the Lorde. But there ex.xxbiii.d. shall none come in to ỹ house of the Lorde, saue the preestes, and they that mynister vnto the Leuites. They shal go in, for they are holy: but all the people shal kepe the watch of the Lord. And the Leuites shall compasse the kynge rounde aboute, and euery man shall haue hys weapon in hys hande: and what other man so euer do the come in to ỹ house of the Lorde, he shalbe slayne and let them be wyth the kynge, when he commeth in, and when he goeth out.

And the Leuites and al Juda dyd accordyng ¶ to al thynges that Jehoiada the preest had commaūded, and toke euery mā hys men that came on the Sabboth, with them that wente out on the Sabboth daye, neyther dyd Jehoiada the preest let the companyes departe. And Jehoiada the preest delyuered to the captaynes of hundredes, speares, shyldes, and bucklers, that had pertayned to kynge Dauid, & were in the house

of God. And he set all the people euery man hauynge hys weapon in hys hãde, frõ ẏ ryght syde of the temple, to the left syde of the tẽple alonge by the alter & the tẽple roũde aboute the kynge. And they brought out the kynges sonne, & put
Deu.xvij.d vpon hym the crowne, and * the testimonye, o*
o* (and they gaue hym in hys hande, the lawe that was to be kept)
and made hym kynge. And Jehoiada & his sonnes anoynted hym, & sayd: God saue the kynge.

When Athaliahu herd the noyse of ẏ people runnynge and praysyng the kynge, she came to the people into the house of the Lorde. And she loked, and behold, the kyng stode in his place at the entryng in, and the lordes and the trompets were by the kynge, & all the people of the lande reioysed, blowinge with trompets, & dyd playe wyth instrumẽtes of musyke, & taught to synge and prayse. But Athaliahu rente her clothes, & sayd: treason, treason. And Jehoiada the preest wente out to the captaynes of hundredes that were gouerners of the hoost, & sayd vnto them: haue her out wythout the doze of the tẽple: and who so foloweth her, let hym be slayne with the swearde. For the preest sayd that they shulde not slaye her in the house of the Lorde. And they layde handes on her, tyl she was come to the entryng of the horsegate, besyde the kynges house and there they slue her.

D * And Jehoiada made a bonde bytwene him
iiij.reg.xi.d and al the people, and ẏ kynge, that they shulde be the Lordes people. And al the people went to the house of Baal, and destroyed it, & brake hys alters and hys ymages, and slewe Mathan the preest of Baal, before the alters. And Jehoiada
i.par.xb.a put the offyces for the house of the Lorde vnder the hande of the preestes and Leuites, * as Da
nu.xxviii.a uid had distributed them in ẏ house of the Lord, to offre burnt offynges vnto the Lorde, * as it is wrytten in the lawe of Moses, wyth reioysyng and syngynge, as it was ordeyned by Dauid. And he set porters by the gates of the house of the Lorde, that none whych was vncleane in any thynge shulde entre in.

And he toke the captaynes of hundredes, and all the nobles, and the gouernours of the people & al the folke of the lande, and caused the kynge to come downe out of the house of the Lord, and they came thorow the hye gate in to the kynges house, & set the kynge vpon the seate of ẏ kyngdome. And al the people of the lande reioysed, & the cytie was in tranquilitie, after that they had slayne Athaliahu wyth the swearde.

¶ The. xxiiii. Chapter.

¶ Joas duryng the lyfe of Jehoiada kepeth the lawe: but after hys death he regardeth it not. He killeth Zachariah the prophete. Joas is killed of hys owne seruauntes: after hym raygneth Amasiahu.

A
xiij.reg.xi.d IOas was seuen yeare olde when he began to raygne, * & he raigned foure tye yere in Jerusalem. Hys mothers name also was Ziba of Beer Seba. And Joas did that which was right in the syght of the Lord, al the dayes of Jehoiada the preest. And Jehoiada toke hym two wyues, and he begat sonnes and doughters.

B And it chaunced after thys, that Joas was mynded to renne the house of the Lorde, and he gathered together the preestes and the Leuites and sayd to them: go out vnto the cyties of Juda, and gather of all Israel money to repayre ẏ house of your God, from yere to yeare, & se that ye haste the thynge: howbeit, the Leuites were slacke. And the kynge called Jehoiada, ẏ was the chefest, and sayd vnto hym: Why requyrest thou not of the Leuites to bryng in out of Juda & Jerusalẽ, * the collection of money, accordinge Exo.xxx.b
to the cõmaundement of Moses the seruante of the Lorde: and the cõgregacion of Israel shulde offre it for the tabernacle of wytnesse. For wycked Athaliahu and her chyldren brake vp the house of God, and all the thynges that were dedicate for the house of the Lorde dyd they bestowe for Bealim.

And at the kynges commaundement * they ¶
iiij.re.xiid. made a chest, & set it wythout at the gate of the house of ẏ Lorde: & made proclamacion thorow Juda and Jerusalem, to bryng into the Lorde
* the taxacion of money, that Moses ẏ seruaũt Exo.xxx.b
of God set vpon Israel in the wylderneße. And the Lordes and all ẏ people reioysed & brought in, & cast into the chest, vntyll it was full. And it fortuned, ẏ at the same time they brought in the chest (vnto them whych were in the kynges busynes) by the hãde of the Leuites. And whẽ they sawe that there was muche money, the kynges scrybe (& one appoynted by the hye preest) came and emptyed the chest, and toke it, and carped it to hys place agayne: thus they dyd daye by day and gathered much money.

And the kynge and Jehoiada gaue it to such D
as dyd the labour and worke in the house of the Lorde, and hyred masons and carpenters to repayre the house of the Lorde, and so dyd the artifycers in yron and brasse, to amende the house of the Lorde. And so the workemen wrought, and the worke amended thorow theyr handes: and they made the house of God as it oughte to be, and strengthed it. And when they had kynyshed it, they brought the rest of ẏ money before the kynge and Jehoiada, and there wyth were made vesselles for the house of the Lorde: euen vessels to mynister wythal, & to serue for burnt offerynges, chargers, & spones, vesselles of gold and syluer. And they offered burnt offerynges in the house of ẏ Lorde continually al the dayes of Jehoiada: But Jehoiada waxed olde, & dyed E
full of dayes. For an hundred and thyrty yeare olde was he whẽ he dyed. And they buryed hym in the cytie of Dauid amonge the kynges, because he delte well wyth Israel, and wyth God and with hys house. And after ẏ death of Jehoiada, came the lordes of Juda, and made obeysaunce to the kynge. And the kynge herkened vnto them. And so they left the house of ẏ Lord God of theyr fathers, and serued groues and ydolles. And then came the wrath of God vpon Juda and Jerusalem, for thys theyr trespalles sake. And he sent prophetes to them, to bryng them agayne vnto the Lord. And they testifyed vnto them: But they wolde not heare.

And the spyrite of God came vpon Zacharye

ria the sonne of Iehoiada the preest, which stode by the people, and sayd vnto them: Thus sayth God: why transgresse ye the commaundementes of the Lorde, that ye can not prospere? For because ye haue forsaken the Lord, he also hath
mat.xxiii.d forsaken you. *And they conspyred against him and stoned hym wyth stones at the commaundement of the kynge: euen in the court of the house of the Lorde. And so Ioas the kyng remembred not the kyndnesse whych Iehoiada hys father had done to hym, but slue hys sonne.

G And when he dyed, he sayd: the Lorde loke vpon it, and requyre it. And when the yeare was out, it fortuned that the hoost of Syria came vp agaynst hym and they came against Iuda and Ierusalem, and destroyed all the Lordes of the people from amonge the people, and sent all the spoyle of them vnto the kynge of Damasco, for the Sirians came wyth a smal company of mē, and the Lorde delyuered a very great hoost into theyr hande, because they had forsaken ỹ Lorde God of theyr fathers. And moreouer, they serued Ioas accordynge to hys dedes.

And when they were departed frō hym, they
iiii.re.xii.d left hym in great dyseases, and * hys owne seruauntes conspyred agaynst hym for the bloude of the children of Iehoiada the preest, & slue him on hys bed, & he dyed, and they buried him in the cytie of Dauid: but not in the sepulchres of the kynges. And these are they ỹ conspyred against hym: zebad the sonne of Simeathan Ammonite, and Iehosabad the sōne of Simrith a Moabite. And hys sonnes and the summe of ỹ tare that was raysed in hys tyme, and the repayring of the house of God: beholde, they are wrytten in the storye of the boke of the kinges. And Amaziahu hys sonne raygned in hys steade.

¶ The.xxv.Chapter.

¶ Amatiahu ouercommeth the Edomites. And Ioas kyng of Israel ouercommeth Amatiahu.

Amaziahu was.xxv.yere olde, whē he beganne to raygne, and he rayg
iiii.regum. xiiii.a ned.xxix.yere in *Ierusalē. His mothers name was Iehodadam of Ierusalē. And he dyd ỹ which is right in the syght of the Lorde: but not with a parfyt herte. And as sone as he was satlet in the kyngdome, he slue his seruauntes, that had kylled the kynge hys father. But he slue not theyr chyldrē because it is wryttē thus in the lawe and boke of Moses, where the Lorde cōmaūded, sayeng:
deu.xxiiii.c * the fathers shall not dye for the chyldren neyiio. Reg. ther shal the chyldren dye for the fathers, but exiiii.b uery man shall dye for hys owne synne.
Iere.xxxi.c
Eze.xviii.e And Amaziahu gathered Iuda together, and
B made them captaynes ouer thousandes, & ouer hundredes, accordynge to the houses of theyr fathers, throwe out all Iuda and Ben Iamin. And he nombred them from twenty yere olde & aboue, and founde amonge them, thre hundred thousand chosen men, able to go to battayl and that coulde handle speare and shylde. He hyred also an hundred thousande fyghtynge stronge men out of Israel, for an hūdred talentes of syluer. And there came a man of God to hym, and sayd: O kinge, let not the armye of Israel come with the: for the Lord is not with Israel, nether with al ỹ house of Ephraim. But yf thou wylte nedes be kaythlesse, come on, & take the battayl in hande, and God shal make the fall before the enemye. For God hath power to helpe, and to cast downe. And Amaziahu sayde to the man of God: what shal we do then, for the hundred talentes whych I haue geuen for the hoofte of Israel? The man of God answered: the Lord is able to geue the muche more then they be.

And Amaziahu seuered them to ỹ army that C was come to hym out of Ephraim, to go home agayne. Wherfore they were excedynge wroth with Iuda, and returned home in greate anger. And Amaziahu toke herte, & caried out his peo
iiii.reg. xiiii.b ple, and went to the salt valley, and *smote of ỹ chyldren of Seir: ten thousande. And other ten thousande dyd the chyldren of Iuda take alyue, and caryed them vnto the toppe of a rocke and cast them downe from the top of the rocke, that they all to burste: but the souldyers of the army whyeh Amaziahu sent awaye, that they shulde not go wyth hys people to batayle, fel vpon the cyties of Iuda from Samaria vnto Bethhorō and smote .iii. M. of them, and toke much spoyle

And it chaunced, after that Amaziahu was D come frome the slaughter of the Edomites, he brought the goddes of the chyldren of Seir, and set them vp to be his gods, and bowed hym selfe before them: and burned incense vnto them. Wherfore the Lorde was wroth with Amaziahu, and sent vnto hym a prophete, whyche sayd vnto hym: Why hast thou soughte ỹ gods of the people, whyche were not able to delyuer theyr owne people out of thy hande? And it chaunced that as the prophete talked with hym, the kyng sayd vnto hym: haue men made the of the kynges counsayle? cease, why wylt thou be beaten? And the prophete ceassed and sayd: I am sure ỹ God is mynded to destroye ỹ, bycause thou hast done thys, and agreest not vnto my counsayle.

E * Then Amaziahu kynge of Juda toke adiiii.Regum xiiii.b vyse, and sent to Ioas ỹ sonne of Iehoahaz the sonne of Iehu kynge of Israel, and sayde: come that we maye se eyther other. And Ioas kynge of Israel sent to Amaziahu kynge of Juda, sayenge: a thystle that is in Libanō sent to a Ceder tree of Libanon, sayeng: *gyue thy doughter to iiii.Regum xiiii.c my sonne to wyfe. And there came a wyld beast Iudi.ix.c of Libanon, and trode downe the thystle. iiii.ec.iiii.b

F Thou sayest that thou hast beaten the Edomites, and thine herte maketh the proude to glorifie thy selfe. Now therfore byde at home: why doste thou prouoke vnto euell, that thou mayst perysshe, both thou and Iuda wyth the.

But Amaziahu wolde not herken to hym: for it came of God, euen to deliuer them into the hāde of theyr enemyes, because they sought coū sayle at the goddes of Edom. And so Ioas the G kynge of Israel came vp: and they sawe eyther other, both he and Amaziahu kynge of Juda at Bethsames, whych is in Juda. And Juda was put to the worse before Israel, & they fled euery man to hys tent. And Ioas the kynge of Israel

toke Amaziahu kyng of Juda ỹ son of Joahas the son of Johoahas of Bethsames: & brought hym to Jerusalem, and tare the wall of Jerusalem (from the gate of Ephraim vnto the gate ỹ was ouer agaynst it) foure hũdred cubites. And he toke awaye also al the golde and syluer, and all the Jewelles that were founde in the house of God with Obed Edom, and the treasures of the kynges house, and the yonge wardes, and returned to Samaria. And Amaziahu the son of Joas kynge of Juda lyued after ỹ death of Joas sonne of Jehoahaz kynge of Israel fyftene yere. The rest of the actes of Amaziahu fyrst & last, are they not wrytten in the boke of the kynges of Juda & Israel? And after the tyme that Amaziahu dyd tourne awaye from the Lorde, *ij.regum. xxi.k. *they conspyred treason agaynst hym in Jerusalem: and whē he was fled to Lachis, they sent to Lachis after hym, and slue hym there: and brought hym vp with horses & buried him with hys fathers in* the cytie of Juda. *Luke, i.d.

The. xxvi. Chapter.

After ỹ death of Amaziahu raygneth Uziahu (otherwyse called Osias) whych is stryken wyth the lepre, and Jotham raygneth in hys rowme.

A *iiii.re.xb.a Then al the people of Juda toke Uzia whych was* syxtene yeare olde, and made hym kynge in ỹ rowme of hys father Amaziahu. And he buylte Eloth, and brought it agayne to Juda after that the kynge was layd to slepe with hys fathers. Syxtene yeare olde was Uzia, whē he began to raygne, and he raygned. lii. yere in Jerusalem. His mothers name also was Jecholiah of Jerusalem. And he dyd ỹ whych was ryghte in the syght of the Lorde: accordynge to all, as *iiij.re.xiii.b dyd hys father Amaziahu. And it came to passe that he sought God* in the dayes of zachariahu (whych mayntayned the fear of God) & as lõge as he sought ỹ Lorde: god made him to prosper

B And he went to battayle agaynst ỹ Philistynes and brake downe the wall of Geth, and the wall of Jabne, and the wall of Asdod, and built cyties aboute Asdod, and amonge the Philistynes. And God holpe hym agaynst the Philistynes, and agaynst the Arabians, ỹ dwelt in Gurbaal and Hammehunim. And the Ammonites gaue trybute to Uzia, & hys name spred abrode euen to the entrynge in of Egipte: for he played the mā excedyngly. Moreouer, Uzia buylt towres in Jerusalem by the corner gate, and by the valley gate, and at the turnyng of the wall: and made them stronge. And he buylt towres in the wylderneße, and dygged many welles: For he had much cattel in the valleys & playnes, plowmen, and vyne pressers in the mountaynes, and in Charmel: for he loued husbandrye.

C And Uzia had an hoost of fyghtynge mē that went out to warre in the armye, accordynge to the nombre of theyr offyce vnder the hãde of Jeiel the scrybe, and Maaziahu the ruler, and vnder the hande of Hananiahu, whych was one of the kinges lordes. And the whole nombre of the auncient fathers, and of the mē of myght, were two. M. and syxe hundred: and vnder the hande of them was the army of the men of warre, euen thre hundred and seuen thousande, and fyue hundred that made warre wt the power of an army, helpynge the kynge agaynst the enemyes. And Uzia prouyded them thorowout all the hooste, shyldes, speares, helmettes, habergyns, bowes and slynges for to cast stones. And he made subtyll engyns in Jerusalem, whych he inuented & laid on the towres and corners, to shote arowes and great stones wythall. And hys name spred farre abrode, because he was helped so excellent lye, so that he became very myghtye.

But in hys strength, his herte arose to his de D struccion. For he transgressed agaynst the Lord his God, and went into the temple of the Lorde to burne cence vpon the aulter of incense. And Azariahu the preest went in after hym, & wyth hym foure score prestes of the Lorde, that were valyant men. And they stode by Uzia the kyng and sayd vnto hym: *it pertayneth not to the Nu.xviii.a Uzia to burne incense vnto the Lord, but to the preestes the childrē of Aaron, that are consecrated for to offer incense: Come therfore out of the Sanctuary for thou hast trespassed, and it is no worshyp to the before the Lorde God.

And Uzia was wroth, and had incense in his E hande to burne it: and so whyle he had indignacion agaynst the prestes, * the leprosye sprange *iiii.re.xb.a in hys forehead before the preestes in the house of the Lorde, euen besyde the incense aultare. And Azariahu ỹ chefe preest wyth all the other preestes loked vpon hym: and beholde, he was become a lepre in hys forehead, and they vexed him thēce. And he was fayne to go out, bycause the Lorde had smytten hym. And Uzia ỹ kinge continued a lepre vnto ỹ daye of hys death, and dwelte seuerall, in an house beynge a lepre, and shut out of the house of the Lorde. And Jotham his son had the gouernaunce of ỹ kynges house, and iudged the people of the lande. The rest of ỹ actes of Uzia fyrst and last, dyd Isaye the prophet the son of Amos wryte. And so Uzia slept with his fathers, & they buryed him with his fathers, in the felde of ỹ buryal which was besyde the sepulchres of ỹ kynges. For they sayd: he is a lepre. And Jothā hys son raygned in his stead

The. xxvii. Chapter.

Jotham raygneth, and ouercommeth the Amorytes. Achas hys sonne raygneth in hys stede.

Jotham was fyue and twentye yere A olde, when he * began to raygne, and *iiii.re.xb.b raygned syxtene yeare in Jerusalem hys mothers name was also Jerusa the doughter of zadoc. And he dyd ỹ which was ryght in the syght of the Lorde in al poyntes as dyd his father Uzia, saue ỹ he came not into the tẽple of ỹ Lord, and the people dyd yet wyckedly. He buylt the hye gate of ỹ temple B of the Lord, and on the wall (where the house of ordynaunce was) he buylt much. Moreouer, he buylt cyties in the mountaynes of Juda, and in the wood countrye he buylt castels and towres.

He fought with the kynge of the chyldren of C Ammon, and preuayled agaynst them. And the chyldren of Ammon gaue him the same yere an hundred

hundred talentes of syluer: and ten thousande quarters of wheate, and ten thousande of barlye. So much dyd the chyldren of Ammon geue hym the seconde yere and the thyrde also. So Jotham became myghtye, because he dyrected hys waye before the Lorde hys God.

D The rest of the actes of Jotham, and all hys warres and hys conuersacion, lo, they are wrytten in the boke of the kynges of Israel, and Juda. He was .xxv. yeare olde when he beganne to raygne, and raygned syxtene yere in Jerusalem And Jotham slepte wyth hys fathers: and they buryed hym in the cytie of Dauid: and Ahaz his sonne raygned in hys steade.

¶ The .xxviii. Chapter.

¶ The wyckednesse of Ahaz kynge of Juda. After hym raygneth Hezekia.

A iiii.re.xvi.a

Haz was *twenty yere old whēhe beganne to raigne, and raigned sixtene yere in Jerusalem: and he dyd not that which is right in the sight of the Lorde, as dyd hys father Dauid: For he walked in the wayes of the kynges of Israell, and made molten ymages for Baalim. He offered incense in the valley of the sonne of Hinnom, and *burnte hys chyldren in fyre, after the abhominacions of the Hethen, whome the Lorde cast out before the chyldren of Israel He offred also, and burnt incense in hylaulters, and on mountaynes and vnder euery grene tre.

deu. xviii.b
iiii.regum. xvi.a

iiii.re.xvi.a Esa.vii.a

*Wherfore the Lord his God deliuered him into the hande of the kynge of ỹ Syriēs: which bet hym, and caryed awaye a great multytude of hys captyue, and brought them to Damascō And he was delyuered into the hande of ỹ kyng of Israel, which smote him with a great slaughter. For Pecah the sonne of Remaliahu, slue in Juda an hundred and twentye thousande in one daye, which were all fyghtyng men: and that by cause they had forsaken the Lorde God of theyr fathers. And Zichri a myghty man of Ephraim slue Maasiahu the kynges sonne: and Asrica ỹ gouernoure of the house, and Elcana that was nexte to the kynge. And the chyldren of Israell toke prysoners of theyr brethren, two hundred thousande wemen, sonnes and doughters, and caryed awaye muche spoyle of them, & brought the spoyle to Samaria.

B But there was a Prophete of the Lordes (whose name was Obed) and he wente out before the hoost that came to Samaria, and sayde vnto them: Beholde, because the Lorde God of your fathers is wroth wyth Juda, he hath delyuered them into your hande. And ye haue slayne them wyth cruelnesse, that reacheth vp to Heauen. And now ye purpose to kepe vnder the chyldren of Juda and Jerusalem, and to make them bondmen and bondwomen. And do ye not lade your selues with synne, in the syght of the Lord your God: Nowheare me therfore, and delyuer the captaynes agayne, whyche ye haue taken of your brethren, for elles shall the greate wrathe of God be vpon you.

Wherfore certayne of the heades of the chyldren of Ephraim, as Azaria the sonne of Iehohanan, Berechiahu the sonne of Meshillemoth, and Jehezkiahu the sōne of Sallum, and Amasa the sonne of Hadlay, stode vp agaynste them that came from the warre, and sayd vnto them: bryng not in the captyues hyther. For where as we haue offended towarde God alreadye, ye entende to adde more to oure synnes & trespasse. For our trespasse is great alreadye, and there is a fearce wrath agaynst Israel. And vpon that, the men of armes left the captyues & the spoyle before the lordes and all the congregacion.

C And the men that were nowe rehearsed by name, rose vp and toke the prysoners, and with the spoyle clothed all that were naked amonge them, and arayed them, and shoed them, & gaue them to eate and to drynke, and anoynted them and caryed all that were feble of them vpon asses, and brought them to Jericho (the cytie of Paulmetrees) to theyr brethren: and then they returned to Samaria agayne.

iiii.Reg. xvi.b

*At that same tyme dyd kynge Ahaz sende vnto the kynges of Assur, to haue helpe of them And the Edomites came agayne, & slue the sōne of Juda, and caryed awaye captiues. And the Philistines enuaded the cyties in the lowe countrey, and towarde the South of Juda, and toke Bethsames, and Aialon, And Gederoth, & Socho, wyth the townes longyng therto, & Thimna wyth the townes of the same: Gimso, and ỹ townes therof, and dwelte there. For the Lorde brought Juda lowe, because of Ahaz kynge of Juda, whych made Juda naked, & transgressed sore agaynst the Lorde. And Thilgath Pilneser kynge of the Assirians came vpō hym and troubled him rather then strengthed him. For Ahaz toke away a porcion out of the house of ỹ Lorde and out of the kynges house, and out of the lordes houses, and gaue vnto the kynge of the Assyrians, and yet it helped hym not. And in the very tyme of hys tribulacyon dyd kynge Ahaz trespasse yet more agaynst the Lorde.

D For he offered vnto the goddes of them of Damasco, whyche bette hym, and he sayde: because the goddes of the kynges of Syria helpe them, therfore wyll I offer to them, ỹ they may helpe me also. But they were hys destruccion, and the destruccion of all Israell. And Ahaz gathered together the vessels of the house of God. and brake them, and *shutte vp the dores of the house of the Lorde, and made hym *aulters in euery corner of Jerusalem. And in al the cyties of Juda he made hylaultares, to burne incense vnto other goddes, and angred the Lorde God of hys fathers: The reste of hys actes, and hys workes fyrst and laste: beholde, they are wrytten in the boke of the kynges of Juda, and Israell. And Ahaz slepte wyth his fathers, and they buryed hym in the Cytie of Jerusalem: but brought hym not vnto the sepulchres of ỹ kynges of Israell. And Hezekia hys sonne raygned in hys steade.

ii.pa.xxix.a
ii.pa.xxx.a

¶ The .xxix. Chapter:

¶ Hezekia otherwyse called Ezekias (or Jehizkiahu) restoreth vnto the Temple of the Lorde all the thynges that had not bene regarded of hys predecessours.

A
xxi. Regum. xviii. a

HEzekia began to raygne, when he was fyue and twentye yere olde, & raygned nyne and twentye yere in Jerusalem. And his mothers name was Abia the doughter of zachariahu. And he dyd that whyche was ryghte in the syght of the Lorde, in all poyntes as dyd Dauid hys father, * he opened the dores of the house of the Lorde (in the fyrst yeare and fyrst moneth of hys raygne) & repayred them. And he brought in the preestes and the Leuites, & gathered them together into the east strete: & sayd vnto them.

ii. Para. xxviii. b

Heare me ye Leuites, & nowe be sanctifyed and halowe the house of the Lorde God of your fathers, bryng fylthynesse out of the holy place For our fathers haue trespalled, and done euyl
B in the eyes of the Lorde our God, and haue forsaken hym: and turned awaye theyr faces from the habitacion of the Lorde, & turned theyr backes on it. And beside that, they haue shut vp ꝑ dores of the porche, and quenched ꝑ lampes, and haue nether burnt incense, nor offred burntoffe-rynges in the holy place vnto the God of Israel

Wherfore the wrath of the Lorde fell on Iuda and Jerusalem: and he hath brought them to trouble, to be wondred on, and to be hyssed at, euen as ye se wyth our eyes. For lo, oure fathers were ouerthrowen wyth the swearde, and oure sonnes, our doughters and our wyues were caryed away captiue for the same cause. And nowe it is in my herte, to make a couenaunt wyth the Lorde God of Israel: that he maye turne away hys heuy indignacion from vs. Nowe therfore
xxix. a my sons, be not negligent: for the * Lorde hath chosen you to stande before hym, and for to minister and serue hym, and to burne incense.

C Then the Leuites arose: Mahath the sonne of Amasai, and Joel the sonne of Asariahu of ꝑ chyldrē of the Cahathites. And of the sonnes of Merari, Kis the sonne of Addi, and Asariahu ꝑ sonne of Jehaleiel. And of the sonnes of the Gersonites, Johah the sōne of Simma, & Eden the sonne of Joah. And of the sonnes of Elizaphan, Simri, and Jehiel. And of the sonnes of Asaph, zechariahu, and Mathaniahu. And of ꝑ sonnes of Heman, Jehiel, and Semei. And of ꝑ sonnes of Jeduthum, Semaia and Uziel. And they gathered theyr brethren, and purifyed them selues and came accordynge to the cōmaundemente of the kynge, and the wordes of the Lorde for to clense the house of the Lord. And ꝑ preestes went into the inner partes of the house of the Lord, to clense it: & broughte out all the vnclennesse that they founde in the temple of the Lorde, into the courte of the house of the Lorde.

D And ꝑ Leuites toke it, to cary it out into the broke Cedron. They beganne the fyrste daye of the fyrst moneth to purify, and the eyght day of the moneth came they to the porch of the Lorde: and pourged the house of ꝑ Lord in eyght dayes and in the syxtene daye of the fyrst moneth they made an ende. And they went in to Hezekia the kynge and sayd: we haue clensed al the house of the Lorde, the aulter of burnt offrynge, wyth al hys vessels, and the shewbreade table, wyth all hys apparell: and all the vessels whyche kynge Ahaz dyd cast aslyde when he raygned, & transgressed, them we haue prepared and sanctifyed: and behold, they are before ꝑ aulter of the Lord. And Hezekia the kyng rose early, and gathered the lordes of the cytie and went vp to the house of the Lorde. And they brought seuen oxen, seuen rammes, seuen shepe, and seuen hegotes, to be a synoffrynge for the kyngdome, for the sanctuary, and for Juda. And he commaunded the preestes, ꝑ sonnes of Aaron, to offer them on the aultare of the Lorde.

And they slue the oxen, and the Preestes re- E
ceyued the bloude, & sprynkled it vpon ꝑ altare: lykewyse, when they had slayne the rams, they sprynkled the bloud vpon the aultare: they slue also the shepe, and they sprynkled the bloude vpon the aulter. And then they brought forth the hegotes for the synoffrynge before the kynge & the congregacyon, and put theyr handes vppon them. And ꝑ preestes slue them, and wt the bloude of them they clensed the aultare to make satisfaction for all Israel, for the kynge commaunded that the burnt offrynge and the synne offerynge shulde be made for all Israel.

And set the Leuites in the house of the Lorde F
wyth symbales, psalteries, and harpes: * accor- i. par. xxv. a
dynge to the commaundement of Dauid, & Gad the kynges sear, and Nathan the prophete. For so was the cōmaundement of the Lord, thorow the hande of his prophetes. And ꝑ Leuites stode hauynge the instrumentes of Dauid, & the preestes beide the trompettes. And Hezekia cōmaunded to offre the burnt offeryng vpon the aultare And when the burnt offeryng began, the songe of the Lorde beganne also, and the trompettes, wyth ꝑ instrumentes that were ordeined by the hande of Dauid kynge of Israell. And all the congregacion worshypped, syngynge a songe & blowynge with the trompets, & al thys contynued, vntyll the burntoffryng was fynyshed.

And when they had made an ende of offryng the kynge and all that were presente wyth hym bowed them selues, and worshypped. And Hezekia the kynge and the lordes spake to the Leuites to prayse the Lorde wyth the wordes of Dauid, and of Asaph the sear. And ꝑ Leuites sange prayses wyth gladnes, & the other bowed them selues, and worshypped.

And Hezekia answered, and sayde: nowe ye G
haue consecrate your hādes to the Lorde: go to therfore, and bryng in the sacrifyces & thankofferynges into the house of the Lord. And the cōgregacion brought in the sacrifyces, and thank offerynges and burnte offerynges, as many as were of free lyberal herte. And the nombre of the burntoffrynges which ꝑ congregacion brought was. lxx. oxen, an hundred rams, & two hundred shepe: which were al for the burnt offring of the Lord. And there were dedicated syxe hūdred oxen: and thre thousaude shepe. And the Preastes were to fewe to flaye all ꝑ burnt offrynges: but theyr brethren the Leuites dyd helpe them, tyll they had ended the worke: and vntyl the preestes were sanctifyed. For ꝑ Leuites were purer hertedto

ted to be sanctifyed, then the prestes. And therto the burntoffrynges were many, with the fat of the peace offrynges and the drynkofferynges that belonge to the burntofferynge. And so the seruyce pertaynynge to the house of the Lorde, was fynyshed. And Hezekia reioyced and al the people, that God had made the folke so ready: for that the thynge was so soone done.

¶ The. xxx. Chapter.

¶ Hezekia renueth the feast of Passeouer.

AND Hezekia sent to all Israell, and Juda, and wrote letters to Ephraim and Manasse, that they shoulde come to the house of the Lord at Jerusalem, and offer Passeouer vnto the Lorde God of Israel. And the kynge held a councell wyth his lordes and al the congregacion of Jerusalem *to kepe the feast of Passeouer in the seconde moneth. For they coulde not kepe it at that tyme: bycause the prestes were not sanctifyed sufficiently, neyther was the people gathered together to Jerusalem. And the thynge pleased the kynge, and all the congregacion. And they decreed that it shoulde be proclaymed thorowout all Israel from Bersabee to Dan, that they shulde come, and holde the feast of Passeouer vnto the Lorde God of Israell, at Jerusalem: for they had not done it of a greate season as they shulde haue done by the lawe.

*Num. 9. b

So the postes went with letters of the hãde of the kynge, and of hys lordes thorowout all Israel and Juda: and at the cõmaundement of the kynge they sayd: Ye children of Israel, turne agayne vnto the Lorde God of Abraham, Isahac and Israeli, and let euery one returne to the remnaunt that are escaped you oute of the handes of the kynges of Assur. And be not ye lyke your fathers, and your brethren, which trespassed agaynste the Lorde God of theyr fathers: wherby gaue them vp to be destroyed as ye se.

B And nowe be not ye styffnecked lyke as were your fathers: but yelde your selues vnto the Lord and entre into his holy place, whych he hath sanctifyed for euer: and serue the Lorde your God, and the fearcenesse of hys wrathe shall turne awaye from you. For yf ye turne agayne vnto the Lorde, then shal your brethren and your childrẽ fynde compassion in the presence of them that toke them captyue, and they shall come agayne vnto thys lande, *for the Lord your God is gracyous and mercyfull, and wyl not turne awaye hys face from you yf ye conuerte vnto hym.

Er. xxxiiii. Jer. xxxi. b. pſ. xxxvi. c

And so the postes went from cytie to cytie in the lande of Ephraim and Manasse, euen vnto zabulon. But they laughed them to scorne, and mocked them. Neuertheless, yet dyuerse of Asser, Manasse, and of zabulõ submytted them selues, and came to Jerusalem. And the hande of God was in Juda, so that he gaue thẽ one herte to do the commaundement of the kynge & of the rulers, accordynge to the worde of the Lorde. And there assembled to Jerusalem much people and there was present a myghtye great congregacion, to holde the feast of swete breade in the seconde moneth. And they arose, & remoued the * aultares that were in Jerusalem. And all the vessels of incense dyd they away, and cast them into the broke Cedron. And they slue Passeouer the fourtenth daye of ỹ seconde moneth. And the prestes and Leuites whych were ashamed, sanctifyed them selues, and brought in the burntofferynges into the house of the Lorde. And they stode in theyr office after theyr maner, and accordynge to the lawe of Moses the man of God. And the Preestes sprynkled the bloude, whych they receyued by the hãdes of the Leuites. For there were many in ỹ congregacion ỹ were not sanctifyed: & the Leuites dyd slaye Passeouer for all that were not cleane, and that myght not execute the holy worke of the Lorde. For many of the people, and very many out of Ephraim, Manasse, Isakar and zabulon were not clensed and yet dyd eate Passeouer agaynst the lawe appoynted. Wherfore Hezekia prayed for them, & sayde: the good Lorde be mercyfull vnto them: For he set his hole herte, to seke the Lorde God, euẽ the God of hys fathers: but al the other dyd not so, accordynge to vnfayned holynesse. And the Lorde herde Hezekia, and healed the people And the chyldren of Israel that were present at Jerusalam, heide the feast of swete breade seuen dayes with great gladnes, and the Leuites, and the preestes prayed, and magnifyed the power of the Lorde, daye by daye, vpon instrumentes.

II. Para. xxxiii. b

D And Hezekia spake hertely vnto all the Leuytes that had vnderstandynge, and were of a good mynde towarde the Lorde. And they dyd eate thorowout that feast, seuen dayes longe, & offred peace offerynges, and thanked the Lord God of theyr fathers. And ỹ hole assemble toke counsayle, to do so other seuen dayes, and they helde those seuen dayes with gladnesse. For Hezekia kynge of Juda toke out (from amõge hys cattell) for the congregacion, a thousande põge oxen, and seuẽ thousande shepe. And the Lordes gaue out to the congregacion a thousand ponge oxen, and ten thousande shepe. And a great nombre of the preestes were sanctifyed.

And all the congregacion of Juda wyth the preastes and Leuites, and all the congregacion that came oute of Israell, & the straungers that came out of the lande of Israel, and that dwelte in Juda reioyced: and there was great gladnes in Jerusalem. For sens the tyme of Salomon the sonne of Dauid kynge of Israell, there was no suche ioye in Jerusalem. And the prestes and the Leuites arose, and blessed the people, & their voyce was herde of the Lorde, and theyr prayer came vp vnto heauen: hys holy dwellyng place

¶ The. xxxi. Chapter.

¶ After that Hezekia had called agayne the people vnto the waye of the Lorde, he ordeyned the preestes, vnto whom he commaunded to geue tythes.

NOw when all these thynges were fynyshed, all they of Israell that were present in the cyties of Juda, wente out and brake the ymages, *and cut downe the ydolles groues, and al to brake the hye places, and *altars thorowout al Juda, and Ben Jamin, in Ephraim also & Manasse, vntyll they had destroyed them al. And al

II. Para. xxxiii. a

II. Para. xxxiii. c

the children of Israel returned euery man to his possessions and to theyr owne cyties. And Hezekia appoynted sondrye companyes of ỹ prestes and Leuites after the dyuersitie of theyr mynistracions, euery man accordynge to hys office, both prestes and Leuites, for the burntofferyng and peace offerynges, to mynister, & to geue thãkes, and prayse in ỹ gates of the host of ỹ Lorde And the kynges porcyon of hys substaunce that he gaue, were dayly burntofferinges in the mornynge & euenynge, and burnt offeringes for the Sabboth dayes, newe Moones, and solempne
nu. xxviij.b feastes, accordyng * as it is written in the lawe of the Lorde. And he bad the people that dwelt in Jerusalem, geue the parte to the prestes, and Leuites, that they myght substancially applye them selues to the lawe of the Lorde,

B And assone as the kynges commaundement came abrode, the chyldren of Israel brought aboundaunce of fyrst frutes, of corne, wyne, oyle, honye, and al maner of frutes of the felde, & the tythes of all maner of thynges, brought they in plenteously. And the chyldren of Israel & Juda ỹ dwelt in the cities of Juda, they also brought in the tythes of oxen and shepe, & other holy tythes whych were consecrate vnto ỹ Lord theyr God, they dyd offer, & brought them all by heapes. In the thyrde moneth they beganne to laye the hepes (in maner of a foundacion) and fynysshed them in the seuenth moneth. And whē Hezekia and the lordes came, and sawe the heapes they blessed the Lorde & hys people Israel. And Hezekia questioned wyth the prestes and the Leuites, concernynge the heapes. And Azaria the chefe prest of the house of Sadock, answered him and sayd: syns the people beganne to bryng the heue offerynges into the house of the Lorde: we also haue had ynough to eate, there remayned so muche: for the Lorde hath blessed hys people & this heape is left. And Hezekia bad prepare the chambers in the house of ỹ Lorde. And they dyd prepare them, and caryed in the fyrst frutes, the tythes, and the dedicate thynges faythfully.

C Ouer whych, Conaiahu the Leuite had the rule, and Semei hys brother nexte to hym. And Iehiel, Asariahu, Nathath, Asael, Jerimoth, Iosabad, Eliel, Jesmachiahu, Mahath & Banaiahu, were ouersees ordeyned by Chonamahu, & Semei hys brother was an officer of Hezekia the kynge, and Azaria was the ruler of the
ou house of God, ou (vnto whome al these thynges belonged) And Chore the sonne of Jimna the Leuite & porter of the East dore, had the ouersyght of ỹ thynges that were offred of a frewil vnto God (and were geuen in maner seuerally vnto the Lorde) and ouer the thynges most holy. And vnder his hãde were Eden, Maniamin, Jesua: Semetahu, Amariahu, and Sechaniahu in the cyties of the prestes apointed of theyr fydelite to geue to theyr brethren theyr porcions: aswel to ỹ small as to the great. Except that to the males ỹ were reckened from thre yere and aboue (among all ỹ went into the house of ỹ Lord) they shulde geue daye by daye, for theyr mynistracyon, and for theyr gyuyng attendaũce, and for theyr dyuerse wayetynges by course. And to ỹ prestes and Leuites thorowout the housholde of theyr fathers from twentye yeare and aboue, to wayte when theyr courses came.

And to the familyes of all theyr babes, wyues, sonnes, and doughters thorowe all the congregacion. For vpon the fydelitie of them were the holy thynges bestowed. And to the children of Aaron, the prestes whyche were in the feldes and suburbes of theyr cyties, cytie by cytie, the men (whose names were expressed afore) shulde geue porcions, euen to all the males amonge the preastes, and to all the Leuites, accordynge to theyr nombre. And of thys maner dyd Hezekia thorowout al Juda, & wrought it that is good, and right and true, before the Lorde hys God. And in all the workes that he beganne for the seruyce of the house of God, for the lawe and for the commaundementes, he sought hys God and that dyd he wyth all hys herte, and prospered. D

The.xxxii.Chapter.

Sennacherib (or Sanherib) besegynge Jerusalē is strykē of the angell. Hezekia dyeth, after whom succedeth Manasse.

After that these dedes were faythfully done: * Sennacherib kynge of Assur came, and entred into Juda, and compassed the stronge Cyties, and thought to wyn them for hym selfe. And so when Hezekia sawe that Sennacherib was come, and that he was purposed to fyght agaynst Jerusalem, he toke counsayle with his lordes and mē of myght, to stoppe the water of the fountaynes without the cytie: and they dyd helpe hym. For there gathered many of the people together, and stopte all the welles, and the broke that ranne thorow the mydes of the lande sayenge: why shall the kynges of Assur come, & fynde muche water? And Hezekia wente to lustely, and buylt vp all ỹ wall where it was broken, and made ordinaunce vpon the towres and to the other wall wythout, and repayred Hillo in the cytie of Dauid, and made many dartes & sheldes. And he set captaynes of warre ouer the B people, and gathered them together to hym in ỹ large strete of the gate of the cytie and spake gētely to them, sayenge: Plucke vp your hertes, & be stronge: Be not afrayed nor discouraged, for the kynge of Assur, & for all the multytude that he hath wt hym: * For there be mo wyth vs then iiii.re.vi.c. with hym. With hym is an * arme of flesh. But Jer.xvii.b wyth vs is the Lord our God, for to helpe vs, & to fyght our battailes. And the people toke a corage thorow ỹ wordes of Hezekia king of Juda

iiii.regum. xviii.c esa.xxxvi.a ecc.xlviii.c

After

iiii re xviii.d * After this dyd Sennacheryb king of Assur sende of his seruaūtes to Jerusalem (but he him selfe remayned beſyde Lachis: hauynge all hys power with him) vnto Hezekia kyng of Juda
C & vnto all Juda that were at Jerusalem, saying: Thus sayeth Sennacheryb kynge of Assur:
iiij.re. xviii c * wherein do ye trust, Dye that dwell in Jerusalē which is beſiged? Doth not Hezekia entyce you to gyue ouer your selues vnto death, hūgre and thyrst, saying: the Lorde our God shall ryd vs out of the hande of the kynge of Assur? Hath not the same Hezekia put downe his hye places and his alters, and commaunded Juda & Jerusalē, saying: Ye shall worshyp before one aulter, and burne incense vpon the same.

Knowe ye not what I and my fathers haue done vnto the people of all landes? Were the gods of ỹ people of other landes able or myghty to saue theyr landes out of my hande? whiche of al the goddes of those nacions (that my fathers destroyed) coulde not delyuer his people oute of myne hande? And shal your God be hable to delyuer you out of myne hande? Wherfore nowe, let not Hezekia deceyue you, nor perswade you of this fassyon, nor yet beleue hym.

D For as no god amonge all nacyous & kyngdomes was able to rid his people out of my hād and out of the hande of my father. Howe moche lesse shal your goddes be able to kepe you out of my hande? And yet mo thynges dyd his seruaūtes speake agaynst the Lord God, and agaynst his seruaunt Hezekia. And (Sennacheryb) also wrote a lettre, to rayle on the Lorde God of Israel & spake against him, saying: as the gods of the nacions of other landes haue not ben able to deliuer their people out of my hand. Euē so shal not the God of Hezekia deliuer his people out of myne hande. And they cryed w̄ a loude voyce in the Jewes speache vnto the people of Jerusalē that were on the wal to feare them and to make them faynt herted, and that they myght so take the citie. And they spake agaynst the God of Jerusalē as against ỹ goddes of the nacions of the erth, which were ỹ worckes of ỹ handes of men.

But Hezekia the kyng, and the prophet Isai
E the son of Amoz prayed agaynst ỹ blasphemye and cryed vp to heauen. And the Lorde sente an aungel which destroyed all the men of war, and the lordes and captaynes of ỹ hoost of the kyng of Assur, that he turned his face agayn w̄ shame
iiii.re.xix g towarde his owne land. * And when he was come into the house of his God, they that came of his owne body slue hym there with the swerd And so the Lorde saued Hezekia and the inhabiters of Jerusalem out of the hand of Sennacheryb kynge of Assur, and from the hande of al other, and mayntayned them on euery syde. And many brought offrynges vnto the Lorde to Jerusalem, and presentes to Hezekia kynge of Juda: so that he was magnifyed in the syght of all nacyons from thence forth.

F * In those dayes Hezekia was sycke vnto the
viii.re.xx.a death, and prayed vnto the Lord, which answered him: and shewed him a wonderfull miracle.
esa.xxxviii a But Hezekia dyd not agayne vnto God accor-
ding to it ỹ he had shewed him for his hert arose and there came wrath vpon hym, and vpon Juda and Jerusalem. Notwithstandynge Hezekia submytted hym selfe (after that his hert was ryſen vp) he, and the inhabiters of Jerusalem: and the wrath of the Lorde came not vpon them in the dayes of Hezekia.

And Hezekia had exceedyng moch ryches and G
honour. And he gat him treasures of syluer and golde, precious stones and spyces, shyldes, and of all maner of pleasaunt iewels: and made store houses for ỹ frutes of corne, for wyne and oyle: and stalles for all maner of beastes, and foldes for shepe. And he made him cities & had of shepe and oxen great aboundaunce. For God had gyuen hym substaūce exceedyng moche. This same Hezekia stopped the vpper water sprynges of Gihon, and brought thē downe to the west syde of the citie of Dauid. And Hezekia prospered in al his workes. And when the prynces of Babilon sent vnto hym embassadours, to enquyre of the wonder that chaunced in the lande, God left hym * to trye hym, and that all that was in his Deu. viii.a
herte myght be knowen.

The rest of the dedes of Hezekia, and his goodnes, beholde, they are wrytten in the vysyon of Isai the prophet the sonne of Amoz in the boke of the kynges of Juda and Israel. And Hezekia slepte with his fathers, and they buryed hym in the moost worthy place of the sepulchres of the sonnes of Dauid: and all Juda & the inhabyters of Jerusalem dyd hym worshyppe at his death. And Manasses his sonne raygned in his stede.

C The.xxxiii. Chapter.

C Manasse is taken prysoner: and after that he commeth out, he destroyeth the ydols. He dyeth: and after hym succeedeth Amos, which is kylled of hys owne people: & Josias hys sonne raygned in hys stede.

MAnasse was.xii. yere olde * when he
iiij.re.xxi.a began to raygne, and he raygned fyue and fyfty yere in Jerusalem: but dyd euyl in the syght of ỹ Lord lyke vnto the abhominaciōs of the Heythen, whome the Lorde cast out before the chyldren of Israel. For he went to, and buylte the hyaulter * which Hezekia his father had brokē downe. And he reared vp aulters for Baalī, and made groues, and worshypped all the hoost of heauen, and serued them.
iiii.re.xviii a.

And he buylt aulters in the house of ỹ Lord where as the Lorde yet had sayde: * in Jerusalē shall my name be for euer. And he buylded aulters for all the hoost of heauen in the two courtes for the house of the Lorde. And he burnt hys chyldren in fyre, in the valley of the son of Hinnon. He was a sorcerer: he regarded the crynge of byrdes, vsed inchauntmentes, and mayntayned workers with spyrites, & fears of fortunes: and wrought moch euyll in the syght of ỹ Lord to angre hym withall.
ij.reg.xxi.b
ij. par. vii.A & viii.c.

And he put the kerued ymage and ydol which B
he had made in ỹ house of God. Of which house God had sayde to Dauid and to Salomon hys sonne: in this house and in Jerusalem, whyche I

ii.reg.xxi.b
iii.re.viii.b
ii.par.xxi.a
& xii.c

haue chosen afore all the trybes of Israel, * wyl I put my name for euer, and wyl nomore bring the seate of Israel from the lande which I haue ordeined for your fathers. Yf so be that they wil be diligent, and do all that I haue commaunded them in all the lawe and statutes, and ordinaunces by the hande of Moses. And so Manasse made Juda and the inhabiters of Jerusalem to erre, and to do worse then the heythen whome the Lord destroyed before the children of Israel. And the Lorde spake to Manasse and to his people, but they wolde not regarde.

¶ Wherfore, the Lorde brought vpon them the captaynes of the hoost of the kynge of the Assyrians, which toke Manasse in holde, and bound hym with chaynes, and caryed hym to Babylō. And when he was in tribulation, he besought the Lorde his God, and humbled hym selfe exceedyngly before the God of his fathers, and made intercession to hym: and God was entreated of hym, and herde his prayer, and brought hym agayne to Jerusalē into his kingdome. And then Manasse knewe that the Lorde was God.

After this he buylt a wall without the citie of Dauid, on the west syde of Gyon, in the valey as they come to the fysh gate, and round about Ophel, & brought it vp of a very great heyght, and put captaynes of warre in all the strong cyties of Juda. And he toke a waye straunge godes and ymages out of the house of God, and
vi.ps.xliiii.a
* xxvi.a
* all the aulters that he had buylt in the mounte of the house of God, & Jerusalem, and cast them out of the citie. And he prepared the alter of the Lorde, and sacrifyced theron peaceoffrynges, & thankeoffrynges, and charged Juda to serue ỹ Lorde God of Israel. Neuertheles, the people dyd offre styll in the hylaulters, howbeit, vnto the Lorde theyr God onely.

D The rest of the actes of Manasse & his prayer vnto his God, and the wordes of the sears, and of them that spake to him in the name of ỹ Lord God of Israel, beholde, they are wrytten in the sayinges of ỹ kynges of Israel. And his prayer, and how that he was herde, and all his synnes, and his trespasse, and the places where he made hylaulters, and set vp groues and ymages (before he was mekened) beholde, they are wrytten amonge the sayinges of the sears. And Manasse slepte with his fathers, and they buryed hym in his owne house: And Amon his son raygned in his roume. Amon was two and twentye yere olde when he began to raygne, and raygned two yeare in Jerusalem. But he dyd euyl in the syght of the Lorde, lyke as dyd Manasse his father, for Amon sacrifyced to all the kerued ymages, whiche Manasse his father had made and serued them, and submytted not hym selfe before the Lorde: as Manasse his father hadde mekened hym selfe. But Aman trespassed greatly. And his owne seruauntes cōspyred agaynst hym, and slewe hym in his owne house. But the people of the lande slue all them that had cōspyred agaynst kyng Amon. And ỹ same people of the land made Josia his son king in his roume.

¶ The.xxxiiii.Chapter.

¶ Josia destroyeth the ydolles: and restoreth the temple in whych is founde the booke of the lawe. He sendeth to Hulda the prophetesse for counsayle.

IOsia was eyght yeare olde when he began to raygne, * and he raigned in Jerusalem.xxxi.yeare. And he dyd ỹ whiche was ryght in the syght of the Lorde, and walked in the wayes of Dauid hys father, and bowed neyther to the ryght hande nor the left. In the eyght yeare of his raygne (when he was yet a chylde) he began to seke after the God of Dauid his father. And in the twelueth yere he began to pourge Juda, and Jerusalem from hylaulters, groues, kerued ymages, and ymages of metall: and they brake downe the aulters of Baalim, euen in his presence: and other ymages, that were in greater honoure then they, he caused to be destroyed. And the groues, kerued ymages, and ymages of metall, he brake and made duste of them, and strawed it vpon the graues of them that had offered vnto them. And he burnt the bones of the preastes vpon the aulters of them, and cleansed Juda and Jerusalem. And euen so dyd he in the cytyes of Manasse, Ephraim, Symeon, vnto Nephthali. And in the wyldernesses of them, rounde aboute, he plucked asondre the aulters and the groues, and dyd beate them and stampe them to pouldre, and beate downe all the ymages thorowoute all the lande of Israel: and returned to Jerusalem agayne.

iiii.regum xxii.a

In the.xviii.yere of his raygne when he had pourged the lande and the temple, * he sent Saphan the sonne of Amaziahu, and Maasiah the gouernour of the cytye, and Joah the sonne of Joahaz the recorder, to repayre the house of the Lorde his God. And when they came to Helkiah the hye preest, they delyuered them the money that was brought into the house of God, whiche the Leuytes that kepte the entryes, had gathered of the hande af Manasse, & Ephraim, and of all that yet remayned in Israel, and of al Juda and Ben Jamin, and of the inhabyters of Jerusalem. And they put it in the handes of the workemen that had the ouersyght of the house of the Lorde: and they gaue it to the labourers that wrought in the house of the Lorde, to repayre and amende the house. Euen to masons & carpenters gaue they it, to get stone and tymbre for couples and for beames of the houses, which the kynges of Juda had destroyed: And the men dyd the worke faythfully.

xxv
iiii.re.xxii.a

And the ouerseares of them to courage them forwarde, were Jahath & Obadiahu Leuytes, of the children of Merari: and Secharia, & Mesullam, of the chyldren of the Cahathytes, and other of the Leuytes: whiche all coulde skyll of instrumentes of musyke. And ouer ỹ bearers of burthens, and ouer al that wrought, in whatsoeuer workmanshyp it were, were these scrybes, officers, and porters of the Leuytes.

¶

D And when they brought out the money that was brought in to the house of the Lorde, Helkia the preast * founde the booke of the lawe of the Lord gyuen by Moses. And Helkia answered

iiii.re.xxii.a

red

red & sayd to Saphan the scrybe: I haue founde the booke of the lawe in the house of the Lorde, and Helkia gaue the boke to Saphā. And Saphan caryed the boke to the kyng, and brought the kynge worde agayne, sayinge: all that was committed to thy seruauntes, that do they. And they haue gathered togyther the moneye ꝑ was founde in the house of the Lorde, and haue delyuered into the hādes of ꝑ ouersears of the worke and to the handes of the workemen. And then Saphan the scrybe shewed the kynge, sayinge: Helkia the preaste hath gyuen me a booke, and Saphan red in it before the kynge.

E And it fortuned, that when the kynge had herd the wordes of the lawe, he tare his clothes and the kynge cōmaunded Helkia and Ahikam the sonne of Saphan, and Abidon the sonne of Micah, and Saphan the scrybe, and Asaia a seruaūt of the kynges, sayinge: go and enquyre of the Lorde for me, and for them that are lefte in Israel and Juda, concernyng the wordes of the booke that is founde. For great is the wrath of the Lord that is fallen vpon vs, bycause our fathers haue not kept the worde of the Lorde, to do after all that is wrytten in this booke.

And Helkia and they that the kynge had appoynted, went to Hulda a prophetesse the wyfe of Sallum, the sonne of Tokhath, the sonne of Hasra keper of the wardrope (for she dwelte in Jerusalem within the seconde wall) and so they communed with her. She answered them: thus spaeth the Lorde God of Israel: tell ye the man that sent you to me. Euen thus sayth the Lorde: beholde, I wyl bryng euyl vpon this place, and vpon the enhabiters therof (euen all the curses, that are written in the boke which they haue red before the kyng of Juda) bycause they haue forsaken me, and offerd vnto other goddes, to angre me with all maner workes of their handes therfore is my wrath set on fyre agaynste thys place: and shall not be quenched. And as for the kyng of Juda which sent you to enquyre of the Lorde, so shall ye saye vnto hym: thus sayth the Lorde God of Israel, concernynge the wordes which thou hast herde.

F Bycause thyne hert dyd melt, and thou dydst meke thy self before God when thou herdest his wordes against this place and against the inhabiters therof: and humbledst thy selfe before me and tarest thy clothes, and weptest before me, that haue I herde also sayth the Lorde. Beholde I wyl take the to thy fathers, and thou shalt be put in thy graue in peace, and thyne eyes shall not se all the myschefe that I wyll bryng vpon this place, and vpon the enhabyters of the same

iiij. regum. xxiij. a And they brought ꝑ king word agayne. * Thā the kynge sent and gathered togyther all the elders of Juda & Jerusalem. And the kynge went vp into the house of the Lorde, and all the men of Juda, and the inhabyters of Jerusalem, and the preistes and Leuites and all the people great and smal, and the kyng dyd reade in their eares all the wordes of the boke of the couenauut that was founde in the house of the Lorde. And the kynge stode at his standynge, and made a couenaunt before the Lorde, to folowe the Lord, and to kepe his commaundementes, his wytnesses, and his statutes, with all his herte, and with all his soule, and to fulfyl the wordes of ꝑ appoyntement wrytten in the same booke.

And he set in their roume all them that were founde in Jerusalem, and Ben Jamin, and the enhabyters of Jerusalem dyd accordynge to the couenaunt of the Lorde God of their fathers. And Josia put away al maner of abhominacyons out of all landes that pertayned to the chyldren of Israel, & brought in all that were found in Israel to worshyp and to serue ꝑ Lorde their God. And they turned not aside from after the Lord God of their fathers as longe as he lyued

¶ The.xxxv. Chapter:

¶ Josia holdeth passeouer. He fyghteth agaynst the kyng of Egypt, and dyeth The people bewayle hym.

A Nd Josia helde the * feast of passeouer vnto the Lorde in Jerusalem, & they slue passeouer in the. xiiij. daye of the fyrste moneth. And he set the preistes in their offyces, and ayded them in the seruice of the house of the Lord, And he sayd vnto the Leuites (that taught al Israel and were sanctified vnto the Lord) put the holy arke in the house whiche Salomon the sonne of Dauid kyng of Israel dyd buylde, there shal no other burthen be layed vpō your shulders: But nowe serue the Lorde your God and his people Israel. And prepare your selues by your auncyent housholdes and companyes, accordynge to the wrytyng of Dauid kyng of Israel, and the wrytinge of Salomon his sonne, and stande in the holy place accordynge to the deuysion of the auncient housholdes of your brethren the chyldren of the people, and after the deuisyon of the auncient housholdes of the Leuytes, kyll passeouer, and sanctify, & prepare your brethren that they may do accordyng to the word of the Lord by the hande of Moses.

A iiij Regum xxiij. c iiij. Esd. i. a

B And Josia gaue to the people flockes of shepe and kyddes, all for passeouer, and for all ꝑ were present thyrty thousand by tale, & thre thousād oxen, & these were euen of the kynges substaūce And his lordes gaue wyllynglye both vnto the people and to the preistes, and vnto the Leuites. Helkia also, Zatharia and Jehiel rulers of the house of God, gaue vnto ꝑ preistes for passeouer offrynges, two thousand & fyre hundred shepe, and thre hundred oxen: Conania and Semeiahu and Nethanel his brethren, and Hasabiahu and Jaiel, and Josabad, rulers of the Leuytes gaue vnto the Leuytes passeouer offrynges, euen fiue thousande shepe, and fyue hundre oxen.

And so the seruyce was prepared, & the preastes stode in their places, & the Leuites in their distinct cōpanies at the kynges cōmaundement And they slue passeouer, and the preastes sprynkled the bloud with their hand, and the Leuites pulled of the skynnes of the beastes. And they set away the burntoffrynges to gyue them vnto the people that were deuyded by auncyente houses, and that they shuld offre vnto the Lord lyke * as it is wrytte in the boke of Moses. And so dyd

Leui. i. a

exod.xii.b so dyd they with the oxen also. And *they dressed the Passeouer with fyre, as the maner was. And the other dedicate beastes sod they in pottes, cauldernes, and pannes, and deuyded them amonge all the people. And afterwarde they made redy for them selues and for the preastes: for the chyldren of Aaron were busyed in offeryng of burntoffrynges, & the fat vntyll nyght: therfore the Leuites prepared for them selues, & for the preastes the sonnes of Aaron.

¶ And the syngers the childzen of Asaph stode i.par.xxv. & xxvi.d. in theyr standyng *accordynge to the cõmaundement of Dauid, and Asaph, Heman, and Jeduthun the kynges sear: and ỹ porters wayted at euery gate, and might not departe from their scrupce: for theyr brethren the Leuites prepared for them. And so all the seruice of the Lord was prepared the same daye, to offre Passeouer, and to offre burntoffrynges vpon the aultare of the Lorde, accordynge to the commaundemente of kynge Josia.

And so the chyldren of Israel that were present offred Passeouer the same tyme, and kepte the feaste of swete breed seuen dayes, and there was no Passeouer lyke to that kepte in Israel, from the dayes of Samuel the prophet: neither dyd al the kynges of Israel holde suche a Passeouer feast as dyd Josia & the preastes & Leuytes and all Juda, & Israel that were present, & the inhabiters of Jerusalem. This Passeouer was holden in the. xviii. yere of the raygne of Josia.

D ii.re.xxiij.c * After this, when Josia had prepared the temple, Necho kyng of Egipt came vp to fyght agaynst Carcamis besyde Euphrates, and Josia went out agaynste hym: which sent messengers to hym, and sayd: what haue I to do with the thou kynge of Juda? Be not thou agaynste thy selfe this daye: for my warre is agaynst another house, and God bad me make haste. Leaue of therfore and medle not with God whiche is with me, lest he destroye the. Neuertheless, Josia wolde not turne his face from hym, but rather toke a duysle to fyght with hym, & herkened not vnto the wordes of Necho out of the mouth of God, and came to fyght in the valley of Magedo, and the shoters shot dartes at kynge Josia. And the kynge sayd to his seruauntes: carry me away, for I am sore wounded. His seruauntes therfore had hym out of that charet, and put him * (as a kyng) in an other charet that they had And when they had brought him to Jerusalem he dyed, and was buryed in the sepulchre of his zach.xii,a fathers. * And all Juda and Jerusalem mourned for Josia. And Jeremia lamẽted Josia, and all syngynge men and syngynge women mourned for Josia in theyr lamẽtacions to this daye, and made the same lamentaciõs an ordinaunce in Israel, and beholde, they be written in the lamentacyons. The rest of the actes of Josia and his goodnes which he dyd in folowyng the writyng of the lawe of the Lorde, and his sayinges fyrste and last: beholde, they are wrytten in the booke of the kynges of Israel and Juda.

¶ The. xxxvi. Chapter:

¶ After Josia raygneth Jehoahaz, after Jehoahaz Jehoakim, after Jehoakim Jehoacin, after Jehoacin Zedekiah in whose tyme all the people were caryed away to Babylon, and were brought agayne the seuentye yere after by kynge Cyrus: otherwyse called Cores.

AND* the people of the land toke Jehoahaz the sonne of Josia, & made him kyng in his fathers stede in Jerusalem. And Jehoahaz was xxiii. yere olde when he began to raygne and he raygned thre monethes in Jerusalem. A iiij re.xxiiij.c

And the kynge of Egipt put hym downe at Jerusalẽ, & merced the lande in an hundred talẽtes of syluer, and a talent of golde. And ỹ kynge of Egypt made Eliakim his brother kyng vpõ Juda and Jerusalem, and turned his name vnto Jehoakim: and Necho toke Jehoahaz his brother, and caryed hym to Egypt. Jehoakim was xxv. yere olde when he began to raygne, and he raygned. xi. yere in Jerusalem: and dyd euyll in the syght of the Lorde his God.

Agaynst him then came vp Nabuchodonozor B kynge of Babylon, and bounde hym with two chaynes to carye hym to Babylon. The kynge iiii.regum. xxiiii.a *Nabuchodonozor also caried of the vessels of the house of the Lord to Babylon and put them in his temple at Babylon. The rest of the actes of Jehoakim, and his abhominacions which he dyd, and carued ymages that were layed to his charge, beholde, they are wrytten in the boke of the kynges of Israel & Juda: and Jehoacin hys sonne raygned in his stede. Jehoacin was eyght yere old when he began to raygne, & he raygned thre monethes and ten dayes in Jerusalem: and dyd euyl in the sight of the Lord. And when the yere was out, kyng Nabuchodonozor sent, and fet hym to Babylon with the goodly vessels of the house of ỹ Lord, & made Zedekia (his fathers brother) kynge ouer Juda and Jerusalem.

*Zedekia was. xxi. yere olde, when he began Jere. lb. a iii. regum. xxiiii.d to raygne, and raygned. xi. yere in Jerusalem. And he dyd euyll in the syghte of the Lorde hys God, and humbled not him selfe before Jeremia the prophet at the mouth of the Lorde. And he rebelled agaynst Nabuchodonozor, whiche had receyued an othe of hym by God. But he was styfnecked, and to hard herted to turne vnto the Lorde God of Israel. Moreouer, all the rulers, the preastes and the people trespassed more, synnyng after all maner of abhominacyons of the Heythen, & polluted the house of the Lord which he had halowed in Jerusalem.

And the Lorde God of theyr fathers sent to ¶ them, by his messengers, rysynge vp by tymes, Jer.xxv.a and sendyng, for he had compassion on his people, and on his dwellynge place. But they mocked the messengers of God, & despysed his wordes, and mysused his pphetes, vntyll the wrath of the Lorde arose agaynst his people, and tyll there was no remedy. And so he brought vpõ iiij.re.xxv.a them the kyng of the Caldees, whiche slue theyr yong men with the swerde in theyr holy temple and spared neyther younge man, mayden, olde man, nor hym that stouped for age. He gaue them all into his hande.

And al the vessels of the house of God (both the great

great and small) and the treasures of the house of the Lord, and the treasures of the kynge, and of his lordes: al these caried he to Babilon. And they burnt the house of God, and brake downe the wall of Jerusalem, and burnt all the places thereof with fyre, and destroyed all the goodlye iewelles therof. And the rest that had escaped ỹ swerde caryed he to Babilon, where they were bounde to hym and his chyldren, vntyll ỹ tyme that Persia had the Empire. To fulfyll ỹ word
Jere.xxv.b of the Lorde *by ỹ mouth of Jeremia, vntyl the lande had her pleasure of her Sabbothes: for as longe as she laye desolate, she kepte Sabboth, vntyll seuentye yeres were fulfylled.

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xxbi,c red vp the spyrit of Cyrus kyng of Persia, that he made a proclamacion thorowout al his kingdom, and that by wrytyng, saying: Thus sayeth Cyrus kynge of Persia: all the kyngdomes of the earth hath the Lord God of heauen gyuen me, and hath charged me to buyld him an house in Jerusalem that is in Juda. Wherfore, whoso euer is amonge you of all his people, the Lorde his God be with him, and let hym go vp.

¶ The ende of the seconde booke of the Chronycles.

The fyrste booke of Esdras.

¶ The fyrst Chapter.

¶ Cyrus sendeth agayne the people that was in captiuitie: and restoreth them their holy vessels. And commaundeth them to buylde agayne the temple.

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G pa.xxxbiij IN the fyrst yere of* Cyrus kyng
of Persia (that the worde of the
Jere.xxv.b Lorde spoken *by the mouthe of
Jeremy myght be fulfylled) the
Lorde stirred vp the spyrite of Cyrus kynge of Persia, that he caused to be proclaymed thorowout all his empyre, and to be wrytten, sayinge: Thus sayeth Cyrus the kynge of Persia: The Lorde God of heauen hath gyuen me all the kyngdomes of the
Esa.xliiij.d earth, *and hath cõmaunded me to buylde him an house at Jerusalem, which is in Juda.

B Whosoeuer now amonge you is of his people, the Lorde his God be with him, and let him go vp to Jerusalem in Juda, and builde ỹ house of the Lorde God of Israel. He is the God that is at Jerusalem. And whosoeuer remayneth yet in any maner of place (where he is a straunger) let the men of ỹ place helpe hym with syluer and golde, with good and cattel, besyde that whiche they wyllyngly offre, for the house of God that is at Jerusalem.

Then gat vp the principall fathers of Juda C
and Ben Jamin, and the prestes and Leuites, & all they whose spyrit God had rayled to go vp, & to buyld the house of ỹ Lord which is at Jerusalem. And all they that were about thẽ strengthed their hande, with vessels of syluer & golde, with good & cattel, and iewels: insomoche that euery one shewed hym selfe lyberall. And kynge Cyrus brought forthe the vessels of the house of the Lorde, *which Nabuchodonozor had taken G pa.xxxbiij.c
out of Jerusalẽ, & had put in ỹ house of his God. iij.re.xxiiij.a
Those did Cyrus ỹ kyng of Persia bryng forth Dani.i.a
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by the hande of Mithridathes the treasurer, and nõbred them vnto Sesbazer the prince of Juda

And this is the nombre of them. xxx. chargers of gold. M. chargers of syluer. xxix. knyues. xxx basens of golde: and of other syluer basẽs. iiij. C & x. and of other vessels. M. Al ỹ vessels of gold and siluer were. v. M. & iiij. C. Al these did Sesbazar cary awaye with thẽ that came vp out of the captyuitie of Babylon vnto Jerusalem.

¶ The.ij. Chapter.

¶ The nombre of them that returned from the captiuytie.

A THese ar the chyldren of the lande that went vp out of the captiuitie (whom Nabuchodonozor ỹ kyng of Babilon had caried away vnto Babilõ) & cam agayne vnto Jerusalẽ, & into Juda, euerye one vnto his cytie. They that came wt Zorobabel are
ij.Esdr.ij.a these: Jesua, *Nehemiah, Saraia, Raelaia, Mardochai, Bilsan, Mispar, Biguai, Rehum, Baana. This is the nombre of the men of ỹ people of Israel. The chyldren of Phares, two thousand, an hundred seuentye and two: the chyldrẽ of Sephatia, thre hundred seuentye and two: the chyldren of Arath, seuen hundred, and fyue and seuenty: the children of the captayne of Moab, amonge the chyldrẽ of Jesua and Joab, two thousande, eyght hundred and twelue: the chyldren of Elam, a thousande, two hundred, and foure and fyfty: the chyldren of Zathu, nyne hundred, and fyue and fourty, the chyldren of Zaccai seuen hundred, and thre score: the chyldren of Bani, syxe hundred, and two and fourtye: the B
chyldren of Bebai, syxe hundred, and thre and twenty: the children of Asgad, a thousand, two hundred, and two and twentye: the chyldren of Adonicam, syxe hundred, and syxe and syxtye: the children of Beguai, two thousand, and syxe and fyftye: the chyldren of Adin, foure hundred and foure and fyfty: the chyldren of Ater of Hezekia, eyght and nynetye: the chyldren of Bezai thre hundred, and thre and twentye: the children of Jora, an hundred, and twelue: the chyldren of Hasum, two hundred and thre and twentye: the chyldren of Gebar, fyue and nynetye: the childrẽ of Bethlehem, an hundred and thre and twenty

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twenty: the men of Netopha, fyre and fyfty: the men of Anothoth, an hundred and eyght & twē-tye: the chyldren of Asmaueth, two and fourtye the children of Kiriath Jarim, euen the children of Cephira, and Beeroth, seuen hundred & thre and fourtye: the chyldren of Harama and Geba fyre hundred, and one and twentye: the men of Mychmas, an hundred, and two and twentye: the men of Bethel and Hay, two hundred, and thre and twentye: the chyldren of Nebo, two & fyftye: the chyldren of Magbis, an hundred and fyre and fyftye: the chyldren of the other Elam, a thousand, and two hundred, and foure and fyf-tye: the chyldren of Harin, thre hundred & twen-tye: the chyldren of Lodhadid and Ono, seuen hundred and fyue and twentye: the chyldren of Jericho, thre hundred and fyue and fourtye: the chyldren of Senaa, thre thousande, fyre hūdred and thyrtye.

The preastes of the children of Jedaia of the house of Jesua, nyne hundred and thre and seuē-tye: the chyldren of Immer, a thousande, & two and fyfty: the children of Phashur, a thousande two hundred and seuen and fourty: the chyldren of Harim, a thousand and seuentene.

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C The Nethinims, the chyldren of ziba, the chil dren of Asupha, the chyldren of Tabaoth, the children of Ceros, the children of Sicha, the chil dren of Padon, the children of Lebanaa, the chil-dren of Hagaba, the chyldren of Akub, the chyl-dren of Hagab, the chyldren of Samlai, the chil dren of Hanan, the chyldren of Gyddel, the chyl dren of Gahar, the chyldren of Reaia, the chyl-dren of Razin, the chyldren of Necoda, ỹ childrē of Galam, the chyldren of Usa, the chyldren of Passeah, the chyldren of Bassai, the chyldren of Asna, the children of Mehunim, the chyldren of Nephussim, the children of Bacbuc. the children of Hacuba, the children of Harhur, the chyldren of Bazluth, the children of Mehira, the children of Harsa, the chyldren of Barcom, the children of Syssara: the childrē of Thamah, the children of Neziah, the chyldren of Hatipha.

The chyldren of Salomons seruauntes: the chyldren of Sotai, the chyldren of Sophereth, the chyldren of Peruda, the chyldren of Jaala, the chyldren of Darcon, the chyldren of Giddel, the chyldren of Sephatiah: the children of Hat-til, the children of Pochereth, Hozbaim, the chil dren of Ami. All the Nethinims, and the chyl-dren of Salomōs seruauntes were all togyther thre hundred, nynetye and two.

And these went vp from Thelmelah, & from D Thelharsa, Cherub, Addon, and Immer. But they coulde not discerne theyr fathers house and theyr seed: whether they wer of Israel. The chil dren of Delaiah, the chyldren of Tobia: The chyldren of Necoda, syxe hundred and two and fyftye. And of the chyldren of the preastes. The chyldren of Hebaia: the chyldren of Hacoz, the children of Berzelai: which toke one of ỹ dough ters of * Berzilai the Giliadyte to wyfe: and was called after theyr name: these sought theyr euydence amonge them that had the regyster of byrth, and were not found therin, therfore were they put from the preasthode. And Hathirsatha sayd vnto them, that they shulde not eate of the moost holy, tyll there rose vp a*preast to weare Vzim and Thumim. ii.re.xxbiig iiii.re.ỹ.b. Er.xxbiiie

The whole congregacion togither was. xlii thousande, thre hundred and thre score: beside theyr seruauntes and maydens: of whom there were seuen thousande, thre hundred and seuen & thyrtye. And there were amonge them two hun dred syngynge men and women. Theyr horses were seuen hundred, and syxe and thyrty. Their mules, two hundred and fyue and fourtye: and theyr camels, foure hundred and fyue & thyrtye. Theyr asses, syxe thousande, seuen hundred and twenty. And certayn of the chefe fathers: when they came bycause of the house of the Lorde, at Jerusalem, they offred them selues wyllinge for the house of God, to set in his place: & gaue gold after their habilite, vnto the treasure of ỹ worke euen. lxi. thousande peces, and fyue thousande pounde of syluer: and an hundred preastes gar-mentes So the prestes & the Leuites, and a cer-tayne of the people, and the syngers, and the por ters, and the Nethinims dwelt in theyr cyties, and all Israel in theyr cyties.

C The. iii. Chapter.

C After the foundacyon of the temple ones renued: they sacrifyce vnto the Lorde.

AND when * ỹ seuenth moneth came and the childrē of Israel were now in their cities: the people came togy ther (euen as one man) vnto Jeru-salem. And there stode vp Jesua the sonne of Josedec: and his brethren the preastes, and zorobabel the sonne of Salathiel, and hys brethren, and buylded the aultare of the God of Israel, to offre burntoffrynges thereon, as it is wrytten in the lawe of Moses the man of God, and the aultare set they vpon his sockettes (for there was a fearfulnesse amōg them, bycause of the nacions & landes) therfore they offred burnt offrynges theron vnto the Lord * in ỹ mornyng and at euen. And they held the feast of taberna-cles * as it is wrytten: and offred burntsacrify-ces dayly, accordyng to the nombre and custom ces dayly, accordyng to the nombre and custom daye by daye. Afterwarde they offered daylye burntoffrynges also, and in the newe monethes, and in all the feastdayes that wer cōsecrate vn-to the Lorde, & for all them which dyd (of theyr owne free wyll) offre vnto the Lorde. A ii.Es.bixa iii.Es.v.a nu.xxbiii.a B Nu.xxix.a

From the fyrste daye of the seuenth moneth began they to offre burnte sacrifyces vnto the Lorde: euen when the foundacyon of the temple of the Lord was not yet layed. They gaue mo-ney also vnto the masons & carpenters, & meate and drynke: and oyle vnto them of zidon and of Tyre, to bryngē thē Cedre tymbre from Liba-

nus

twenty: the men of Netopha, fyre and fyfty: the men of Anothoth, an hundred and eyght & twē-tye: the chyldren of Asmaueth, two and fourtye the children of Kiriath Jarim, euen the children of Cephira, and Beeroth, seuen hundred & thre and fourtye: the chyldren of Harama and Geba fyre hundred, and one and twentye: the men of Mychmas, an hundred, and two and twentye: the men of Bethel and Hay, two hundred, and thre and twentye: the chyldren of Nebo, two & fyftye: the chyldren of Magbis, an hundred and fyre and fyftye: the chyldren of the other Elam, a thousand, and two hundred, and foure and fyf-tye: the chyldren of Harin, thre hundred & twen-tye: the chyldren of Lodhadid and Ono, seuen hundred and fyue and twentye: the chyldren of Jericho, thre hundred and fyue and fourtye: the chyldren of Senaa, thre thousande, fyre hūdred and thyrtye.

The preastes of the children of Jedaia of the house of Jesua, nyne hundred and thre and seuē-tye: the chyldren of Immer, a thousande, & two and fyfty: the children of Phashur, a thousande two hundred and seuen and fourty: the chyldren of Harim, a thousand and seuentene.

The Leuites: The chyldren of Jesua, & Cad miel of the chyldren of Hodauia, foure & seuen-tye. The syngers, the children of Asaph, an hun dred and eyght and twentye. The chyldren of ỹ doze keper. The chyldren of Sallū: the chyldren of Ater, the chyldren of Talmon, the children of Akub, the children of Hatita, the childrē of So-bai: all togyther an hundred and. xxxix.

C The Nethinims, the chyldren of ziba, the chil dren of Asupha, the chyldren of Tabaoth, the children of Ceros, the children of Sicha, the chil dren of Padon, the children of Lebanaa, the chil-dren of Hagaba, the chyldren of Akub, the chyl-dren of Hagab, the chyldren of Samlai, the chil dren of Hanan, the chyldren of Gyddel, the chyl dren of Gahar, the chyldren of Reaia, the chyl-dren of Razin, the chyldren of Necoda, ỹ childrē of Galam, the chyldren of Usa, the chyldren of Passeah, the chyldren of Bassai, the chyldren of Asna, the children of Mehunim, the chyldren of Nephussim, the children of Bacbuc. the children of Hacuba, the children of Harhur, the chyldren of Bazluth, the children of Mehira, the children of Harsa, the chyldren of Barcom, the children of Syssara: the childrē of Thamah, the children of Neziah, the chyldren of Hatipha.

The chyldren of Salomons seruauntes: the chyldren of Sotai, the chyldren of Sophereth, the chyldren of Peruda, the chyldren of Jaala, the chyldren of Darcon, the chyldren of Giddel, the chyldren of Sephatiah: the children of Hat-til, the children of Pochereth, Hozbaim, the chil dren of Ami. All the Nethinims, and the chyl-dren of Salomōs seruauntes were all togyther thre hundred, nynetye and two.

And these went vp from Thelmelah, & from D Thelharsa, Cherub, Addon, and Immer. But they coulde not discerne theyr fathers house and theyr seed: whether they wer of Israel. The chil dren of Delaiah, the chyldren of Tobia: The chyldren of Necoda, syxe hundred and two and fyftye. And of the chyldren of the preastes. The chyldren of Hebaia: the chyldren of Hacoz, the children of Berzelai: which toke one of ỹ dough ters of * Berzilai the Giliadyte to wyfe: and was called after theyr name: these sought theyr euydence amonge them that had the regyster of byrth, and were not found therin, therfore were they put from the preasthode. And Hathirsatha sayd vnto them, that they shulde not eate of the moost holy, tyll there rose vp a*preast to weare Vzim and Thumim. ii.re.xxbiig iiii.re.ỹ.b. Er.xxbiiie

The whole congregacion togither was. xlii thousande, thre hundred and thre score: beside theyr seruauntes and maydens: of whom there were seuen thousande, thre hundred and seuen & thyrtye. And there were amonge them two hun dred syngynge men and women. Theyr horses were seuen hundred, and syxe and thyrty. Their mules, two hundred and fyue and fourtye: and theyr camels, foure hundred and fyue & thyrtye. Theyr asses, syxe thousande, seuen hundred and twenty. And certayn of the chefe fathers: when they came bycause of the house of the Lorde, at Jerusalem, they offred them selues wyllinge for the house of God, to set in his place: & gaue gold after their habilite, vnto the treasure of ỹ worke euen. lxi. thousande peces, and fyue thousande pounde of syluer: and an hundred preastes gar-mentes So the prestes & the Leuites, and a cer-tayne of the people, and the syngers, and the por ters, and the Nethinims dwelt in theyr cyties, and all Israel in theyr cyties.

C The. iii. Chapter.

C After the foundacyon of the temple ones renued: they sacrifyce vnto the Lorde.

AND when * ỹ seuenth moneth came and the childrē of Israel were now in their cities: the people came togy ther (euen as one man) vnto Jeru-salem. And there stode vp Jesua the sonne of Josedec: and his brethren the preastes, and zorobabel the sonne of Salathiel, and hys brethren, and buylded the aultare of the God of Israel, to offre burntoffrynges thereon, as it is wrytten in the lawe of Moses the man of God, and the aultare set they vpon his sockettes (for there was a fearfulnesse amōg them, bycause of the nacions & landes) therfore they offred burnt offrynges theron vnto the Lord * in ỹ mornyng and at euen. And they held the feast of taberna-cles * as it is wrytten: and offred burntsacrify-ces dayly, accordyng to the nombre and custom ces dayly, accordyng to the nombre and custom daye by daye. Afterwarde they offered daylye burntoffrynges also, and in the newe monethes, and in all the feastdayes that wer cōsecrate vn-to the Lorde, & for all them which dyd (of theyr owne free wyll) offre vnto the Lorde. A ii.Es.bixa iii.Es.v.a nu.xxbiii.a B Nu.xxix.a

From the fyrste daye of the seuenth moneth began they to offre burnte sacrifyces vnto the Lorde: euen when the foundacyon of the temple of the Lord was not yet layed. They gaue mo-ney also vnto the masons & carpenters, & meate and drynke: and oyle vnto them of zidon and of Tyre, to bryngē thē Cedre tymbre from Liba-

nus

nus by see vnto Joppa, accordyng to the graunt that they had of Cirus the kynge of Persia.

C In the second yere of their comyng vnto the place of the house of God at Jerusalem in the second moneth began zorobabel the sonne of Salathiel, and Jesua the sonne of Josedec, and the remnaunt of their brethren the prestes and Lenites, & all they that were come out of the captiuitye vnto Jerusalem, & appoynted the Leuites from twenty yere olde and aboue, to se that the worke of the house of the Lorde went forwarde And Jesua stode with his sonnes and brethren: and Cadmiel with his sonnes, and the children of Juda, to forther the workmen of the house of God, euen the children of Henadab, with their children, and their brethren the Leuytes.

And when the buylders layed the foundacio of the temple of the Lorde, the preastes stode in their aray with trompets. And the Leuites the i.Pa.xvi.b children of Asaph with cymbales: to prayse the Lorde: *after the maner of Dauid kynge of Israel. And they sange togyther when they gaue prayse & thankes vnto the Lorde, bycause he is gracious, & bycause his mercy endureth for euer vnto Israel. And all the people showted loude, in praysyng the Lorde, bycause the foundacyon of the house of the Lorde was layed. Many also of the preastes & Leuites and auncyent fathers: whiche had sene the fyrst house (when the foundacion of this house was layd before their eyes) wept w̄ a loude voyce. And many shouted with iope, so that the noyse gaue a great sounde: in so moche that ỹ people coulde not discerne ỹ ioyful sounde & gladnes, from the noyse of the wepyng among the people: for the people shouted with a loude crye: and the noyse was herde farre of.

C The.iiij. Chapter:

C The buyldynge of the temple is hyndred and let.

A iii.Esd.v.g BUt *the aduersaries of Juda and Benjamin herde, that the children of the captyuitie buylded the temple vnto ỹ Lord God of Israel. And they cam to zorobabel, & to the princypall fathers, and sayd vnto them: We wyll buylde with you: for we seke the Lorde your God lyke as ye do. And we haue done sacrifyce vnto hym syns the tyme of iii.re.xvij.d Asorhadon the kynge of Assur *which brought vs vp hyther. And zorobabell, and Jesua, and the other auncient fathers of Israel, sayde vnto them: It can not be, that you and we togyther, shoulde buylde the house vnto our God: for we our selues wyll buylde alone vnto the Lord our God of Israel, *as Cyrus the kynge of Persia i.Esd.i.a hath commaunded vs.

And it came to passe, that the folke of the land hyndred the people of Juda, and troubled them as they were buyldyng, and hyred counsaylers agaynst them, to hyndre their deuyce, as longe as Cyrus the kynge of Persia lyued, vntyll the raygne of Darius kynge of Persia. And in the raygne of Ahasuerus (euen in the begynning of his raygne) wrote they vnto hym a complaynt agaynst the inhabiters of Juda and Jerusalem

And in the dayes of Artharxerses, wrote Mithridah Tabeel, & the other of his cōsell vnto Artaxerses the kyng of Persia w̄ fayre wordes. And the scrypture of the letter was wrytten in the Syriās speche, and interpretated in the language of the Sirians. Rehum the recorder, and Samsai the scribe wrote a letter from Jerusalē to Artharxerses the kynge: as it foloweth.

Then Rehum the recorder, and Samsai the B scrybe, and other of their companye of Dina, of Arphasath, of Tharpla, of Persia, of Arach, of Babylon, of Susan, of Deha, of Elan, & other of the people *whom the great and noble Asna- iii.re.xvij.d par brought ouer: and set in the cytyes of Samaria, and other, that are nowe on this syde the water. This is the coppe of the letter that they sent vnto kynge Artharxerses.

Thy seruauntes and the men that are now on this syde the water. Be it knowen vnto ỹ kyng that the Jewes which came vs from the to vs, are come vnto Jerusalem (a cytie seditious and frowarde) and buylde the same, and sette vp the walles thereof, and laye the foundactons. Be it knowen now also vnto the kyng, that yf this cytie be builded, and the walles therof made vp agayne, then shall not they gyue tolle, trybute, & custome, and the kynges profyte shall incurre dāmage. And now in the meane season we haue C destroyed the temple, and wolde no longer se the kynges dishonoure. Therfore sent we out also, and certifyed the kynge: that it maye be sought in the booke of the Chronycles of thy progenytours, and so shalt thou fynde in the boke of the Chronicles, and perceyue that this cytie is seditious and noysome vnto kynges & landes, and that they cause other also among them to rebell of olde, and for the same cause was this cytye destroyed. Therfore do we certifye the kyng, that yf this cytie be buylded agayne, and the walles thereof made vp: thou shalte hereafter haue no poszeyon on this syde the water.

Then sent ỹ kynge an answere vnto Rehum the recorder, & Samsai ỹ scribe, & to the other of D their cōpanions that dwelt in Samaria, & vnto the other that were beyond ỹ water, in Selan & Cheheth. The letter which he sent vnto vs, hath ben openly red before me, & I haue cōmaūded to make searche: & it is founde: ỹ this cytie of olde, hath made insurrection agaynste kynges, & that rebellion & sedition hath bene cōmytted therein. There haue ben myghtye kynges also at Jerusalem, whiche haue raygned ouer all countryes, beyonde the water: and tolle, trybute, & custome was gyuen vnto them: Gyue ye nowe therfore cōmaundement, that the same men be forbyddē and that the cytie be not buylded agayne, tyll I haue giuen an other cōmaundement. Take hede now that ye be not negligent to do this: for why shoulde the kynge haue harme therethorowe?

Now when the coppe of kynge Artharxerses lettre was red before Rehum and Samsai the scrybe, and their companyons, they went vp in all the haste to Jerusalem, vnto the Jewes, and forbade them with violence and power. Then ceassed the worke of the house of God at Jerusalem: and contynued so vnto the seconde yeare of Darius kynge of Persia.

The

¶ The. v. Chrpter.

¶ By the erhortation of Aggeus and zacharye is the temple buylded agayne.

A iii. esd. vi. a

THe prophetes Aggeus and zachary the sonne of Iddo prophecyed vnto the Jewewes that wer in Juda and Jerusalem, in the name of the God of Israel.

Agge i. d

*Then gat vp zorobabel the sonne of Salathiel, and Jesua the sonne of Josedec, and began to buylde the house of God at Jerusalem: and with thē were the prophetes of God, which helped them. At ẏ same tyme came to them Tathnai, whiche was captayne on this syde the water, and Starbazani, & theyr companions, and sayd thus vnto them: Who hath commaunded you to buylde this house, and to make vp these walles? Then tolde we them the names of the men that made this buyldynge. But the eye of theyr God was vpon the elders of the Jewes, that they coulde not cause them to ceasse, tyl the matter was brought to Darius, and then they answered by letters there vnto.

B This is the coppye of the lettre, that Tahnai (whiche was captayne on this syde the water) and Starbazani, & the counsaylers of Apharsah (which were on this syde the water) sent vnto kyng Darius. And the matter that they sent vnto hym, was written thus within the letter: Unto Darius the kyng, al peace. Be it knowen vnto the kynge, that we went in to the lande of Jewrye, to the house of the great God, which is builded with mighty great stones, and beames are layed in the walles, and the worke goth fast forth, & prospereth in theyr handes. Then asked we the elders, & sayd vnto them as it foloweth: Who cōmaunded you to buylde this house: and to make vp the walles thereof? We asked theyr names also, that we myght certify the, & wryte the names of the men that were theyr rulers:

¶ But they answered vs with these worde, & sayd: We are the seruaūtes of hym that is God of heauen & erth, and buylde the house that was buylded many yeres ago, * which a great kyng of Israel buylded, & set vp. But after ẏ our father had prouoked ẏ God of heauē vnto wrath, * he gaue them ouer into the hand of Nabuchodonozor the king of Babilon, & of the Chaldees whiche brake downe this house, and caryed the people away captyue vnto Babylon.

i. Esdr. i. a * But in the fyrst yere of Cyrus the kynge of Babilon, the same kynge Cyrus gaue cōmaundement concernynge this house of God, that it shuld be buylded agayne. And ẏ vessels of gold and syluer of the house of God, which Nabuchodonozor toke out of the temple that was at Jerusalem, & brought them into the temple at Babilon, those dyd Cyrus the kynge take out of the

i. Esdr. i. d temple at Babylon, * and they were delyuered vnto one Sasbazar by name, whome he made captayne, & sayd vnto hym: Take these vessels and go thy way, and set them in the temple that is at Jerusalē, and let the house of God be buylded in his place. Then came the same Sasbazar and layed the foundacion of the house of God, whiche is at Jerusalem. Syns that tyme also vntyll now hath it ben in buylding, and yet is it not fynyshed. Yf it please the kynge nowe therfore let there be serche made in the kynges libraryre whiche is there at Babilon, whether it haue ben kynge Cyrus commaundement, that thys temple of God at Jerusalem shulde be buylded, and let hym sende vs the kynges mynde concernynge the same matter.

¶ The. vi. Chapter.

¶ At the commaundement of Darius kyng of Persia, after the temple was buylded and dedicate, the children of Israel kepe the feast of vnleuended bread.

THen cōmaunded kynge Darius, and they made searche in the library, euen in the place where they layed vp the iii. Esd. vi. e treasure at Babilō. * And there was founde in a coffre (in the place that is in the land of the Medes) a volume, and therin was it thus wrytten, & suche a memoriall: In the fyrst yere of kyng Cyrus, gaue the same king Cyrus commaundement concernynge the house of God at Jerusalē, that the same house shulde be buylded in the place where they offre the sacrifyces, and to ioyne the walles togyther of threscore cubytes heygth, and threscore cubytes breadth. Thre rowes of rought stones, & one rowe of tymbre, and the expences shall be gyuen of the kynges house. And let the golde and syluer vessell of the house of God, (whiche Nabuchodonozor toke out of the temple at Jerusalem and brought vnto Babylon) be restored, and broughte agayne vnto the temple at Jerusalem to theyr place in the house of God.

B Get you far from them therfore, thou Thahnai captayne beyonde the water, and Starbuzani, and your counsaylers and Apher Sechei, which are beyonde the water, get ye away from them. Let the worke of the house of this God aloone, that the captayne of the Jewes and theyr elders maye buylde ẏ house of God in his place. I haue cōmaunded what shall be done to the elders of Juda for the buyldynge of the house of God, that there shall be dyligent hede taken of the kynges goodes, euen of the rentes beyonde the water, and gyuē vnto the men, that they be not hyndred. And yf they haue nede of calues, rammes, & lambes for the burntoffrynge of the God of heauen, wheate, salte, wyne, and oyle, after the custome of the preastes at Jerusalem, let the same be gyuen them dayly without anye delay: that they maye offre swete sauours vnto the God of heauen, and pray for the kynges lyfe and for his chyldren. And suche a commaundement haue I gyuen: that what man soeuer he be that altereth this worde, there shall a beame be taken from his house, and set vp, and he shall be hanged thereon, and his house shall be made a donge hyll, for the same thynge.

And the God that set his name there, destroy all kynges and people that put to theyr hand to altre, & to breake downe ẏ house of God which is at Jerusalem. I Darius haue commaunded, that this be done with spede.

Then Thahnai the captayne of the country beyonde ẏ water, and Starbozanai with their counsaylers

counsaylers (to whom kynge Darius had sent, ℂ dyd theyr diligence: And ỹ Elders of the Jewes buylded, and they prospered thorow the prophecyenge of Aggeus the prophete, and zachary the sonne of Iddo: and they buylded and layed vp ỹ foundacion, accordynge to the cõmaundemente of the God of Israel, and after the commaundemẽt of Cyrus and Darius, and Artaxerses kinges of Persia. And the house was finysshed the thyrde day of the moneth Adar, euen in the syxt yeare of the raygne of kynge Darius.

ti.pa.bii.b * And the chyldren of Israel, the prestes, the Leuites, & the other chyldren of ỹ captiuite held the dedicacion of thys house of God wyth ioye, and offred at the dedicacion of thys house of god an hundred oxen: two hundred rãmes: foure hũdred goates, & for the reconcylynge of all Israel twelue hegoates: accordynge to the nombre of the tribes of Israell, and set the preestes in theyr sondrye courses: and the Leuites in theyr diuers offices to ministre vnto God at Jerusalem: as it is wrytten in the boke of Moses.

D And the chyldrẽ of the captiuitie held Passeouer vpon the fourtenth daye of ỹ fyrste moneth for the preastes and Leuytes were puryfyed, so that they were all cleane togyther, and kylled Passeouer for all the chyldren of the captiuitie, & for theyr brethren the prestes & for them selues And the chyldren of Israell whych were come agayne out of captiuite, and all such as had separated themselues vnto them, frõ the fylthynesse of the heythen of the lãde: to seke the Lorde God of Israel, dyd eate, and helde the feast of vnleuened breade seuen dayes wyth ioye: for the Lorde had made them glad, & turned the hart of ỹ king of Assur vnto them, to strengthẽ theyr hãdes in the worke of ỹ house of god, euẽ ỹ god of Israel.

ℂ The. vii. Chapter.

ℂ By the commaundement of Artharerses, Esdras taketh hys compaynyons the chyldren of Israell and returneth to Jerusalem.

A tiii.ei.bij a After these actes, there was in the raygne of Artaxerses kyng of Parsia, one Esdras the sõne of Sariah the sonne of Asaria, the son of Helkia, the sonne of Sallum, the sõne of zadoc, the sonne of Ahitob, the sonne of Amaria, the sonne of Asaria, the sonne of Meraioth, the sonne of zeraia, the sonne of Ussi, the sõne of Bucki, the sonne of Abisua, the sonne of Phinehes, the sonne of Eleasar, the sonne of Aarõ the chefe preest. Thys Esdras also went vp frõ Babylon, & was a perfyte scribe in ỹ lawe of Moses, * Exod.xx.a wyche the Lorde God of Israel dyd gyue. And the king gaue hym all that he requyred bycause the hande of the Lorde his God was vpon hym. And there wente vp certayne of the chyldren of Israell: of the preastes, Leuites, syngers porters, & of the Nethinims vnto Jerusalem, in the seuenth yeare of kynge Artaxerses. And he came to Jerusalem in the fyfth moneth, euen in the seuenth yeare of the kynge. For vpõ ỹ fyrst daye of the fyrste moneth, began he to go vp frõ Babylon, & on the fyrst day of the fyrst moneth came he to Jerusalem, bycause the good hãde of God was vpon hym. For Esdras prepared hys herte to seke the lawe of the Lord, & to do it, and co teache the precept and iudgement in Israell.

And thys is the coppe of ỹ letter, that kynge 25
Artharerses gaue vnto Esdras the preaste and scribe, whiche was a wrytter of the wordes and cõmaundements of the Lorde, & of hys statutes ouer Israell. Artharerses a kynge of kynges. Vnto Esdras the preast & scribe of the lawe of the God of heuen, peace & salutation. I haue cõmaunded, that all they of the people of Israell, & of the preastes, & Leuytes in my realme (whyche are mynded of their owne good wyl to go vp to Jerusalem) go wyth the: and therfore art ỹ sent of the kynge & of hys seuen coũsaylers, to visyt Juda & Jerusalem, accordynge to ỹ lawe of thy God, whyche is in thy hãde. And that thou shuldest take wyth the syluer & golde, whych ỹ kyng & hys coũsaylers offre of theyr owne good wyll, vnto the God of Israell (whose habitacion is at Jerusalem) & all the syluer & golde ỹ thou canst fynde in all the countrey of Babylon, wyth it that the people offre of theyr owne good wyll and the preestes gyue for the house of theyr God whyche is at Jerusalem.

Take thou the same, & bye diligẽtly wyth the ℂ same money, oxen, rãmes, and lãbes, with their meatofferynges & drynkeofferynges: and thou shalt offer them vpon the aulter of the house of your God, which is at Jerusalẽ. And loke what it lyketh the, & thy brethren to do wyth the remnaunt of the money, that do after ỹ wyll of your God. And the vessels that are gyuen the for the ministracion in the house of thy God, those deliuer thou before God at Jerusalem.

And what soeuer thing more shalbe nedeful for ỹ house of thy God, whiche is necessary for ỹ to spende, thou shalte receyue the charges out of the kynges treasure house, I kynge Artaxerses haue cõmaũded al the treasurers beyonde ỹ water, that loke what soeuer Esdras the preest and scribe, in the lawe of the God of heauen, requyreth of you that ye fulfyll the same spedely, vntyll an hundred talentes of syluer, vntyll an hũdred quarters of wheat, and tyl an hũdred Batthes of wyne, and tyll an hundred * Batthes of iii.re.bii.d oyle: and salte wythout measure. What soeuer also belongeth to ỹ lawe of ỹ God of heauen, let the same bedone wythout any delay for ỹ house of the God of heauen, ỹ he be not wrath agaynst the realme, & agaynst the kynge: & hys children.

And we certifye you: that ye haue no authoritie to requyre taxynge and custome, & yearlye D rentes vpon anye of the preestes, Leuytes, syngers, porters, Nethinims, and ministers in the house of hys God. And thou Esdras (after the wysedome of thy God, that is in thy hande) set iudges and arbitrers by my authoritie, to iudge all the people that is beyonde the water, euen al suche as knowe the lawe of thy God: and them that knowe it not: those se that ye teache: And whosoeuer wyll not fulfyll the law of thy God, and the kynges lawe, lette hym haue hys iudgemente wythout delaye, whether it be vnto death or to be rooted out, or to be condempned in goodes: or to be put in preson.

iii.es. viii.c * Blessed be the Lorde God of our fathers, whiche so hath inspired the kynges herte, to garnysshe the house of the Lorde, that is at Jerusalē: and hath enclined his mercy vnto me, in the presence of the kynge & his counsaylers: and before all the kynges ye estates. And I was cōforted (euen as the hande of the Lorde my God was vpon me) and so gathered I the heades of Israel togyther, that they myght go vp with me.

¶ The. viii. Chapter.

¶ The nombre of them that returned to Jerusalem wyth Eldras.

A iii.es. viii.c These are the principall fathers of them, & this is theyr register that wente vp with me from Babilon, what tyme as kynge Artharerses raygned. Of the chyldren of Phinehes, Gersom: of the chyldren of Ithamar, Daniel: of the childzen of Dauid, Hatus: of the chyldren of zachania: among the chyldren of Pharos, zachary: and wt hym were nombred an hundred and fyfty men. Of the chyldren of the captayne of Moab, Elionai, the sonne of zerahia, and with hym two hundred men. Of the chyldren of zechania the sonne of Jahaziel, & with hym thre hundred men. Of the chyldren of Adin, Abed the sonne of Jonathan, & with hym fyfty men. Of the chyldren of Elam, Isai the sonne of Athalia, and with hym seuenty men. Of the chyldren of Saphatia, zebadia the sonne of Michael, and with hym foure score men.

B Of the chyldren of Joab, Obadia the sonne of Jehiel, and with hym two hundred and eyghtene men. Of the chyldren of Selomith the sonne of Josephia, and wyth hym an hundred and thre score men.

Of the chyldren of Bebai, zachary the sonne of Bebai, and with hym eyght and twenty men. Of the chyldren of Asgad, Johanan the sonne of Hakatan, and with hym an hundred and ten men. Of the chyldren of Adonicam, that were the last, whose names are these: Eliphelet, Jehiel & Samaiah, and with them thre score men. Of the chyldren of Biguai, Uthai, & zabud, and with them seuenty men. And I gathered them togyther by the water that runneth towarde Ahaua, and there abode we thre dayes. And I loked among the people & the preastes, and founde there none of the chyldren of Leui. Then sent I to Eliezer, to Ariel, Semeia, Elnathan, Jarib, Elnathan, Nathan, zachary, and to Mesullam the rulers, and to Joiarib and Elnathan, whiche were men of vnderstandynge, and to those gaue I commaundement: vnto Iddo the chefest at Casphia, that they shulde fetche vs mynysters for the house of our God, and I tolde them what they shulde saye vnto Iddo: and to his brethren the Nethinims at Casphia.

C And (thorowe the good hande of our God vpon vs) they brought vs a wyse man from among the chyldren of Moholi the sonne of Leui, the sonne of Israel: and Sarabia with his sonne and his brethren, euen eyghtene. And Hasabia, and with hym Isai of the chyldren of Merari, with his brethren, and theyr sonnes twentye. And of the Nethinims, whome Dauid and the prynces gaue to minister vnto the Leuytes, two hundred and twentye of Nethinims, whiche all were named by name.

And euen there at the water, beside Ahaua, D I proclamed a fast, that we myght humble our selues before our God, and seke of hym a right waye for vs, and for our chyldren, and for al our substaunce. For I was ashamed to requyre of the kynge, souldyours and horsemen, to helpe vs agaynst the enemy in the waye: but we sayd vnto the kynge: The hande of our God is vpon all them that seke hym in goodnes, & (his dominion) his violence and wrath is agaynst all them that forsake hym. So we fasted, and besought our God for this: and he herde vs.

And I toke out twelue of the chefe preastes: Sarabia and Hasabia, and ten of their brethren with them, & waied them the syluer & golde, and vessels that were appoynted for the house of our God, whiche the kynge and his counsaylers and his lordes, & all Israel that were there at hande had gyuen togyther. And I waied vnto theyr E hande syxe hundred and fyfty talentes of syluer, and in syluer vessell an hundred talentes, and in golde an hundred talentes: twentye basens of golde, of a thousande peces, and two costly ornamentes, of good brasse, as cleare as golde: and I sayd vnto them: Ye are consecrate vnto ỹ Lorde, lyke as the vessels are holy also, and the golde & syluer are gyuen of a good wyll vnto the Lorde God of your fathers. Watche ye, and kepe it: for ye shall waye it downe before the chefe preastes and Leuites, & auncyent fathers of Israel at Jerusalem in the treasuryes of ỹ house of the Lord. Then toke the preastes and Leuytes the waied syluer and golde, and vessell to brynge it to Jerusalem, vnto the house of our God. And we F brake vp, from the water of Ahaua on the twelueth daye of the fyrst moneth, to go vnto Jerusalem: and the hande of our God was vpon vs, and delyuered vs from the hande of the enemyes and of suche as layde wayte for vs by the waye. And we came to Jerusalem, and abode ther thre dayes. But on the fourth daye was the syluer & golde and vessell weyed in the house of our God by the hand of Meremoth the sonne of Uria the preast, & with hym was Eleazar ỹ sonne of Phinehes, & with them was Josabad ỹ son of Jesua, & Noadia the sonne of Benoi the Leuites. Accordyng to the nombre & weyght of euery one, was the weyght all wrytten vp at the same tyme.

And the chyldren of the captiuite, which were G come out of pryson, offred burntoffrynges vnto the God of Israel, twelue bullockes, for all Israel, fyxe and nyntye rammes, seuen and seuentye lambes, twelue hegotes for a synneoffryng, all to the burntoffrynge of the Lorde. And they deliuered the kynges cōmission vnto the kynges officers, and to the captaynes that were on this syde the water. And they promoted the people and the house of God.

¶ The. ix. Chapter.

¶ Eldras complaynyth on the people that had turned them selues from God, and maryed wyth the Gentyles.

When

A Whē these thynges were done, the rulers cam to me, & said: The people of Israel, & the prestes and Leuites are not separated from the people of the landes (as touching their abominacions) namely, of ỹ Cananites, Hethites, Pherezites, Jebusites, Amonites, Moabites, Egiptians, & Amozites. * For they hane takē ỹ doughters of the same to them selues, & to theyr sonnes & the holy seed is myxed wyth the nacions in the lande, and the hande of the princes and rulers hath ben principall in the trespasse.

Deu. vii.a. Esd.xxiii.c Jud.iii.a.

iii.es.viii.c * And when I harde this sayeng, I rent my clothes and my garment, and pluckt of the heer of my heade, and of my beerde, & sat mournyng And there resorted vnto me all suche as feared the wordes of the Lorde God of Israel, bycause of the transgression of ỹ people of the captiuitie. And I sat mournynge vntyl the euenyng sacrifice. And aboute the euenynge sacrifice, I arose vp fro myn heuynes, and rent my clothes and my rayment and fell vpon my knees, and spreade out my handes vnto the Lorde my God, and sayd.

B Wy God, I am ashamed, and dare not lyfte vp myne eyes vnto my God: for oure wyckednesses are growen ouer oure head, & our trespas is waxed greate vnto the heauen. Syns ỹ tyme of oure fathers, haue we bene in greate trespasse vnto thys day, * and bycause of our wyckednesses haue we and our kynges bene delyuered into the hande of the kynges of the nacyons, into the swarde, into captiuite, into shame, and into cōfusion of face: as it is to se thys daye.

De.xxviii.d ii.pa.xxxiib iii.re.xxiiii d.

C And now is there a lytle and sodayne graciousnesse come from the Lorde oure God, in causyng some of vs to escape, and that he maye giue vs a naple in hys holy place, and that oure God maye lyght our eyes, and gyue vs a lytle life to take breath in oure bondage. For we are bondmen, & our God hath not forsaken vs in oure bōdage, and hathe enclined mercye vnto vs in the syght of the kynges of Parsia, to gyue vs lyfe, to set vp the house of our God, and to redresse ỹ desolation therof, and to gyue vs a wall in Juda and Jerusalem.

And nowe oure God, what shall we saye after thys? For we haue forsaken thy commaūdementes whiche thou hast cōmaunded by thy seruauntes the prophetes, sayenge: The lande vnto whych ye go to possesse, it is an vncleane lāde bycause of the fylthynesse of the people of ỹ landes, whyche wyth theyr abhominacions haue made it ful of vnclēnesse on euerye syde. * Therfore shal ye not giue your doughters vnto their sonnes, & theyr doughters shall ye not take vnto your sonnes, nor seke theyr peace and wealth for euer, that ye maye be stronge and enioye the good in the lande, and that ye and your chyldren maye haue the enheritaunce of it for euermore.

Deu. vii.a.

D And after that all these thynges are come vp on vs (because of oure euel dedes, and great trespasses) thou our god hast thrust downe our wyckednesses, and haste gyuen vs a delyueraunce, (as it is come to passe thys daye.)

And yf we turne backe againe, to let go thy cōmaundementes, and make contract wyth the people of these abhominacions, wylte thou not then be wrath at vs (and not without cause) tyl we be vtterly cōsumed, so ỹ nothynge remayne, and tyll there be no delyueraunce? O Lord God of Israell, thou art ryghteous, for we remayne yet escaped as it is to se thys day. Beholde also, in thy presence are we in our trespasses, and bycause of it maye we not stande before the.

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iii.es.viii.g

* Then arose Eldras: & toke an oth of ỹ chefe B prestes & Leuites, & of al Israel, that they shulde do according to thys worde: and they sweare. And Eldras stode vp frō before ỹ house of God & went into the chābre of Johanan the sonne of Eliasib. And when he cam thyther, he dyd eate no bread, nor dronke water, for he mourned, bycause of the transgression of the people that had bene in captiuite. And they caused a proclamacion to go thorow out Juda and Jerusalem, vnto all the chyldren whyche had bene in captiuitie, that they shuld gather them selues togyther vnto Jerusalē. And that whosoeuer came not within thre dayes according to the deuyce of the rulers and elders, all hys substaunce shulde be forfayt, and he shulde be put forth from the congregacion of the captiue.

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Then al the men of Juda and Ben Jamin gathered them selues together vnto Jerusalem wythin thre dayes, euen the twentye daye of the nynth moneth: and al the people sate in the strete before the house of God, and trembled bycause of thys matter, and for the rayne. And Eldras the preast stode vp, and sayd vnto them * Ye haue transgressed, and haue taken straung wyues, to make trespasse of Israel yet more: cōfesse nowe therfore vnto the Lord God of your fathers, & do his pleasure, & separate your selues frō the people of ỹ lāde, & frō the straūge wyues. And al the congregacion answered, and sayd wt a loude voyce: it shalbe so: & we wyl do as ỹ hast sayde. But the people are many, & it is a raynye wether, and the people are to faynte to tarye wythout in the strete, nether is thys a worke of

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Deu. vii.a. Jud.iii.a.

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¶ Then were appoynted Jonathan the sonne of Asahel, & Jahasia the sonne of Thekua ouer this matter: And Mesullā & Sabathai the Leuytes helped them. And the chyldren of ỹ captiuite dyd euen so. And Esdras the preast, & the auncyent heades thorow ỹ house of theyr fathers, all men of great fame, separated them selues, & sat them downe in the fyrst daye of the tenth moneth, to examyn the matter. And vntyll the fyrst daye of the fyrst moneth they were finishyng ỹ busynes, with all ỹ men that had taken straunge wyues.

And among the chyldren of the preastes there were men foūde that had taken straūge wyues, namely among the chyldren of Jesua, the sonne of Josedec, and of his brethren, Masiah, & Eliezer, Jarib, & Gedalia, & they gaue theyr handes there vpon, that they wolde put away theyr wyues, & for theyr trespasseoffryng to gyue a rāme for theyr trespasse. And amonge the chyldren in Emer, Honany, and zabadia. Amonge the chyldren of Harim, Saasia, Elia, Semeiah, Jehiel and Vsia. Amonge the chyldren of Pashur, Elioenai, Maasia, Ismael, Nethanel, Iosabad and Elasa. Amonge the Leuites, Iosabad, Simei & Kelaia, (whiche same is Kalithah) Pathahiah, Juda & Eleazer. Among the syngers, also Eliasib. And amonge the porters, Sellū, and Telem
D and Vri. And of Israel. Amonge the chyldren of Pharhos, Remeia, Iesiah, Malchia, Miamin, Eleazar, Malchia & Baania. Amonge the chyldren of Elam, Mathania, zachary, Jehiel, Abdi, Jerimoth and Elia. Amonge the chyldren of zathu, Elioenai, Eliasib, Mathani, Jerimoth, zabad, and Aziza. Amonge the chyldren of Beba, Jehohanan, Hanania, zabai, and Athalai. Amonge the chyldren of Beni, Mesulam, Maluc, Adaiah, Jasub, Saal & Jerimoth. Amonge the chyldren of the captayne Moab, Adna, Cholal, Benaia, Masia, Mathania, Bezelel, Benui and Manasse. Amonge the chyldren of Harim: Eliezer, Iesia, Malchia, Semeia & Simeon Ben Jamin, Malluch & Samaria. Amonge the chyldren of Hasum, Mathanai, Mathathah, zabad, Eliphelet, Jeremye, Manasse, & Semei. Among the chyldren of Bani: Madai, Amram, Huel, Banea, Cheluhi, Badaiah, Maniah, Maremoth, & Eliasib, Mathania, Mathanai, Iaesi, Bani, Beni, & Semeiah, Selemia, Nathan, Adaia, Machnadbai, Sasai, and Sarai, Asarel, Selemiahu, & Samariah, Sallum, Amaria, and Joseph. Amonge the chyldren of Nebo, Jehiel, Mathathia, zabad, zabina, Iadai, Joel, and Banaia. All these had taken straunge wyues. And among the same, there were some that had chyldren by the wyues.

¶ The ende of the fyrst booke of Esdras.

¶ The seconde booke of Esdras: otherwyse called the booke of Nehemia.

¶ The fyrst Chapter.

¶ Nehemia butteler to kynge Artaxerses prayeth to God for the people.

THe wordes of Nehemia the sonne of Hachalia. It fortuned in the moneth Chisleu, in the twenty yeare, that I was in the castell at Susan: and Hanani, one of my brethren came wt certayne men of Juda, and I asked them how the Iewes dyd that were delyuered and escaped from the captiuitye, and how it went at Jerusalem. And they sayd vnto me: The remnaunt of the captiuitye are there in the land in great myshortune and rebuke. * The wall of Jerusalem also is broken downe: and the gates therof are brent with fyre. * iiii. Esdr. xvi. b

It fortuned, that when I herde these wordes, B I sate me downe and wepte, and mourned certayne dayes, and fasted and prayed before the God of heauen, and sayd: O Lorde God of heauen, thou great and terryble God, * thou that kepest couenaunt and mercy for them that loue the, and obserue thy cōmaundementes: let thyne eares herken, I beseche the, and let thyne eares be open, that thou mayst heare the prayer of thy seruauntes, whiche I praye now before the daye and nyght, for the children of Israel thy seruaūtes, and knowledge the synnes of the children of Israel, whiche we haue synned agaynst the. * Exod. xx. c. and. xxxiiij. a Deut. xii. b

I and my fathers house haue synned: we C haue ben vtterly dispersed from thy lawe, and haue not kepte thy cōmaundementes, statutes and lawes, whiche thou commaundedest thy seruaunt Moses. I beseche the, call to remembraunce the worde that thou commaundedest thy seruaunt Moses, and saydest: Ye wyll transgresse, and * I wyll scatre you abrode amonge the nacyons. But yf ye turne vnto me, and kepe my cōmaundementes, and do them: though ye were cast out vnto ỹ vtternost parte of heauen, yet wyll I gather you frō thence, & wyll brynge you vnto the place that I haue chosen, to set my name there. They are thy seruauntes and thy people, whome thou hast delyuered thorow thy great power & in thy myghty hande. O Lorde, I beseche the, let thyne eare herken to the prayer of thy * Deu. xxviii. c

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¶ Then were appoynted Jonathan the sonne of Asahel, & Jahasia the sonne of Thekua ouer this matter: And Mesullā & Sabathai the Leuytes helped them. And the chyldren of ỹ captiuite dyd euen so. And Esdras the preast, & the auncyent heades thorow ỹ house of theyr fathers, all men of great fame, separated them selues, & sat them downe in the fyrst daye of the tenth moneth, to examyn the matter. And vntyll the fyrst daye of the fyrst moneth they were finishyng ỹ busynes, with all ỹ men that had taken straunge wyues.

And among the chyldren of the preastes there were men foūde that had taken straūge wyues, namely among the chyldren of Jesua, the sonne of Josedec, and of his brethren, Masiah, & Eliezer, Jarib, & Gedalia, & they gaue theyr handes there vpon, that they wolde put away theyr wyues, & for theyr trespasseoffryng to gyue a rāme for theyr trespasse. And amonge the chyldren in Emer, Honany, and zabadia. Amonge the chyldren of Harim, Saasia, Elia, Semeiah, Jehiel and Vsia. Amonge the chyldren of Pashur, Elioenai, Maasia, Ismael, Nethanel, Iosabad and Elasa. Amonge the Leuites, Iosabad, Simei & Kelaia, (whiche same is Kalithah) Pathahiah, Juda & Eleazer. Among the syngers, also Eliasib. And amonge the porters, Sellū, and Telem
D and Vri. And of Israel. Amonge the chyldren of Pharhos, Remeia, Iesiah, Malchia, Miamin, Eleazar, Malchia & Baania. Amonge the chyldren of Elam, Mathania, zachary, Jehiel, Abdi, Jerimoth and Elia. Amonge the chyldren of zathu, Elioenai, Eliasib, Mathani, Jerimoth, zabad, and Aziza. Amonge the chyldren of Beba, Jehohanan, Hanania, zabai, and Athalai. Amonge the chyldren of Beni, Mesulam, Maluc, Adaiah, Jasub, Saal & Jerimoth. Amonge the chyldren of the captayne Moab, Adna, Cholal, Benaia, Masia, Mathania, Bezelel, Benui and Manasse. Amonge the chyldren of Harim: Eliezer, Iesia, Malchia, Semeia & Simeon Ben Jamin, Malluch & Samaria. Amonge the chyldren of Hasum, Mathanai, Mathathah, zabad, Eliphelet, Jeremye, Manasse, & Semei. Among the chyldren of Bani: Madai, Amram, Huel, Banea, Cheluhi, Badaiah, Maniah, Maremoth, & Eliasib, Mathania, Mathanai, Iaesi, Bani, Beni, & Semeiah, Selemia, Nathan, Adaia, Machnadbai, Sasai, and Sarai, Asarel, Selemiahu, & Samariah, Sallum, Amaria, and Joseph. Amonge the chyldren of Nebo, Jehiel, Mathathia, zabad, zabina, Iadai, Joel, and Banaia. All these had taken straunge wyues. And among the same, there were some that had chyldren by the wyues.

¶ The ende of the fyrst booke of Esdras.

¶ The seconde booke of Esdras: otherwyse called the booke of Nehemia.

¶ The fyrst Chapter.

¶ Nehemia butteler to kynge Artaxerses prayeth to God for the people.

THe wordes of Nehemia the sonne of Hachalia. It fortuned in the moneth Chisleu, in the twenty yeare, that I was in the castell at Susan: and Hanani, one of my brethren came wt certayne men of Juda, and I asked them how the Iewes dyd that were delyuered and escaped from the captiuitye, and how it went at Jerusalem. And they sayd vnto me: The remnaunt of the captiuitye are there in the land in great myshortune and rebuke. * The wall of Jerusalem also is broken downe: and the gates therof are brent with fyre. * iiii. Esdr. xvi. b

It fortuned, that when I herde these wordes, B I sate me downe and wepte, and mourned certayne dayes, and fasted and prayed before the God of heauen, and sayd: O Lorde God of heauen, thou great and terryble God, * thou that kepest couenaunt and mercy for them that loue the, and obserue thy cōmaundementes: let thyne eares herken, I beseche the, and let thyne eares be open, that thou mayst heare the prayer of thy seruauntes, whiche I praye now before the daye and nyght, for the children of Israel thy seruaūtes, and knowledge the synnes of the children of Israel, whiche we haue synned agaynst the. * Exod. xx. c. and. xxxiiij. a Deut. xii. b

I and my fathers house haue synned: we C haue ben vtterly dispersed from thy lawe, and haue not kepte thy cōmaundementes, statutes and lawes, whiche thou commaundedest thy seruaunt Moses. I beseche the, call to remembraunce the worde that thou commaundedest thy seruaunt Moses, and saydest: Ye wyll transgresse, and * I wyll scatre you abrode amonge the nacyons. But yf ye turne vnto me, and kepe my cōmaundementes, and do them: though ye were cast out vnto ỹ vtternost parte of heauen, yet wyll I gather you frō thence, & wyll brynge you vnto the place that I haue chosen, to set my name there. They are thy seruauntes and thy people, whome thou hast delyuered thorow thy great power & in thy myghty hande. O Lorde, I beseche the, let thyne eare herken to the prayer of thy * Deu. xxviii. c

of thy

ok thy seruaunt, and to the prayer ok thy seruaũtes, whose desyre is to feare thy name, & let thy seruaunt prospere thys daye, and graunte hym mercy in the syght of thys man, for I was the kynges butteler.

¶ The. ii. Chapter.

¶ After Nehemia had obtayned letters of Artaxarses, he came to Jerusalem and buylded the walles.

IT foztuned, that in the moneth * Nisan in the twentyethyeare of king Artaxarses, the wyne stode before hym, & I toke vp the wyne, & gaue it vnto the kyng. And I was heuye in his presẽce. And the kynge sayde vnto me: why lokest thou so sadly, whẽ ỹ art not sicke? it is nothinge els, but that ỹ arte heuye herted. And I was sore akrayed, and sayd vnto the kynge, God saue the kynges lyfe for euer. Howe shulde I not loke sadly, whẽ the citye and place of my fathers buriall lyeth waste and the gates therof are consumed wyth fyre. And the kynge sayd vnto me: what is thẽ thy request? I made my prayer also to the God of heauen, & sayd vnto the kinge: yf it please the kyng: and yf thy seruaunte haue founde fauoure in thy syght, sende me into Juda vnto the citye of my fathers buryall, that I maye buylde it.

A marche.

B And the kynge sayd vnto me (the quene hys wyfe settynge by hym) how lõge shal thy tournay cõtinue, and when wylt thou come agayne? And it pleased the kyng to sende me, & I set him a tyme, and sayde vnto the kyng: yf it please the kyng, let hym gyue me letters to the captaynes which are beyonde the water, that they may cõuay me ouer, tyll I come into Juda: and letters vnto Asaph the lorde of the kynges wood, that he maye gyue me tymber to make beames for ỹ gates of the palace (which is herde be the house) & for the walles of the citye, & for the house ỹ I shall entre into. And the kynge gaue me accordyng to the hande of my God, whych was good vpon me. And when I came to the captaines beyonde the water, I gaue them the kynges letters. And the kynge sente captaynes and horsemen wyth me.

C Sanabalat also the Horonyte and Tobia a seruaunte (the Ammonite) heard it, and it greued them sore, that there was come a mã whiche sought the wealth of the chyldrẽ of Israell. And I came to Jerusalem, and was there thre dayes, & I gat me vp in the night season, and a few mẽ wyth me, neyther tolde I anye man, what God had gyuen me in my herte to do at Jerusalem: & there was not one beast wyth me, saue it that I rode vpon. And I departed in the nyght by the valleye port, before the dragon well, and to the donge porte, and consyred the walles of Jerusalem howe they were broken downe and the portes thereof consumed with the fyre. And I went ouer vnto the well porte, ond to the kynges conduyte, & there was no rowme for the beast that was vnder me to passe. Then went I on in the night by the brooke syde, and cõsidered the wal, and turned backe, and came home agayne by the

D valleye porte.

And the rulers knewe not whyther I went or what I dyd: neyther dyd I as yet tell it vnto the Jewes, to the prestes, to the noble men to the rulers, & to the other that laboured in ỹ worke. Then sayde I vnto them: ye se the mysery that we are in, how Jerusalẽ lyeth waste, & howe the gates therof are brent with fyre: come therfore, that we maye buylde vp the wall of Jerusalem, & that we be no more a rebuke. And I told them of the hande of my God, (that it was gracious ouer me) & the kynges wordes that he had spoken vnto me. And they sayd: let vs get vp, and buylde: & they strengthed theyr hande to good.

But when Sanabalat the Horonite, & Tobia the seruaũt (an Ammonite,) and Gesem the Arabian herde it: they laughed vs to scorne, and mocked vs, and sayd: what is thys that ye do? Wyll ye fall awaye from the kynge? Then answered I them, and sayde: the God of heauen, he it is that hath graũted vs prosperitie: and we be hys seruauntes. Let vs get vp and buylde. As for you, ye haue no porcion nor ryght, nor remembraunce in Jerusalem.

¶ The. iii. Chapter.

¶ The nombre of them that buylded the walles.

AND Eliasib the hye preast gat hym vp with his brethren the preestes and they buylded the shepegate. They repayred it, and set vp the dores of it: euen vnto the towre Hea, repayred they it, and vnto the * towre of Hananeel. Next vnto him also builded the men of Jericho. And beside hym Zachur the sonne of Amri. But the fysshe porte dyd the childzen of Senaa buylde, which also layed the beames therof, & set on the dores, lockes and barres of it. And next vnto him builded Merimoth, the sonne of Uria, the sonne of Hakoz: and nexte vnto them buylded Mesulam the sõne of Barachia the sonne of Meselabeel: and next vnto him buylded Zadoc the sõne of Baana. And next vnto him buylded they of Thekoa. But the great men that were amonge them, put not theyr neckes to the worke of their Lorde.

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B

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D

locke & barres therof, and a. M. cubytes on the wall, vnto the donge porte. But the donge port buylded Melchiah the sõne of Rechab, the ruler of the fourth parte of Bethcharem: he repayred it, and set on the dores, lockes & barres therof. But the well gate repayred Sallũ the sonne of Cholhosah, the ruler of ỹ fourth parte of Mispa. He buylded it, and layde the beames, and set on the dores, lockes and barres therof, and the wall vnto the poole of Siloah, by the kinges garden, and vnto the steppes that go downe from the cytie of Dauid. After hym buylded Nehemiah the sonne of Asbok: the ruler of the halfe parte of Bethzur, vntyll the other syde ouer agaynst the sepulchres of Dauid, and to the poole that was repayred, and vnto the house of the myghty.

E After hym buylded the Leuytes, Rehum the sonne of Bani: and next vnto hym buylded Hasabia the ruler of the halfe parte of Keilah in his quarter. After hym buylded their brethren: Bauai the sonne of Henadad the ruler of the halfe parte of Keilah: and after him buylded Ezer the sonne of Jesua the ruler of Mispa the other pece, harde ouer agaynst the goynge vp to ỹ house of the ordynaunce that was in the corner. Agayne, after hym brake forth Baruch the sõne of zachai of indignaciõ, & repayred the other pece from the turnynge corner, vnto the dore of the house of Eliasib the hye preast. And after hym also buylded Merimoth the sonne of Uria the sõne of Hacos the other pece frõ the dore of ỹ house of Eliasib, euen as longe as the house of Eliasib extended. After hym buylded the preastes, the men of the playne. After hym buylded Ben Jamin and Hasub, ouer agaynst their house, and after hym wrought Asaria, the sonne of Maasia, the sonne of Ananta, next vnto his house. After hym also buylded Benui the sonne of Henadad the other pece, from the house of Azaria vnto the turnyng of the wall, and vnto the corner.

After hym buylded Bala the sonne of Ulai, ouer agaynst the corner & the hygh towre, which lyeth out ouer from the kynges house, that was besyde the courte of the pryson. After hym Phedaia the sõne of Pharhos (as for the Nethinims they dwelt in the stronge holde vnto the watergate, towarde the east, & to the towre that lyeth out.) After him buylded they of Thekua ỹ other pece ouer agaynst ỹ great towre, that lyeth outwarde, vnto the wall of the stronge holde.

G But from aboue the horse gate forth buylded the preastes, euery one ouer agaynst his house. And after them buylded Zadok the sonne of Immer ouer agaynst his house. After hym buylded also Semeia the sonne of Sechania the keper of the eastgate. After him buylded Hanania ỹ sõne of Selemia, & Hanun the sonne of Zalaph ỹ fyrst the other pece. And after hym buylded Meshullã the son of Barachia ouer against his storehouse. After hym buylded Malachia the goldsmythes sonne, vntyll the house of the Nethinims, and of the marchauntes ouer agaynst the gate Mephkad, & to the parlour in the corner. And betwene the parlour of ỹ corner vnto the shepgate buylded the goldsmythes & the marchauntes.

The. iiii. Chapter.

The buyldyng of Jerusalem is hyndred and let, but the Jewes buylde it, beyng redye harnelled, lest theyr enemyes shulde inuade them.

BUt when Sanabalat herde that we A buylded ỹ wall, he was wroth in hym selfe, & toke great indignacion, & mocked the Jewes, & sayd before his brethren and the souldyours of Samaria: what do these impotent Jewes? wyll the heathen suffre them? shall they offre? shall they perfourme it in one daye? shal they make ỹ stones whole agayne that are brought to dust & brent? And Tobiah ỹ Ammonite was beside hym, and sayd: Though they buylde, yet yf a fore go vp, he shall breake downe theyr stony wall. Heare (O ỹ our God) for we are despised, turne their shame vpõ theyr owne heade, and gyue them ouer into despysyng in the lande of theyr captiuitie. Couer not theyr wyckednes, and let not theyr synne be put out in thy presence: for they haue prouoked the buylders. And so buylded we the wall, & it was ioyned hole togyther, vnto the halfe heyght therof. And the people were mynded to labour.

And it fortuned, that when Sanabalat, and B Tobiah, & the Arabians, Ammonites, & Asdodites herde that the walles of Jerusalem were made vp, & that the gappes began to be stopped, they were very wroth, & conspired al togither to come & fyght agaynst Jerusalem, & to make the people an hynderaunce therin. Neuertheless we made our prayer vnto our God, & set watchmen by them, whiche buylded day and nyght ouer agaynst them. And Juda sayd: the strength of the bearers is to feble: and there is yet moche more morter, & we are not able to buylde on the wall. And our aduersaries sayd: they shall not knowe neyther se, tyll we come in the myddes amonge them, & slay them, and hynder the worke. But it fortuned that when the Jewes (which dwelt beside them) came, they tolde vs as good as ten tymes: that in al places where ye go vnto, they are appoynted to fall vpon vs. Therfore set I the C people after theyr kynredes with their swerdes, speares, and bowes bynethe in the lowe places behynde the wall, and I loked, & gat me vp: and sayd vnto the chefe men: to the rulers: and to the other people, be not ye afrayde of them: * but ii. Esd. 4. b. thynke rather vpon ỹ great Lorde, which ought and. 15. c. to be feared, and fyght for your brethren, your sonnes, your doughters, your wyues, and your houses. Neuertheles, it chaunced that when our enemyes herde, that we had gotten worde of it, God brought theyr counsell to nought: and we turned all agayne to ỹ wall: euery one vnto his labour. And frõ that tyme forth it came to passe that the halfe parte of the ponge men dyd the labour, and the other halfe parte of them helde the speares, shyldes, bowes, & brestplates: and the rulers stode behynde all ỹ house of Juda, whiche buylded on the wall, & bare burthens from those that laded them. With one hande dyd euery one worke: and with the other helde his weapen. And euery one that buylded, had his swearde gyrde by his thygh, and so buylded they. And the trumpet blewe beside me.

And

D And I sayd vnto the principal mē, to the rulers, and to the other people: the worke is great and large, and we are separated vpon the wall one farre frō an other. Loke in what place therfore ye heare the noyse of the trumpet, resorte ye
Exo.xiiii. c thyther vnto vs, * and oure God shall fyght for vs: and we wyll be labourynge in the worke. And the halfe part of them helde the speares frō the morninge sprynge: tyl the starres cam forth. And at ỹ same tyme sayd I vnto the people: euerye one abyde with hys seruaunt at Jerusalem, that in the night season we maye watch, and labour on the day tyme. As for me & my brethren, my seruauntes and the men of the watch (which were behynde me) we put neuer of oure clothes, nomore thē the other dyd theyr harnes saue onely because of the water.

¶ The.v. Chapter.

¶ The people are vexed with hunger. He requyreth not the lyuynge of a captayne.

A And there arose a greate complaynt of the people, and of theyr wyues against theyr brethren the Jues. For ther were some that sayd: our sonnes and doughters and we are to manye therfore wyll we take corne for them, ỹ we maye eate and lyue. Some also there were that sayd: let vs set our landes: vynepardes & houses to pledge & take vp corne in the dearth. But some there were ỹ said: let vs borowe money for the kynges tribute: and that vpon our landes and vynepardes. Beholde, our bodyes as the bodyes of our brethren, & our chyldren as theyr chyldren: els shulde we subdue our sonnes and daughters vnto bondage, and some of our daughters are subdued vnto bondage alredy and no strength is there in our handes, and other men haue our landes and vynepardes.

B And when I harde theyr complaynte & suche wordes, it displeased me sore, and I aduised so in my minde, that I rebuked the councelers, and ỹ rulers, & sayd vnto them: Euery one of you is to chargeable vnto his brother. And I brought a greate congregacion agaynst them, and sayde vnto them: we (after our abilitie) haue boughte our brethren the Jewes, which were solde vnto the heathen. And wyll you sell your brethren agayn vnto the heathē, after that they haue bene solde vnto vs? Then helde they theyr peace, and coulde fynde nothynge to answere.

C And Nehemia sayd: It is not good that ye do. Ought ye not to walke in the feare of God, because of the rebuke of the heathen that are our enemies? I and my brethren, and my seruauntes do lende them money and corne: but as for vsury let vs leaue it. Therfore, this same day I praye you se that ye restore them theyr landes agayne theyr vynepardes, oyle gardens, and theyr houses, and remyt the hundred part of the money of the corne, wyne, and oyle that ye haue wonne of them. Then sayde they: we wyll restore them agayne, and wyll requyre nothynge of them: and wyll do as thou hast spoken. And I called ỹ preestes, & toke an oth of them, that they should do so. And I shoke my lappe, & sayde: God shake out euery man after the same maner from hys house & laboure that mayntayneth not thys word: euē thus be he shakē out, & voyde. And all the cōgregacion said: Amen, & praysed the Lord: And the people dyd so. And from the time forth that (the D kynge) commytted vnto me to be a captayne of them that were in the lande of Juda euē frō ỹ. xx yeare vnto the. xxxii. yeare of kynge Artharerses (that is. xii. yeare) I wt my brethrē lyued not of such substaunce as was gyuen to a captayne. For the olde captaynes ỹ were before me, had bene chargeable vnto the people, & had taken of them breade and wyne, & .xl. sycles of syluer: yea & theyr seruauntes had oppressed ỹ people. But so dyd not I, & that because of the feare of God. But I laboured also in the worke vpō the wal, & bought no lande. And all my seruauntes came thyther together vnto ỹ worke. Moreouer there were at my table an. C. and. l. of the Jewes & rulers, which came vnto me frō among the hethen that are aboute vs. And there was prepared for me daylye an oxe, & syxe chosen shepe, & byrdes, & euer ones in. x. dayes a great summe of wyne. Yet requyre not I the lyuynge of a captayne, for the bondage was greuous vnto the people.

* Thinke vpon me my God vnto the best, accordynge to all that I haue done for thys people. ii. Eld. vi. d and. xiij. b.

¶ The.vi. Chapter.

¶ The buyldynge is yet agayne hyndered and let.

A And when Sanabalat, Tobiah, & Gesem ỹ Arabian, & the other of our enemies hard that I had buylded ỹ wall: & that ther were no mo gappes therin (howe be it at the same tyme had I not hanged the dores vpon the gates) Sanabalat & Gesem sent vnto me, sayeng: come that we may mete & take coūcell tagether in the villages ỹ are in the playn of ỹ citie Ono. Neuertheles they thought to do me euel. And I sente messengers vnto thē, sayenge: I haue a greate busynes to do & I can not come downe. The worke shuld stand styl, yf I were negligent, & came down to you. Howbeit, they sent vnto me as good as foure tymes after ỹ same maner. And I gaue thē the same answere. Thē sent Sanabalat his seruaūt againe vnto me the fyfth tyme, wt an open letter in hys hāde wherin was writtē: it is tolde the hethen, & Gesem hath sayde it, that ỹ & the Jues thynke to rebel, for the whych cause ỹ buyldest the wall that ỹ mayste be theyr kynge in these matters, & hast ordeyned the prophetes to preache of the at Jerusalem, and to saye: He is kynge of Juda.

B And now shal thys come to the kynges eares come now therfore, & let vs take our coūcell together. And I sent vnto hym, sayeng, there is no such thinge done as thou sayest: for thou faynest them out of thyne owne herte. For they were all mynded to make vs afrayed, sayeng: they shall wythdrawe theyr handes frō the worke, that it shal not be fynished. Howbeit, I strengthed my hande the more. And I came to the house of Semeia the sonne of Dalaia the sonne of Mehetabeell, & he had shut hym selfe wythin, & sayde: let vs come together into ỹ house of God, euē vnto ỹ myddes of ỹ tēple, & shut ỹ dores of ỹ tēple for they wyl come to slay ỹ: yea, euē in ỹ nyght wyl

they come to put the to deth. And I sayd: shulde any such man as I am, that wyll go in to the temple, to saue his lyke? I wyll not go in.

C And I perceyued, that God had not sente hym. Yet spake he prophecye vpon me, neuertheless, Tobiah and Sanabalat had hyred him for money. Therfore take he ỹ money, that through feare I shulde so do, and synne: that they myght haue an euyll reporte of me, to blaspheme me. Wy God thynke thou vpon Tobiah & Sanabalat accordynge vnto these theyr workes, and of the prophete Noadia, & of the other prophetes that wolde haue put me in feare.

D And the wall was fynyshed on the fyue and twenty day of the moneth Elul, in two & fyftye dayes. And when all our enemyes herde therof, all ỹ heathen that were about vs, were afrayde, and their courage fayled them. And they perceyued, that this worke came of our God. And at ỹ same tyme were there many of the chefe of Juda whose letters went vnto Tobiah, & agayn from Tobiah vnto them (for there were many in Juda, that were sworne vnto hym, for he was the sonne in lawe of Sechania, the sonne of Arah, and his sonne Jehonathan had the doughter of Mesullam, the sonne of Barachia, & they spake good of hym before me: & tolde him my wordes) and Tobiah sent letters, to put me in feare.

C The. vii. Chapter.

C After the wall ones buylded: is the watch appoynted. They that returned from the captiuite are nombred.

A NOwe when the wall was buylded: I hanged on the dores also, and the porters, syngers, & Leuites were appoynted. And I cõmaunded my brother Hanani and Hanania the ruler of the castell at Jerusalem: for he was a faythfull man, and feared God more then dyd many other. And I sayd vnto them: let not the gates of Jerusalẽ be opened vntyl the sunne be whote. And whyle they were standyng in the watche, they shut the dores, and barred them. And we appoynted certayne cytesyns of Jerusalem, to be watche men, euery one to kepe his watche, and enery one to be ouer agaynst his house. As for the cytie, it was large of rowme and great: but the people were fewe therin, and the houses were not buylded.

B And my God gaue me in my herte, that I gathered togither the principal men, & the officers and the people, to nombre them: and I founde a
1. Esdr. ii. a register of the nombre of them *whiche came vp before out of the captiuite: and founde wrytten therin: these are the sonnes of ỹ lande that went vp frõ the captiuite of ỹ caryenge away (whom Nabuchodonosor the kynge of Babylon had brought away) and came agayne to Jerusalẽ & Juda: euery one vnto his citie. They which came with zorobabel are these, Jesua, Nehemia, Asariah, Raamia, Nahamani, Mardochee, Belsã, Mesperath, Beguai, Nahum, and Baanah.

C This is the nombre of the men of ỹ people of Israel. The children of Pharaos were. ii. M. an hundred and two & seuenty, the chyldren of Saphatiah, three hundred & two & seuenty: the chyldren of Arah. vi. C. & .lii. the chyldren of the captayne of Moab amonge the chyldren of Jesua & Joab, two thousande, eyght hũdred & eyghtene: the chyldren of Elam, a thousande, two hundred and foure & fyftye: the chyldren of Zathua, eyght hundred and fyue and forty: the chyldren of Zachai, seuen hundred and three score: the chyldren of Banui, syxe hundred and eyght and forty. the chyldren of Bebai, syxe hundred and eyght and twenty: the chyldren of Asgad, two thousande three hundred and two and twenty: the chyldren of Adonicam, syxe hundred three score and seuen: the chyldrẽ of Begoai, two thousande three score and seuen: the chyldren of Adin, syxe hundred and fyue and fyftye: the chyldren of Ater of Hezekia, eyght and nyntye.

The children of Hasom. iii. C. and. xxviii. the D chyldren of Besai. iii. C. and. xxiiii. the chyldren of Hariph, an hundred and twelue: the chyldren of Gibeon, nyntye and fyue: the men of Bethlehem and Nethophah, an hundred foure score and eyght: the men of Anathoth, an hundred & eyght and twentye: the men of Beth Asmaueth, two and fourtye: the men of Kariath Jarim, Cephirah and Beeroth, seuen hundred & three and fourtye: the men of Ramah and Geba, syxe hundred and one and twentye: the men of Michmas, an hundred and two and twentye: the men of Bethel and Ai, an hundred and three and twentye: the men of Nebo, an hundred and two and fyfty: the chyldren of the other Elam, a thousand, two hundred and foure and fyfty: the chyldren of Harim, three hundred and twentye: the chyldren of Jericho, three hundred and fyue and fourtye: the chyldren of Lodhadid and Ono, seuen hundred and one and twenty: the children of Sanaa, three thousande, nyne hundred and thyrty.

The preastes. The chyldren of Jedaiah of the E house of Jesua, nyne hundred and three & seuenty: the chyldren of Immer, a thousand and two and fyftye: the chyldren of Phashur, a thousand two hundred and seuen and fourtye: the chyldren of Harim, a thousande and seuentene.

The Leuites. The chyldren of Jesua of Cadmiel, and of the chyldren of Hoduah, foure and seuentye. The syngers: The chyldren of Asaph, an hundred and eyght and fourty. The porters: The chyldren of Sallum, the chyldren of Ater, the childrẽ of Talmon, the children of Acub: the chyldren of Hatita, the chyldren of Sobai, al together an hundred and eyght and thyrty.

The Nethinims. The children of Ziba, the children of Hasupha: the chyldren of Tebahoth, the children of Ceros: the childrẽ of Sia, the children of Phadon: the children of Lebanah: the children of Hagaba, the children of Salmai, the children of Hanan: the chyldren of Gidel: the chyldren of Gaher: the chyldren of Reaia, the childrẽ of Rezin: the chyldren of Necoda: the chyldren of Gasam: the chyldren of Usa: the chyldren of Phaseah, the chyldren of Besai, the children of Meunim, the chyldren of Nephussim, the chyldren of Bacbuc, the chyldren of Hachupha, the children of Harhur, the chyldren of Bazlith, the chyldren of Mehida, the chyldren of Harsa, the chyldren of Barcos,

of Barcos, the chyldren of Sisera: the chyldrē of Thamah, the chyldren of Neziah, the chyldren of Hatipha.

F The chyldren of Salomons seruauntes, the chyldren of Sotai: the chyldren of Sophereth, the chyldren of Pherida, the chyldren of Jaala, the chyldren of Darcon, the chyldren of Giddel, the chyldren of Saphatiah, the chyldren of Hatyll, the chyldrē of Pochereth of zabaini, ꝑ chyldren of Amon. All these Nethenims, and ꝑ chyldren of Salomons seruauntes, were thre hundred, nynetye and two.

And these wēt vp also of Thel, Mela, Thel Harsa, Cherub, Adon, & Immer: but they could not shewe theyr fathers house, not theyr sede, & that they were of Israel. The chyldren of Dalaiah: the chyldren of Thoota, and the chyldren of Nechoda, syxe hundred and two and fourtye. And of the prestes the chyldren of Pabyiah: the chyldren of Hacos, ꝑ chyldrē of Bersilai: which toke one of the doughters of Bersilai the Giliadite to wyfe, and was named after theyr name. These sought theyr writynge in the regyster of their generaciō, but they were not founde, therfore they were put from the presthode. And Hathirsata sayde vnto them: that they shulde not eate of the most holy, tyll there came vp a prest whiche shulde were Urim and Thumim.

And so the hole congregacyon togyther was two and fourtye thousande, thre hundred & thre score, besydes theyr seruauntes and maydens, of whom there were. vii. thousand, thre hūdred and. xxxvii. And they had two hundred & .xl vii. syngynge men and wemen. Theyr horses, seuē hundred and syxe and thyrtye, and theyr mules two hundred and fyue and fourtye. The camels foure hundred and fyue and thyrtye: syxe thousande, seuen hundred and twentye asses.

G And certayne of the auncyent fathers gaue vnto the worke. Hathirsatha gaue to the treasure a thousande peces of golde, fyftye basens, fyue hundred and thyrtye Preastes garmentes. And some of the cheke fathers gaue vnto ꝑ treasure of ꝑ worke, twenty thousande peces of gold and two thousand and two hundred pounde of syluer. And the other people gaue twenty thousande peces of golde, and two thousand pounde of syluer, and thre score and seuen preastes garmentes. And the preastes and Leuites, the porters and the syngers and the other of the people and the Nethinims & all Israel, dwelt in theyr Cityes. And the seuenth moneth came, and the chyldren of Israel were in theyr cityes.

¶ The. viii. Chapter.

¶ Esdras gathereth together the people, & readeth to the the law. They kepe the feast of tabernacles or bothes.

A i. Esd. iii. a. iii. Es. ix. a. Deu. xxxi. f. iii. re. xxiii. a

AND ✠ al * the people gathered them selues together: as one man, in the strete that was before the watergate, and they sayde vnto Esdras the scrybe, that he shuld fetche * the boke of the lawe of Moses, whiche ꝑ Lorde cōmaunded to Israell. And Esdras the Preaste brought the law before the congregacyon both of men and women: and all that coulde vnderstande dyd herken vnto it, vpon the fyrst day of the seuenth moneth, and he redde therein, in the strete that was before the watergate (from the morynge vntyll the noone daye) before men & women that dyd harken to it: and the eares of all the people were inclyned vnto the booke of the lawe. And Esdras the scrybe stode vpon an hye pulpyt of wood whiche they had made for ꝑ preachynge, and besyde hym stode Mathathia, Sema, Anania, Uziah, Helkia, and Maaseia, on his ryght hande, and on his lefte hande stode Pedaia, Misael, Malchia, Hasum, Halebadana, zachari, and Mesulam.

B And Esdras opened the boke before all ꝑ people, for he stode aboue all the people: And when he opened it, all the people stode vp. And Esdras praysed the Lorde the great God. And all the people answered: Amen, Amen, with theyr handes vp, and bowed them selues, and worshypped the Lorde, fallynge downe vpon their faces to the grounde. And Jesua, Baam, Serabiah, Jamin, Acub, Sebathai, Hadaia, Maasia, Celita, Azaria, Jozabad, Hanan, Pelaia: & the Leuytes caused the people to geue hede vnto the lawe, and the people stode in theyr place. And they red in the boke of the lawe of God dystynctlye and playnely, so that men vnderstode the thyng that was red. And Nehemiah (which is Hathirsata) and Esdras the Prest and scrybe and the Leuytes that caused the people to take hede, sayde vnto all the people: this daye is holy vnto the Lorde youre God: be not you sory, and wepe not. For all the people wepte, when they hearde the wordes of the lawe.

C And he sayde vnto them: * go your way and eate of the fat, and drynke the swete, and sende part vnto them also that haue not prepared thē selues: for this daye is holy vnto our Lorde, be not ye sory therfore: for the ioye of the Lorde is your strength. ✠ And the Leuites stilled al the people, and sayde: holde your peace, for the day is holy, vexe not ye your selues. And all the people went theyr waye to eate and drynke, and to sende parte vnto other, & to make great myrth because they had vnderstande the wordes that were declared vnto them. iii. Esd. ix.

And on the nexte daye were gathered together the cheke fathers among all the people and the prestes and Leuytes, vnto Esdras ꝑ scrybe, that they myght vnderstande the wordes of the lawe. And they founde wrytten in the lawe, * (whiche the Lorde had commaunded by Moses) that the chyldren of Israel shoulde dwel in bothes in the feast of the seuenth moneth, and ꝑ they shoulde cause it to be declared and proclaymed in all theyr cityes, and thorow out Jerusalem, saying: go forth vnto the mount, and fetch olyue braunches, pine braunches, myrbraūches Palme braunches, and braunches of thycke tre: to make bothes, as it is wrytten Leu. xxiii. f. Nu. xxix. b. ii. Mac. i. c.

D And so the people went forth, and fet them, & made them bothes, euerye one vpon the roofe of his house, and in theyr courtes, and in the courtes of the house of God, and in the strete by the watergate, and in the strete by porte Ephraim.

And al the congregacion of them that were com agayne out of captiuytie made bothes, and sate vnder the bothes: for syns the tyme of Josua the sonne of Nun vnto thys daye, had not the chyldren of Israel done so, and there was very great gladnesse. And euery daye from the fyrste daye vnto the last, red Eldras in the boke of the law of God. And seuen dayes held they the feaste, & on the eyghte daye they gathered together, accordynge vnto the maner.

The.ix. Chapter.

The people repent, and forsake theyr straunge wyues. Eldras recyteth the benefytes of God, & the syns of ỹ people.

A
f. Ec. bij. b
Esa. lviij. a
IN the.xxiiij. day of this moneth came the chyldren of Israel together agayne with *fastyng sakclothes, and earth vpon thē and they that were of the sede of Israel were seperated, from all the straunge chyldren, & stode and knowledged theyr synnes and the wyckednesses of theyr fathers, and stode vp in the place and red in the boke of the lawe of the Lord their God four tymes on the daye, and they knowleged and worshypped the Lorde theyr God four tymes on the day. And the Leuites stode on hye namely Jesua, Bani, Cadmiel, Sabaniah, Buni, Sarebiah, Bani and Canani, & cryed loude vnto the Lorde theyre God. And the Leuytes, Jesua and Cadmiel Bani and Hasabnia, Serebia and Hodia, Sebania & Phathahia sayde: stande vp, and prayse the Lorde youre God for euer: and let thankes be geuen vnto the name of thy glory, whiche excelleth all thankesgeuynge and prayse. Thou arte Lorde alone. Thou hast made Heauen, and the heauen of all Heauens, wyth all theyr Hooste, the earthe: and all thynges that are therein, the see and all that is therein, and thou preseruest them all, and the Hooste of Heuen worshyppeth the.

B
Gene. xi. d.
‡Ge. xvii. a
Gene. xv. d
Thou arte the Lorde God, that hast chosen Abram, and broughtest him out of *Ur in Chaldea: ‡ and calleddest hym Abraham, and foundest his hert faythfull before the * and madest a couenaunt with hym, to geue vnto hys sede the lande of the Cananites, Hethites, Amorytes, Pherezites, Jebusites and Gersites, and hast made good thy wordes: for thou arte ryghteous. *and hast consydered the mysery of our fathers in Egypt, and hearde theyr complaynt by the red see, and shewed tokens and wōders vpō Pharao, and on all his seruauntes, and on al the people of hys lande: for thou knewest that they were presumteous and cruel agaynst them, and so madest thou the a name, as it is thys daye. And the red see dyddest thou deuyde in sonder before them, so that they went thorowe the myddes of the see drye shodde: and theyr persecuters threwest thou in to the depe (as a stone) in the myghtye waters: and leddest them on the daye tyme wyth a cloudye pyller, and on the nyghte season in a pyller of fyre to shewe them lyght in the waye that they wente.

C
Exo. xix. a.
*Thou camest downe also vpon mount Sinai, and spakest vnto them from Heuen, and gauest them ryght iudgementes, true lawes, good commaundementes and statutes, and declareddest vnto them thy holy Sabboth, & commaunded them preceptes, ordynaunces and lawes, by the hande of Moses thy seruaunte: and *gauest them breade from Heuen, when they were hungrye, and ‡broughtest forth water for them oute of the rocke, when they were thyrstye: and promysedst them that they shulde go in, & take possessyon of the lande: ouer which thou haddest lyfte vp thyne hande for to geue them.

Exo. xvi. b.
‡ Exo. xvii. d
Nu. xx. b.

But they and our fathers were proude and herdened: so that they folowed not thy cōmaundementes: and wolde not obeye, neyther were myndefull of the wonders that thou dydest for them: but became obstynate & headye, insomuch that they tourned backe to theyre bondage for theyr disobedyence. And thou my God forgauest, and wast gracyous, mercyful, pacyent and of greate goodnesse, and forsakest not them.

Exo. xxxii. a
*And thoughe they made a molten calfe (& sayd This is thy Gods that brought the oute of the lande of Egypte) and dyd greate blasphemyes, yet forsakest thou them not in the wyldernesse, accordyng to thy great mercy. *And the cloudy pyller departed not from them on the day tyme: to leade them the waye, nether the pyller of fyre in the nyght season, to shewe them the lyght in the waye that they went.

Exo. xiii. b.
Nu. xiiii. c.
1. Cor. in. f. a

D
And thou gauest them the good spyryte to enfourme them, *& withheldest not thy Manna from theyr mouth, ‡and gauest thē water when they were thyrsty. Fourtye peres longe madest thou prouison for them in the wyldernesse, so ỹ they lacked nothyng: *theyr clothes wared not olde, and theyr fete swelled not. And thou gauest them kyngdomes and nacyons, and partedest them accordynge to theyr porcyons: so that they possessed *the lande of Sehon kyng of Hesebon: and the lande of Og the kyng of Basan. And theyr chyldren multiplyeddest thou as the starres of heauen, and broughtest them into the lande: wherof thou haddest spoken vnto theyr fathers, that they shulde go into it, and haue it in possessyon.

Exo. xvi. b.
‡ Exo. xvii. d
Num. xx. b.
Deu. viii. b.
and. xix. a.
Num. xxi. c

E
Josu. xi. iii and. xiiii.

And the chyldren went in, and possessed the lande, *and thou subduedest before them the inhabyters of the lande, euen the Cananites: and gauest them into theyr handes, with theyr kynges and the people of the lande, that they might do with them what they wolde. And they wan theyr stronge cityes and a fat lande, & toke possessyon of houses, that were full of all maner of goodes: welles dygged out, vynepardes, oyle-gardens, and many fruteful trees, and they did eate, and were fylled: and became fat, and lyued in welth thorow thy great goodnes. Neuerthelesse they were disobedyent, ‡ rebelled agaynste the, and cast thy lawe behynd theyr backes and *slue thy prophetes (whych exhorted them carnestly, that they myght bryng them agayne vnto the) and dyd greate blasphemyes. Therfore thou gauest them ouer into the hande of theyre enemyes that vexed them.

iii. re. xix. b

And in the tyme of theyr trouble when they cryed vnto the: thou herdest them from heauen: and thorow thy great mercy thou gauest them

saupours

saueyours which helped them out of the hande of theyr enemyes. But whē they came to rest they turned backe agayne, to do euel before the: therfore lefteste thou them in the hande of theyre enemyes, so that they had the dominyon ouer them And when they conuerted and cryed vnto the, thou herdest them from Heauen, & many tymes hast thou delyuered thē accordyng to thy great
F mercy, and testifyedst vnto thē that thou myghtest bryngе them agayne vnto thy lawe.

Not withstandynge, they were proude, and
Leuit.xviii.a. Rom.v.a. Gala.iii.b. Ezec.xx.b. herkened not vnto thy commaundementes, but synned in thy lawes *(which yf a mā do he shal lyue in them) and turned the shulder away, and were styfnecked, and wolde not heare. And many yeres dyddest thou forbeare them, and testifyedst vnto them thorow thy spyrite, euen by ȳ hande of thy prophetes: and yet wolde they not heare. Therfore gauest thou them into ȳ hande of the nacyons in the landes. And for thy great mercyes sake, thou hast not vtterlye consumed them, nether forsaken them: for thou art a gra-
G. Eld.ii.b. Brodi.xx.b xxviij.a. cyous and mercyfull God.

* Nowe therfore our God, thou great God, myghtye and terryble, thou ȳ kepest couenaunt and mercye, regarde not a lytle all the trauayle that hath happened vnto vs, and oure kynges, our princes, our prestes, our prophetes and our fathers, and all thy people syns the tyme of the kynges of Assur vnto this day. And truly thou art iust, in all that thou hast brought vpon vs: for ȳ hast done ryghte. As for vs, we haue bene vngodlye, and our kynges and our prynces, our prestes and our fathers haue not done after thy law, nor regarded thy commaundementes and thy earnest exhortacyons wherwith thou haste exhorted them, and they haue not serued the in theyr kyngdome, and in thy great goodes that thou gauest them, and in the large and plēteous lande which thou gauest before them, and haue not conuerted from theyr wycked workes. Behold, we are in bondage this daye: and so is ȳ lande that thou gauest vnto our fathers, to enioye the frutes and goodes therof. behold, there are we bondmen. And great is the encrease of it vnto the kynges whome thou hast set ouer vs, bycause of our synnes: and they haue dominyon ouer oure bodyes and cattell (euen as they wyll them selues) and we are in greate trouble. And in al this make we a sure couenaunt, & wryte it and our prynces, Lenites & prestes seale vnto it

¶ The .x. Chapter.

¶ The names of them that sealed the couenaunt betwene God and the people.

A The sealers were Nehemiah (that is) Hhathirsatha: the sonne of Hachalia and zedekia, Saraia, Asariah & Jeremy, Phashur, Amaria, Malchia, Hatus, Sebaniah, Halluch, Harim, Merimoth, and Obadia, Daniel, Jenthon, & Baruch, Mesulam, Abia, and Miamin, Haasia, Belgai & Semeia: these were prestes. The Leuites were Jesua the sonne of Azania, Benui, amonge the chyldren of Henedab and Cadmiel. And theyr brethren Sechania, Hodia, Celita, Pelaia: Hanan, Micha, Rehob, and Jasabiah, Sachur, Serebia, Sabania, Hodia, Bani and Beninu:

The heedes of the people were, Phares the captayne of Moab, Elam, zathu & Bani Boni Asgad, Bebai, Adonia, Begoai, Adin, Ater, Hezekia, Asur, Hodia, Hasum, Besai, Harip, Anathoth and Nebai, Magphias, Mesulam, Hesir, Mesesabel, zadoc, Jaddua, Phalatia, Hanā Anania, Hosea, Hanania, Hasub, Halohes, Phalea, Sobek, Rehum, Hasebna, Maasia, Ahia. Aanan and Anan, Halluch, Harim, & Baana.

And the other people, the Prestes, Leuytes, B porters, syngers, Nethinims, and all they that had seperated them selues frome the people in ȳ landes vnto the lawe of God, wyth theyr wyues, theyre sonnes and theyre doughters, and as many as coulde vnderstande, and their lordes ȳ had rule of them, receyued it for theyr brethrē.

* And they came to sweare and to bynde thē selues wt an oth to walke in Gods lawe, whiche was geuen by Moses the seruaunt of God: and that they wolde obserue and do accordynge vnto all the commaundementes, iudgementes and statutes of the Lorde oure God: * and that we wolde not geue our doughters vnto the people in the lande, neither to take theyr doughters for our sōnes. * And yf the people of ȳ land brought ware on the Saboth and all maner of vytayles to sell, that we wolde not take it of them on the Sabboth and on the holy dayes: * and that we wolde let the seuenth yere be free, concernynge all maner of charge.

Iho. xxxiiij.c ii. Da. xb.c. Deut. bii.a C ii. Ma. xiii.c Leui. xxb.a Deut. xb.a.

And we decreed a statute vpon our selues to geue yerely the thyrde parte of a sycle to the ministracyon in the house of our God, to the shewbreed, to the dayly meateofferyng, to the dayly burntofferyng of the Sabbothes, of the newe moones and feastdayes and to the thynges that were sanctifyed, and to the offrynges of attonement, to reconsyle Israel withall, and to all the busynesse in the house of our God.

And we cast the lotte amonge the prestes, Leuytes and the people, for offryng of the wood to D be brought vnto the house of oure God frō yere to yere: after the houses of oure fathers: that it myght be brent at tymes appoynted, vpon the aulter of the Lorde God, as it is wrytten in the lawe: and to bryng the fyrstlynges of our lande and the fyrstelynges of oure frutes of all trees: yere by yere vnto the house of the Lord: and the fyrstlynges of our sonnes, and of our cattell, as it is wrytten in the lawe, and the fyrstlinges of our oxen and of our shepe, which we shuld bring to the house of our God, vnto the Preestes that minyster in the house of oure God: and that we shulde bryng the fyrstlynges of our dough and oure heueoffrynge, and the frutes of all maner of trees, of wyne also and of oyle, vnto the Prestes, to the chestes of the house of our God. And the tythes of our lande vnto the Leuites, that ȳ Leuites myght haue the tythes in all the cityes of our ministracyon. And the Prest the sonne of Aaron shall with the Leuytes, haue also of the tythes of the Leuytes, so that the Leuytes shal bryng vp the tythes of theyre tythes vnto the

house

house of our God, to the store houses, and to the treasure houses. For the chyldren of Israel, and the chyldren of Leuy shal bryng vp the heue offerynges of the corne, wyne and oyle vnto the store houses, there as are the vessels of the sanctuarye: and the preastes that mynyster, and the porters and singers, ẏ we forsake not the house of oure God.

¶ The.xi. Chapter.

¶ Who dwelled in Jerusalem after it was buylded, and who in the cityes of Juda.

AND the rulers of the people dwelt at Jerusalem: The other people also cast lottes, ẏ amonge ten, one parte shulde go to Jerusalem into the holy cityte to dwel, and nyne partes to be in the Cityes: and the people thanked all the men that were wyllynge to dwel at Jerusalem.

These are the heades of the lande that dwelt in Jerusalem and in the Cityes of Juda, euerye one in his possessyon, and in theyr cityes: they of Israel, the preestes, Leuites, Nethinims, and the chyldren of Salomons seruauntes. And at Jerusalem dwelt certayne of the chyldren of Juda and Ben Jamin.

Of the chyldren of Juda: Athaiah the sonne of Usia, the sonne of zachari, the sonne of Amaria, the sonne of Saphatia, the sonne of Mahalaleel: the chyldren of Phares. And Maasia the sonne of Baruch, the sonne of Chal Hose, ẏ sone of Hasaia, the sonne of Adaia, the sone of Joiarib, the sonne of zachary, the sonne of Silony. All these were ẏ chyldren of Phares that dwelt at Jerusalem, euen foure hundred threscore and eyght valeaunte men.

B These are the childzen of Ben Jamin, Salu the sonne of Mesullam, the sonne of Joed, ẏ son of Pedaia, the sonne of Calaia, the sonne of Maasia, the sonne of Ithiel, the sonne of Isai. And after hym Gabai, Selai nyne hundred and.xxviii. And Joel the sonne of zichri had the ouersyghte of them: and Juda the son of Senua was nexte ouer the Citye.

1. Para. p. b * Of the preestes: Jedaiah the sonne of Joiarib, Jachin, Saraiah the sonne of Helkia: ẏ son of Mesullam, the sonne of zadoc, the son of Meraioth, the sonne of Ahitob, was Prynce in the house of God: and hys brethrē that perfourmed the worke in the temple. viii. hundred and.xxii. And Adaia the sonne of Jeroham, the sonne of Palaliel, the sonne of Amzi, the sōn, of zachari, the sonne of Phashur, the sone of Malchia: and his brethren chefe amonge the fathers, two hundred and two and fourtye. And Amasai the son of Azrael, the sonne of Ahasai, the sone of Moselemoth, the sonne of Immer: and his brethren were valeaunt men: an hundred and eyght and twentye. And theyr ouersear was zabdiela son of one of the great men.

¶ 1. Para. p. b * Of the Leuytes: Semeia the sone of Hasub, the sonne of Aserikam, the sone of Hasabia the sonne of Bunni, and Sabathai, and Josabad of the chefe of ẏ Leuites, had the ouersyght of the outwarde busynesse of the house of God. And Mathaniahu the sonne of Micha, the sone of zabdi, the sonne of Asaph: was the pryncipal to begynne the thankesgeuing and prayer. And Bakbukia the seconde amonge his brethren, & Abda, the sonne of Sammua, the sonne of Galal, the sonne of Jeduthum. All the Leuytes in the holy cityte were two hundred foure score and foure. * And the porters Acub and Talmō, and 1. Para. p. b. theyre brethren that kepte the portes, were an hundred and two and seuentye. As for the residue of Israell, the Preastes and Leuytes, they were in all the cityes of Juda, euerye one in hys inherytaunce.

And the Nethinims dwelte in Ophel: and Ziba and Gispa was set ouer ẏ Nethinims. The ouersear of the Leuites at Jerusalem was Usi, the sonne of Baani, the sonne of Asabi, ẏ sone of Mathania, the sonne of Micha.

Of the chyldren of Asaph there were syngers D about the busynesse in the house of God, for it was the kynges commaundement concernynge them: that the syngers shoulde deale faythfully euery daye as was accordynge.

And Pathaia the sonne of Mesababel of ẏ chyldren of zerah the sōne of Juda next ẏ kynge in all matters concernyng the people: and theyr vyllages and landes. And some of the chyldren of Juda that were without the townes of their lande dwelt at Kariath Arbe, and in the vyllages therof: at Dibon, and in the vyllages therof: and at Jezabel, and in the vyllages thereof: at Jesua, Moladah, Bethphalet in ẏ towne of Sual, Beersheba, and in theyr vyllages: at Sikelag & Moconah, and theyr vyllages: and at Enremon, zarah, Jerimoth, zonoa, Odollam, and in theyr vyllages: at Lachis and in ẏ feldes therof: at Aska, and in the vyllages therof: and they dwelt frō Bersabe vnto ẏ valey of Hinnō

The chyldren also of Ben Jamin, of Geba, dwelt at Machmas, Aia, Bethel, and in theyr vyllages. And at Anothoth, Nob, Ananiah, Hazor, Ramah, Gethaim, Hadid, zeboim, Nabalath, Lod and Ono, the carpenters valleye. And the Leuites had possessyon bothe in Juda, and in Ben Jamin.

¶ The.xii. Chapter.

¶ The preastes and Leuytes whiche came wyth zorobabel vnto Jerusalem are nombred, and the wall is dedicated.

THese are the preestes and Leuites that A went vp with zorobabel the sonne of Salathiel, and with Jesua, Sararia Jeremy and Eldras, Amaria, Maluch, Hatus, Sechania, Rehum, Merimoth, Iddo, Genthoi, Abia, Miamin, Maaria, Belga, Semeia, Joiarib, Joiada, Salu, Amocke, Helkia and Jadeia: These were the heades among the preestes: and theyr brethren in ẏ dayes of Jesua. The Leuites were these, Jesua, Bennui, Cadmiel, Sarabia, Juda, and Mathania, which was ouer the office of thankesgeuynge, he and his brethren, Bacbukia: and Hinni and theyr brethren, were about them in ẏ watches.

Jesua begat Joakim: Joakim also begate Eliasib: and Eliasib begat Joiada: Joiada begat Jonathan: and Jonathan begat Jadua. In the

the dayes of Joakim were these ỹ chefe fathers amonge the prestes: vnder Sararia, Mararia, vnder Jeremy, Hanania, vnder Esdras, Mesul lã, vnder Amaria, Jehoanã: vnder Milico, Jonathan: vnder Sebania, Joseph: vnder Harim Adua: vnder Maraioth, Helkia: vnder Iddo, zachari: vnder Genthon, Mesullam: vnder Abia, zichri: vnder Miniamin, and Moadia, Piltai: vnder Belga, Samua: vnder Semeia, Jehonathã: vnder Joiarib, Methanai: vnder Jadaia, Uzi: vnder Selai, Kelai: vnder Amok, Eber: vnder Helchia, Hasabia: vnder Jadaia, Nathenael. And in ỹ tyme of Eliasib, Joiada, Johnan and Jadua, were the chefe fathers amonge
B the Leuites and the preastes, written vnder the raygne of Darius the Persian. The chyldren of Leui, the principal fathers were wrytten in the Chronycles vnto the tyme of Jonathan the son of Eliasib. And these were the chefe amonge the Leuytes: Hasabia, Serebia, and Jesua the son of Cadmiel, and theyr brethren in theyr presẽce to geue prayse and thankes, accordyng as Danyd the man of God had ordeyned it, one watch ouer agaynste another, Mathania, Balbukia, Obadia, Mesullam, Talmon and Ahub were porters in the watche at the threshholdes of the gates. These were in the dayes of Joakim the sonne of Jesua, the sonne of Josedec, and in the dayes of Nehemia the captayne, and of ỹ preast Esdras the Scrybe.

C And in the dedicacion of the wall at Jerusalem: they sought the Leuites out of all theyr places, that they myght be brought to Jerusalẽ to kepe the dedicacyon & gladnesse, wyth thankesgeuynges and syngyng with cymbales, psalteryes and harpes. And the chyldren of ỹ syngers gathered them selues together from euery syde out of the playne countrey about Jerusalẽ, and from the vyllages of Netophathi, frõ the house of Gilgal, and out of the coũtries of Geba, and Asmaueth, for the syngers had buylded theym vyllages rounde about Jerusalem. And ỹ preastes and Leuytes were purifyed, and clensed the people: and the gates, and the wall.

And I brought the prynces of Juda vp vpon the wall, and appoynted two greate queres of men to geue thankes, whiche went on the ryght hande of the wall towarde the donge gate, and after them went Hosaia, and halfe of the prynces of Juda, and Asaria, Esdras: and Mesullam Juda, Ben Jamin, Semia & Jeremy: & certayn of the prestes chyldren wyth trompets, namely zachary the sonne of Jonathan, the sõne of Semeia, the son of Mathania, the son of Michaia the sonne of zacur, the son of Asaph and his brethren, Semeia, Asarael, Malalai, Gilalai, Maai, Nathanael, and Juda & Hanani, with ỹ musycal instrumentes of Dauid the man of God.

D And Esdras ỹ scrybe went before them and besyde the welgate, they went vp ouer agaynst them vpon the steppes of the citye of Daupd, at the goynge vp of the wall beyonde the house of Dauid, vnto the watergate Eastwarde.

The other quere of them that gaue thankes went ouer against them, and I after them, & the halfe parte of the people vpon the wal, beyonde the fornace gate vnto the brode wall, & beyonde the porte of Ephraim, and beyond the olde gate beyonde the fyshegate, and the tower of Hananeel, and the tower of Mea, vntyl the shepgate And they stode styl in the pryson gate, & so stode the two queres (of them that gaue thankes) in the house of god: and I, and the halfe of the rulers with me, and the prestes, namely Eliakim Maasia, Miniamin, Michaia, Elioenei, zachary, and Hanania: wyth trompettes, and Maasia, Temeiah, Eleasar, Uzi, Jehohanan, Melchiah, Elam, and Ser. And the syngers sange loude, haupng Jesrahiah for theyr ouersear.

And the same daye they offred greate sacrifyces and reioyced: for God hadde geuen them great gladnesse, so that both the wyues & chyldren were ioyfull: and the myrth of Jerusalem was heard farre of.

E At the same tyme were there men appoynted ouer the treasure houses (wherin were the heue offrynges: the fyrstlynges, and the tythes) that they shulde gather them out of the feldes about the cities, to destrybute them vnto the preastes and Leuytes, accordynge to the lawe: for Juda was glad of the prestes and Leuytes, that they stode and wayted vpon the offyce of theyr God which is a pure offyce. And the syngers and porters stode after the commaundement of Daupd and of Salomon his sonne, * for in the tyme of *1.Pa.xxiii.a
Dauid and Asaph, were the chefe syngers founded, and the songes of prayse & thankesgeuyng vnto God. In the tyme of zorobabel, and Nehemiah dyd all they of Israell, geue porcyons vnto the syngers and porters, euery daye hys porcyon, and they gaue tythes vnto the Leuytes, and the Leuytes gaue tythes agayne vnto the chyldren of Aaron.

C The.xiii. Chapter.

C The lawe is red, and when they haue herde it seperate from them all straungers. &c.

A

AND that daye dyd they reade in the boke of Moses, and the people harkened therto, and there was founde wrytte, *ỹ the Ammonites & Mo- *De.xxiii.a
abites shulde neuer come into ỹ congregacyon of God, because they met not ỹ chyldren of Israel with breade & water: * but hyred *Nu.xxiii.a
Balaam agaynst them, that he shulde curse thẽ and our God turned the curse into a blessynge. Now when they heard ỹ lawe, it fortuned, that they seperated from Israel euerye one that had myxte hym selfe therin. And before this had the preast Eleasib the ouersyght of the treasury of the house of oure God, and he was kynsman to Tobia: and had made hym a greate chambre, & there had they afore tyme layde the offerynges frankencense, vessell, and the tythes of corne, wyne and oyle (accordyng to the cõmaundemẽtes geuen to the Leuites, syngers and porters) and the heueoffrynges of the prestes.

B But in all this tyme was not I at Jerusalẽ: for in the.xxxii. yere of Artharerses king of Babilon, came I vnto the kyng, and after certayne dayes obtayned I lycence of the kynge to come to Je-

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AND that daye dyd they reade in the boke of Moses, and the people harkened therto, and there was founde wrytte, *ỹ the Ammonites & Mo- *De.xxiii.a
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B But in all this tyme was not I at Jerusalẽ: for in the.xxxii. yere of Artharerses king of Babilon, came I vnto the kyng, and after certayne dayes obtayned I lycence of the kynge to come to Je-

to Jerusalem. And I gat knowledge that Eliasib dyd vnto Tobia, in that he had made hym a chambre in the court of the house of God, and it greued me sore, & I cast forth all the vessels of ỹ house of Tobia out of the chambre, and cõmaunded them to cleanse the chambres. And thyther brought I agayne the vessels of ỹ house of God with the meatofferyng and the incense.

And I perceyued that the porcyons of the Leuites were not geuẽ them, & that euery one fled to his lande, euen the Leuites and syngers that executed the worke. Then reproued I the rulers and sayde: Why is the house of God forsaken? And I gathered them together, and set them in theyr place. Then brought all Juda the tythes of corne and wyne, and oyle, vnto the treasure. And I made treasurers ouer the treasure, euen Selemiah the preest, and Zadoc the scrybe, and of the Leuytes, Phadaia, and vnder theyre hande was Hanan the sonne of Zacur, the sonne of Mathania, for they were counted faythfull, & theyr offyce was to distrybute ỹ porcyons vnto theyr brethrẽ. *Thynke vpon me, O my God herein (.Esd.b.c.) and wype not out my mercy that I haue shewed on the house of my God, and on ỹ offyces therof.

At the same tyme saw I some tredyng wyne presses on the Sabboth, & brygyng in sheues, and asses laden with wyne, grapes, kygges and brygyng all maner of burthens vnto Jerusalem vpon the Sabboth day. And I rebuked thẽ earnestly the same daye that they solde the vyttayles. There dwelte men of Tire also therein, which brought fysh and all maner of ware, and solde on the Sabboth vnto the chyldren of Juda in Jerusalem. Then reproued I the rulers in Juda, and sayde vnto them: what euell thyng is this that ye do, and breake the Sabboth daye? Dyd not your fathers euen thus, and oure God brought all this plage vpon vs, and vpon thys citye? And ye make the wrath more yet vpõ Israel, in that ye breake the Sabboth.

¶ And it fortuned that when the portes of Jerusalem began to be darke in ỹ euenynge before ỹ Sabboth, I cõmaunded to shut the gates and charged, that they shuld not be opened tyll after the Sabboth: & some of my seruaũtes set I at ỹ gates, ỹ there shulde no burthẽ be brought in on the Sabboth daye. Then remayned the chapmẽ and marchauntes ones or twyse ouer nyght wout Jerusalem with all maner of wares. Then reproued I them sore, & sayde vnto thẽ: why tary ye all nyght about the wall? Yf ye do it ones agayne, I wyl laye handes vpon you. Frõ that tyme forth came they nomore on the Sabboth. And I sayde vnto the Leuites ỹ they shuld clẽse them selues, & that they shuld come and kepe the gates, to halowe the Sabboth daye. Thynke vpon me (O my God) concernynge thys also, & spare me accordynge to thy great mercye.

D And at the same tyme saw I Jewes that maryed wyues of Asdod, of Ammon, and of Moab and theyr chyldren spake halfe in the speache of Asdod, and coulde not speake in the Jewes language, but by the tunge myght a man perceyue euery people. Then I reproued them, and cursed them, and smote certayne men of them, & made them bare, and toke an oth of them by God: Ye shall not geue youre doughters vnto theyr sonnes, neyther shall ye take theyr doughters vnto your sonnes, or for your selues. Dyd not Salomon the kyng of Israel synne for suche? and yet amonge many heythen was there no kyng lyke hym, whiche was dere vnto hys God, and God made hym kynge ouer Israel: and yet neuerthelesse, outlandysshe women caused hym to synne. Shall we then obeye vnto you, to doo all thys greate euell, and to trasgresse agaynst our God and mary straunge wyues?

And one of the chyldren of Jehoiada the son E of Eliasib the hye preaste had made a contracte wt Sanabalat the Horonyte: but I chased hym fro me: (O my God) thynke thou vpon them ỹ defyle the preesthod & the couenaunt of the preesthode & of the Leuites. Thus clensed I them frõ al suche as were outlandysh, and appoynted the courses of the preestes and Leuytes euerye one in hys offyce, and to offer the wood at tymes appoynted, and the fyrst frutes: Thinke thou vpõ me (O my God) for the best. ❧ (Amen.)

¶ The ende of the seconde boke of Esdras otherwyse called: the boke of Nehemia.

¶ The boke of Esther.

¶ The fyrst Chapter.

¶ Kyng Ahasuers maketh a royall feast, wherunto ỹ quene Vasthi wyl not come, for whiche cause she is deuorsed.

IT fortuned, in the dayes of Ahasuerus, which raygned from Indea vnto Ethiopia (ouer an hundred and seuen and twenty landes) euen in those dayes when ỹ kynge Ahasuerus sat on hys seate royall, whyche was in Susan the chefe citye, in the thyrde yeare of his raygne, he made a feast vnto all his prynces and seruauntes. And the myghtye men of Persia and Medea, the captaynes also and rulers of hys countreys were before hym, and he shewed ỹ rychesse and glory of his kyngdome, & the gloryous worshyppe of his greatnes many dayes longe: euen an hundred and. lxxx. dayes. A

And when these dayes were expyred, ỹ kyng made a feast to all the people that were in Susan the chefe citye, bothe vnto greate and small seuen dayes longe in the courte of the garden by B

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The benches also were of golde and syluer made vpon a pauement of grene, whyte, yelow and blacke marble. And they dranke in vessels of golde. And chaunged vessel after vessel. And the kynges wyne was muche accordynge to the power of the kynge. And the drynke was so appoynted, that none shulde compell any man: for so the kynge had cõmaunded by the offycers of hys house, that euery one shulde do, as it lyked hym. And the Quene Vasthi made a feaste also for the wemen in the palace of Ahasuerus. And on the seuenth daye when the kynge was merye: after the wyne, he cõmaunded Mehuman, Bizetha, Harbona, Bigtha, Abagthan, Zethar, and Charchas, the seuen chamberlaynes (that dyd seruyce in the presence of kynge Ahasuerus) to fetch the Quene Vasthi with the crowne regal into the kynges presence, that he myghte shewe the people and princes her fayrenes, for she was beutiful. But the Quene Vasthi wold not com at the kynges worde, by hys chamberlaynes. Then was the kynge very wroth, and his indignacyon kyndled in hym.

D And the kynge spake to the wyse men, that had vnderstandynge in the ordynaunces of the lande, for the kynges matters must be handled before all suche as haue knowledge of the lawe and iudgemente: and the ⁂ (chefe and) nexte vnto hym were Carsena, Sethar, Admata, Tharsis Mares, Marcena and Mamucan ꝑ seuen princes of Persia and Media, which sawe the kynges face, and sat aboue in the kyngdome. What lawe (sayth the kinge) shulde be executed vpon the Quene Vasthi, because she dyd not accordynge to the worde of the Kynge Ahasuerus, which he commaunded by his chamberlaynes? And Memucan answered before the kyng and the prynces: the Quene Vasthi hath not onely done euell agaynst the kynge, but also agaynst all the prynces, and agaynst all the people that are in all ꝑ landes of kynge Ahasuerus: for this dede of the quene shal come abrode vnto all wemen, so ꝑ they shall despyse theyr husbandes, before theyr eyes, and shal saye: the kyng Ahasuerus cõmaunded Vasthi the quene to be brought in before hym, but she wolde not come. And so shall the pryncesses in Persia and Media, saye lykewyse vnto all the kynges princes whẽ they here of thys dede of the Quene: thus shall there aryse to muche despytefulnesse and wrath. Yf it please the kynge therfore: lette there goo a commaundemente from hym, and let it be wrytten accordynge to the lawes of the Persyans, and Medians (and not to be transgressed) that Vasthi come nomore before kynge Ahasuerus: and let the kynge geue her kyngdome vnto another that is better then she.

℮ And when this cõmaundement of the kynge (which shalbe made) is published throwout al his empyre (which is great) all wemẽ shal holde their husbandes in honour both among great ℮ small. This pleased the kynge and the prynces, and the kyng dyd accordyng to ꝑ worde of Memucan. For he sent letters forth into all the kinges landes, into euery land accordyng to ꝑ writyng therof, and to euery people after theyr language, that euerye man shoulde be lorde in hys owne house. And this caused he to be spoken after the language of his people.

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After these actes, when the displeasure of kynge Ahasuerus was nowe layde, he thought vpon Vasthi, and what she had done, and what was cõcluded agaynst her. Then sayde the kynges seruauntes that mynystred vnto hym: Let there be fayre ponge virgins sought for the kynge, and the kynge appoynted certayne men in all the landes of his empyre, whome he charged that they shulde bryng together all ꝑ fayre ponge virgyns vnto Susan the heed citye, to ꝑ wemens buyldyng, vnder the hande of Haggei the kynges chamberlayn, ꝑ kept the wemen, to geue them theyr apparel, ⁂ (and other thynges necessary to be had.) And that the damsel which pleased the kynge shoulde be Quene in Vasthis steade. And this pleased the kynge: and he dyd so.

In the Citye of Susan there was a Jewe, whose name was Mardocheus the son of Jair, the sonne of Semei, the son of Cis a man of Jemini, which was caryed away from Jerusalem * when Jekonia the kynge of Juda was led away, (whome Nabuchodonozor the kynge of Babylon caryed thence) ℮ he norysshed Adassa, (that is Esther) his vncles doughter: for she had neyther father nor mother, and she was a fayre and beautyfull damesell: whome Mardocheus (when her father and mother was deed) receyued for his owne doughter. * 4.re.xxiiii.c Jer.xxiiii.a

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And when the appoynted tyme of euery damsel came, that she shulde go into the kyng Ahasuerus, after that she had bene twelue monethes in the dressyng of the wemen (for theyr dressyng must haue so muche tyme, namelye, syxe monethes with blame and myrre, and syxe monethes with

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wyth good spyces: so were the wemen beautyfyed) then went there one damesell vnto ỹ kyng and whatsoeuer she required (so that it were comly) that must be geuen her, to go with her out of the womens buyldyng vnto the kynges palace. In the euenynge she wente, and on the morowe agayne into the seconde house of the wemen abydynge vnder the hande of Saasgas the kynges chamberlayne, which kept the concubines. And she came into ỹ kynge nomore, except it pleased ỹ kyng to haue her, and ỹ he called her by name.

E Now when the tyme came of Esther ỹ doughter of Abiam the vncle of Mardocheus (which he hadde receaued her as hys owne doughter) that she shoulde come into the kynge, she desyred no thynge, but what Hagei the kynges chamberlayne the keper of the wemen sayde.

And Esther founde fauoure in the syght of all them that loked vpon her. And Esther was take vnto king Ahasuerus into his house royal in the tenth moneth, whiche is the moneth * Tebeth, in the seuenth yere of his raygne. December.

And the kynge loued Esther aboue all ỹ wemen, and she founde grace & fauoure in his syght before all the vyrgins: so that he set the crowne of the kyngdome vpon her heade, and made her Quene in stede of Vasthi. And the kynge made a great feaste vnto all his princes & seruauntes (which feast was bicause of Esther) and caused the landes to be in quyetnesse, and gaue gyftes, as became the royaltye of a kynge.

D And when the vyrgins were gathered together the seconde tyme, Mardocheus sate in the kinges gate. And as yet had not Esther shewed her kynred and people, accordynge as Mardocheus had bydden her: for Esther dyd after the worde of Mardocheus, lyke as she had bene yet vnder his gouernaunce. At ỹ same tyme whyle Mardocheus sat in the kynges gate, two of the kynges chamberlaynes, Bigthan and Theres, which kept the dore were wroth, and sought to lay theyr handes on ỹ kyng Ahasuerus: wherof also Mardocheus gat knowledge * and tolde it vnto Quene Esther, and Esther certifyed the kynge therof in Mardocheus name. And when inquisycion was made, it was founde so. And they were both hanged on tree: and it was written in the chronycles before the kynge. Esther. b.i.a

¶ The. iii. Chapter.

¶ Haman the Macedonian, after he was exalted obtayned of the kynge, ỹ all the Jues shulde be put to death, bycause Mardocheus had not done him worshyp as other had.

A Fter these Actes dyd kynge Ahasuerus promote Haman the sõne of Amadatha the Agagite, and sette hym on hye, and set his seate aboue all ỹ princes that he had with hym. And all the kynges seruauntes that were in the kynges gate, bowed theyr knees, and worshypped Haman: for the kynge had so cõmaunded cõcernyng hym. But Mardocheus bowed not the knee, and worshypped hym not. Then the kynges seruauntes whych were in the kynges gate sayde vnto Mardocheus: why transgressest ỹ the kynges commaundementes? And when they spake this daylye vnto hym, he folowed theym not, and they tolde Haman: that they myghte se howe Mardocheus matters wolde endure: for he had tolde them, ỹ he was a Jewe. And when Haman sawe that Mardocheus bowed not the knee vnto hym, nor worshypped hym, he was full of indignacyon, and thoughte it to lytle to lay handes onely on Mardocheus: for they had shewed hym the nacyon of Mardocheus, wherfore he soughte to destroye all the Jewes, that were throwout the hole empyre of Ahasuerus and that were of the nacyon of Mardocheus.

In the fyrst moneth (ỹ is the moneth Nisan) in ỹ twelueth yere of kyng Ahasuerus: they cast Phur (that is a lot) before Haman from day to daye, and from moneth to moneth, to the twelueth moneth, that is the moneth Adar. And Haman sayd vnto kyng Ahasuerus: There is here a people scattred abrode, & dispersed amonge al people in all the landes of thyne empyre, & they haue theyr lawes contrary from all people, and do not after the kynges lawes, neyther is it the kynges profyte to suffer them after this maner. Yf it please the kyng, let it be written that they maye be destroyed, and so wyl I weydowne. x. thousande talentes of syluer by the handes of ỹ worckemen, to be brought into the kynges treasury. And the kyng toke his rynge frõ his hand and gaue it vnto Haman the sõne of Amidatha the Agagite the Jewes enemye. And the kynge sayd vnto Haman: Let the syluer be geuen the, & do with that people as it pleaseth the. B

Then were the kynges scrybes called on the thyrtenthe daye of the fyrste moneth * * (Nisan) and there was wrytten (accordynge as Haman cõmaunded) vnto al the kynges officers, and to the captaynes that were in all the landes, and to the rulers of euery people in the countryes on euery syde, accordyng to the wrytynge of euery nacyon, and after theyr language: in the name of kynge Ahasuerus was it written, and sealed with the kynges rynge. And the wrytynges were sent by postes into all the kynges landes, to roote oute, to kyll and to destroye all Jewes, bothe ponge and olde, chyldren and women, in one daye (namely, vpon the thyrtenth daye of ỹ twelueth moneth, which is the moneth * Adar) and to spoyle theyr goodes. C March. Februarye

This was the sum of the wrytyng that ther shulde be a cõmaundement geuen in all landes, and published vnto al people, that they shuld be ready agaynst the same day. And ỹ postes went in all the haste, accordynge to the kynges commaundement. And in Susan ỹ chefe citye was the commaundement deuysed. And the kynge & Haman sat and dranke, when in ỹ meane tyme the citye of Susan was disquyeted. D

¶ The. iiii. Chapter.

¶ Mardocheus geueth the Quene knowledge of the cruel decre of the kynge agaynst the Jewes.

Whẽ Mardocheus perceyued all that was done, he rente hys clothes, and putte on sakcloth, wyth asshes, and wente oute into the myddes of the citye, and cryed lowde, and lamentably, and came before the kynges gate, but he A

myght

myghte not entre wythin the kynges gate, bycause he had sackloth on And in al landes, countreyes and places, as farre as the kynges worde and cõmaundement extended, there was greate lamentacion amonge the Jewes, fastynge, weppyng and mournynge, and many laye in sakclothes and in asshes. So Esthers damsels and her chambrelaynes came and tolde it her. Then was the Quene excedynglye astonyed. And she sent rayment, that Mardocheus shulde put on, and laye the sakcloth from hym: But Mardocheus wolde not take them. Then called Esther Hathath one of the kinges chãbrelaynes (which stode before her) and gaue hym a commaundement vnto Mardocheus, that he myght knowe what it were, wherefore he dyd so. So Hahath wente forth to Mardocheus vnto the strete of the citye, whyche was before the kynges gate.

B And Mardocheus tolde hym of all that had happened vnto hym, and of the summe of syluer that Haman had promysed to weye downe into the kinges treasurye bicause of the Jewes, yf he wolde destroye them (and he gaue hym the copy of the kynges commaundement that was deuysed at Susan, to destroye them, ẏ he might shewe it vnto Esther) and so speake to her, and charged her, that she shulde go into the kynge, and make her prayer and supplicacion vnto him for her people.

C And when Hathath came in, he tolde Esther the wordes of Mardocheus. And agayne, Esther spake vnto Hathath, and commaunded him, to saye vnto Mardocheus: all the kynges seruauntes and the people in the landes of the king knowe that whosoeuer cõmeth within the court vnto the kynge, whether it be man or woman, whych is not called, the cõmaundement is, that the same shall dye: excepte the kynge holde oute the golden sceptre vnto hym, ✠(in token of graciousnesse) for then he shall lyue. As for me, I haue not bene called to come nowe vnto the kynge thys thyrtye dayes.

D And they certifyed Mardocheus of Esthers wordes: and Mardocheus bad saye agayne vnto Esther: thynke not to saue thyne owne lyfe, whyle thou arte in the kynges house, before all Jewes: for yf thou holdeste thy peace at thys tyme, then shall the Jewes haue helpe and deliuraunce oute of an other place, and thou and thy fathers house shalbe destroyed. And who knoweth whether thou arte come to the kyngdome, for thys cause sake? Esther bad thẽ giue Mardocheus this answere: Goo thou thy waye, and gather al the Jues togyther ẏ are found at Susan, and fast ye for me, that ye eate not ẏ drynke in thre dayes, neyther day nor nyght. I and my damsels wyll fast lykewyse, and so wyll I goo into the kynge, whyche thynge is yet contrarye to the commaundement: and yf I perysshe I perysh. So Mardocheus went hys waye, and dyd all that Esther had commaunded hym.

¶The.v.Chapter.

¶Esther entreth into the kynge, and byddeth hym and Haman to a feast. Haman prepareth a galous for Mardocheus.

AND on ẏ thyrd day it fortuned that Esther put on her royal apparell, & stode in the court of the kynges palace wythin, ouer agaynst the kynges house. And the kynge sat vpon his royall seate in ẏ kynges palace ouer against the gate of the house. And when the kynge sawe Esther the Quene stãding in the court, she fond grace in hys syght. And the kynge helde out the golden sceptre that was in hys hande towarde Esther. So Esther stept forth, and touched the top of the sceptre. Then sayd the kyng vnto her What wylte thou Quene Esther? and what requyrest thou? aske euen the halfe of the empyre, & it shalbe gyuen the. And Esther answered: yf it please the kynge, let the king and Hamã come thys day vnto the banket, that I haue prepared for hym. And the kynge sayde: cause Haman to make haste that he may do as Esther hath sayd.

So the kyng and Haman came to the banket B that Esther had prepared, and the kynge sayde vnto Esther at the banket of wyne: what is thy petition, that it may be gyuen the? And what requyrest thou? Yf it be euẽ the halfe of the empyre it shallbe done.

Then answerede Esther, and sayd: my peticion and desyre is, yf I haue founde grace in the syght of the kynge, and yf it please the kynge to gyue me my peticion, and fulfyll my request, thã let the kynge and Haman come to the banket ẏ I shal prepare for them, and so wyll I do to morowe, as the kynge hath sayde.

Then wente Haman forth the same day ioy- C full and mery in his mynde. And when the same Hamã sawe Mardocheus in the kynges gate ẏ he stode not vp and kneled before hym, he was full of indignacion at Mardocheus. Neuertheless, Haman refrayned hym selfe: and when he came home he sent, & called for hys frendes, and zares his wyfe, and Hamã tolde them of the glory of hys rychesse, and the multitud of hys chyldren, and all togyther howe the kynge had promoted him so greatly, & how that he had set hym aboue the princes and seruauntes of the kynge: Haman sayd moreouer: Yea, & Esther the quene D dyd let noman come in with the kyng to the bãket that she had prepared, except me. And to morowe am I bydden vnto her also with the kyng. But in all thys am I not satisfyed, as longe as I se Mardocheus the Jewe sytting at the kynges gate. Then sayd zares his wyfe and all his frendes vnto hym: Let them make a galous of fyftye cubytes hye, and to morowe speake thou vnto the kyng, that Mardocheus maye be hanged theron: and go thou in merely with the king vnto the banket. And Haman was well cõtent wythall, and caused the galous to be made.

¶The.vi.Chapter.

¶The kynge turneth ouer the Chronicles, and fyndeth the fidelitie of Mardocheus: & then to the confusion of Hamã, cõmaundeth Mardocheus to be had in honour.

THe same nyght could not ẏ kyng slepe and he cõmaunded to bryng ẏ chronicles & storyes: whych when they were red before the king, they happened on the place, where it was written howe

Esther.ii.d * Mardocheus had tolde that Bigthana, and Theres the kynges two chamberlaynes (which kept the threscholdes) sought to laye handes on kynge Ahasuerus. And the kynge sayd: What worshyp & good haue we done to Mardocheus therfore? Then sayd the kynges seruauntes that mynystred vnto hym: There is nothynge at all done for hym. And the kyng sayd: Who is in the courte? (for Haman was gone in to the courte without, before ỹ kynges house) that he mygbt speake vnto the kyng to hange Mardocheus on the tree (that he had prepared for hym). And the B kynges seruauntes sayd vnto him: beholde, Haman standeth wout in the courte. And the kyng sayd: let hym come in. And when Haman came in, the kynge sayd vnto hym: What shall be done vnto the man whom ỹ kyng wold fayne bringe vnto worshyp? Haman thought in his herte: Whom delyteth the kynge to bringe vnto worshyp more then me? And Haman answered the kynge: Let the man whom the kyng pleaseth to bringe vnto worshyp, be brought hyther: that he may be arayed wt the royal garmentes, which the kynge vseth to weare: and the horse that the kynge rydeth vpon, and that the crowne royall may be set vpon his head. And let this rayment and horse be delyuered vnder the hande of one of the kynges princes, that they may aray the man withall (whom the kynge is disposed to bringe to honour) and carry hym vpon the horse thorow the strete of the cytie, and proclayme before him: thus shall it be done vnto the man whome the kynge pleaseth to bringe to honour.

C And the kynge sayd: make haste, and take as thou hast sayd: the rayment and the horse: and do euen so vnto Mardocheus the Jewe, that sytteth before the kynges gate, & let nothyng fayle of all that thou hast spoken. Then toke Haman the rayment and the horse, and arayed Mardocheus, and brought hym on horsebacke thorow the strete of the cytie, & proclaymed before hym: Euen this shall it be done to the man whom the kynge is disposed to honour. And Mardocheus D came agayn to the kynges gate: but Haman gat hym home in all the haste mournyng bareheded, and tolde zares his wyfe & all his frendes euery thynge that had happened hym. Then sayd his wyse men, and zares his wyfe vnto hym: Yf it be Mardocheus of the sede of the Jewes, before whom thou hast begon to fall, thou shalt not preuayle agaynst hym, but shalte surely fall before hym. And whyle they were yet talkynge with hym, came the kynges chamberlaynes, and caused Haman to make haste, to come vnto the banket that Esther had prepared.

C The. vii. Chapter.

C The Quene byddeth the kynge and Haman agayns and prayeth for her selfe & her people. She accuseth Haman, and he is hanged on the gallous, whyche he had prepared for Mardocheus.

A AND the kynge & Haman came in to the banket that Quene Esther had prepared, and the kyng sayd vnto Esther on the second day at the banket of wyne: What is thy petycyon, (Quene Esther) that it may be gyuen the? And what requyrest thou? Yee aske euen halfe of the empyre, and it shall be done. And Esther the Quene answered, & sayd: Yf I haue founde grace in thy syght (O kynge) and yf it please the kynge, then graunte me my lyfe at my desyre, and my people for my petycyons sake: for we are solde, I and my people, to be destroyed, to be slayne, and to perysshe. And wolde God that we were solde to be bondmen B and bondwomen, then wolde I holde my tonge: For the enemy pondreth not the kynges harme. The kynge Ahasuerus answered, and sayd vnto Quene Esther: Who is he? and where is he, that dare presume in his mynde to do after that maner? And Esther sayd: the enemy and aduersary is this wycked Haman.

Haman was excedyngly afrayd before ỹ kyng C & the Quene. And the kyng arose frō the banket and from the wyne in his displeasure, & wente in to the palais garden. And Haman stode vp, and besought Quene Esther for his lyfe: for he sawe that there was a myschefe prepared for hym of the kynge alredy. And when the kynge came agayn out of ỹ palays garden, into ỹ place where they dranke wyne, Haman had layde hym vpon the bed that Esther sat vpon. Then sayd ỹ kyng wyl he force ỹ Quene also before me in ỹ house? As soone as that worde went out of the kynges D mouth, they couered Hamās face: and Harbona one of ỹ chamberlaynes that stode before ỹ king sayd: behold, there standeth a galous in Hamans house. l. cubites hye, which he had made for Mardocheus, that spake good for ỹ kyng. The kyng sayd: hang hym theron. So they hanged Hamā on the galous, that he had made for Mardocheus. Then was the kynges wrath pacifyed.

C The. viii. Chapter.

C After the death of Haman was Mardocheus exalted, and then are there comfortable letters sent vnto the Jewes.

THE same day dyd kyng Ahasuerus gyue A the house of Haman the Jewes enemye vnto Quene Esther. And Mardocheus came before the kyng: for Esther tolde how that he belonged vnto her. And the kynge put of his fynger a rynge whiche he had taken frō Haman, and gaue it vnto Mardocheus. And Esther set Mardocheus ouer the house of Haman. And Esther spake yet more before the kyng: and fell downe at his fete weppynge, and besought hym that he wolde put awaye the wyckednes of Haman the Agagite, & his deuyce that he had ymagined agaynst the Jewes. And the kyng *(according to the maner) helde out the golden scepter to- *a warde Esther, *(whereby was declared a token of gra- *b ciousnesse.) Then arose Esther, and stode before B the kynge, and sayd: Yf it please the kynge, and yf I haue founde grace in his syght, and yf it be acceptable before the kynge, then let it be wrytten, that the letters of the deuyce of Haman the sonne of Amadatha the Agagite may be called agayne: whiche letters he wrote to destroye the C Jewes, which are in all the kynges landes. For how can I suffre and se the euyll, that shall happen vnto my people? Or how can I loke vpon the destruction of my kynred?

And the kynge Ahasuerus sayd vnto Quene Esther:

Esther and to Mardocheus the Jewe: Beholde I haue gyuen Esther the house of Haman, whō they haue hanged vpon a tree, bycause he layed hand vpon the Jewes. Wryte ye also for the Jewes, as it lyketh you in the kynges name, and seale it wyth the kinges rynge, (for the wrytinges that were wrytten in the kinges name, and sealed with the kynges rynge, durst nomā disanull.) Then were the kynges scribes called at ỹ same tyme, euen in the thyrd moneth, that is the moneth *Siuan, on the .xxiii. daye.

*Maye. And it was wrytten (accordynge to all as Mardocheus cōmaunded) vnto the Jewes and to the princes, to the deputies and captaynes in the lādes whych are from India vnto Ethiopia namely an hundred and seuen and twentye landes, vnto euery one accordyng to the wrytynge therof, and to euerye people after theyr speache, and the Jewes accordynge to theyr wrytynge and language.

And he wrote in the kyng Ahasuerus name, and sealed it with the kynges rynge. And by postes that rode vpon horses, and swyfte younge mules sent he the wrytynges wherin the kynge graunted the Jewes (in what cityes soeuer they were) to gather them selues togither, & to stande for theyr lyfe, and for to roote out, to slaye and to destroye al the power of the people and lande that wold trouble them wyth chyldren and women, and to spoyle theyr good vpon one daye in all the landes of kynge Ahasuerus, namely, vpon the thyrtenth daye of the twelueth moneth, Februarye whyche is the moneth *Adar.

E The summe of the wrytting was, how there shulde be a cōmaundemente gyuen in all landes, and publyshed amonge all people, and that the Jewes shulde be ready agaynste that daye, and to auenge them selues on theyr enemyes. And so the postes that rode vpō the swyft horses and mules made haste with all spede, to execute the kynges worde: and the cōmaundement was deuysed in Susan the chefe citye.

And Mardocheus went out *(from the palace &) from the kynge in royall apparel of yelowe and white, and with a great crowne of golde, being arayed wyth a garment of sylke and purple, and the citye of Susan reioyced and was glad, and vnto the Jewes there was come *(a newe) lyght and gladnesse, ioye and worshyp. In all landes and cityes, into what place so euer the kynges word and commaundement reached, there was ioye and myrth, prosperitye and good dayes amonge the Jewes: in somuche that many of the people of the lande became of the Jewes belefe and the feare of the Jewes came vpon them.

¶ The .ix. Chapter.

¶ At the cōmaundement of the kynge, the Jewes put theyr aduersaryes to death: The sonnes of Haman are hanged. The Jewes kepe a feast daye in remembraunce of theyr deliueraunce.

IN the twelueth moneth, that is ỹ moneth Adar, vpon the thyrtenth daye of the same, when the kynges worde and commaundemente shulde be done, euen vpon the same day that the enemyes shuld haue destroyed the Jewes, to haue oppressed them, it A turned contrary wyse, euen that the Jues shuld subdue theyr ennemyes. For they gathered the Jewes togyther in theyr cityes wythin all the landes of king Ahasuerus, to lay hande on such as wold do them euyll, and no man coulde withstande them: for the feare of them was come ouer all people. And all the rulers in the landes, and princes and deputyes & officers of the king, promoted the Jewes, for the feare of Mardocheus came vpon them. For Mardocheus was great in the kynges house, and the report of him was noysed in al landes, howe he encreased and grewe.

Thus the Jewes smote all theyr enemyes wō a sore slaughter, and slue and destroyed and dyd after theyr wyl vnto suche as were theyr aduersaryes. And at Susan the chefe city slue the Jewes, and destroyed fyue hundred men, and slue Pharsandatha, Dalphon Asphatha, Pharatha Adalia, Aridatha, Pharmastha, Arisai, Aridai and Vaizatha the ten sōnes of Haman, the sonnes of Hamadata the enemye of the Jewes: but on hys goodes they layed no handes. At ỹ same tyme was the kynge certyfyed of the nombre of those that were slayne in ỹ citye of Susan. And the kyng sayd vnto Quene Esther: The Jewes haue slayne and destroyed fyue hundred men in the cetye of Susan, and the ten sonnes of Hamā what haue they done (thynkeste thou) in other landes of the kynge? And what is thy petition, that it maye be gyuen the? Or what requyreste thou more to be done? Esther answered: Yf it B please the kyng, let hym suffre the Jewes to morowe also to do accordynge vnto thys dayes cōmaundemente, that they maye hange Hamans ten sonnes vpon tree. And the kynge charged to do so, and the commaundement was deuysed at Susan, and they hanged Hamans ten sonnes. For the Jewes that were in Susan gathered them selues togyther, vpon the fourtenth daye of the moneth Adar, and slue thre hundred men at Susan, but on theyr goodes they layed no handes: As for the other Jewes that were in the kynges lādes, they came togyther, and stode for theyr lyues, that they myght haue rest frō theyr enemyes: and slue of theyr enemyes fyue & seuentye thousande: howbeit, they layed no hādes on theyr goodes. Thys they dyd on the thyrtenth daye of the moneth Adar, and on the fourtenth daye of the same moneth rested they: whych day D they helde wyth feastynge and gladnesse. But the Jewes that were at Susan came together both on the thyrtenth daye, and on the fourtenth, and on the fyftenth daye of the same they rested and held that daye wyth feastyng and gladnes. And therfore the Jewes that dwelt in the vilages and vnwalled townes, helde the fourtenth daye of the moneth Adar, wyth gladnesse and feastynge, and kepte holye daye, and euerye one sent gyftes vnto an other.

And Mardocheus wrote these actes, & sente the wrytynges vnto al the Jewes that were in all the landes of kyng Ahasuerus, both nye and far, that they shulde make a lawe amonge them selues, and holde the fourtenthe, and fyftenth

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And he wrote in the kyng Ahasuerus name, and sealed it with the kynges rynge. And by postes that rode vpon horses, and swyfte younge mules sent he the wrytynges wherin the kynge graunted the Jewes (in what cityes soeuer they were) to gather them selues togither, & to stande for theyr lyfe, and for to roote out, to slaye and to destroye al the power of the people and lande that wold trouble them wyth chyldren and women, and to spoyle theyr good vpon one daye in all the landes of kynge Ahasuerus, namely, vpon the thyrtenth daye of the twelueth moneth, Februarye whyche is the moneth *Adar.

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And Mardocheus went out *(from the palace &) from the kynge in royall apparel of yelowe and white, and with a great crowne of golde, being arayed wyth a garment of sylke and purple, and the citye of Susan reioyced and was glad, and vnto the Jewes there was come *(a newe) lyght and gladnesse, ioye and worshyp. In all landes and cityes, into what place so euer the kynges word and commaundement reached, there was ioye and myrth, prosperitye and good dayes amonge the Jewes: in somuche that many of the people of the lande became of the Jewes belefe and the feare of the Jewes came vpon them.

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¶ At the cōmaundement of the kynge, the Jewes put theyr aduersaryes to death: The sonnes of Haman are hanged. The Jewes kepe a feast daye in remembraunce of theyr deliueraunce.

IN the twelueth moneth, that is ỹ moneth Adar, vpon the thyrtenth daye of the same, when the kynges worde and commaundemente shulde be done, euen vpon the same day that the enemyes shuld haue destroyed the Jewes, to haue oppressed them, it A turned contrary wyse, euen that the Jues shuld subdue theyr ennemyes. For they gathered the Jewes togyther in theyr cityes wythin all the landes of king Ahasuerus, to lay hande on such as wold do them euyll, and no man coulde withstande them: for the feare of them was come ouer all people. And all the rulers in the landes, and princes and deputyes & officers of the king, promoted the Jewes, for the feare of Mardocheus came vpon them. For Mardocheus was great in the kynges house, and the report of him was noysed in al landes, howe he encreased and grewe.

Thus the Jewes smote all theyr enemyes wō a sore slaughter, and slue and destroyed and dyd after theyr wyl vnto suche as were theyr aduersaryes. And at Susan the chefe city slue the Jewes, and destroyed fyue hundred men, and slue Pharsandatha, Dalphon Asphatha, Pharatha Adalia, Aridatha, Pharmastha, Arisai, Aridai and Vaizatha the ten sōnes of Haman, the sonnes of Hamadata the enemye of the Jewes: but on hys goodes they layed no handes. At ỹ same tyme was the kynge certyfyed of the nombre of those that were slayne in ỹ citye of Susan. And the kyng sayd vnto Quene Esther: The Jewes haue slayne and destroyed fyue hundred men in the cetye of Susan, and the ten sonnes of Hamā what haue they done (thynkeste thou) in other landes of the kynge? And what is thy petition, that it maye be gyuen the? Or what requyreste thou more to be done? Esther answered: Yf it B please the kyng, let hym suffre the Jewes to morowe also to do accordynge vnto thys dayes cōmaundemente, that they maye hange Hamans ten sonnes vpon tree. And the kynge charged to do so, and the commaundement was deuysed at Susan, and they hanged Hamans ten sonnes. For the Jewes that were in Susan gathered them selues togyther, vpon the fourtenth daye of the moneth Adar, and slue thre hundred men at Susan, but on theyr goodes they layed no handes: As for the other Jewes that were in the kynges lādes, they came togyther, and stode for theyr lyues, that they myght haue rest frō theyr enemyes: and slue of theyr enemyes fyue & seuentye thousande: howbeit, they layed no hādes on theyr goodes. Thys they dyd on the thyrtenth daye of the moneth Adar, and on the fourtenth daye of the same moneth rested they: whych day D they helde wyth feastynge and gladnesse. But the Jewes that were at Susan came together both on the thyrtenth daye, and on the fourtenth, and on the fyftenth daye of the same they rested and held that daye wyth feastyng and gladnes. And therfore the Jewes that dwelt in the vilages and vnwalled townes, helde the fourtenth daye of the moneth Adar, wyth gladnesse and feastynge, and kepte holye daye, and euerye one sent gyftes vnto an other.

And Mardocheus wrote these actes, & sente the wrytynges vnto al the Jewes that were in all the landes of kyng Ahasuerus, both nye and far, that they shulde make a lawe amonge them selues, and holde the fourtenthe, and fyftenth

daye of the moneth Adar, as the dayes wherin the Jewes came to rest from theyr enemyes, and as a moneth wherin theyr payne was turned to ioye, and theyr sorowe in to an holy daye, and that in those dayes they shoulde make feastes, and gladnesse, and one to sende gyftes vnto an other, and to distribute vnto the poore.

E And the Jewes were content with it that they had begon to do, and that Mardocheus wrote vnto them: how that Haman the sonne of Hamadatha all the Jewes enemy, had deuysed agaynst the Jewes, how he myght destroy them and caused to cast Phur (that is a lot) for to put them in feare, & to bryng them to nought, and how Esther wente and spake to the kynge, that thorowe letters his wycked deuyce (whiche he ymagined agaynst the Jewes) myght be turned vpon his owne head, and how he and his sonnes were hanged on tree. For the whiche cause they called this daye Phurim, bycause of the name of the lot, and bycause of all the wordes of this wrytynge: and what they them selues had sene, and what had happened vnto them.

F And the Jewes set it vp, and toke it vpon them and theyr sede, and vpon all suche as ioyned them selues vnto them, that they wolde not mysse, but obserue those two dayes yerely, accordynge as they were wrytten and appoynted: how that these dayes are not to be forgotten, but to be kept of chylders chyldren amonge all kynredes in all landes and cytyes. They are the dayes of Phurim, which are not to be ouerslypt amonge the Jewes, and the memoryall of them ought not to perysh from theyr sede.

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G And the kyng Ahasuerus layde tribute vpon the lande, and vpon the yles of the see. And all that he dyd by his power and authorytye, and the great worshyp of Mardocheus, whiche the kynge gaue hym, be they not wrytten in the Chronicles of the kynges of Media and Persia? For Mardocheus the Jewe was the seconde nexte vnto kynge Ahasuerus, & great amonge the Jewes, and accepted amonge the multitude of his brethren, as one that seketh the welth of his people, and speaketh the best for all his sede.

¶ The ende of the booke of Esther.

¶ The booke of Job.

¶ The fyrst Chapter.

¶ Job is plaged of God by the losse of hys goodes and chyldren.

IN the lãd of * Hus there was a man whose name was Job: and the same was a perfect & iust man, suche one as feared God, and eschewed euyl. And he had seuen sonnes, and thre doughters. * His substaunce also was seuen. M. shepe, and thre. M. camels, fyue. C. yoke of oxen, and fyue hundred she asses, and a very great housholde, so that he was one of the moost pryncypall men amonge all men of the East countrye. And his sonnes wente and made bankettes: one daye in one house, an other daye in an other, and sent for theyr thre systers to eate and drynke with them. And it fortuned, that when they had passed ouer the tyme of theyr bankettynge rounde aboute, Job sent for them, and sanctifyed them, and gat vp early, & offred for euery one a burnt offrynge. For Job sayd: lest peraduenture my sonnes haue done some offence: and haue ben vnthankfull to God in theyr hertes. Gen. xxii.d. Job.fiii.d.

Thus dyd Job euery daye: And vpon a daye * when the chyldren of God came and stode before the Lorde, it fortuned that Satan came also amonge them. And the Lorde sayd vnto Satan: from whence cõmest thou? Satan answered the Lorde and sayd: * I haue gone about the lande, and walked thorowe it. Job.ii.a. ii.par.b.c

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Then Job stode vp, and rent his clothes, and shaued hys heed, fell downe vpon the grounde and worshypped, and sayde: * Naked came I out of my mothers wombe, and naked shall I tourne thyther agayne. The Lorde gaue, and the Lorde hath taken awaye, (euen as it hath pleased the Lorde, so it is come to passe) blessed be the name of ỹ Lorde, * In all these thynges dyd Job not offende, nor murmured foolyshly agaynst God.

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¶ Job is plaged wyth sore byles, and afterwarde is mocked of hys wyfe. Hys frendes bysyt hym, and haue compassion on hym.

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B So went Satan forth from the presence of the Lord, and smote Job, with maruailous sore byles, from the sole of hys fote vnto his crowne so ỹ he sat vpon the grounde, in the asshes: and scraped the fylth of hys sores with a potsharde.

Then sayd his wyfe vnto hym: * Doest thou cõtinue yet in thy perfectnesse? curse God & dye. But Job sayd vnto her: thou speakest lyke a folysh womã. Shall we receyue prosperitie at the hande of God, and not receyue aduersitye? * In all these thynges dyd not Job syn wt his lippes.

Tobi.ij.d. Job.iii.b. Job.i.b.

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And they were agreed togyther to come to shewe theyr compassion vpon hym, and to comfort him. So when they lifte vp theyr eyes a far of, they knewe hym not.

Then they cryed and wepte, and euery one of them rente his clothes, and sprynkled dust vpon theyr heedes in the ayre. They sat them downe by hym also vpon the grounde seuen dayes, and seuen nyghtes. Neyther was there any of them that spake one worde vnto hym: for they sawe, that hys payne was very great. D

¶ The iii. Chapter.

¶ The wordes of Job, wherein he declareth that hys present lyfe is miserable, and that the death of the ryghtous is ioyous and fortunable.

AFter thys opened Job hys mouthe, and cursed hys daye. And Job answered, and sayde: lost be that daye, wherein I was borne: and ỹ nyght in the whych it was sayd: there is a manchylde conceyued. The same daye be tourned to darknesse, and not regarded of God from aboue: neither let hym shyne vpon it with light, but let it be stayned wyth darknesse, and the shadowe of death. Let the dymme cloude fall vpon it, and let it be lapped in wyth sorow on the daye tyme. Let the darke storme ouercome that night and let it not be ioyned vnto the dayes of ỹ yere, nor counted in the monethes.

Desolate be that nyght, and wythout gladnesse, let them that curse the daye and that be redye to rayse vp mournynge, gyue it also theyr curse. Let the starres of that nyght be dymme, thorowe darknesse of it. Let it loke for lyghte, but let it se none: neyther the rysynge vp of the fayre morynng, bycause it shut not vp ỹ wombe that bare me. For then shulde the sorowes haue bene hyd from myne eyes. B

Alas * why dyed I not in the byrth? why dyd not I perysshe as soone as I came out of my mothers womb? Why set they me vpõ theyr knees why gaue they me soucke wyth theyr breastes? Then shuld I now haue lyen styll, I shulde haue slept, and bene at rest, lyke as the kynges and lordes of the earth, whyche haue buylded thẽselues speciall places: Or as ỹ princes ỹ haue had great substaũce of gold & their houses ful of syluer. Or why was I not hyd, as a thynge borne out of tyme, eyther as younge chyldren, whyche neuer saw ỹ lyght? There must the wicked cease from theyr tyrannye, and there such as be ouerlaboured be at rest: there are those let out free, whyche haue bene in pryson, so that they heare no more the voice of the oppressoure. There are smal and great: and the seruaunt is free from his maister. C Jere.xx.d.

Wherfore is the lyght gyuen to him that is in misery? and lyfe vnto them ỹ haue heuy hartes Whych longe for death (and though it com not) wolde dyg it out of hyd places, which also wold be exceadynge glad and reioyse, yf they coulde

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Alas * why dyed I not in the byrth? why dyd not I perysshe as soone as I came out of my mothers womb? Why set they me vpõ theyr knees why gaue they me soucke wyth theyr breastes? Then shuld I now haue lyen styll, I shulde haue slept, and bene at rest, lyke as the kynges and lordes of the earth, whyche haue buylded thẽselues speciall places: Or as ỹ princes ỹ haue had great substaũce of gold & their houses ful of syluer. Or why was I not hyd, as a thynge borne out of tyme, eyther as younge chyldren, whyche neuer saw ỹ lyght? There must the wicked cease from theyr tyrannye, and there such as be ouerlaboured be at rest: there are those let out free, whyche haue bene in pryson, so that they heare no more the voice of the oppressoure. There are smal and great: and the seruaunt is free from his maister. C Jere.xx.d.

Wherfore is the lyght gyuen to him that is in misery? and lyfe vnto them ỹ haue heuy hartes Whych longe for death (and though it com not) wolde dyg it out of hyd places, which also wold be exceadynge glad and reioyse, yf they coulde

kynde theyr graue anywhere. That shoulde be ioye to that man whose ioye is hydde, and God kepeth it backe from hym. For my syghes come before I eate, and my rorynges fall out lyke the water. For the thynge that I feared is come vpon me: and the thynge that I was afrayde of is happened vnto me: was I not happy? had I not quyetnesse? Was I not in rest? And now commeth suche mysery vpon me.

¶ The.iiii. Chapter.

¶ Job is reprehended of impacience and vniustyce: and of the presumtion of hys owne ryghteousnesse.

A ANd Eliphas the Themanite answered and sayd: Yf we begyn to commune with the, wylte thou be discontent? But who can withholde hym selfe from speakyng? Beholde thou hast ben a chastener of many, and hast comforted the wery handes.

Thy wordes haue set vp those that were fallen, thou hast refreshed the weake knees. But nowe that the plage is come vpon the, thou art greued: now that it hath touched thy selfe, thou
Tobi.iii.b arte faynte herted. * Is not this thy feare, thy
Jeb.ii.c stedfastnesse, thy pacyence, and the perfectnesse
B of thy wayes? Consyder (I praye the) who euer perysshed beyng an innocent? Or when were the godly destroyed? For (as I haue proued by expe
Gala.vi.b. ryence:) they that plowe iniquitye, and * sowe wretchednesse, reape the same. With the blaste of God they perysh, and with the breath of his nostrylles are they consumed awaye: The rorynge of the lyon, and the voyce of the lyon, and the teeth of the lyons whelpes are pulled out. The lyon perysheth for lacke of praye, and the lyons whelpes are scatred abrode.

¶ And to me came the worde secretly, and myne eare hath receyued a lytle therof. In the thoughtes and visions in the nyght (when slepe cōmeth on men) feare came vpon me, and drede whiche made all my bones to shake. The wynde passed by, before my presence, and made the heeres of my flesh to stande vp. He stode there, & I knewe not his face: an ymage there was before myne
Job.xxv.a eyes, and in the stylnes herde I a voyce. * Shall
psal.xliii.a man be more iust then God? Or shall a man be
Rom.iii.c purer then his maker? Beholde, he founde no
ii.Pet.ii.b. trewth in his seruauntes, and * in his aungels
D there was folye: How moche more in them that dwell in houses of claye, and whose foundacyon is but dust: whiche shall be consumed as it were with a moth? They shall be smytten from the mornynge vnto the euenynge: yee, they shall perysh for euer, when no man thynketh theron. Is not theyr royaltye gone awaye with them? they shall dye trewly: and not in wysedome.

¶ The.v. Chapter.

¶ The ende of a foole: The rygh teousnesse of God. The Lorde chastneth his, and delyuereth them agayne.

A CRye (I praye the) yf happely there be any that wyll answere the, & loke thou vpon any of the holy men. As for the folysh man, displeasure kylleth hym, & angre sleeth ỹ ignorāt.
ps.xxxvii.c * I haue sene my selfe, when the folysh was depe rooted and sodeynly. I cursed his habitacyon. His childzen were without prosperitie, and they were slayne in the gate, and there was no man to delyuer them. * His harueste was eaten vp of De.xxviii.a the hungrye, and the weaponed man spoyled it, and the thyrstye dranke vp theyr labour. It is not the earth that bryngeth forth iniquitie: neyther commeth sorowe out of the grounde, but man is borne vnto labour, lyke as the sparkes flye vp out of the hote coles.

But I wyll aske counsayle at the Lorde, and B wyll talke with God: whiche doth thynges that are vnsearchable, and meruels without nōbre. * He gyueth rayne vpon the earth, and powreth De.xxviii.a water vpon the stretes, to † set vp them that be Eccle.x.b of lowe degree, and that those whiche are in he- i.reg.ii.f. uynesse, may come to prosperitie. He destroyeth the deuyses of the subtyle, so that theyr handes are not able to perfourme any stedfast thynge. * He compasseth the wyse in theyr owne crak- 1.Cor.iii.a tynes[illegible] and ouerthroweth the counsayle of the dyscr[illegible] in so moche, that they runne vnto darkenes[illegible] clayre daye, * and grope aboute them at De.xxviii.a the [illegible]one daye, lyke as in the nyght.

[illegible] shall delyuer the poore from the swerde, & C rō the threatnynges of the vngodly, & from the violence of the mighty. He is the hope of ỹ poore: and the mouth of the wycked shall be stopped.

Beholde, * happye is the man whome God Hebr.xii.a; vnpysheth: therfore refuse not thou the chaste- Apoc.iii.d pro.iii.d. tynge of the almyghty. For † though he make a †Osee vi.a wounde, he gyueth a plaster: though he smyte, his hande maketh whole agayne.

He shall delyuer the in syxe troubles, and in the seuenth there shall no euyll come to the. In hungre he shall saue the from death: and when it is warre, from the power of the swerde.

Thou shalt be kept from the euyll tonge, and D whē trouble cōmeth, thou shalt not nede to feare. In destruction & derth thou shalte be mery, and * shalt not be afrayd of beastes of the earth. For Isa.xci.a the stones of ỹ land shal be confederate with the, and the beastes of the felde shall gyue the peace.

And thou shalte knowe that thy dwellynge place shall be in rest, and thou shalt go & beholde thy habitacion, and shalt not synne. Thou shalt se also, that thy sede shall encrease, and that thy posteritye shall be as the grasse vpon the earth. Thou shalt come also to thy graue in a fayre age: lyke as whē they take vp a corne shefe in due season. Lo, this we our selues haue proued by experience, and euen thus it is. Herken thou to it also that thou mayst take hede to thy selfe.

¶ The.vi. Chapter.

¶ Job answereth: that his payne is more greuous then his fault, yet notwythstandyng he delyteth therein.

IOb answered also and sayd: O that the A displeasure whiche I haue, were trewly weyed, and my punyshment layde in the balaunces togyther: for nowe is it heuyer then the sande of the see. And this is the cause that my wordes are so sorowfull.

For the arowes of ỹ almyghty are roūdabout me, whose indignacion hath dronke vp my spirit and ỹ terrible feares of God are set agaynst me.

Doeth

Amos.iii.a *doth the wylde asse roze
Oz cryeth the oxe when he h.
That whych is vnsauerye, shal
out salte? oz is there any taste in the
egge? The thynges that somtyme I n.
awaye wythal, are nowe my meate foz very
rowe. O that I mpght haue my desire, and that
God wolde graunt me the thynge that I longe
foz. O that God wolde begynne and smyte me:
that he wold let hys hande go, and take me clene
awaye. Then shulde I haue some comfozte: yea
I wolde despze hym in my payne, that he shulde
not spare, foz I wyl not be agaynste the wozdes
of the holye one.

B Foz what power haue I to endure? And
what is myne ende, that my soule mpght be pa-
cyent? Is my strength the strength of stones?
Oz is my flesh made of brasse? Is it not so, that
there is in me no helpe: and that my substaunce
is taken fro me? He that is in tribulation ought
to be comfozted of his neyghbour: but the feare
of the Lozde is cleane awaye. Myne owne bze-
thren passe ouer by me as the water brooke, and
as the ryuer of the water, do hastely go awaye.
But they that feare the hozefrost, the snow shal
fall vpon them.

C When theyr tyme commeth, they shall be de-
stroyed and perish: when they be set on fyze they
shalbe remoued out of theyr place foz the pathes
that they go in, are croked, they hast after vaine
thynges, and shall perysshe. They turne them to
the pathes of Theman, and to the wates of Sa-
ba, wherin they haue put theyr trust. Confoun-
ded are they that put anye confidence in them.
Foz whē they come to obtayn the thynges, that
they loke foz, they are brought to confusion.

D Euen so are ye also com vnto me: but nowe
that ye se my myserye, ye are afrayed. Dyd I
desyre you to bzynge vnto me, oz to gyue me a-
ny of your substaunce? To delyuer me from the
enemyes hande, oz to saue me from the hande of
tyzaūtes? Teach me, and I wyl holde my tong:
and when I do erre, shewe me wherin. Howe
stedfast are the wozdes of truthe? And wyche of
you can rebuke and repzoue them? Do ye take
deliberatiō to checke mens sayenges, and iudge
a poze wozde spoken in vayne? Ye fall vpon the
fatherlesse, and go aboute to ouerthzowe youre
owne frende. And therfoze be contente, and loke
nowe vpon me, and I wyll not lye befoze youre
face. Turne (I pzaye you) be indifferent iudges
turne agayne, and ye shall se my vngyltynesse,
whether there be anye vnrygh teousnesse in my
tonge, oz vayne wozdes in my mouth.

¶ The.vii.Chapter.

¶ Iob sheweth that thys lyfe but is a battayle, oz warfare.

A Pla.xxxix.b Ath man any certayne tyme vpon
earth? *Are not hys daies also lyke
the dayes of an hyzed seruaunte?
Foz lyke as a bonde seruaunte de-
syreth the shadow, and as an hyze-
lynge wolde fayne haue an ende of hys wozke.
Euen so haue I laboured hole monethes longe:
(but in vayne) and many a carefull nygh t haue
I layen me downe to slepe I say, De.xxviii.g
all I aryse? Agayne, I longed soze
nygh t.

B And in the maene tyme am I full of sozo-
wes vntyll the twylyght. My flesh is clothed wt
wozmes and dust of the earth: my skynne is wy-
thered and become hozible, *my dayes passe o-
uer moze spedely then a weuer can weue out hys Iob.ix.c.
web, and are gone oz I am aware. O remembze vii.k.
that my lyfe is but a wynde, and that myne eye
shall nomoze se pleasures therof: yea, and ỳ none
other mens eye shall se me any moze. Foz if thou
fasten thyne eye vpō me, I com to nought. The
cloude is consumed and vanysshed awaye, euen
so he that goeth downe to the graue shall come
nomoze vp, noz tourne agayne vnto hys house:
neyther shall hys face knowe hym any moze.

Therfoze I wyll not spare my mouth, but
wyll speake in the trouble of my spirite, & mue
in the bytternesse of my mynde. Am I a see oz a
whalefysshe, that thou kepest me so in pzison?
When I saye: my bed shall comfozte me, I shall
haue some refreshynge by talkynge to my selfe
vpon my coutche. *Thē troublest thou me with Dan.ii.a
dzeames, and makest me so afrayed thozow vi-
sions, that my soule wysheth rather to perysshe
and dye, then my bones to remayne.

I can se no remedy, I shall lyue nomoze, O
spare me thā, foz my dayes are but vayne: what
is man, ỳ thou hast hym in suche reputation, and
settest so moch by him? Thou visitest him early
and euery daye: sodaynly doest thou *trye hym. Gen.xxii.a
Deu.viii.a
Why goest thou not fro me, noz lettest me a-
loone, so longe tyll I maye swalowe downe my
spetle? I haue offended, and what shall I do vn-
to the, O thou pzeseruer of men? Why hast thou
made me to stande in the waye, and am so heuye
a burthen vnto my selfe? Why doest thou not
fozgyue me my synne? wherefoze takest thou
not awaye my wyckednesse? Beholde, nowe
must I slepe in the dust, and yf thou seke st me to
mozowe in the moznynge, I shall be gone.

¶ The.viii.Chapter.

¶ Iob is repzehended and noted to haue deserued hys payne & description of hypocrisie.

Thē answered Byldad the Suhit and
sayde: Howe longe wylte thou talke
of suche thynges? Howe longe shall
thy mouth speake so pzonde wozdes?
Doth God peruerte the thynge that is lawfull?
Oz dothe the almyghtye destroye the thynge,
that is ryghte? Foz seynge that thy sonnes syn-
ned agaynste hym, dyd not he punysshe them foz
theyr wyckednesse? Yf thou woldest nowe resoze
vnto God bytymes, and make thyne humble
pzayer to the almyghtye, yf thou woldest lyue a
pure and a godlye lyfe, shulde he not awake vp
vnto the immediatly, and gyue the the beautye
of ryghteousnes agayn? In so much, that wher-
in so euer thou haddest lytle afoze, thou shuldest
nowe haue greate aboundaunce.

Enquyre (I pzaye the) of them that haue B
bene befoze the, *and searche diligently amonge De.xxxii.a.
theyr fathers. Foz we are but of yesterdaye, and Iob.viii.b
consoze not, that *oure dayes vpon earthe are pf.cxxxix.b

but a very shadowe. Shall not the[y]
and tell the: yee and gladly confesse th[e]

May a russhe be grene without moy[sture]
Or may the grasse growe without wate[r]
but (or euer it be shot forth, and or it be g[ro]
wed) it wythereth before any other herbe. E
so goeth it with all them that forgette God, and
euen thus also shall the hypocrites hope come to
nought, his confydence shall be destroyed, and
his trust shal be a spyders webbe. He shall leane
vpon his house, but it shall not stande: he shall
holde hym fast by it, yet shall it not endure. It is
euen as a grene tree before the Sunne, and sho-
teth forth the braūches in his garden. It taketh
many rootes by a wel syde, in so moche that it is
D lyke an house of stones. But yf it be taken out
of his place, euery man denyeth it, sayinge: I
knowe the not. Lo, thus is it with hym, that re-
ioyseth in his owne doynges: and as for other,
they growe out of the earth.

Beholde, God wyll not cast awaye a vertu-
ous man, neyther wyll he helpe the vngodlye.
Thy mouth shall be fyll with laughynge, and
thy lyppes with gladnesse. They also that hate
the, shall be confounded, and the dwellyng of the
vngodly shall come to nought.

¶The.ix.Chapter.

¶Job declareth the benefytes of God: and that
mans rygh teousnesse is nothyng.

Job answered, and sayde: I knowe it
A is so of a trewthe. For howe may a
psa.cxliii.a man (compared vnto God) * be iusti-
Rom.iii.c fyed? Yf he wyll argue with hym, there
is not one amonge a thousand that can answere
hym. Concernynge suche as be wyse of herte, or
myghtye in strength, who euer prospered, that
toke parte agaynste hym? He translateth the
mountaynes or euer they be aware. It is he that
ouerthroweth them in his wrath. He remoueth
the earth out of her place, that the pyllers therof
shake withall. He commaundeth the sunne, and
it ryseth not: he closeth vp the starres, as it
were vnder a sygnet. He hym selfe alone spread-
eth out the heauens, and goeth vpon the wa-
ues in the see. He maketh the waues of heauen
Amos.v.b the Orion, * the seuen starres, and the secrete
places of the South. He doeth great thynges,
suche as are vnsearcheable: yee, and wonders
without nombre.

B Lo, when he goeth ouer by me, I shall not se
hym. And when he departeth by me, I shall not
loke vpon hym. I shall not perceyue hym. Yf he
be hastye to take any thynge awaye, who wyll
make hym restore it agayne? Or who wyll saye
Eccl.viii.a vnto him: * what doest thou? ‡ He is God, whose
‡ Iere.x.a wrath no man may withstande, but the prou-
dest of all must stoupe vnder hym. Howe shulde
I then answere hym? Or what wordes shulde
I fynde out agaynst hym? Yee, though I were
rygh tous, yet mught I not gyue hym one worde
agayne, but mekely submyt my selfe to hym as
my iudge. Yf I had called vpon hym, and he had
answered me: yet wolde I not byleue, that he
herde my voyce: he troubleth me so with the tem
pest, and woundeth me out of measure without

...et my spirvte be in rest,
...opternesse.
...u speake of strengthe, lo, he is C
...men wyll speake of rygh teousnesse,
...e my recorde: Yf I wyll iustifye my
...yne owne mouth shall condempne me: yf
I wyll put forth my selfe for a perfecte man, be
shall reproue me a wycked doer. For though I
be an innocent, and my conscyence cleare, yet am
I wery of my lyfe.

One thynge it is, and therfore I sayd: He
destroyeth bothe the rygh tuous and vngodly.
And though he slay sodeynly with the scourge,
yet wyll he laugh at the punyshment of the in-
nocent. As for the worlde, it is gyuen ouer in to
the hande of the wycked, and he shall couer the
faces of the iudges therof. Is it not so? wher is
there any, but he is suche one?

* My dayes are more swyfte then a runner: D
they are gone, and haue sene no good thynge. Iob.vii.c
They are passed awaye as the shyppes that be
good vnder sayle, and as the Egle that flyeth to
the praye. When I am purposed to forget my
complaynynge, to leaue of fro my wrath, and to
comforte my selfe, then I am afrayde of all my
sorowes: for I knowe that thou wylt not iudge
me innocent. Yf I be then a wycked doer, why
laboure I in vayne? Yf I washe my selfe with
snowe water, and make my handes neuer so
cleane at the well, yet shalt thou dyppe me in the
myre, and myne owne clothes shall defyle me.
For he that I muste gyue answere vnto, and
with whom I go to lawe, is not a man as I am.
Neyther is there any daysman to laye his hande
betwene vs: Let hym take his rodde awaye fro
me: yee, let hym make me no more afrayde of
hym, and then shall I answere hym wythout
any feare: for as longe as it is thus, I can make
no answere.

¶The.x.Chapter.

¶Job is wery of hys lyfe, and confesseth out hys fragi-
litie before God. He desyreth tyme to repente:
A description of death.

My soule is wery of my lyfe: I wyll A
make my cōplaynt, and wyll speake
out of the very heynesse of my soule.
I wyll saye vnto God: O do not con
dempne me, but shewe me the cause
wherfore thou contendest so with me? Thynkest
thou it well done to oppresse me, to cast me of,
(beyng the workes of thy handes) and to mayn-
tayne the counsayle of the vngodly? Hast thou
fleshye eyes? or doest thou loke as a man lo-
keth? Or are thy dayes as the dayes of man,
and thy yeares as mannes yeares? that thou
makest suche inquisicyon for my wyckednesse,
and searchest out my synne? Where as (not with
standynge) thou knowest that I am no wycked
person, and that * there is no man able to dely- Deu.xxxii.c.
uer me out of thy hande.

‡ Thyne handes hath made me, and fassyo- B
ned me all togyther rounde about, wylte thou Ecclesi.d
then destroye me sodeynly? Remembre (I be-
seche the:) howe that thou madest me of the
moulde of the earth, and shalte bryngе me in to
dust agayne.

Hast

Hast thou not turned me, as it were mylke,
and turned me to cruds lyke chese? Thou hast co
uered me with skynne & flesh, & ioyned me toge-
ther with bones & sinowes. Thou hast graũted
me lyfe, and done me good: and the dilygẽt hede
that ỹ tokest vpõ me, hath preserued my spyrite.
¶ Thou hast hyd these thynges in thyne hert.
I am sure that thou remembrest this thyng. Yf
I dyd synne, thou haddest an eye vnto me, and
shalt not declare me innocẽt because of mine of-
fence. Yf I haue done wyckedly, wo is me ther-
fore. Yf I haue done ryghteously, yet darre I
not lyfte vp my heade so full am I of confusyon
and se myne owne myserye.

Thou huntest me out (beinge in heuynes)
as it were a lyon, and troublest me oute of mea-
sure. Thou bryngest freshe wyttnesse agaynste
Job.iii.b. me, and thy wrath increasest thou vpon me, ve-
rye many are the plages that I am in. *Wher-
D fore haste thou brought me out of my mothers
wõbe? O that I had perysshed, and that no eye
had sene me. Yf they had caryed me to my graue
as soone as I was borne, then shulde I be nowe
as though I had neuer bene. Are not my dayes
fewe? Let ym then leaue of fro me and let me a-
lone, that I may ease my selfe a lytle afore I go
thyther, from whence I shall not turne agayne
euen to the lande of darkenesse and shadowe of
death: yea, into the darke cloudy lande and dead
lye shadowe, where as is no ordre, but terryble
feare as in the darkenesse.

¶ The.xi. Chapter.

¶ Job is vniustly reprehended of Sophar. God is incom-
prehensyble. He is mercyfull to the repentaunt.

THen answered Sophar the Naama
A thyte, and sayde: Shuld not he that
maketh many wordes, be aunswe-
red? Shulde he that bableth muche
be commended therin? Shulde men
gene eare vnto the onely? Thou wylt laugh o-
ther men to scorne, and shall no body mocke the
agayne? Wylt thou say vnto God. The thyng
that I take in hande is perfyte, and I am cleane
in thy syght? O that God wolde speake & open
his lyppes agaynst the, that he myght shewe ỹ
(oute of hys secrete wysdome) why he rewar-
deth the double as he was appoynted to do: thẽ
shuldest thou knowe, that God hath forgotten
the, because of thy synne.

B Arte thou able to fynde out the secretes of
God? Or wylt thou attayne to the parfitnes of
the almyghtye? He is hyer then heuen, what art
thou able to do? Deper then the hell, howe wylt
thou then knowe hym? Hys length excedeth the
length of the earthe, and hys bredth the bredth
of the see. Though he turne all thynges vp syde
downe, close thẽ in, gather them together, who
wyll turne hym from hys purpose? (Or who may
C saye vnto hym, why doest thou so.

*For it is he that knoweth the vanite of mẽ
f.Re.xvi.b Je.vii.b c. Psal.bvi.c. Rom.viii.e ¶ he seeth theyr wyckednesse also, shoulde he not
then consyder it? A vayne bodye exalteth hym
selfe, and a mã newe borne is lyke a wylde asses
colte. Yf thou haddest nowe a ryght herte, & ipf-
test vp thyne handes towarde hym: yf thou wol
dest put away the wickednesse which thou hast
in hande, so that no vngodlynesse dwell in thy
house, then myghtest thou lyft vp thy face with
out shame, and then shouldest thou be sure, and
haue no nede to feare.

Then shuldest thou forget thy mysery, and
thynke nomore vpon it, then vpon the waters
that runne by. Then shoulde the respdue of thy
lyfe be as cleare as the noone daye, and sprynge
forth as the morninge. Then myghtest thou
haue cõforte, in the hope that thou haste: & slepe
quyetly, when thou art buryed. Then shouldest
thou take thy rest, and noman make the afrayd
yea, many one shoulde set muche by the. As for
the eyes of the vngodlye: they shalbe consumed,
and not escape: theyr hope shalbe mysery and
sorowe of mynde.

¶ The.xii. Chapter.

¶ Job shewynge his pacyence, declareth the myght and po
wer of God.

SO Job answered, and sayde: Then (no
A doubt) ye are the men alone, and wys-
dome shall perysshe wyth you. But I
haue vnderstanding as wel as ye, and
am no lesse then ye. Yea, who knoweth not these
thynges? Thus he that calleth vpon God, and
whome God heareth, is mocked of hys neygh-
boure: the godly and innocent mã is laughed to
scorne. Godlynes is a lyght despysed in the har-
tes of the ryche, and is set for them to stomble v-
pon. The houses of robbers are in welth & pro-
sperytie: & they that malicyously medle agaynst
God, dwell without care in those thynges that
God hath geuen rychely with his hande.

Aske thy catell, and they shall enfourme the
B the foules of the ayre, & they shal tel the. Or the
increase of the earth, and it shall shewe the. Or
the fyshes of the see, and they shall certyfye the.
*What is he, but he knoweth that the hand of Sapi.xiii.a.
the Lorde made all these? †In whose hande is ỹ
soule of euery lyuynge thynge, and the breath of †Iob.xxvii.b a.
the flesche of all men.

*Haue not the eares pleasure in hearynge, &
the mouth in tastynge the thyng that it eateth? Iob.xxxiii.b
Amonge olde personnes there is wysdome, and
in age is vnderstandynge. Yea, wyth God is
wysedome and strength, it is he that hath coun-
cell and fore knowledge. Beholde, yf he breake
downe a thynge, who can set it vp agayne? *Yf Esa.xxii.c.
he shut a thyng, who wyl open it? Beholde, † yf Apoc.iii.b.
he withholde the waters, they dryye vp. Yf he let †Esay.i.a.
them go, they destroye the earthe. With hym is
strength and wysdome: he knoweth both the de
ceyuer, and hym that is deceyued.

He caryeth awaye the wyse men, as it were ¶
a spoyle, and bryngeth the Iudges out of theyr
wyttes. He taketh awaye the subiection of the
people fro theyr kynges: and gyrdeth theyr loy-
nes with a bande. He leadeth awaye the greate
men into captiuyte, and turneth the myghty vp
syde downe. *He taketh the verye from out of Ii.pa.xvi.c Eze.xliii.a
the mouth, and disapoynteth the aged of theyre
reason. He poureth the confusyon vpon prynces
and comforteth them that haue bene oppressed.
*Loke what lyeth hyd in darkenesse, he decla- Luke.xii.a. Marke.v.c

reth it openly: & the very shadowe of death bringeth he to lyght. He both increaseth the people, and destroyeth them. He maketh them to multiplye, and dyspoynteth them: so that they go wandrynge out of the waye, and grope in the darke wythout lyght: he maketh them also to stacker to and fro lyke dronken men.

¶ The. xiii. Chapter.

¶ Job reproueth his frendes with theyr owne sayenges, & condempneth ypocrysye.

A LO, all thys haue I sene wyth myne eye, herd with myne eare, and vnderstande it. Loke what ye knowe, that same do I know also, nether am I in feryor vnto you. Neuertheless, I talke with the Almyghtie, & my desyre is to comen with God. As for you ye ar workemasters of lyes, & vnprofytable * physycions altogether Wolde God ye kept your tonge, for then myght ye be taken for wyse men. Nowe heare my chyding, and ponder the sentence of my lyps.

Do ye speake iniquite agaynst God, & talke agaynst hym with disceyte? Wyll ye not accept the person of hym? Or wyl ye contende w̄ God? Shall that helpe you when he calleth you to rekenyng? For as one mā mocketh an other, so do ye mocke hym. He shall punysche you, & reproue you, yf ye do secretly accept any persone. Shall he not make you afrayde, when he sheweth hym selfe? Shall not his terryble feare fal vpon you your remembraunce is lyke vnto a sparke, and your bodyes lyke the claye.

¶ Holde your tonges, for my sake, that I also maye speake, and my sorowe shalbe the lesse. Wherfore do I beare my flesh in my teth, * and put my soule in mine hādes? Lo, though he slaye me yet wyl I put my truste in hym. But I * wyl reproue myne owne wayes in his syght he shal make me whole: & there maye no ypocryte come before hym. Heare my wordes, and ponder my sayenges with your eares. Beholde, nowe haue I prepared my iudgement, & knowe that I shal be founde ryghteous. What is he, that wyll go to lawe wyth me? ℞ (Let hym come) that I maye nowe holde my tonge, and dye. Neuertheless, graunte me two thynges, and then wyll I not hyde my selfe from the.

Wythdrawe thyne hande from me, and let not the fearfull drede of the make me afrayde. And then call me, and I wyll answere: or els let me speake, and geue me thou an answere. How many are my mysdedes & synnes? Let me know my transgressions and offences? Wherfore hydest thou thy face, and holdest me for thyne enemye? Wylt thou be so cruell and extreame vnto a fyenge leafe, and folowe vpon drye stubble? for thou layest charpely to my charge, and punishest me * for the synnes of my youthe. ‡ Thou puttest my fete also in the stockes: and lokest narowly vnto all my pathes, and marketh the steppes of my fete where as I (notwithstandynge) muste consume lyke as a foule carpon, and as a clothe that is motheaten.

Iudi. xi. a
Psa. cxix. d
Psa. xxxii. b
Luke. xv. d.
Psal. xxv. d
Iob. xxxiii

¶ The. xiiii. Chapter.

¶ Job discrybeth the lyfe of man, and prophecyeth of the resurrecyon. Hope sustayneth the godly, tyll they obteyne that they loke for.

MAn that is borne of woman, hathe but a short tyme to lyue, and is full of mysery. He commeth vp and is cut downe lyke a floure. He flyeth as it were a shadowe, and neuer cōtynueth in one state. Dost thou open thyne eyes vpon suche one, & bryngest me in thy iudgemēt? Who can make it cleane, that cōmeth of an vncleane thynge? No body. * The dayes of mā surely are determyned, the nombre of hys monethes are knowen only vnto the. Thou hast appoynted hym his boundes, which he can not go beyonde. Go frō hym that he maye rest ✻ (a lytle) vntyll his daye come: whiche he loketh for, lyke as an hyrelynge doeth.

Yf a tre be cut downe, there is some hope yet that it wyll sproute, and shote forth the braunches agayne. For though ẏ rote of it be waxen olde, and the stocke therof be dead in ẏ grounde yet when it getteth ẏ sent of water, it wyl bud and bringe forth bowes, lyke as a tree that is planted. But as for man, when he is dead, perysheth and cōsumed away, what becōmeth of hym

The floudes when they be dryed vp, and ẏ ryuers when they be emptye, ar fylled agayne thorowe the flowyng waters of the see: but when man slepeth, he ryseth not agayne (of hys owne strength) * vntyll the heauen perysh: he shal not wake vp, nor ryse out of his slepe. O that thou woldest kepe, and hyde me in the hell, vntyl thy wrath were stylled, and to appoynte me a tyme, wherein thou myghtest remembre me. Maye a deade man lyue agayne? * All the dayes of my lyfe wyll I wayte styl, tyll my chaungyng shal come. Thou shalte call me: and I shall answere the, ‡ despyse not thou the worke of thyne owne handes.

For nowe thou nōbrest all my goynges, yet be not thou to extreame vpon my synnes. My iniquite is sealed vp, as it were in a bagge: but be mercyfull vnto my wyckednes. The moūtaynes fall awaye at the last, the rockes are remoued out of theyr place, ẏ waters pearce thorow the very stones by lytle & lytle, ẏ floudes washe awaye the grauell and earth. And destroyest ẏ the hope of mā? Thou preuaylest styll against hym, so that he passeth awaye: thou chaungest hys estate, and puttest hym from the. And whether his chyldren come to worshyp or no, he can not tell. And yf they be men of lowe degree, he knoweth not. Whyle he lyueth: hys flesche must haue trauayle, and whyle the soule is in hym, he must be in sorowe.

Psa. xxxvii. b
Iob. xxxiii

¶ The. xv. Chapter.

¶ Elyphas reprehendeth Job because he accuseth wysdō and pureneſſe to hym selfe. He discrybeth the curse that falleth on the wycked, rekenyng Job to be one of ẏ nombre.

THen answered Eliphas the Themanite and sayde: Shall a wyse mans answere be the scyence of the wynde, and fyll any mans belly, as it were the wynde of the Easte? Shall he reproue with a worde that is nothing worth

wroth, and speake the thynges: whiche can do no good? As for shame, thou hast set it aside, els woldest thou not make so many wordes before God, but thy wickednesse teacheth thy mouth, and so thou hast chosen ỹ a crafty tonge. Thine owne mouth condẽpneth the, & not I: yea, thine owne lyppes shape an answere agaynste the.

Arte thou the fyrst mã, that euer was borne Or wast thou made before the hyls? hast thou herde the secrete councell of God that all wysedome is to lytle for the? What knowest thou ỹ we knowe not? And what vnderstandest thou, but we can the same? With vs are both old and aged men: yea, suche as haue lyued longer then thy father.

B Thynkest thou it a small thynge of the consolacions of God? With the is a lyinge worde. Why doth thyne hart so be witch ỹ. And wherfore wynkest thou wyth thyne eyes, that thy mynde is so pufft vp agaynst God, & lettest such wordes go out of thy mouth? What is mã, that he shuld be cleane? what hath he (which is borne of a woman) wherby he myght be ryghteous?

Job.iiii.b. 1.Pet. ii.b *Beholde he doth not trust his sayntes: yea, the very heauens are not cleane in his syght. Howe much more then an abhompnable and vyle mã, which drynketh wickednes lyke water? I wyl tell the, heare me: and I wyl shewe the ỹ I haue sene: whiche wyse men haue tolde, and hath not ben hyd from theyr fathers vnto whome only ỹ erth was geuẽ & no straũger went amõge thẽ.

C Gen.viii.b. The *vngodly soroweth all ỹ dayes of his lyfe as it were a woman with a chylde, and the nombre of a tyrauntes yeares is vnknowen. A fearfull sounde is euer in his eares, and when it is peace, yet feareth he destruccyon. He beleueth neuer to be delyuered oute of darkenesse, for the swearde is alwaye before his eyes. When he goeth forth to get his liuynge, he seeth playnely ỹ the daye of darkenesse is at hande. Sorow and carefulnesse wyl make him afrayde, & compasse hym rounde aboute, lyke as it were a kynge wt his hoste ready to the batayle. For he hath stretched out his hande agaynste God, & armed hym selfe agaynst the almyghtye. He runneth proudlye vpon hym, and with a stiffe necke fyghteth he agaynste hym: where as he couereth his face wyth fastenesse, and maketh his bodye well lykynge. Therfore shall his dwellynge be in desolate cityes, and in houses which no man inhabyteth, but are become heapes of stones. He shall

D not be ryche, nether shall his substaunce contynue, nor encrease vpõ earth. He shal neuer come oute of darkenesse, the flame shall drye vp hys braunches. With the blast of the mouth of God, shall he be taken awaye. He beleueth not that he is in vanyte, and yet he is out of the waye, & vanite shalbe his recompence.

He shall perysche, afore hys tyme be worne out, and his braunche shall not be grene. He shal be plucked of as an vntimely grape frõ ỹ wyne: and shall let his flourefall, as the olyue doth. For the congregacyon of ypocrytes shalbe desolate and vnfrutefull, and the fyre shall consume the houses of suche as are gredy to receyue gyftes. *He conceyueth trauayle, and beareth vanitie, and theyr bodye bryngeth forth deceyte. Gal.vii.d. Esay.lix.a

The.xvi. Chapter.

Job repetyng his myserie, sayth that he suffreth more then his wickednes hath deserued.

Job answered and sayd: I haue ofty mes herde suche thynges, mysera ble geuers of comforte are ye, all ỹ sorte of you. Shal not vayne wordes yet come to an ende? A

Or dast thou yet any more to saye? I could speake, as ye do also. But wold God that your soule were in my soules steade: then shoulde I heape vp wordes agaynst you, & shake my hed at you. I shulde comforte you with my mouth, and release your payne with the talkyng of my lyppes. (But what shall I do) For all my wordes, 43 my sorowe wyl not cease: and though I holde my tonge, yet wyl it not departe from me. But now that God hath sent me aduersite, thou hast troubled all my congregacyon.

And that thou hast fylled me wyth wrynkles, my flesh is record, and my leanesse ryseth vp agaynst me, & beareth wytnes agaynst me. He is angrye at me, he hateth me: and gnasheth vpon me wyth hys teeth. Myne enemye skouleth vpon me with his eyes. B

They haue opened their mouthes wyde vpõ me, *and smytten me vpon the cheke despytefully, they gather them selues together agaynste me. God hath put me in prease wyth the vngodlye, and delyuered me into the handes of ỹ wycked. I was in welth, but he hath brought me to nought. He hath taken me by the necke, he hath rente me, and sette me as a marke for hym selfe. Hys archers compasse me roũde about: he wouded my loynes, and doth not spare. My bowels hath he poured vpon the grounde. He hath gyuen me one wounde vpon another, and is fallen vpon me lyke a gyaunte. I haue sowed a sackecloth vpon my skynne, and lye wyth my heare in the duste. C Iere.xxii.b Mar.xiiij.g

My face is swollen with weppynge, & myne eyes is the shadowe of death. Howbeit there is no wyckednesse in my handes, but my prayer is cleane. O earth, couer not thou my bloude, and let my crienge fynde no rowme. D

For lo, my wytnesse is in heuen: and he that knoweth me, is aboue in the heygth: My frendes geue me many wordes to scorne: and myne eye poureth out teares vnto God. O that a bodye myght pleate wyth God, as one man doeth wyth another: yet the nombre of my yeares is come, and the waye that I must go is at hande, from whence I shall not turne agayne.

The.xvii. Chapter.

Job sayeth that he consumeth awaye, and yet doeth pacyently abyde it.

My breathe stynketh, my dayes are shortened. I am harde at deathes dore. Frowarde men are wyth me, and myne eye must contynue in the bytternesse of them. O delyuer me, and loke out one to be my suretye in thy syghte. What is he that knoweth who wyl promes for me? A

me: For thou hast witholden their hartes from vnderstandynge: therfore shalt ỹ not set (them) vp on hye. He prompseth hys frendes parte of hys good, but hys owne chyldren spende it. He hath made me as it were a byworde of the people: where as afore I was theyre tope. Myne eye is dymme for verye heupnesse, and all my strengthis become lyke a shadowe. Vertuouse men therfore shal wel consyder this, and the innocent shall take parte agaynst the ypocrite.

¶ The ryghteous also wyll kepe hys waye, & he that hath cleane handes, wyll euer be stronger and stronger. As for you, turne you, and get you hence (I praye you) seynge I can not fynde one wyse man amonge you: My dayes are past and my counsayles and thoughtes of my harte are vanyshed awaye, chaungynge the nyght into daye, and the lyght into darkenesse. Though I tary neuer somuch, yet the graue is my house, and I haue made my bed in the darke. I call for rupcyon my father, & the wormes call I my mother and syster. What helpeth then my longe tarying? Or who hath consydered the thynge, ỹ I loke for? All that I haue shall go downe into the pyt, and lye wyth me in the dust.

¶ The. xviii. Chapter.

¶ Byldad rehearseth the paynes of the vnfaythfull and wycked.

Then aunswered Bildad the Suhite, and sayd: when wyl ye make an ende of youre wordes? Marke well, and then we wyll speake. Wherfore are we counted as beastes, and reputed so vyle in your syghte? He destroyed hym selfe wyth hys anger? Shal the earth be forsaken, or any stone remoued out of hys place, bycause of the? Yea, the lyght of ỹ vngodly shalbe put out? and the sparke of hys fyre shall not burne. The lyght shalbe darke in hys dwellynge, & his candell shalbe put out wyth hym. Hys presumptuous goynges are kepte in, and his owne counsel shal cast hym downe. For his fete are taken, as it were in the net, and he is at hys wyttes ende. Hys fote shalbe holden in the snare, and it shall catche them that be thyrsty of bloud: The snare is layde for hym in the grounde, and a pytfall in the waye.

¶ Fearfulnesse shall make hym afrayde on euery syde, that he shal not know, where to get out. Hunger shalbe hys strengthe: myschyefe shall hange vpon hym. He shalt eate the strengthe of hys owne skynne, euen the fyrst borne of deathe shall eate hys strength. Hys hope shalbe rooted out of hys dwellynge, verye fearefulnesse shall bringe hym to the kyng. Other men shall dwel in hys house (but shall be none of hys) and brimstone shalbe scattred vpon his habitacyon. Hys rootes shalbe dryed vp byneth, and aboue shall his braunche be cut downe: His remembraunce shal perysshe from the earth, and he shal haue no name in the strete: they shall dryue hym frō the syghte into darkenesse, and cast hym cleane out of the worlde. He shall nether haue chyldren nor kynsfolkes amonge hys people, no, nor any posterite in his dwellynges. They that come after hym, shalbe astonyed at hys daye, and they that go before, shalbe afrayde. Suche are nowe the dwellynges of the wycked, and this is the place of hym that knoweth not God.

¶ The. xix. Chapter.

¶ Job recyteth his miseryes and greuous paynes. He prophecyeth of the generall resurrecyon.

Job answered, and sayde, how longe wyl ye vexe my soule, and trouble me wyth wordes? Lo, ten tymes haue ye reproued me: and are not ashamed for to laughe me so to scorne: yf I go wronge, I go wronge to my self. But yf ye wyll enhaunce your selues agaynst me, & accuse me to be a wycked person, because of the shame that is come vpon me: knowe this then, that it is God that hath handled me so violently, and hath compassed me aboute wyth his net. Yf I * complayne of the vyolence done vnto me, I can not be heard. And yf I cry, there is no sentence geuen with me. He hath hedged vp my voyce, that I can not passe, and he hath set darkenesse in my pathes. * He hathe spoyled me of myne honoure, and taken the crowne away fro my heade. He hath destroyed me on euery syde, & I am vndone: My hope hath he taken away fro me, as it were a tree plucte vp by the roote. His wrath is kyndled agaynst me: he taketh me, as thoughe I were hys enemye.

Habacu. 1.c.

Job. 1.c.11.

Hys men of warre came together, whyche made their way ouer me, and besieged my dwellynge rounde about. * He hath put my brethren farre away from me, and such as were of myne acquayntaunce, are become straūgers vnto me * Myne owne kynsefolkes haue forsaken me, & my frendes haue put me oute of remembraunce. The seruauntes and maydens of myne owne house, toke me for a straūger: and I am become as an alcaunt in their syghte.

Ps. xxxviii. c

Ps. xxxviii. c

I called my seruaunt, and he gaue me no answere: no though I prayed him wyth my mouth Myne owne wyfe myght not abyde my breath I was fayne for to speake fayre for the chyldrē of myne owne body. Yea, the chyldren despysed me. And when I was gone frō them, they spake euell vpon me. All suche as were my moste familyers, abhorred me: and they whome I loued best, are turned agaynst me. My bone hangeth to my skynne, and my flesche is awaye, only there is lefte me the skynne about my teth. Haue pytie vpon me, haue pytie vpon me, (O ye my frēdes) for the hāde of God hath touched me. Why do ye persecute me as God doth, and are not satisfyed of my flesche.

¶

¶

O that my wordes were nowe wrytten: O that they were put in a booke: wolde God they were grauen wyth an yron penne in leade, or in stone to contynue. For I am sure, that my redemer lyueth, and that I shal ryse out of the earth in the latter daye: that I shalbe clothed agayne wyth thys skynne, and se God in my flesche. Yea I my selfe shall beholde hym, not wt other, but with these same eyes. My raynes are consumed wythin me, dyd not ye saye: why doeth he suffre persecucyon? Is there founde an occasyon in me But beware of the swearde, for the swerd wyl

D

be auen

be auenged of wyckednesse: & be sure, that there is a Judgemente.

¶ The.xx. Chapter.

¶ Sophar sayeth, that the vnhaphfull, the couetous, and the wycked shall haue a shorte ende.

A THen answered Sophar the Naamathite, and sayde: For the same cause do my thoughtes compell me to answere. And why? my mynde is redye wythin me. I haue suffycyently herde thy checkynge and reproke, therfore am I purposed to make answere after myne vnderstandynge. Knowest thou not thys, namely, that from the begynnyng (euer sence the creacyon of man vpon earth) the gladnesse of ỹ vngodlye hath bene shorte, and that the iope of ypocrytes contynued but the twynklyng of an eye? Though he be magnifyed vp to the Heauen, so that his heade reacheth vnto the cloudes, yet at a turne he perysheth for euer, in so muche ỹ they which haue sene hym, shall saye: Where is he? He shall vanyshe as a dreame: so that he can no more be founde, and shall passe awaye as a vysyon in the nyght. So that ỹ eye which sawe hym before, shall haue no more syght of hym, and his place shall knowe hym no more. Hys chyldren shall be fayne to agree wyth the poore, and hys handes shall restore theyr goodes.

B Hys from hys youth hys bones are full of pleasures, but nowe shall it lye downe wythin hym in the earth. Whē wyckednes was swete in his mouth, he hyd it vnder hys tonge. That he fauoured, that wolde he not forsake, but kepte it close in his throte. The breade that he dyd eate, is turned to the poyson of the serpentes, wythin his body. The rychesse that he deuoured, shal he parbrake agayn, for God shal drawe them out of hys belly, he shall sucke the gall of serpentes, and the adders tonge shall slaye hym: so that he shall nomore se the ryuers and brookes of hony and butter. The thynge that other men haue laboured for, shall he restore agayne, and shal not eate it vp.

C Great trauayle shall he make for rychesse, but he shall not enioye them. And why? he hath oppressed the poore, and not helped them: houses hath he spoyled, and not buylded them. His belly coulde neuer be fylled, therfore shall he perysh in hys couetousnesse. Theare shall none of hys meat be lefte behynde, therfore shall no mā loke for hys prosperyte. When he had plenteousnesse of euerye thynge, yet was he poore, thoughe he was helped on euery syde.

D For though the wycked haue neuer so much to fyll hys belly, yet God shall sende his wrath vpon him, and cause his indignacyon to raygne ouer hym: so that yf he flye the yron weapons, he shalbe shot wyth the stele bowe. The arowe is taken forth, and gone out of ỹ quyuer, and a glysterynge sweard thorowe the gall of hym, feare shal come vpon him. There shal no darkenesse be able to hyde hym. An vnkyndlyd fyre shall cōsume hym, and loke what remayneth in hys house, it shalbe destroyed. The heauen shal declare hys wyckednesse, & the earth shall take parte agaynst him. The substaūce that he hath in hys house, shalbe taken awaye and perysh, in the daye of the Lordes wrath. * This is the porcyon that the wycked man shall haue of God, & the herytage that he maye loke for of God: bycause of hys wordes. Job.xxvii.a

¶ The.xxi. Chapter.

¶ Job recyteth the prosperytie of the wycked, and afterdeclareth theyr sodayne ruyne and destruccyon.

A IOb answered and sayde: O heare my wordes, and that shalbe my comforte of you. Suffre me a lytle, that I maye speake also, and then laughe my wordes to scorne * (yf it lyke you.) Is it for mannes sake that I make this disputacyon? Whyche yf it were so, shoulde not my sprete be then sore in trouble? Marke me well, and be abashed, and laye your hande vpon your mouth For when I consyder my selfe I am afrayde, & my flesshe is smytten with feare. * Wherfore do wycked men lyue in helth and prosperyty, come to theyr olde age, and increase in ryches: Their chyldren lyue in theyr syght, and theyr generacyon before theyr eyes. Theyre houses are safe from all feare, and the rodde of God doeth not smyte them. Theyr bullocke gendreth, and that not out of tyme: theyre cowe calueth, and is not vnfrutefull. * Psa.lxxiii.a Iere.xii.a.

B They sende forth theyr chyldren by flockes and theyr sonnes led the daunce. * They beare wyth them tabrettes and harpes, and haue instrumentes of musycke at their pleasure. They spende theyr dayes in welthynesse: but sodaynly they go downe to hell. They saye also vnto God, go from vs: we desyre not the knowledge of thy wayes. * Who is the Almyghtye, that we shulde serue hym? And what profyte shulde we haue to submytte our selues vnto hym? Lo, there is vtterlye no goodnesse in them, therfore I wyll not haue to do with the counsayle of the vngodly. Howe ofte shal the candle of the wycked be put out? howe oft commeth theyr destruccyon vnto them? O what sorowe shal God gyue them for theyr part in his wrath? Yea they shal be euē as haye before the wynde, and * as chaffe that the storme caryeth awaye. * Iob.xxi.b. Psalm.i.b.

C And though God saue theyr chyldren from suche sorowe, yet wyll he so rewarde them selues, that they shall knowe it. Theyr owne destruccyon and mysery shall they se wyth theyr eyes, and dryncke of the fearful wrath of the Almyghtye. For what careth he what becōmeth of his housholde after hys death, when the nombre of hys monethes is cut shorte? In as muche then as God hathe the hyest power of all, who can teach hym any knowledge? One dyeth now when he is myghtye, and at hys best, ryche, and in prosperytie, euen when his bowels are at the fattest, and hys bones full of marye. An other dyeth in sorowe and heuynesse, and neuer hadde good dayes. They shall slepe bothe alyke in the earth, & the wormes shall couer them. Beholde, I knowe wat ye thynke, yea: and the subtyltye that ye ymagyn agaynst me. For ye say, where is the prynces palace? & where is the dwellyng D

of the

of the vngodly? haue ye not asked them that go by the way? Doubtlesse, ye can not denye theyr tokens, that * the wycked is kept vnto the day of destruccyon, and that the vngodlye shall be brought forth to the daye of wrath. Who darre reproue hym for his waye to his face? Who wyl rewarde hym, for the vngracyousnesse that he doth? Yet shall he be brought to hys graue, and dwel amonge the heape of the deade. Then shal he be layne to be buryed amonge the stones of ỹ playne. All men also must folow hym, and there are innumerable gone before hym. How vayne then is the comforte that ye gyue me? Doth not falshed remayne in all your answers?

ii. Pet. ii. b
Mat. xiii. b

¶ The. xxii. Chapter.

¶ Eliphas reprehendeth Job of vnmercyfulnesse.

THen Eliphas the Themanyte gaue answere, and sayd: May a man be profytable vnto God, as he ỹ is wyse maye be profytable to hym self? Is it any auauntage vnto the Almyghtye, that thou arte ryghtuous? Or shall it profyte hym, that thou makest thy wayes parfyte? Is he afrayde to reproue the, and to steppe forth with the into iudgement? Is not thy wyckednesse great, & thyne vngracyous dedes innumerable? For thou hast taken the pledge from thy brother for noughte, and robbed the naked of theyre clothynge: To suche as were wery, hast thou gyuē no water to drynke, and haste withdrawen breade from the hongrye. Shulde suche one thē as vseth violēce wronge and oppressyon (doynge all thynges of parcialite, and hauing respect of persons) dwel in the lande? Thou hast sent wydowes awaye emptye, and oppressed the poore fatherlesse.

Therfore art thou compassed aboute wyth snares on euerye syde, and sodenly vexed wyth feare: shuldest thou thē se no darknesse? Shulde not the waterfloude runne ouer the? Now * bycause that God is hyer then the heauens, and bycause thou seyst that the starres are so hye, wylt thou therfore saye: Tush, how shuld God know Doth his dominyon reach beyonde the cloudes? Tushe, the cloudes couer hym that he maye not se, and he dwelleth aboue heauē. Doest not thou kepe the olde waye that vayne men haue gone? Which were cut downe out of tyme, and whose foundacyon was as a runnynge water, whiche sayd vnto God: go from vs, and what dyd ỹ Almyghtye wyth them? He fylled theyr houses wt good thynges. But the counsayle of the vngodlye is farre fro me. The ryghteous sawe it, and were glad, & the innocent laughed him to scorne Is our encrease hewen downe? As for the remnaunt of them, the fyre hath consumed it.

Therfore reconcyle the vnto God, & be content, so shall all thynges prosper with ỹ ryght well. Receyue the lawe at hys mouth, and laye vp hys wordes in thyne harte. For * yf thou wylt turne to the Almyghty, thou shalt stande fast, and put all vnryghteousnes from thy dwellynge: Thou shalt make golde as plentyfull as the duste, and the golde of Ophir as the flyntes of the ryuers. Yea, Almyghtye God hys owne selfe shalbe thy defence, and thou shalt haue plē-

Ec. xviii. d.
Ezec. xv. d.

Deu. fff. b

tye of sylner. Thē shalt thou haue thy delyte in the Almyghtie, and lyfte vp thy face vnto God Then shalte thou make thy prayer vnto hym, & he shall heare the, and thou shalte kepe thy promysses. Then loke what thou takest in hand, he shal make it to prospere with the: and the lyght shall shyne in thy wayes. For * who so hūbleth hym selfe, hym shal he set vp: and who so loketh mekely shalbe healed. Yf thou be innocent, thou shalt delyuer the country, bycause of the vngyltynesse of thy handes.

Pro. xvi. c

¶ The. xxiii. Chapter.

¶ Job affyrmeth that he both knoweth & feareth the power and sentence of the Judge, and sayth that he hathe walked in his ryghteousnesse.

AN Job answered, and sayde: My saying is yet this daye in bytternesse, and my hande heuy, bycause of my gronynge. O that I myght se him, and fynde him O that I myght come before his seate to pleate my cause before him, and to fyl my mouth with argumentes. That I myght knowe, what answere he wolde gyue me: and that I myght vnderstand what he wolde saye vnto me. Wyll he pleate agaynst me wyth hys greate power and strength? No, but he wyll make me the stronger. He that is iust, shal entre dysputacyon with hym, and my iudge shal delyuer me for euer. Behold, thoughe I go before, I fynde hym. If I come behynde, I can get no knowledge of hym: If I go on ỹ lefte syde where he doth his worke I can not attayne vnto hym. Agayne, If I go on the ryght syde, he hydeth hym selfe, that I can not se hym. But as for my waye, he knoweth it and * tryeth me as the golde in ỹ fyre.

A
B

Sapi. iii. b.
i. Peter. i. b

My fote doth kepe his path, hys hye waye haue I holden, and wyll not go out of it. I wyll not forsake the commaundement of his lyppes, but loke what he charged me wyth hys mouth, that haue I shut vp in my harte. He is styll at one poynt, and who wyll turne hym backe? He doeth as hym lysteth, & bryngeth to passe what he wyll. Her perfourmeth the thyng that is appoynted for me, and many suche thynges doeth he. This is the cause that I chrynke at hys presence, so that when I cōsyder hym, I am afrayd of hym. For in so much as he is God, he maketh my harte sokte: and seyng that he is Almyghty he putteth me in feare. Thus can not I get out of darkenes, neyther hath he couered the cloude fro my face.

C
D

¶ The. xxiiii. Chapter.

¶ Job descrybeth the wyckednesse of men, & sheweth what curse belongeth to the wycked.

COnsyderynge then, ỹ there is no tyme hyd from the Almyghtie, howe happeneth it, that they whiche knowe hym, do not regarde hys dayes? For some men there be, that * remoue other mēs land markes: that robbe them of theyr cattell and kepe ỹ same for theyr owne: that * dryue a waye ỹ asse of the fatherlesse: that take the wyddowes oxe for a pledge: that thrust ỹ poore out of the waye and oppresse the symple of the worlde togyther Beholde, euen as the wylde asses in the deserte go they forth to theyre worke: & ryse byttymes to spoyle

A

Deut. xx. c.
and. xxvii. c

Ecclo. xxii. c.

B to spoyle: Yea, the very wylderuesse minystreth foode for theyr chyldren. They reape the corne felde that is not theyr owne: & let the vyneyard of the vngodlye alone. They are the cause that so many men are naked and bare, hauynge no clothes to couer them, & to kepe them from colde So that when the showres in the mountaynes haue rayned vpon them, & they be all wet, they haue none other succoure, but to kepe theym amonge the rockes.

C They spoyle the suckyng fatherlesse chyld, and take the pledge from the poore. In so much that they let hym go naked wythout clothyng: and haue taken awaye the sheafe of the hongry The poore are fayne to labour in their oyle myl les: yea, and to treade in theyr wynepresses, and yet to suffre thyrst. The men of the Citye crye to the Lorde wyth sygh ynge, * the soules of the slayne also make their complaynt. But God de stroyeth them not for al this, where as they (not withstandyng) are conuersaunt amonge them, that abhorre the lyght: they know not his way nor contynue in his pathes. * Tymely in ỹ mor nynge do they aryse, to murther the symple and poore: and in the nyght they go a stealyng.

The eye of the aduoutrer wayteth for ỹ darc kenes, and sayth thus in hym selfe. Tush, there shall no eye se me: and so he disguyseth hys face.

In the nyght season they search ỹ houses and hyde them selues in the daye tyme, but wyll not knowe the lyght. For assoone as the daye breaketh, the shadow of death commeth vpon them D and they go in horryble darknes. The vngodly is swyfter then the water: theyr porcyon shalbe cursed in the earth, and he shall not beholde the waye of the vyneyardes. O that they (for the wyckednes which they haue done) were drawē to the hell, soner then snow melteth at ỹ drouth and heate. O that al cōpassyon vpon them wer forgotten: that theyr daynties were wormes, ỹ they were cleane put out of remembraunce, and vngodlynesse vtterlye hewen downen lyke as a tree. He hath oppressed the barren, that he can not beare, and vnto the wyddowe hath he done no good. He drewe the myghtye after hym with hys power, and when he was gotten vp, no mā was wythout feare, as longe as he lyued. And though they myght be safe, yet they wyll not re ceyue it, for theyr eyes loke vpon theyre owne wayes. They are exalted for a lytle, but shortly are they gone, brought to extreme pouerty, and taken out of the waye: yea, and vtterly plucte of, as the eares of corne. Is it not so? Who wyl then reprone me as a lyar, and say that my wor des are nothyng worth.

C The.xxv. Chapter.

C Byldad proueth that no man is cleane and without synne before God.

A THen answered Byldad the Suhite, and sayde: Is there power and feare with hym aboue, that maketh peace sytting in hys hyghenesse, whose men of warre are innumerable, and whose lyght aryseth ouer all? But howe may a man cōpared vnto God * be iustifyed? Or how

Iob.iiii.f
Psa.cxiii.a
Roma.iij.c

can he be cleane, that is borne of a woman? Be- B holde the Moone shyneth nothyng in compary- son to hym, and the starres are vncleane in hys syght. Howe muche more then, man: that is but corruptyon? and the sonne of man, which is but a worme.

C The.xxvi. Chapter.

C Iob sheweth that man can not helpe God, and prouyth it by hys myracles.

A IOb answered, and sayde: whom hast thou holped? Hym that is without A strength? What cōforte gyuest thou vnto hym that hath no strength? Where is the counsayle that ỹ shul- dest gyue hym, whyche hath no wysdome? Hast thou shewed the waye of ryghte iuynge? To whome haste thou spoken those wordes? Who B made the breath to come out of thy mouth? Are not dead thynges shapen vnder the waters: and thynges by ỹ waters syde? Hell is naked before hym, and the very destruccyon it selfe, cannot be hyd out of hys syghte. He stretcheth out ỹ north ouer the emptye, and hangeth ỹ earth vpon no- thynge. He byndeth the * waters in his cloudes Gene.i.a and the cloud is not broken vnder them. He hol- C deth backe hys stole, that it can not be sene: and spredeth hys cloude before it.

* He hath compassed the waters wyth cer- Iob.xi. tayne boundes, vntyll the daye and nyght come and.xxbiii.a to an ende. The very pyllers of heauen tremble psal.ciiii.b and quake at hys reprofe. * He stylleth the see Jerem.v.e. wyth hys power, and thorowe hys wysedome, mat.viii.a D smyteth he the strength therof. Hys spyrete hath garnyshed the heuens, and his hande hath made the rebellyous serpent. Lo, this is nowe a short summe of his wayes. But who is able suffycy- ently to reherse his workes? Who can perceyue and vnderstande the thunder of his power?

C The.xxvii. Chapter.

C The constauntnesse and perfytnesse of Iob, and the parte of the vnfaythfull wyth God.

AND Iob proceded & went forth A in his communicacyon, sayeng. As truly as God lyueth (which hathe taken awaye my iudge- ment) and the almyghtye that hath vexed my mynde: My lyp pes shall talke of no vanytye, & my tunge shall speake no dysceyte, whyle my breath is in me, and as longe as the wynd (that God hath geuen me) is in my nostrelles.

God forbyd, that I shuld graunt your cause to be ryght. As for me, vntyll myne ende come B wyll I neuer go from myne innocency. My ryght- uous dealynge kepe I fast, whyche I wyll not forsake: my harte shall not reproue me of my dayes. Therfore myne enemye shalbe founde as the vngodly, and he that taketh parte agaynst me, as the vnryghtuous. For what hope hath ỹ ypocryte though he hath great good, & though he God gyue hym ryches after his hartes desyre? Doeth God heare hym the sooner, when he cry- eth vnto hym in his necessity? Hath he such plea sure and delyte in the Almyghtye, that he darre alwaye call vpon God? I wyll teach you in the name of God, and the thyng that I haue of the

Almyghty

Almyghtye, wyl I not kepe from you. Behold ye stande in your owne conceyte, as though ye knewe all thynges. Wherfore then do ye go a-
Job.xx.d. boute w̄ suche vayne wordes, sayinge: * Thys is the porcyon that ỹ wycked shal haue of God and the heritage that tyrauntes shal receyue of the Almyghtye. Yf he get many chyldren, they shall perysshe wyth the swearde, and hys posterite shall haue scarcenesse of bread. Loke whom he leueth behynde hym, they shall dye & be buryed: and no man shall haue pitye of his wyddowes. Though he haue as muche money as the dust of the earth, and rayment as readye as the clay, he maye well prepare it: but the godly shal put it vpon hym, and the innocēt shal deale out the money. Hys house shall endure as the moth, and as a bouth that the watchman maketh.

D Psal.xlix.b Luke.xii.c. * When the ryche mā dyeth, he carryeth nothyng wyth hym: he is gone in the twynkelynge of an eye: and hath nothing. Destruccyon taketh hold vpon him as a water floude, & the tempest stealeth hym awaye, in ỹ nyght season. A vehemēt east wynde caryeth hym hence, and departeth: a storme plucketh hym out of hys place. It rusheth in vpon hym, and spareth him not, he may not escape from the power therof. Then clap mē they r handes at hym: yea and iest of hym, when they loke vpon hys place.

The.xxviii. Chapter.

Job sheweth that the wysedom of God is vnsearcheable.

A THERE is a place: where syluer is brought oute of, and where golde is tryed * where yron is dygged out of
Deu.viii.d the grounde, and stones resolued to metalle. The darkenesse shall ones come to an ende: he can seke out the grounde of all thynges, the stones, the darke, and the shadowe of deathe. Wyth the ryuer of water parteth he a sonder the straunge people, that know no good neyghbourheade: suche as are rude, vnmanerly and boysterous. He bryngeth food out of the earthe, and that whyche is vnder, consumeth he wyth fyre.

B There is founde a place, whose stones are all cleane Saphirs, and where the clottes of the earth are all golde. There is a way also that the byrdes know not, that no vulturs eye hath sene wherein the Lyons whelpes walke not, & wher no Lyon commeth. There putteth he his hande vpon the stonye rockes, and ouerthroweth the mountaynes. Ryuers flowe out of the rockes: and loke what is pleasaunt, his eye seeth it. Out of droppes bryngeth he greate floudes together, & the thynge that is hyd, bryngeth he to
Prou.xx.a. Eccle.vij.c Jacobi.i.a iii.Re.iii.b and.iiii.d. lyght. Howe commeth a man then by wysedom * Where is the place that men fynde vnderstandynge? Verely no man can tell howe worthy a thynge she is, neyther is she founde in the lande
* of them that lyue. * (at theyr owne pleasure)

C The depe sayth: she is not with me. * The see
Sapi.vii.b sayeth she is not with me. She can not be gotten for * (the most pure) golde, neither may ỹ pryce
* of her be bought with any syluer. No wedges of gold of Ophir, no precious Onix stones, no Saphirs maye be compared vnto her. No, neyther golde nor chrystall, neyther swete odoures, nor golden plate. There is nothynge so worthye, or so excellente, as ones to be named vnto her, for perfyte wysedome goeth farre beyonde them al The Topas that commeth out of Inde: may in no wyse be likened vnto her: yea, no maner of apparell howe pleasaunt and fayre so euer it be.

From whence then commeth wysedom? and D where is ỹ place of vnderstandyng? She is hyd from the eyes of all men lyuynge: yea, and from the foules of the ayre. Destruccyon and deathe saye, we haue heard tell of her wyth oure eares. But God seeth her way, and knoweth her place For he beholdeth the endes of the worlde, and loketh vpon all that is vnder Heauen. When he weyed the wyndes & measured the waters: whē he set the rayne in order, and gaue the myghtye floudes a lawe. Then dyd he se her, thē declared he her, prepared her and knewe her. And vnto Eccleti.i.e. man he sayde: Beholde: * to feare the Lorde is Psal.cxi.b. wysedom, & to forsake euell is vnderstandyng. Pro.i.a.ix.c

The.xxix. Chapter.

Job complaynyth of the prosperyte of the tyme past, subtylly reprouynge hys frendes of iniury, because they sayde that Job suffred accordynge to his deserynge.

MOreouer Job proceaded and wente forthe in A hys communicacion, sayinge: O that I were as I was in ỹ monethes by past, and in the dayes when God preserued me: when his lyght shyned vpō my heade, when I wente after the same lyght and shyning euen thorowe the darkenesse. As it stoode wyth me when I was ponge: when God prospered my house: when the Almyghtye was yet wyth me: when my chyldren stode aboute me: when my wayes ranne ouer wyth butter, and when ỹ stonye rockes gaue me ryuers of oyle, when I wēt thorowe the cytye vnto the gate, and when they B set me a chayre in the strete: when the ponge mē (as sone as they sawe me) hyd them selues, and when the aged arose, & stode vp vnto me: when the Prynces lefte of theyr talkynge, and layde theyr hande to theyr mouth: when the myghty kept theyr voyce, and when theyr tonge cleued to the rooke of theyr mouth. When all they that heard me, called me happy: and when all they ỹ sawe me, spake good of me. For I delyuered ỹ poore when he cryed, and so dyd I the fatherles, and hym that had none to helpe hym. He that shuld haue bene lost, gaue me a good word and the wyddowes hart praysed me. And why? I C put vpon me ryghtuousnes, whych couered me as a garment, and equyty was my crowne. I was an eye to the blynde, and a foote to ỹ lame: I was a father vnto the poore: & when I knew not ỹ cause, I sought it out dilygently. I brake the chawes of the vnryghtuous mā, * and pluct Gen.xliii.c the spoyle out of his teth.

Therfore, I thought verely, that I should haue dyed in my nest: and that my dayes should D haue bene as many as the sandes of the see. For my roote was spred out by the water syde: and the dewe laye vpon my corne. My honoure encreased more and more, and my bowe was euer the stronger in myne hand. Vnto me men gaue eare, me they regarded: and wyth sylēce they ta-

ryed

ryed for my counsayle. Yf I had spoken, they wolde haue it none other wayes, my wordes were so well taken amonge them. They wayted for me, as for the rayne: and gaped vpon me as the grounde doth to receyue the latter shoure When I laughed, they knewe well it was not earnest. And the lyght of my coũtenaũce wolde they not put out. When I agreed vnto theyr waye, I was the chefe, and sat as a kynge wyth hys armye about hym. And when they were in heuynes, I was theyr comfortour.

¶ The.xxx. Chapter:

¶ The great despytynge of men, and curse of God that Job suffreth.

A BUt now they ỹ are yonger thẽ I, haue me in derision: yea, euen they whose fathers I wolde haue thought scorne to haue set with the dogges of my cattel. The power & strength of theyr handes myght do me no good, for the tyme is but lost amonge them. For very mysery and honger they fled in to the wylderneſſe, a darke place, horrible and wast, pluckynge vp nettels amonge the bushes and the iuniper rotes for theyr meate. And whẽ they were dryuen forth, men cryed after them, as it had bene after a theefe. Theyr dwellynge was beside foule brookes: yea in the caues and dennes of the earth. Amonge the bushes wente they about cryenge: and vnder the thornes they
B gathered them selues together. They were the chyldren of fooles and vyllaynes which are vexed out of the worlde. *Now am I theyr songe
Thre.iii.g Psal.lxix.c and am become theyr iestynge stocke: they abhorre me, and flye farre from me, and stayne my face wyth spetle. For the Lorde hath loosed the strength of my body, and brought me lowe: The bridle haue they cast out of my syght. Vpõ my ryght hande ryse the ponge mẽ agaynst me, they haue hurt my fete treadynge vpon me, as vpon the wayes that they wold destroy. Wy pathes haue they cleane marred. It was so cause for them to do me harme, that they neded no mã to helpe them. They fell vpon me as it had bene the breakynge in of waters, and came in by heapes to destroye me. Fearfulnesse is tourned agaynst me.

Myne honoure vanquyshed awaye more
¶ swyftly then the wynde, and my prosperitie departed hence lyke as it were a cloud. Therfore is my mynde poured full of heuynesse, and the dayes of my trouble haue taken holde vpon me. My bones are pearsed thorowe in the nyght season, and my synewes take no rest. For the vehemencye of sorowe is my garment chaunged, and accordynge to the dyuersitie of heuynesse, am I gyrded wyth my coote. He hath cast me into the myre, and I am become lyke asshes and dust. Whẽ I crye vnto the, thou doest not heare me, and though I stande before the, yet thou regardest me not. Thou arte become myne enemye, and wyth thy violente hande thou takest parte agaynst me. In tymes past thou dyddest set me
D vp on hye, as it were aboue the winde, but now hast thou gyuen me a very sore fall. Sure I am that thou wylt delyuer me vnto death: euen to ỹ lodgyng that is due vnto al men lyuyng. Now vse not men to do violence vnto them, that are destroyed already, but where hurt is done, there vse they to helpe. Dyd not I wepe with hym ỹ was in trouble? had not my soule cõpassion vpõ the poore? Yet neuertheless, where as I loked for good, euyl happened vnto me: & where as I wayted for lyght, there came darkenesse. My bowels seeth within me, & take no reste, for the dayes of my trouble are come vpon me. Mekely and lowly came I in: yea, and wythout any displeasure: I stode vp in the congregacion, & communed with them: But nowe I am a cõpanion of dragons, & a felow of Estriches. My skynne vpon me is turned to blacke, and my bones are brent with heate: my herte is turned to sorowe and my pype to weppynge.

¶ The.xxxi. Chapter:

¶ Job recyteth the innocencye of hys lyuynge, and nombre of hys vertues.

IHade a couenaunt with myne eyes A
*that I wolde not loke vpon a dam Eccle. xli.a
sell. For how great a portion shal I Math. v.b
haue of God? & what enheritaunce frõ the almyghtye on hye? As for the vngodlye & he that toyneth hym selfe to the company of wicked doers, shal not destructiõ & mysery come vpõ hym? *Doth not he se my wayes Job.xxxiiii.c prouer. v.d & tell all my goinges? yf I haue walked in vanitie, or yf my feet haue rũne to disceyue, let me be wayed in an euen balaunce, that God may se myne innocencye. *Yf so be ỹ I haue withdrawen my feet out of the ryght waye, & yf my hert hath folowed myne eye syght: Yf I haue stained or defyled my hãdes: thã shal I sowe, & an other eat: yea, my generaciõ & posteritie shalbe cleane rooted out. Yf myne herte hath lusted after my neyghbours wyfe, or yf I haue layed wayte at hys dore. Dthen let my wyfe grynde vnto another man, and let other mẽ lye with her. * For Deu. xxii.e this is a wyckednesse & synne, that is worthye to be punyshed: yea, a fyre that vtterly shuld cõsume & root out all my substaunce. Dyd I euer thynke scorne to do ryght vnto my seruaũtes & maydẽs, whẽ they had any matter agaynst me? But seing ỹ God wyll syt in iudgement, what shall I do? And forsomoch as he wyl nedes vysyte me, what answer shal I gyue hym? He that fashioned me in my mothers wõbe, made he not hym also? were we not both shapen alyke in our mothers bodyes? When the poore desyred anye thynge at me, haue I denyed it thẽ? haue I caused the wyddowe to stande waytynge for me in vayne? Haue I eatẽ my porcyon alone, that the fatherlesse hath had no parte wyth me? for mercy grewe vp with me fro my youth, & cõpassion from my mothers wombe. Haue I sene any mã perysh thorow nakednesse, & want of clothynge? Or any poore man for lacke of rayment, whose lydes thanked me not, bycause he was warmed with the woll of my shepe?

Dyd I euer lyft vp myne hande to hurt ỹ fa- ¶
therlesse? yea, in the gate where I sawe my selfe to be in aucthoritie, then let myne arme fall fro my shulder, and myne arme holes be broken frõ
D the

the ioyntes. For I haue euer feared the vengeaunce and punyshment of God, and knew very wel, that I was not able to beare hys burthen. Haue I put my trust in golde? Or haue I sayde to the fyneste golde of all: thou art my cõfidence? Haue I reioised by cause my power was great, and bycause my hande gat so muche? * Dyd I euer regarde greatly the rysyng of the Sunne? Or had I the goynge downe of the Moone in great reputacion? hath my herte medled preuelye wyth any decept? Or dyd I euer kysse myne owne hande? that were a wyckednesse worthye to be punyshed, for then shuld I haue denyed the God that is aboue.

Deu.iiii.c and.xvii.b. Sap.xiii.a

Pro.xvii.a

* Haue I euer reioysed at the hurte of myne enemye? Or was I euer glad, that any harme happened vnto hym? Oh, no: I neuer suffred my mouth to do suche a synne, as to wysh hym euel. Dyd not the men of myne owne housholde say: who shal let vs to haue our bely ful of his flesh? I haue not suffered a straunger to lye wythout, but I opened my dores vnto hym, that went by the waye. Haue I kept secret my synne, and hyd myne inquitie, as Adam dyd? Haue I feared any great multitude of people: or yf I had bene dyspysed of the symple, then shulde I haue ben afrayed. Thus haue I quietly spent my lyf, and not gone out of the doze: O that I had one whych wolde heare me. Lo, thys is my cause. In the whych the almyghtye shall answere for me: though he that is my contrarye partye hath wrytten a booke agaynst me. Yet wyll I take him vpon my shulder, and as a garlande about my heade. I wyll tel hym the nombre of my goynges, and go vnto hym as to a prynce. But yf case be, that my lande crye agaynst me, or that the forowes therof make any complaynt: Yf I haue eatẽ the frutes therof vnpayd for: yea, yf I haue greued any of the plowmen: thẽ let thystles growe in steade of my wheat, and cockle for my barlye.

D

The wordes of Job ende.

The.xxxii. Chapter.

Elihu after the other had synyshed theyr communicacyon reproueth them of folyshnesse. Age maketh not a man wyse: but the spyrete of God.

SO these thre men wold stryue nomore wyth Job, bycause he helde hym selfe a ryghteous man. But Elihu ẏ sonne of Barachell, the Bussyte of the kynred of Ram, was verye sore dysplesed at Job, bycause he called hym self iust before God. And wt Jobs thre frendes he was angry also because they had fouũd no resonable answer to ouercome Job. Now taried Elihu, til they had ended their cõmunicacion wt Job, for why? they were elder then he. So when Elihu the sonne of Barachell the Bussite sawe, that these thre men were not able to make Job answere: he was myscontent Elihu the sonne of Barachell the Bussyte answered hym selfe, & sayd: * Consyderynge, that I am yonge, and ye be mẽ of age: I was afrayd and durste not shewe forth my mynde. For I thought thus within my selfe. It becõmeth olde men to speake, and the aged to teache wysdom. Euery man (no doubt) hath a mynde, * but it is the inspiracion of the Almyghtye that gyueth vnderstandynge. Greate men are not alwaye wyse, neyther doth euery aged man vnderstãde the thynge that is lawfull. Therfore, wyll I speake also (heare me) and I wyll shewe you also myne vnderstandynge. For whẽ I had wayted tyll ye made an ende of youre talkynge, and heard youre wysedome, what argumentes ye made in your communicacion: yea, when I had diligently pondred what ye sayd, I founde not one of you ẏ made any good argument agaynst Job, that directly coulde make answere vnto hys wordes: lest ye shulde saye: We haue fouũde out wysedome: God shall cast hym downe, and no man. He hath not spokẽ vnto me, and I wyll not answere him as ye haue done (for they were so abashed, that they coulde not make answere, nor speake one worde) but in so much as ye wyll not speake, standynge styll lyke domme men, & makynge no answere: I haue a good hope for my parte, to shape him an answere, and to shewe hym my meanynge: For I am full of wordes, & the spete that is within me, compelleth me.

Eccle.viii.c Jaco.i.a Pro.ii.a Dan.ii.d

A

B

Behold, my belly is as the wyne, whyche hath no vent, and bursteth the newe vesselles in sonder. Therfore wyll I speake, ẏ I maye haue a vent: I wyll open my lyppes, and make answere. I wyll regarde no maner of personne, no man wyl I spare. For * yf I wolde go about to please men, I knowe not how soone my maker wolde take me awaye.

Gala.i.b

The.xxxiii. Chapter.

Elihu sheweth where in Job offended: wyth God maye we not strye, nor curiously searche out hys workes.

WHerfore, hear my wordes (O Job) and herken vnto me al ẏ I wyll saye: Behold, I haue nowe opened my mouthe, my tõge hath spokẽ in my throte: My herte doth ordre my wordes aryght, & my lippes talke of your pure wysedom. The spyrete of God hath made me, and * the breath of the almighty hath geuen me my lyfe: Yf thou cánst, then gyue me answere: prepare thy selfe to stande before me, face to face. Behold, before God am I euen as thou, for I am fashioned and made euen of the same molde. Therfore, thou nedest not to be afrayed of me, neyther nedest thou to feare that my authoritie shalbe to heuye for the. Now hast thou spoken in myne eares, and I haue herd the voyce of thy wordes: I am cleane without any faute, I am innocent, & there is no wyckednesse in me.

A

Gene.ii.d

But lo, he hath pycked a quarel agaynst me and taketh me for hys enemy: * he hath put my foote in the stockes, and loketh narowlye vnto all my pathes. Behold, in thys hast thou not done ryght. I wyll make answere vnto the that God is more then man. And why doest thou thẽ strye agaynst hym: for he shall not Geue the accomptes of all hys wordes.

B

Job.xiii.d.

For whẽ God doth once cõmaunde a thynge there shulde no man be curyous to search whether it be ryghte. * In dreames and vysions of the

C

Gene.xx.a xxviii.c

xxvi.d Dan.ii.b Heath.ii.b. of the nyght (when slombrynge commeth vpon men, that they fall a sleape in theyr beddes) he roũdeth them in the eares, he infourmeth them, and sheweth them playnly that it is he, whyche wythdrayweth man from euell, delyuereth hym from pryde, kepeth hym frõ the graue, and hys lyfe from the swearde.

D He chasteneth hym wyth syckenesse, & brynge-eth hym to hys bed: he layeth sore punyshmẽt vpon hys bones, so that hys lyfe maye awaye wyth no breade, and hys soule abhorreth to eat any dayntye meate: in so muche that hys bodye is cleane consumed awaye, and hys bones appeare nomore. His life draweth vnto the graue and hys lyfe to death. Now yf there be a messenger (one amonge a thousand) sent for to speake vnto man, and to shewe hym the ryght waye: then the Lorde is mercyful vnto hym, & sayeth: He shalbe delyuered, that he fall not downe to the graue, for I am sufficiently reconcyled.

Then shall hys flesche be as well lykynge as it was afore, and shalbe as it was in his youth. For yf he submytte hym selfe vnto God, he shal be gracious vnto hym, and shewe hym his countenaunce ioyfully, and rewardeth man for hys ryghteousnes. Suche a respecte hath he vnto men. Therfore, let a man confesse (and saye) I haue offended: I dyd vnrighteously, and it hath done me no good. Yea, he hath delyuered my soule from destruccion, and my lyfe shall se the lyght. Lo, thus worketh God alway with man that he kepeth hys soule from perysshynge, and letteth hym enioye the lyght of the lyuynge. Marke well (O Job) and heare me: holde the styll, and I wyll speake. But yf thou hast any thynge to say, then answere me, and speake: for thy answere pleaseth me. Yf thou haste nothynge, then heare me, and holde thy tonge: so shall I teache the wysedome:

¶ The.xxxiiii.Chapter.

¶ Elihu prayseth the iustyce of God, whych iudgeth the worlde and gouerneth all.

A ELihu proceadynge forth in hys answere sayd: Hear my wordes (O ye wyse men) hearken vnto me, ye that haue vnderstãdinge For the eare proueth & discerneth the wordes, * & the mouth tasteth the meates. As for iudgemẽt let vs seke it out amõge our selues, ỳ we may knowe what is good. And why? Job hath sayd: I am ryghteous, but God doth me wrõge I muste nedes be a lyar, though my cause be ryght, and violentlye I am plaged where as I made no faut, where is there such a one as Job, that drynketh vp scornefulnesse, lyke water? whych goeth in the company of wycked doers, and walketh wyth vngodly men? For he hathe sayde, though a man be good, yet is he naughe before God. Therfore herken vnto me, ye that haue vnderstandynge.

Job.xii.b

B Farre be it from God, that he shulde medle wyth wyckednesse, and farre be it from the Almyghtye, that he shulde medle wyth vnryghteous dealynge: * For he shall reward the

Mat.xvi.d Roma.ii.b

workes of man, and cause euery man to fynde accordynge to hys wayes. For sure it is, that * God condempneth no man wrongfullye, and the iudgement of the almyghtye is not vnryghteous: Who ruleth the earth in hys steade? Or whom hath he set to gouerne the whole worlde To whome hath he geuen his herte, for to drawe hes spyrete and breath vnto hym? All flesche shall come together vnto naughte, and all men shal turne agayne vnto * duste. Yf thou now haue vnderstandynge heare what I saye, and herken to the voyce of my wordes.

Roma.iii.a

Gene.iii.d psal.ciiii.a

Maye he be a ruler, that loueth no ryghte? Or maye he that is a very innocent man, do vngodlye? Is it reason that thou shouldest saye to the kynge: Thou arte wycked, or thou arte vngodlye, and that before the pyrynces? * He hath no respecte vnto the persones of the lordelye, and regardeth not the ryche more then the poore. For they be all the worke of hys handes. In the twynckelynge of an eye shal they dye: and at mydnyght when the people and the tyrauntes rage, then shall they perysshe and be taken awaye wythout handes: And why? * hys eyes loke vpon the wayes of man and he seyth all hys goynges. There is no darkenes nor shadow of death, that can hyde the wycked doers from hym. For no man shalbe suffered to go into iudgement wyth God.

¶

ij.pa.xix.c. Roma.ii.b. Ephe.vi.b Colio.iii.b Ec.xxvb.b

Many one: yea innumerable doeth he punysshe, and setteth other in theyr steades. Therfore shall he declare theyr workes, he shal turne the nyghte, and they shalbe destroyed. They that were in the steade of Sears, dealt lyke vngodlye men: and therfore he punished them, because they turned backe from hym, and wolde not consyder all hys wayes. In so muche that they haue caused the voyce of the poore to come vnto hym, and nowe he heareth the complaynt of suche as are in trouble.

Job.xxxi.a Pro.b.b

Yf he graunt pardone, who wyll condemne? And yf he hyde awaye hys countenaunce, who shalbe able to se it? whether it be to the people or to any man, thus wyll he do. For the vngodlynesse of the people, doth God make an ypocrit to raygne ouer them. For so muche then as I haue begonne to talke of God, I wyll not hynder the. Yf I haue done amysse, enfourme thou me: yf I haue done wronge, I wyll leaue of. Can he do nothynge wythout the? For thou haste reproued hys iudgement. Thou also haste thyne owne mynde, and not I. But speake on what thou knowest. Let men of vnderstandyng tell me, and let a wyse man hearken vnto me. As for Job he hath neyther spoken to the purpose: nor wyselye. O father, let Job be well tryed, because he hathe aunswered for wycked men: yea, aboue hys synne he doth wyckedlye: triumpheth amonge vs, and multyplyeth hys wordes agaynst God.

D

¶ The.xxxv.Chapter.

¶ Neyther doth godlynesse profyte: or vngodlynesse hurte to God: but to man.

A ELihu spake moreouer, and said. Thinkest thou it ryght, that thou sayest: I am rygheous before God? For thou sayest. What aduauntage wyll it be vnto the, and what profyte shalte thou haue of my synne. Therfore wyll I gyue answere vnto the, and to thy companions wyth the: loke vnto the heauen, and beholde it: consyder the cloudes, whych are hyer then thou.

Yf thou hast synned, what hafte thou done a-
B gaynst hym? Yf thyne offences be many, what hast thou done vnto hym? Yf thou be ryghteous what gyuest thou him? Or what wyl he receiue of thyne hande? Of suche an vngodlye personne as thou, and of the sonne of man that is ryghteous as thou pretendest to be? ther is a great crye and cõplaynt made by them that are oppressed wyth violence, yea euery mã complayneth vpõ the crueltye of tyrauntes.

For suche a one neuer sayeth: Where is God that made me? and that gyueth vs occasion to prayse hym in ỹ nyght? Which gyueth vs more vnderstandynge then he doth the beastes of the earth, and teacheth vs more then he doth ỹ fowles of heauen.

D Yf any suche complayne, no man gyueth answere, and that bycause of the wyckednesse of proude tyrauntes. But yf a man call vpõ God, doth not he heare hym? Doeth not the Almyghtye accepte hys crye? When thou speakest then, shulde not he pardoue the, yf thou open thy selfe before hym, & put thy trust in hym? Then vseth he no violẽce in hys wrath, nether hath he pleasure in curious and depe inquisicions. Therfore doth Job open his mouth but in vayne, and foolyshly doth he make so many wordes.

¶ The. xxxvi. Chapter:

¶ Elihu sheweth wherfore God punysheth and correcteth.

A ELihu proceaded forth in hys talkynge, and sayd: Holde the styll a lytle, & I shall shewe the what I haue yet to speake on Gods behalfe. I wyl open vnto the yet more of myne vnderstandynge, and proue my matter ryghteous. And truely, my wordes shall not be vayne, seynge he is wyth the that is perfyte in knowlege, behold: the great God casteth awaye no man, for he hym selfe is myghtye in power & wysedome.

As for the vngodly, he shal not preserue him but shall helpe the poore to theyr ryght. He shal turne hys eyes awaye from the ryghteous, but as kynges shal they be in theyr trone: he shal stablyshe them for euer, and they shalbe exalted.

But yf they be layed in preson and chaynes, or bounde wyth the bondes of trouble, then wyll he shewe them theyr worke and ỹ synnes wherwyth they haue vsed cruel violence.

B He wyth punyshynge and nurtrynge of thẽ roũdeth thẽ in the eares, warneth them to leaue
C cap. i. b of from theyr wyckednesse, and to amende. * Yf they nowe wyll take hede and serue hym, they shall were out theyr dayes in prosperite, & theyr yeares in pleasure: and ioye. But yf they wyll not herken, they shall go thorowe the swearde, and perysshe or euer they be aware. As for suche as be fained ypocrites, they shal heap vp wrath for thẽselues: for they cal not vpõ hym, though they be hys presoners. Thus shall theyr soule perysshe in foolyshnesse, and theyr lyfe shalbe cõdemned amonge the fornicatours. The poore shall he delyuer out of hys affliccion, and roũde them in the eare when they be in trouble. Euen so shal he kepe the (yf thou wylt be contente) frõ the bottomlesse pyt that is beneth: and yf thou wylte holde the quyete, he shall fyll thy table wyth plenteousnesse.

Neuertheless: thou hast condemned the iud- C
gement of the vngodlye, yea, euen such a iudgement and sentence shalt thou suffre.

For then shall not thy cause be stylled wyth crueltye, nor pacifyed with many gyftes. Thinkest thou, that he wyll regarde thy rychesse? he shall not care for golde, nor for al them that excel in strength. Prolonge not thou the tyme, tyl there come a nyght for the, to set other people in thy steade. But beware that thou turne not aside to wyckednesse and synne, whiche hetherto thou hast chosen more then mekenesse. Beholde, God is of a myghtye hye power: Where is ther suche a gyde and lawe geuer as he? Who wyll reproue hym of hys waye? Who wyl saye vnto hym: thou hast done wronge.

O consyder howe great & excellent hys wor- D
kes be, whome al men loue and prayse: yea wonder at hym, and yet they se hym but afarre of. Beholde: so greate is God, that he passeth oure knowlege, neyther are we able to come to the experience of hys yeares. * He turneth the wa- Deu. xi. b
ter to small droppes, he dryueth hys cloudes to- and. xxbigb
gether for to rayne, so that they poure downe & droppe vpon men. He can spreade out the cloudes (a couerynge of hys Tabernacle) and cause hys lyght to shyne vpon them, and to couer the bottome of the see. By these thynges gouerneth he hys people, and geueth them aboundaunce of meate. Wyth the cloudes he hydeth the lyght: & at hys commaundement it commeth agayne. The ryssynge vp therof sheweth he to hys frendes, and to the catell.

¶ The. xxxvii. Chapter.

¶ Elihu proueth that the wysedome of God is vnsercheable.

AT thys my herte is astonnyed, & A
moued out of hys place. Heare then the sounde of hys voyce, and the noyse that goeth oute of hys mouth. He gouerneth euery thing vnder the heauen, and hys lyghte teacheth vntothe ende of the worlde. A roarynge voyce foloweth hym: for hys gloryous maiestye gyueth suche a thonder clappe, that (thoughe a man heare it) yet maye he not perceyue it afterwarde. It gyueth an horrible sounde when God sendeth out hys voyce: great thynges doeth he whyche we can not comprehende. * When he commaundeth the snowe, Ps. cxlvii. b
it falleth vpon the earth: As soone as he gyueth the rayne a charge, immediatly the showers haue theyr strength, and fall downe.

He

¶ He sendeth feare vpon euerye man, that they myght knowe theyr owne wozkes. The beastes crepe into theyr dennes, and take theyr rest: out of the South commeth the tempest, and colde out of the Nozth.

At the bzeath of God the frooste commeth, and the waters are shed abzode. He maketh the cloudes to do theyr labour, in gyupynge moystnesse, and agaynst with his lyght he dzyueth awaye the cloude. He distributeth also on euerye syde, accozdynge as it pleaseth hym to deale out his wozkes: that they maye do, whatsoeuer he commaundeth them thozowe the whole wozlde whether it be to punysh any land, oz to do good vnto them that seke hym.

¶ Herken vnto this (O Job:) stand styll, and consyoze the wonderous wozkes of God. Arte thou of counsayle with God, when he doth these thynges? When he causeth the lyght to come fozth of his cloudes? Art thou of his counsayle, when he spzeadeth out the cloudes? Hast thou the perfecte knowledge of his wonders? And howe thy clothes are warme, when the lande is styll thozowe the South wynde? Hast thou helped hym to spzeade out the heauen, whiche is to loke vpon, as it were cast out of cleare metall? Teache vs what we shal saye vnto hym, foz we
D are vnmete bycause of darkenesse. Shall it be tolde hym what we saye? Shulde a man speake oz shoulde he kepe it backe? Foz euerye man seeth not the lyghte that he kepeth cleare in the cloudes, whiche he clenseth when he maketh the wynde to blowe: Golde is bzought oute of the nozth, but the pzayse and honour of Gods feare commeth from God him selfe. It is not we that can fynde out the almyghtye: foz in power, equitie and ryghtousnesse: he is hyer then can be expzessed. Let men therfoze feare hym, foz there shal no man se hym, that is wyse in his owne cõceyt:

¶The.xxxviii.Chapter.

¶The wondzes and maruayles that the Lozde hath done from the begynnynge.

Then answered the Lozde vnto Job, out of the stozme, & sayd:
Job.xl.a what is he ỳ hydeth his mynde with foolysh wozdes? *Gyzd vp thy loynes lyke a man, foz I wyll questyon with the: se, thou gyue me a direct answer. Where wast thou when I layed the foundaciõs of the earth? Tell playnely, yf thou hast vnderstandynge. Who hath measured it, knowest thou? Oz who hath spzed the lyne vpon it? Where vpon stande the pyllers of it? Oz who layed the cozner stone therof? Where wast thou when the mozynynge starres pzayse me togyther, and all the children of God reioysed triumphantly? * Who shut the see with dozds, when
Job.xxxi.a Jere.v.e psal.civi.b it bzake fozth as a chylde oute of hys mothers
B wombe? When I made the cloudes to be a couerynge foz it, and swadled it with the darke? Whẽ I gaue it my commaundement, makyng dozes and barres foz it, sayinge: Hytherto shalte thou come, but no farther, and here shalte thou laye downe thy pzoude and hye waues. Haste thou gyuen the mozynynge his charge (assone as thou wast bozne) and shewed the daye spzynge hys place, that it myght take holde of the cozners of the earth, and that the vngodlye myght be shaken out? Theyr tokens and weapons are tourned lyke claye, and set vp agayne: as the chaungyng of a garment. The vngodly shalbe disappoynted of theyr lyght: and the arme of ỳ pzoud shalbe bzoken. Camest thou euer into the groũd of the see? oz walkedst in the lowe cozners of the depe? Haue the gates of death bene opened vnto the, oz hast thou sene the dozes of the shadow of death? Hast thou also percepued howe bzode the earth is? Yf thou hast knowledge of all this, then shewe me where lyght dwelleth: and where darkenesse is: that thou mayest bzynge vs vnto theyr quarters, yf thou cãst tel the way to their houses.

Knewest thou ỳ (afoze ỳ wast bozne) howe ¶
olde thou shouldest be? Wentest thou euer into the treasurye of ỳ snowe? oz hast thou sene the
Exod.ix.c Iosu.x.c secrete places of the hayle, *whiche I haue pzepared agaynst the tyme of trouble, agaynste the tyme of battayle and warre? By what waye is the lyght parted, and into what lande bzeaketh the east wynde? Who deuydeth the aboundaũce of waters into ryuers? oz who maketh a waye foz the lyghtenynge and thundze, that it watereth and moysturerh the dzy and baren ground: to make the grasse growe, in places where nobody dwelleth, and in the wylderneste where no man remayneth? Who is the father of rayne? Oz who hathe begotten the dzoppes of dewe? Out of whose wombe came the yse? Who hath gendzed the coldenesse of the ayze, that the waters are as harde as stones: and lye congeled aboue the depe? Wylte thou hyndze the swete influences of the seuen starres? Oz art thou hable to bzeake the cyzle of heauen?

Canst thou bzinge fozth the mozynynge starre, D
oz the euenynge starre at conuenyent tyme, and conuoye them home agayne? Knowest thou the course of heauen, that thou mayest set vp the ozdynaunce therof vpõ the earth? Mozeouer, canst thou lyft vp thy voyce to the cloudes, that they maye poure downe a greate rayne vpon the? Canst thou thundze also that they may go theyr waye, and be obedyente vnto the, sayinge: Lo, here are we? Who gyueth sure wysedome, oz stedfast vnderstandynge? Who nombzeth the cloudes in wysdome? Who stylleth the vehemẽt waters of the heauen? Who turneth the clottes to dust, and then to be clotttes agayne? Wylte thou hunte the pzaye from the lyon, oz fede hys whelpes lyinge in theyr dennes, and lurkynge in theyr couteches? Who * pzouydeth meate foz pz. cxlvii.b the rauen, when his yongeones crye vnto God, and flye about foz lacke of meate?

¶The.xxxix.Chapter.

¶God speaketh vnto Job, shewynge hym by the exampies of his wozkes: that his ryghteousnesse is vnsearcheable.

A KNowest thou the tyme when the wylde gootes bzynge fozth theyz yonge amonge the stonye rockes? Oz layest thou wayte when the hyndes vse to fawne? reckenest thou the monethes after they engendze, that thou knowest the tyme of theyz bearynge? Oz when they lye downe, when they cast theyz yongeones, and when they are deliuered of theyz trauayle and payne? How theyz youngeones growe vp, and waxe greate thozowe good fedyng? When they go fozth and returne not agayne vnto them? Who letteth the wylde asse go free, oz who looseth the bondes of the mule? Euen I which haue gyuen the wylder nesse to be theyz house, and the vntylled lande to be theyz dwellyng place. That they may gyue no fozce foz the multitude of people in the cities neyther regarde the crynge of the dzyuer: but seke theyz pasture aboute the mountaynes, and
B folowe the grene grasse. Wyll the vnicozne be so tame as to do the serupce, oz to abyde stil by thy crybbe? Canst thou bynde the yoke aboute the vnicozne in thy fozowe, to make hym plowe after the in the valleyes? Mayest thou trust hym, (bycause he is stronge) oz commyt thy laboure vnto hym? Mayest thou beleue hym, that he wyll bzing home thy cozne, oz to cary any thing vnto thy barne? Gauest thou the fayze wynges vnto the pecockes, oz wynges and fethers vnto the stozke? Foz he leaueth his egges in the earth and layeth them in the dust? He remembzeth not that they myght be troden with feet, oz bzoken with some wylde beast. So hard is he vnto his yongeones, as though they were not his, and laboureth in vayne without anye feare. And that bycause God hath taken wysedome from hym, and hath not gyuen hym vnderstandynge. Whē his tyme is that he flyeth vp on hye, he careth neyther foz horse noz man.

C Hast thou gyuen the horse his strength, oz lerned hym to bowe downe his necke with feare, that he letteth hym selfe be dzyuen fozth lyke a greshopper, where as the stoute neynge that he maketh, is fearefull? He bzeaketh the grounde with the hookes of his feete chearefullye in hys strength, and runneth to mete the harnest men. He layeth asyde all feare, his stomacke is not abated, neyther starteth he abacke foz any swerd. Though the quyuers rattle vpon hym, though the speare and shylde glystreth, yet rusheth he in fearcelye, and beateth vpon the grounde. He feareth not the noyse of the trompettes, but as soone as he heareth the shawmes blowe, tusshe, (sayth he) foz he smelleth the battayle a farre of, the noyse the captaynes, and the shoutynge.

D Commeth it thozowe thy wysdome, that the goshauke flyeth towarde the south? Doeth the egle mount vp and make his nest on hye at thy cōmaundement? He abideth in the stony rockes and vpon the hye toppes of the harde mountaynes, where no man can come. From thence seketh he his pzay, and loketh far about with his eyes. His yongeones are fed with bloude: *and
ma.xxiiii.c where any deed body lyeth, there is he imediatly

The.xl.Chapter.

C Job humbleth hym selfe vnto God: the description of Behemoth and Leuyathan.

MOzeouer, God spake vnto Job, and sayde: Can he that stryueth with the almyghtye, be at rest? Shulde not he which disputeth with God, gyue him an answer Job answered the Lozd, saying: Beholde, I am to vyle a person to answere the, therfoze wyll I laye myne hand vpō my mouth. Ones oz twyse haue I spoken, but I wyll saye nomoze.

Then answered the Lozde vnto Job out of the stozme, and sayd: *gyzd vp thy loynes now lyke a man, and tell me the thynges that I wyl aske the. Wylt thou disanul my iudgement? Oz wylte thou condempne me, that thou thy selfe mayest be made ryghteous? Is thy power then lyke the power of God? Maketh thy voyce such a sounde as his doth? Then arme thy selfe with thyne owne power: vp, decke the in thy iolye araye, poure oute the indignacyon of thy wrath: se that thou cast downe all the pzoude, loke well that thou makest suche as be stubburne to obey: tread downe all the vngodly in theyz place, cast them downe into the dust, and couer theyz faces with darkenesse: Then wyll I confesse vnto the also, that thyne owne ryght hand shal saue the.

Job.xxbix.a

Beholde the beaste Behemoth (whome I
B made with the) which eateth haye as an oxe: lo, howe stronge he is in his loynes, and what power he hath in the naupll of his bodye. He spzeadeth out his tayle lyke a Cedze tree, al his vaynes are stykke. His shynnes are lyke pypes of brasse, his rydge bones are lyke staues of yzon. Skyzste, when God made hym, he ozdayned the wyldernesse foz hym: that the moūtaynes shuld gyue hym grasse, where all the beastes of the felde take theyz pastyme. He lyeth amonge the reedes in the mosses, the fennes hyde hym wyth
C theyz shadowe, and the wyllowes of the bzooke couer hym rounde about. Lo, withoute anye labour myght he dzynke out of the whole flonde, and sup of Jozdan without any trauayle. Who darre laye hande vpon hym openly, and vndertake to catche hym? Oz who darre put an hooke thozowe his nose, and laye a snare foz hym?

Darrest thou dzaw out *Leuiathā with an Esa.xxbiiii.a
angle, oz bynde his tonge with a snare? Canst psa.lxxiii.c
thou put a rynge in the nose of hym, oz boze his chawe thozowe with a naule? Wil he make many fayze wozdes with the, (thynkest thou) oz flattre the? wyll he make a couenaunt with the? Oz art thou hable to compell hym to do the continuall serupce? Wylte thou take thy pastyme
D with him as a byzde, oz gyue him vnto thy maydens, that thy companions maye make refectiō of hym, oz that he maye be parted amonge the marchaūt men? Canst thou fyl the basket with his skynne, oz the fysshepanyer with his heed? Darrest thou laye hand vpon hym? It is better foz the to consydze what harme myght happen there-

therethorowe, and not touche hym. For when thou thynkest to haue holde vpon hym, he shall begyle the.

¶The.xli.Chapter.

¶Of the same Leuyathan whereof is mencioned in the Chapters afore.

A Jerem.l.g ‡Rom.xi.d

NO man is so cruell that is hable to styre hym vp. * Who is hable to stande before me? Or who hath gyuen me any thyng afore hande, that I maye rewarde hym agayne? All thynges vnder heauē are myne: I feare him not whether he threaten or speake fayre. Who lyfteth hym vp, or stryppeth him out of his clothes or who taketh hym by the bytte of his brydle? Who openeth the dore of his face? For he hathe horryble teeth rounde about. His body is couered with scales, as it were with shyldes lockt in
B kept and well compact togyther. One is so ioyned to an other, that no ayre can come in: Yea, one hangeth so vpon an other, and stycketh so togyther, that they can not be sondred. His nesynge is lyke a glysterynge fyre, and hys eyes lyke the morynge shyne. Out of his mouth go torches, and oute of his nostrelles there goeth a smoke, lyke as out of an hote sethynge pot. Hys breath maketh the coles burne, and the flamme goeth out of his mouth. In his necke remaineth strength, and nothynge is so laborious for hym The membres of his body are ioyned so strayte one to an other, and cleaue so fast togyther, that he can not be moued.

C His herte is as harde as a stone, and as fast as the stythye that the smyth smyteth vpon.

When he goeth the myghtye are afrayed, and feare troubleth them. Yf anye man drawe out a swerde at hym, it shall not hurt hym: there may neyther speare, iauelynge nor brestplate abyde hym. He setteth as moche by a strawe as by yrō, and as moche by a rotten stocke as by brasse. He starteth not away for hym that bendeth ỹ bowe and as for stynge stones, he careth as moche for stubble as for them. He counteth the dartes no
D better then a strawe, he laugheth hym to scorne that shaketh the speare: He treadeth the golde in the myre, lyke the harde potsherdes. He maketh the depe to boyle lyke a pot, and stirreth the see togyther lyke an oyntment. He maketh a pathe to be sene after hym, the deepe is his walkynge place. Upon earth is there no power lyke vnto his: for he is so made that he feareth not. Yf a mā wyll consydre all hye thynges, this is a kynge ouer all the chyldren of pryde.

The.xlii.Chapter.

¶The repentaunce of Job. He prayeth for his frendes, and his goodes are restored double vnto hym.

A Esa.xlviii.c li.re.lvi.b

THen Job answered the Lorde, and sayde: * I knowe that thou hast power ouer all thynges, and that ther is no thought hydde vnto the. For who can kepe his owne counsayl so secrete, but it shalbe knowen? Therfore haue I spoken that I vnderstand not, the thynges that are so hye, and passe myne vnderstandynge. O herken thou vnto me also, and let me speake: answere vnto the thynge that I wyll aske the. I haue gyuen diligent eare vnto the, and nowe I se the with myne eyes. Wherfore, I gyue myne owne selfe the blame, and take repentaunce in ỹ dust and asshes.

Now when the Lorde had spoken these wor- B
des vnto Job, it fortuned, that the Lorde sayde vnto Eliphas the Themanyte: I am displeased with the, and thy two frendes, for ye haue not spoken of me the thing that is ryght: lyke as my seruaunt Job hath done.

Therfore, take you now seuen oxen and seuē rammes, and go to my seruaunt Job, and * offre vp for your selues a burnt offrynge: and my ser- Math.v.b Marke.v.c
uaunt Job shall praye for you. Hym wyll I accept: and not deale with you after your foolishnesse: in that ye haue not spoken the thing which is ryght, lyke as my seruaunt Job hath done.

So Eliphas the Themmanite, and Byldad C
the Suhite, and Sophar the Naamathite wēt theyr waye, and dyd accordyng as the Lord cōmaunded them. * The Lorde also accepted the Gene.xlix.a
personne of Job, and the Lorde turned the captiuytie of Job, when he prayed for his frendes: Yea, the Lord gaue Job * twyse as moche as he Mat.xix.d
had afore.

And then came there vnto hym all his brethren, all his systers, and all they that had bene of his acquayntaunce afore, and dyd eate breed with hym in his house, wondrynge at hym, and comfortynge hym ouer all the trouble that the Lorde had brought vpon hym. Euery man also gaue hym a certayne summe of moneye, and a iewell of golde.

And the Lorde made Job rycher then he was D
before: for he had fourtene. M. shepe, syxe. M. camels, a. M. yoke of oxē, and a. M. asses. He had seuen sonnes also, and thre doughters. The fyrst doughter called he Jemina, the seconde Kezia, and the thyrde Kerenhabuch. In al the land were no women founde so fayre as the doughters of Job: and the yr father gaue them enherytaunce amonge theyr brethren. After this lyued Job a hundred and fourtye yeres, so that he sawe * hys Gene.l.b
chyldren, and his chyldres Job.xlii.a
childrē into the fourth Psal.cxxviii.a
generacion. And so
Job dyed being
olde, and of
a perfect
age.
(:)

¶The ende of the booke of Job.

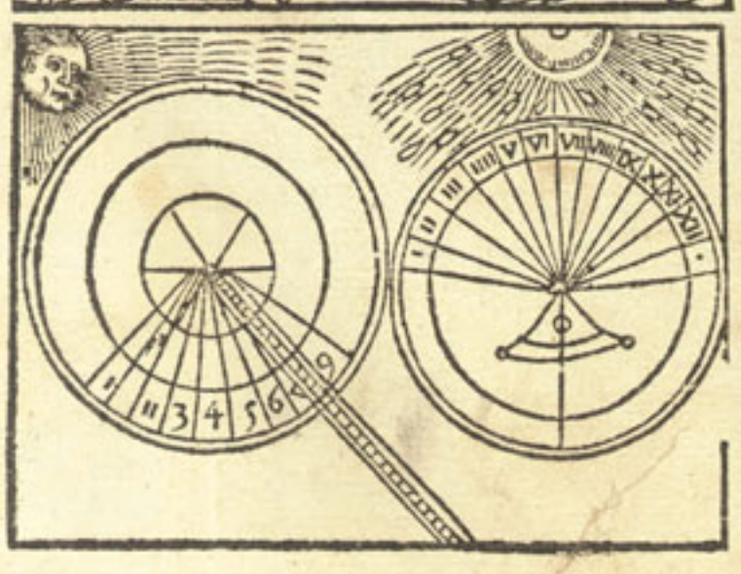
¶ The thyrde

parte of the Byble con-
taynynge. these
bookes

The Psalter. The prouerbes.
Ecclesiastes. Cãtica cãticozũ.

The prophetes.

Esay
Jeremy.
Ezechiel
Daniel.
Oseas.
Joel.
Amos.
Abdy.
Jonas.
Micheas.
Naum.
Abacuc.
Sophony.
Aggeus.
zachary.
Malachy.



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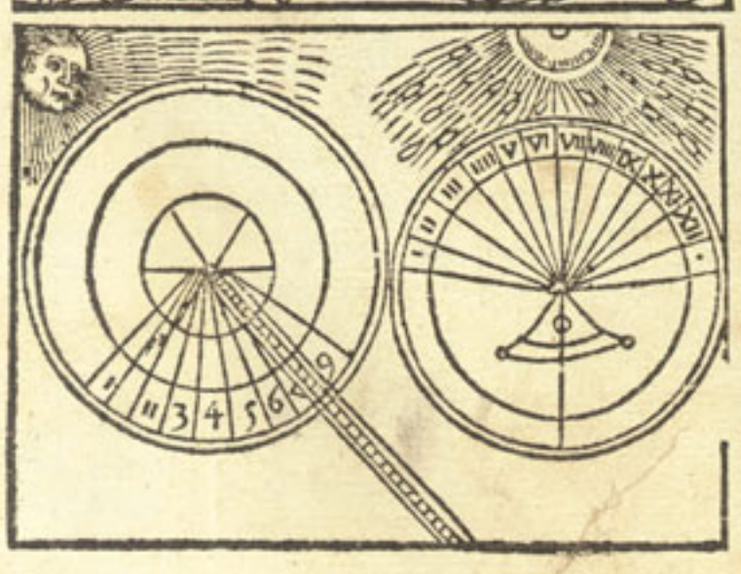

The Pſalmes of Dauid.

¶The fyrſt Pſalme.

BEATVS VIR QVI NON ABIIT.

A BLeſſed is that man that hath not walked in the councell of the vngodlye, noꝛ ſtande in ꝑ * waye of ſynners, and hath not ſyt in the ſeate of the ſcoꝛneſull. But his delyte is in the lawe of the Loꝛde: and in hys lawe wyll he exercyſe hym ſelfe daye and nyghte. And * he ſhalbe lyke a tree planted by the water ſyde, that wyll bꝛynge foꝛthe hys frute in due ſeaſon. Hys leafe alſo ſhall not wyther and loke what ſoeuer he doeth, it ſhall pꝛoſper. As foꝛ the vngodlye, it is not ſo wythe them: but * they are lyke the chaffe whyche the wynde ſcatereth awaye ⁂ (from the face of ꝑ earth.) Therfoꝛe the vngodlye ſhall not be able to ſtande in the iudgement, neither the ſynners in the congregacion of the righteous. But the Loꝛde knoweth the waye of the ryghteous, and the waye of the vngodlye ſhall peꝛyſhe.

pſ.xxxiii.b Eſa.lviii.b

Jer.xvii.b

Prou.x.c eſay.xxix.c

¶The ſeconde pſalme.

QVARE FREMVERVNT GENTES.

A WHy * do the Heathen ſo furyouſlye rage together? and why do the people ymagyne a vayne thynge?

Acte.iiii.c

The kynges of the earthe ſtande vp, and the rulers take councell together * agaynſte the Loꝛde, and agaynſte hys anoynted. Let vs breake theyꝛ bondes aſunder, and caſt awaye theyꝛ coardes from vs.

mat.xxvii.a

Pſal.ii.d Sapi.iiii.c

He that dwelleth in heauen * ſhall laughe them to ſcoꝛne: the Loꝛde ſhal haue them in deryſyon. Then ſhall he ſpeake vnto them in hys wꝛath, and vexe them in hys ſoꝛe diſpleaſure. Yet haue I ſet my Kynge vpon my holy hyll of Syon. I wyll pꝛeache the lawe, whereof the Loꝛde hathe ſayde vntome.

Acte.xiii.c Hebꝛ.i.b

* Thou arte my ſonne, thys daye haue I begotten the. Deſyre of me, and I ſhall geue the the Heathen foꝛ thyne enherytaunce, and the vtmoſt partes of the earth foꝛ thy poſſeſſyon. * Thou ſhalte bꝛuſe them wyth a rodde of Iron, and bꝛeake them in peces ‡ lyke a potters veſſell. Be wyſe nowe therfoꝛe, O ye

Apoca.ii.g and.xix.c ‡eſa.xxx.c

kynges, be learned, ye that are iudges of the earth. Serue the Loꝛde in feare, and reioyſe ⁂ (vnto hym) wyth reuerence. Kyſſe the ſonne leſt he be angry & ſo ye peryſh fꝛō the ⁂ (ryghte) way, yf hys wꝛath be kyndled (yee but a lytle) bleſſed are all they that put their truſt in hym.

¶The thyꝛde Pſalme.

DOMINE QVID MVLTIPLICATI.

¶A pſalme of Dauyd when he fled from the face of Abſolon his ſonne.

LOꝛde, howe are they increaſed, that trouble me? manye are they, that ryſe agaynſte me. Many one there be, that ſaye of my ſoule: there is no helpe foꝛ him in ⁂ (hys) God. Sela.

But thou O Loꝛde, arte my defender: thou art my woꝛſhyppe, & the lyfter vp of my hecd.

I dydcall vpon the Loꝛde wyth my voyce ād he hearde me out of hys holye hyll. Sela. I layde me downe and ſlept, and roſe vp agayne, foꝛ the Loꝛde ſuſtayned me. I wyll not be afrayde foꝛ ten thouſandes of the people that haue ſet them ſelues agaynſt me rounde about.

Vp Loꝛd and helpe me, O my God, foꝛ thou ſmyteſt al myne enemyes vpon the cheke bone, thou haſte bꝛoken the teeth of the vngodlye.

Saluatyon belongeth vnto the Loꝛde, & thy bleſſynge is vpon the people. Selah.

¶The fourth pſalme.

CVM INVOCAREM.

To hym that excelleth in muſyke. a pſalme of Dauyd.

HEare me, when I call, O God of my ryghteouſnes: thou haſte ſett me at lyberty, when I was in trouble: haue mercye vpon me and herken vnto my pꝛayer. O ye ſonnes of men howe longe wyl ye blaſpheme mine honoure: and haue ſuch pleaſure in vanyte, and ſeke after leaſyng? Sela. Knowe thys alſo, that the Loꝛde hath choſen to hym ſelfe the mā that is godlye: when I call vpon the Loꝛde, he wyll heare me. Stande in awe, and ſynne not: comen wyth youre owne herte, and in youre chambꝛe, and be ſtyll. Sela. Offer the ſacryfyce of ryghteouſnes, and put youre truſt in the Loꝛde. There be manye that ſaye: who wyl ſhewe vs any good? Loꝛde lyfte thou vp the lyghte of thy countenaunce vpon vs.

Thou haſte put gladnes in my herte, ſence the tyme that theyꝛ coꝛne and wyne, ⁂ (and oyle) increaſed. I wyll laye me downe in peace, ād take my reſte: foꝛ it is thou Loꝛde onlye, that makeſte me dwell in ſaketye.

The. v. pſalme.

VERBA MEA AVRIBVS.

¶To hym that excelleth in ſonges of muſyke, a pſalme of Dauyd.

VNder my woꝛdes, O Loꝛde, conſyder my medytacyon. O herkē thou vnto the voyce of my calling, my kynge and my God, foꝛ vnto the wyll I make my pꝛaier.

My voyce ſhalte thou heare by tymes, O Loꝛd, earely: in the moꝛning wyll I dyꝛect my

prayer vnto the, and wyll loke vp. * For thou
pro.iii.b art ꝑ God that hath no pleasure in wickednes
neyther shall any euel dwel wyth the. Such
as be kolysche, shall not stãde in thy syght, for ꝑ
hatest all thẽ that worke vanyte. Thou shalt
destroye thẽ that speake leasynge: the Lord wil
abhorre both the bloudthirsty, & disceatful mã.
But as for me I wyl come into thy house eue
vpõ the multitude of thy mercy, ãd in thy feare
pl. xxxviii a. wyll * I worshyppe towarde thy holy temple.
Leade me, O Lord, in thy ryghtwysnes because
of mine enemies: make thy waye playne before
my face. For there is no faythfulnesse in hys
mouth: their inwarde partes are verye wicked
Roma.iii.c nes * Their throte is an open sepũlchre: they
B flatter with their tõge. Destroye thou them O
God, let them perysh thorowe their owne ymaginacions, cast thẽ out in the multitude of theyr
vngodlynesse: for they haue rebelled agaynst ꝑ.
And let all them that put their trust in the reioyce: they shall euer be geuynge of thãkes, because thou defendeste them: they that loue
thy name shalbe ioyful in the. For thou Lord
wylt geue thy blessynge vnto the ryghteous:
and wyth thy fauourable kyndnes wylte thou
defende hym, as wyth a shylde.

¶ The. vi. Psalme.

DOMINE NE.

¶ To him ꝑ excelleth in musike, vpon the instrument of eyght strynges.

A Psalme of Dauid.

A O Lord, * rebuke me not in thyne indyAgnacion: nether chasten me in thy displeasure. Haue mercy vpon me, O
pl. xxxbiii a Hiere. x. d Lorde: for I am weake: O Lorde
heale me: for my bones are vexed. My soule al
so is sore troubled: But Lord how longe wylte
thou punysh me? Turne the, O Lord, and de-
liuer my soule: : Oh saue me for thy mercyes
sake. * For in death no man remẽbreth ꝑ: and
pl. xxxbiii d pl. cxv. b who wyl geue the thãkes in ꝑ pyt? I am weary
B of my gronynge, euery nyght washe I my bed,
& water my couche with my teares. My bewtye is gone for very trouble, & worne awaye be
cause of all myne enemyes. * Away from me all
math. vii e and. xxv. d. luk. xiii. b ye that worke vanytie: for the Lord hath heard
the voyce of my weping. The Lord hath heard
my peticiõ, the Lord wyll receaue my prayer.
All mine enemies shalbe cõfoũded & sore vexed,
they shalbe turned backe & put to shame sodẽly.

¶ The. vii. Psalme.

DOMINE DEVS MEVS,

Sigaion of Dauid which he sãge vnto ꝑ Lord
in the bu synes of Chus the sonne of Jemini.

A O Lord my God, in the haue I put my
trust: saue me frõ all thẽ that persecute me, & deliuer me: Least he de
uoure my soule lyke a Lyon, & teare
it in peaces: whyle there is none to
Hab. xvii. a helpe. Oh Lord my God, * yf I haue done anye
such thinge or yf there be any wickednes in my
handes. Yf I haue rewarded euell vnto hym ꝑ
dealt frendely wyth me, yee, I haue deliuered
hym, ꝑ without any cause is myne enemye.
Then let myne enemye persecute my soule and
take me: yee, let hym treade my lyfe downe vpõ
the earth, & laye myne honoure in the dust. Se
la. Stande vp, O Lord, in thy wrãth: & lyfte
vp thy selfe, because of the indignaciõs of myne
enemies: aryse vp for me, in the iudgemẽt that
thou hast commaunded. And so shall the cõgregacyon of the people come about the, for theyr
sakes: therfore lyft vp thy selfe agayne. The
Lorde shall iudge the people, geue sentẽce with
me, O Lord, accordyng to my ryghtewysnesse,
and accordyng to the innocencie that is in me.
Oh let the wyckednes of the vngodlye come to
an ende: but gyde thou the iust. For the ryghB teous God tryeth the very hertes & raynes. My
helpe commeth of God, which preserueth them
that are true of herte. * God is a ryghteous
Deu. v. b Judge, * (stronge and pacient,) and God is prouo- * 9.
ked euery daye. Yf a man wyll not turne, he
wyl whet his sweard, he hath bent his bowe ãd
made it ready. He hath prepared him ꝑ instrumentes of deathe: he ordeyneth hys arowes a-
gaynst the persecutours. Beholde, * he tra-
uayleth wyth myschefe, he hath conceaued so-
rowe, & brought forth vngodlynesse. * He hath
Job. xb. d Esay. xii. c Este. bii. d pro. xxvi. d Eccl. x. f. b & xxvii. e grauen & dygged vp a pytte, and is fallen hym
selfe into ꝑ destrucciõ that he made (for other.)
For hys trauayle shall come vpon hys owne
head * & his wyckednes shal fall vpõ hys owne
pate. I wyll geue thankes vnto the Lord ac-
psal. cxl. b. cordyng to hys ryghteousnes, and wyll prayse
the name of the Lorde the moost hyest.

¶ The. viii. Psalme.

DOMINE DOMINVS NOSTER.

¶ To him that excelleth in Githeth,
a Psalme of Dauid.

A O Lord our gouernoure, how excellente
is thy name in al the world, thou that
hast set thy glory aboue the heuens!
* Out of the mouth of very babes ãd
math. xxi. b sucklynges hast ꝑ ordeyned strength because of
thyne enemies, that ꝑ myghtest stynt the enemie
& the auenger. For I wyll cõsydre thy heauẽs,
euen ꝑ workes of thy fyngers: the Moone & the
pl. cxliiii. a starres which thou hast ordeyned. * What is
man, that ꝑ art myndefull of him? and ꝑ sonne
of man, that thou visytest him? Thou madest
hym lower thẽ the aũgels, to crowne him wyth
glory & worshippe. Thou makest him to haue
dominion of the workes of thy handes: & * thou
Heb. ii. b i. Cor. xv. b hast put all thinges in subiectiõ vnder his fete.
All shepe and oxen, yee, and the beastes of the
feld. The foules of the ayre, and the fysh of ꝑ
see, and whatsoeuer walketh thorowe the pathes of the seas. O Lord our gouernoure, howe
excellent is thy name in all the worlde.

¶ The. ix. Psalme.

CONFITEBOR TIBI.

¶ To him that excelleth vpon Almuth Labben a Psalme of Dauid.

I Wyll * gyue thankes vnto the, O
Lorde, with my whole herte, I wyll
psal. cxi. a. & cxviii. a speake of all thy maruaylous workes. I wyll be gladde, and reioyse in
the, yea, my songes wyll I make of
thy name, O thou moost hyest.

Whyle

Whyle myne enemyes are dryuē backe, they ſhall fall, & perych at thy preſence. For ỳ haſt mayntayned my ryght, & my cauſe: thou art ſet in the troue ỳ iudgeſt right. Thou haſt rebuked the Heathē, & deſtroyed the vngodly, thou haſt put out their name for euer and euer: O thou
B enemy, deſtruccyons are come to a perpetuall ende: euen as the cyties which thou haſt deſtroyed, their memorial is perysched with thē. But ỳ Lord ſhal endure for euer, he hath alſo prepared his ſeate for iudgemēt. For he ſhal iudge ỳ worlde in ryghteouſnes, & mynyſtre true iudgement vnto the people. The Lord alſo wylbe a
Pſ.xxxiii,a defence for the oppreſſed: * euen a refuge in due tyme of trouble. And they ỳ knowe thy name, wyl put their truſt in the: for thou (Lorde) haſt neuer failed thē that ſeke the. O praiſe ỳ Lord,
pſa.lxxvi.a * whych dwelleth in Syon, ſhewe the people of his doynges. For whē he maketh inquyſityon
pſal.xxii.e. for bloud, he remembreth them: & * forgetteth not the complaynt of the poore. Haue mercye vpon me (O Lord) conſydre the trouble whych I ſuffre of thē that hate me, thou that lifteſt me vp frō the gates of death. That I maye ſhewe all thy prayſes wythin ỳ portes of the daughter of Syon, I wyll reioyce in thy ſaluacyon.

C The Heathē are ſouncke downe in the pytte that they made: in the ſame net which they hyd preuely, is their owne fote taken. The Lorde is knowē to execute iudgement: the vngodly is trapped in the worke of his owne handes. A cō-
D ſyderacion. Sela. The wicked ſhalbe turned vnto hel, & al the people that forget God: For the poore ſhal not be alwaye forgottē, the pacyente abyding of ỳ meke ſhall not perych for euer

Up Lorde, & let no man haue the vpper hāde let the Heathē be iudged in thy ſyght. Put thē in feare (O Lord) that the Heathē may knowe th̄ ſelues to be but men. Sela.

C The.x Pſalme.

IVT QVID DOMINE.

A Why ſtandeſt ỳ ſo farre of (O Lorde) and hideſt thy face in ỳ nedeful time of trouble? The vngodlye for hys owne luſt, doth perſecute the poore: let thē be takē in the crafty wilynes that they haue ymagined. For ỳ vngodly hath made boaſt of his owne hertes deſyre, & ſpeketh good of the couetous, whom God abhorreth.

The vngodlye is ſo proude that he careth
B not for God, neyther is God in all his thoughtes. Hys wayes are alwaye greuous, thy Judgementes are fare aboue out of hys ſyght, and therfore defyeth he all hys enemyes.
For he hath ſayd in hys herte: Tuſche I ſhall neuer be caſte downe, there ſhall no harme happen vnto me. * Hys mouthe is full of cur-
Roma,iii.a ſynge, and dyſceate and fraude, vnder hys
Prouer.i.b. tonge is vngodlynes & vanytye. * He ſytteth lurkynge in the theuiſh corners of the ſtretes, & preuely in hys lurkynge dens doeth he murther the innocent, hys eyes are ſet agaynſt ỳ poore.
For he lyeth waytinge ſecretly (euen as a Lyon, lurketh he in his denne) that he maye rauiſh the poore. He doth rauyſhe the poore, when he gytteth hym into hys net. He falleth downe & hūbleth him ſelfe, that the cōgregacyon of the poore may fall into ỳ hāde of his captaynes.
He hath ſayd in his hert: Tuſche, God hath forgotten, he hydeth away his face, and he wyl neuer ſe it. Aryſe (O Lord God) & lyft vp thyne hande, forget not the poore. Wherfore ſhuld the wycked blaſpheme God, whyle he doth ſaye in his hert: tuſh, thou God careſt not for it? Su-
D rely thou haſt ſene it. For thou beholdeſt vngodlynes and wronge. That thou mayſt take the matter into thy hande: the poore cōmitteth him ſelfe vnto the, for thou art ỳ helper of the frendleſſe. Breake ỳ the power of ỳ vngodly & malicyous, take away his vngodlynes, & thou ſhalt fynde none. The Lord is kinge for euer & euer, & the Heathē are peryſched out of ỳ lande. Lord ỳ haſt hearde ỳ deſyre of the poore: ỳ prepareſte their herte & thine eare herkeneth therto. To helpe ỳ fatherles & poore vnto their ryght: ỳ the mā of ỳ earth be no more exalted agaynſt them.

The.xi. Pſalme.

IN DOMINO CONFIDO.

To the chaunter, a Pſalme of Dauid.

A IN the Lord put I my truſt: howe ſaye ye then to my ſoule: that ſhe ſhulde flee as a bryde vnto your hyl? For lo, the vngodly bende their bowe, & make redy their arowes within ỳ quyuer, ỳ they maye preuely ſhote at thē whyche are true of herte.
For the foundacions wylbe caſt downe, & what hath the ryghteous done? * The Lord is in his Habac.ii.b holy temple ‡ ỳ Lordes ſette ys in heauē. Hys eyes conſyder-
pſa.lxvi.a. B
es (the poore) & hys eye lyddes tryeth ỳ chyldren of men. The Lord alloweth the righ-
C teous: but the vngodly, and hym that delyteth in wickednes, doth his ſoule abhorre. Upon the vngodly he ſhal raygne ſnares, fyre, and brymſtone ſtorme and tempeſte: thys ſhalbe theyr portcyon to dryncke. For the righteous Lord loueth ryghteouſnes: hys countenaunce wyl beholde the thinge that is iuſte.

The.xii. pſalme.

SALVVM ME FAC,

To him that excelleth vpon ad inſtrumente of eyght ſtrynges a Pſalme of Dauid.

A HElp (me) Lord, for there is not one godly man lefte. For ỳ faythful are mynyſched frō amōge the chyldrē of men.
They talke of vanite, euery one with his neighboure, they do but flatter wyth theyr lyppes and diſſemble in their double herte.
The Lord ſhall rote out all diſceatful lyppes, & the tonge that ſpeaketh proud thinges. Which haue ſayde: wt our tonge wyll we preuayle: we are they that oughte to ſpeake, who is Lorde
B ouer vs? Now for ỳ confortles troubles ſake of pſal.xcix.a ỳ neady, * & becauſe of the depe ſyghthing of the poore. I wyll vp (ſayth the Lord) & wyll helpe euery one, from him that ſwelleth againſt him, and wyl ſet thē at reſt. The wordes of ỳ Lord are pure wordes euē as the ſyluer, whiche from earth is tryed & purified ſeuē tymes in the fyre.
Thou ſhalt kepe them (O Lord) thou ſhalt preſerue him from thys generacyon for euer,

The vngodly walke on euery syde: when they are exalted, ỹ chyldren of mẽ are put to rebuke.

¶ The.xiii.Psalme.

VSQVEQVO DOMINE.

To the chaunter, a Psalme of Dauid.

A HOwe longe wylte thou forget me (O Lorde) for euer? howe lõge wylt thou hyde thy face fro me? Howe longe shal I seke councell in my soule: & be so vexed in myne hert? howe longe shall myne enemie trỹphe ouer me? Consydre & heare me (o Lord my God) lyghten myne eyes, that I slepe not in death. Lest myne enemy saye: I haue preuayled agaynste him: for yf I be cast downe, they ỹ trouble me wyll reioyce at it. But my trust is in thy mercye, and my herte is ioyfull in thy salnacion. I wyl sing of the Lord, because he hath delte so louyngly wyth me. (yee, I wyll prayse the name of the Lorde the moost hyest.

¶ The.xiiii.Psalme.

DIXIT INSIPIENS,

To the chaunter a Psalme of Dauid.

A The* fole hath sayd in his hert there is psa. liii.a. no God. They are corrupt, & become abhominable in their doinges* there Psal.liii.a is not one ỹ doeth good, (no not one.) Rom.iii.c.

The Lord loked downe frõ heauẽ vpõ ỹ chyldrẽ of men, to se yf there were any that wold vnderstande & seke after God. But they are all gone out of the waye, they are al together become abhominable: there is none that doth good, no not one, (they? throte is an open sepulchre: wyth their tonges they haue dysceaued, the poyson of aspes is vnder they? lyppes. They? mouth is full of cursynge and bytternesse: they? fete are swyft to shede bloude. Destruccyon and vnhappynes is in they? wayes, and the waye of peace haue they not knowen, there is no feare of God before they? eyes) Haue they no knowlege that they are all such workers of myschefe, eatynge vp my people as it were breade, & cal not vpõ the Lord? there were they brought in great feare. (euen where no fere was) for God is in the [illegible]eneracyon of the ryghteous. As for you, ye h[illegible]made a mocke at the counsell of the poore, [illegible]use he putteth hys trust in the Lord. Who shall geue saluacion vnto Israel, *out of Siõ. esay. lix.d, Roma. xi.e Whẽ ỹ Lord turneth the captiuyte of his people, thẽ shal Iacob reioyce, & Israel shalbe glad.

¶ The.xv.Psalme.

DOMINE QVIS HABITABIT.

To the chaunter, a Psalme of Dauid.

A LOrde who shall dwell in thy tabernacle? who shall rest vpon thy holy hyll? *Euen he ỹ leadeth an vncorrupt life, & doth the thing which is ryght, & speketh the truth frõ hys hert. He that hath vsed no dysceate in hys tonge, nor done euell to hys neyghboure, & hath not slaundred his neyghbours. He that setteth not by hym selfe: but is lowly in hys owne eyes ãd maketh much of thẽ that feare ỹ Lorde: he that sweareth vnto hys neighbour and disapoynteth hym not, thoughe it were hys owne hynderaunce. * He that hath not geuen hys moneye vpon vsurye, nor taken rewarde agaynste the innocente Who so doth these thynges, shall neuer fall. psa.xxiiii.a esa.xxxiii.c matth.xix.b. esay.xviii.a

The.xvi.Psalme.

CONSERVA ME DOMINE:

The badge or armes of Dauid.

PReserue me, O God, for in the haue I put my trust. O my soule thou hast sayde vnto the Lorde: thou arte my God, my goodes are nothyng vnto ỹ. All my delyte is vpon the sayntes that are in ỹ earth, and vpon such as excell in vertue. But they ỹ runne after another god, shal haue great trouble. Their drynckeofferynges of bloude wyll not I offre, neyther make mencyõ of they? names wythin my lyppes. * The Lorde hym selfe is the porcyon of myne enheryta[illegible]uce: and of my cup, thou shalt mayntayne my lot. The lot is fallen vnto me in a fayre grounde, yee, I haue a goodly heryta[illegible]ge. I wyl thanke ỹ Lorde for geuynge me warnynge: my reynes also chasten me in the nyght season. I haue set God alwayes before me, for he is on my ryghte hande, therfore I shall not fall. Wherfore my herte was glad, & my glorye reioysed, my flesshe also shall reste in hope. For why? *thou shalt not leaue my soule in hell, neyther shalte thou suffre thy holye one to se corrupcion. Thou shalte shewe me the pathe of lyfe: in thy presence is the fulnesse of ioye, and at thy ryghte hande there is pleasure for euermore. Tren.iii.c. Actes.ii.b. & xiii.c.

¶ The.xvii.Psalme.

EXAVDI DOMINE IVSTICIAM.

A prayer of Dauid.

HEare ỹ right, O Lord, cõsidre my cõplaynte, & herkẽ vnto my prayer ỹ goth not out of fayned lippes. Let my sẽtẽce: come forth frõ thy presẽce, & let thyne eyes loke vpõ ỹ thing ỹ is equal. * Thou hast proued & vysyted myne herte in the nyght season, thou hast tryed me, & shalt fynde no wyckednesse in me: for I am vtterly purposed ỹ my mouth shall not offẽde. pro.xvii.a.

Because of mens workes ỹ are done against the wordes of thy lyppes. I haue kept me from the wayes of the destroyer. O holde thou vp my goynges in thy pathes, ỹ my fotesteps slyp not. I haue called vpon ỹ, O God, for ỹ shalte heare me: encline thine eare to me, & herkẽ vnto my wordes. Shew thy maruelous louing kindnesse, ỹ that art the sauyoure of thẽ whyche put their trust in the frõ such as resyste thy ryghte hãde. Kepe me* as ỹ apple of an eye, hide me vnder ỹ shadow of thy wynges. Frõ ỹ vngodly ỹ trouble me: mine enemies cõpasse me rounde about, to take away my soule. They are enclosed in their owne fat: & their mouth speketh proude thinges. They lye wayting in our way on euery syde, turning their eyes downe to ỹ groũde. Lyke as a Lyõ ỹ is gredye of his praye, & as it were a lyõs whelpe lurkynge in secrete places. Vp Lord, dysapoynte him & cast him downe: deliuer my soule frõ ỹ vngodly, which is a swerde of thyne. From the men of thy hand, O Lorde from the men, I say, & frõ ỹ euell worlde, which haue their porcyon in thys lyfe, whose belyes thou fyllest w' thy hyd treasure. They haue chyldrẽ at their desire: & leaue the reste of their substaũce for their babes. But as for me, I wyl beholde thy presẽce in rightousnes: & whẽ I awake vp after thy lykenes I shalbe satisfied wyth it. zacha.ii.b. mat.xxiiii.b

¶ The

The.xviii Pſalme.

DILIGAM TE DOMINE.

To the chaunter of Dauid the ſeruaunte of the Lorde, which ſpake vnto ꝯ Lord the wordes of this ſonge (in the day ꝯ the Lord deliuered him from the hande of all hys enemyes, & from the hande of Saule) and he ſayde.

A I Wyl loue ꝯ, O Lord, my ſtrēgth.
The Lord is my ſtony rock, & my defence, my ſauyour, my God, and my might, in whom I wyl truſt, my buckler, ꝯ horne alſo of my ſaluatiō, & my refuge. *
ii.re.xvii.a I wyll call vpon ꝯ Lord which is worthy to be
pſal.cxbi.a prayſed, ſo ſhall I be ſafe fro myne enemyes.
*The ſorowes of death compaſſed me, and the ouerflowinges of vngodlyneſſe made me afrayed. The paynes of hell came about me, ꝯ ſnares of death ouertoke me. In my trouble wyl I
mat.xxbiii.c call vpō the Lord, & complayne vnto my God. So ſhall he heare my voyce out of his (holye) tēple & my cōplaint ſhall come before him, it ſhal entre euen into his eares. * The earth trēbled & quaked, the very foundaciōs alſo of the hilles ſhoke & were remoued, becauſe he was wroth.
There went a ſmoke out in his preſence: & a cō-
B ſuming fyre oute of hys mouthe, ſo that cooles were kindled at it. He bowed the heauēs alſo, and came downe, & it was darke vnder his fete.
He rode vpon ꝯ cherubyns, & dyd flye, he came flying vpō the winges of the wynde. He made darkneſſe hys ſecrete place: his pauylion roūde about him w̄ darke water & thicke cloudes to couer him. At the brightneſſe of his preſence his cloudes remoued, hayleſtones, & cooles of fyre. The Lord alſo thōdred out of heauē, & the hyeſt gaue his thunder, hayleſtones & cooles of fire.
He ſent out his arowes and ſcattred them, he
C caſt forth lightninges, & deſtroyed them. The ſpringes of waters were ſene, & the foundaciōs of the rownd world were diſcouered at thy chydīg, O Lord, at ꝯ blaſting of the breth of thy diſpleaſure. He ſhal ſend downe frō the heigth to fetch me, and ſhal take me oute of many waters. He ſhal deliuer me frō my ſtrōgeſt enemy, & from thē which hate me: for they are to mighty for me. They preuented me in ꝯ daye of my trouble: but the Lorde was my vpholder. He brought me forth alſo into a place of lyberty: he brought me forth, euen becauſe he had a fauoure vnto me. The Lord ſhal rewarde me after my ryghteous dealing: accordīg to the clēnes of my hādes ſhal he recōpence me. Becauſe I haue kept the wayes of ꝯ Lord: & haue not forſaken my God as ꝯ wycked doth. For I haue an eye vnto al his lawes: & wyl not caſt out his cōmaundemētes fro me. I was alſo vncorrupt before him: & eſchued myne owne wyckednes. Therfore ſhall the Lorde rewarde me after my ryghteous dealyng: & accordynge vnto the clēnes of my handes in hys eye ſyghte. With the holy thou ſhalt be holy, & with a perfect man ꝯ
D ſhalt be perfect. With ꝯ cleane thou ſhalte be cleane: & with the froward thou ſhalt learne frowardnes: for thou ſhalt ſaue the people ꝯ are in aduerſite, & ſhalt bringe downe ꝯ hye lokes of ꝯ proude. Thou alſo ſhalt lyght my candel: the Lorde my God ſhall make my darckenes to be light. For in the I ſhall diſcomfyte an hoſt of men: ād w̄ the helpe of my God I ſhal lepe ouer ꝯ wal. The way of God is an vndefyled way
*the worde of the Lorde alſo is tryed in ꝯ fyre: pſal.cxii.b. and.cxix.c
he is ꝯ defender of all thē that put their truſt in Deut.xxxii.a
him. For ‡ who is God but the Lorde, or who hath any ſtrength except our God? It is God that gyrdeth me w̄ ſtrength of warre & maketh my way perfect. * He maketh my fete lyke hertes fete: & ſetteth me vp on hye. ‡ He teacheth
2.ac.xiii.b E
myne handes to fyghte, and myne armes ſhall ii.re.xxii.c
breake euen a bowe of ſtele. Thou haſt geuen pſal.cxliiii.a
me the defence of thy ſaluaciō: thy ryght hande alſo ſhall holde me vp, & thy louyng correccion ſhal make me great. Thou ſhalt make rowme ynoughe vnder me for to go, ꝯ my fotefteppes ſhall not ſlyde. I wyl folowe vpon myne enemyes, & ouertake thē, neyther wyll I turne agayne, tyll I haue deſtroyed thē. I wyl smyte thē, that they ſhal not be able to ſtande: but fal vnder my fete. Thou haſt gyrded me w̄ ſtrēgth
F vnto the battayle, thou ſhalte throwe downe myne enemyes vnder me. Thou haſte made myne enemies alſo to turne their backes vpon me, & I ſhal deſtroye thē that hate me. * They prouer.i.b ſhal crye, but there ſhalbe none to helpe thē: yee, euen vnto ꝯ Lord ſhal they crye, but he ſhal not heare them. I wyll beate thē as ſmall as ꝯ duſt before ꝯ winde I wyll caſt thē out, as ꝯ claye in the ſtretes. Thou ſhalt delyuer me frō the ſtriuinges of the people: & thou ſhalte make me the heade of the heathen. A people whom I haue not knowē ſhal ſerue me. Aſſone as they heare of me they ſhal obey me: but the ſtraūge childrē ſhal diſſemble with me. The ſtraūge chyldrē ſhall fayle, and be afrayde out of their pryſons.
The Lord lyueth: & bleſſed be my ſtronge helG per, & prayſed be ꝯ God of my ſaluacyon. Euē the God which ſeeth that I be auenged: & ſubdueth the people vnto me. It is he that deliuereth me from my *(cruell) enemyes, and ſetteth *3
me vp aboue myne aduerſaryes: thou ſhalt ryd me from the wycked man. * For thys cauſe I rom.xv.b wyll geue thākes vnto ꝯ O Lord, amonge the Gentils and ſynge prayſes vnto thy name.
*Great proſperite geueth he vnto his kynge: & ii.re.xxii.d ſheweth louing kindnes vnto Dauid his anoynted, and vnto hys ſede for euermore.

The.xix.Pſalme.

CELI ENARRANT:

To the chaunter, a Pſalme of Dauid.

THe heauēs* declare ꝯ glorye of God, A & the firmamente ſheweth his handy Roma.i.c worke. One daye telleth another: ād one night certifyeth another. There is nether ſpech nor lāgage, but their voices are heard amōge thē. *Their ſoūde is gone into al Roma.x.b lādes: & their wordes into ꝯ endes of ꝯ worlde. In them hath he ſet a tabernacle for the ſunne, which cōmeth forth as a bridegrome out of his chamber, and reioyſeth as a gyaunte to runne B his courſe. It goeth forth frō the vtmoſt part of the heauē, and runneth aboute vnto the ende

of it agayne, and there is nothyng hyd from the heate therof. The lawe of ỹ Lord is an vndefyled lawe conuerting the soule. The testimony of ỹ Lorde is sure, and geueth wysdome vnto the symple. The statutes of the Lorde are ryght and reioyce the hert: the cõmaundement of the Lorde is pure, and geueth lyght vnto the eyes. The feare of the Lord is cleane, and endureth for euer, ỹ iudgementes of ỹ Lorde are true & ryghteous altogether. * More to be desyred are they thẽ gold: yea thẽ mochsyne gold: sweter also then hony cõbe & ỹ hony. Moreouer by thẽ is thy seruaũt taught, & in kepynge of them there is greate rewarde. Who can tell howe oft he offendeth? Oh clẽse thou me fro *(my) secrete fautes. Kepe thy seruaũt also frõ presumptuous synnes, lest they get ỹ dominiõ ouer me: so shal I be vndefyled, & innocent from ỹ greate offence. Let the wordes of my mouth, and the *meditation of my hert be *(alwaye) acceptable in thy syght O Lord, my strẽgth ãd my redemer.

pro.viii.b.

The.xx. Psalme.

EXAVDIAT TE DOMINVS.

To the chaunter, a Psalme of Dauid.

THe Lorde heare the in the day of trouble, ỹ name of ỹ God of Jacob defẽde the Sende the helpe frõ the Sãctuary, and strẽgth the out of Syon. Remembre all thy offrynges, & accept thy burntsacrifyce. Sela. Graunt the thy hertes desire, & fulfyl al thy mynde. We wyl reioyse in thy saluacion: and triumphe in the name of ỹ Lorde our God, the Lorde perfourme all thy peticiõs.

Nowe knowe I that the Lorde helpeth hys anoynted, and wyll heare him frõ his holye heauen: euen wyth the wholsome strengthe of hys ryght hande. Some put theyr trust in charettes, and some in horses: but we wyll remembre ỹ name of ỹ Lord our God. They are brought downe and fallen, but we are rysen, and stande vpryght Saue Lorde, & heare vs, O kynge of heauen, when we call *(vpon the)

The.xxi. psalme.

DOMINE IN VIRTVTE TVA.

To the chaunter, a Psalme of Dauid.

THe kyng shal reioyse in thy strength O Lorde: exceadyng glad shal he be of thy saluaciõ. Thou haste gyuen him hys hertes desyre, and haste not denyed him the request of his lippes. Sela.

For thou shalte preuent hym wyth the blessynges of goodnesse, and shalte set a crowne of pure golde vpon hys heed. He asked lyfe of the and thou gauest him a longe lyfe, euen for euer and euer. His honour is great in thy saluaciõ: glory and great worshippe shalt thou laye vpõ hym. For thou shalt gyue him euerlastyng felicytie, & make him glad with the ioye of thy coũtenaunce. And why? because the kyng putteth his trust in the Lorde, and in the mercye of the moste hyest he shal not myscary. All thyne enemies shal fele thy hãde: thy right hãde shal find out them that hate the. Thou shalt make thẽ lyke a fyrie ouen in tyme of thy wrath: ỹ Lorde shall destroye them in his displeasure, and the fyre shall consume them. Theyr frute shalte thou roote out of the earth, and their seed from amonge the chyldren of men. For they intended mischefe agaynst the, & ymagyned suche a deuyce, as they are not hable to perfourme. Therfore shalte thou put them to flyght, and the strynges of thy bowe shalt thou make redy againste the faces of them. Be thou exalted Lorde, in thyne owne strengthe: so wyll we synge and prayse thy power.

The.xxii. psalme.

DEVS DEVS MEVS.

To the chaunter vpon the hynde of ỹ dawnyng, a Psalme of Dauid.

MY * God, my God: *(loke vpon me) why hast thou forsaken me: & art so farre fro my health, and frõ the wordes of my cõplaint? O my God, I crye in the daye tyme, but thou hearest not: and in the nyght season also I take no reste. And thou contynuest holye, O thou worshyp of Israel. Our fathers hoped in the, they trusted in the & thou dyddest delyuer them. They called vpõ the, ãd were helped: they put their trust in the, and were not confoũded. But as for me I am a worme & no mã: a very scorne of men and the outcast of the people. * Al they ỹ se me laugh me to scorne: they shote out their lippes & shake the heed saying: * He trusted in God that he wolde delyuer hym: let hym delyuer hym yf he wyll haue hym. ‡ But ỹ arte he that toke me out of my mothers wõbe: thou waste my hope whẽ I hãged yet vpõ my mothers breastes. I haue ben left vnto the euer syns I was borne: ỹ art my God euẽ frõ my mothers wõbe. O go not fro me, for trouble is harde at hand, & there is none to helpe me. Many oxen are come about me, fat bulles of Basan close me in on euery syde. They gape vpõ me wyth their mouthes as it were a rampyng & roring lyon. * I am poured out lyke water, & all my bones are out of ioynte: my hert also in the myddest of my bodye is euen like melting waxe. My strẽgth is dryed vp lyke a potsherde, & my tong cleueth to my gũmes: & thou shalte bryng me into the dust of death. For *(many) dogges are come about me and the counsayle of the wycked laye siege against me. They pearsed my handes & my fete, I maye tell al my bones, they stãde starynge & lokynge vpon me. * They parte my garmentes amõge thẽ, and cast lottes vpon my vesture. But be not thou farre fro me, O Lorde: thou art my succour, haste the to helpe me. Deliuer my soule from the swearde, my dearlyng from the power of the dogge. Saue me from the lyons mouth: thou haste heard me also from amonge the hornes of the vnycornes. I wyll declare thy name vnto my *brethren: in the middest of ỹ cõgregaciõ wyl I prayse the. O prayse the Lorde ye ỹ feare him: Magnify him al ye of the seed of Jacob, & feare hym al ye seed of Israel. * For he hath not despysed nor abhorred the lowe estate of ỹ poore: he hath not hid his face frõ him, but whẽ he called vnto him, he heard him.

My prayse is of the in the great cõgregacyõ, my

mat.xxvii.f marke.xv.c

Iosu.viii.b

mat.xxvii.c

Psal.cix.b

mat.xxvii.c

psal.lxxi.a

John.xx.d Hebre.ii.c

Psal.xi.b.

my vowes wyl I perfourme in the ſyght of thē that feare him. The poze ſhal eate, & be ſatiſfied: they ỳ ſeke after the Lozd ſhal prayſe him, your herte ſhall lyue foz euer. All ỳ endes of ỳ woꝛlde ſhall remembꝛe them ſelues, & be turned vnto the Lozd, and all the kynredes of ỳ nacīōs ſhal woꝛſhyp befoꝛe him. Foꝛ the kingdom is the Lozdes, and he is the gouernour among the
G people. All ſuch as be fat vpon earth, haue eaten and woꝛſhypped. All they that go downe in to the duſt, ſhall knele befoꝛe him, & no mā hath
✻ quickened his owne ſoule: ✻(thy) ſeed ſhal ſerue hym: they ſhalbe coūted vnto ỳ Lozd foꝛ a gene
✻ racion. They ſhall come, & ✻(the heauens) ſhall declare his ryghteouſneſſe, vnto a people ỳ ſhalbe boꝛne, whom the Lozd hath made.

¶ The.xxiii. Pſalme.

DOMINVS REGIT ME.

A Pſalme of Dauid.

A THe Lozd is my ſhepherd: therfoꝛe can I lack nothing. He ſhall fede me in a grene paſture, and lead me foꝛth be ſyde ỳ waters of cōfoꝛte. He ſhal cōuert my ſoule, & bꝛing me foꝛth in the pathes of of righteouſnes foꝛ his names ſake. Yea, though I walke thoꝛow ỳ valley of ỳ ſhadow of death:
B I wyl feare no euyl, foꝛ thou arte wt me: thy rod & thy ſtaf cōfoꝛt me. Thou ſhalt pꝛepare a table befoꝛe me agaynſte them that trouble me: thou haſt annoynted my heed with oyle, and my cup ſhalbe full. But ✻(thy) louing kyndneſſe ād
✻ mercy ſhall folowe me all the dayes of my lyfe, & I wyl dwell in the houſe of the Lozd foꝛ euer.

¶ The.xxiiii. Pſalme.

DOMINI EST TFRRA.

✻ A Pſalme of Dauid. ✻(in the firſt daye of the Sabboth.)

A THe earth is ỳ Lozdes, & all that therin is: the compaſſe of the woꝛlde, and they that dwell therin. Foꝛ he hath foūded it vpon the ſees, & pꝛepared it vpō the flouddes.

Leui.xxb.d 1.Coꝛ.x.k

pſal. xb, a. eſa.xxxiii.c math.xix.d

*Who ſhal aſcende into ỳ hyll of the Lozde? Oꝛ who ſhall ꝛyſe vp in his holy place? Euē he that hath cleane hādes & a pure herte: and that hath not lyft vp hys mynde vnto vanitye, noꝛ ſwoꝛne to diſcepue ✻(his neyghbour.) He ſhal re
✻ ceyue ỳ bleſſing frō the Lozd, and righteouſneſſe frō the God of hys ſaluacyon. This is the generacion of them that ſeke hym, euē of thē that ſeke thy face, O Jacob. Sela. Lyfte vp your heedes O ye gates, & be ye lift vp, ye euerlaſtig doꝛes, & the kyng of glozy ſhal come in. Who is the kyng of glozye? It is the Lozd ſtronge & mighty, euen the Lozde mightie in battayle. Lyft vp your hedes (O ye gates) & be ye lyfte vp ye euerlaſtyng doozes, & the kinge of glozye ſhal come in. Who is this kyng of glozy? Euē ỳ Lozd of hooſtes, he is the kīg of glozy. Sela.

¶ The.xxv. Pſalme.

AD TF DOMINE LEVAVI.

Of Dauid.

A VNto the (O Lozde) wyll I lyft vp my ſoule. My God, I haue put my truſt in the: Oh let me not be cōfounded: neither let myne enemies trypmphe ouer me. *Foꝛ al they that hope in the ſhal not be aſhamed: but ſuch as tranſgreſſe wout a cauſe, ſhalbe put to cōfuſion. Shewe me thy wayes: O Lozd, ād teache me thy pathes. Leade me foꝛth in thy truth, & learne me, foꝛ thou art the God of my ſaluacion: in ỳ hath bene my hope al the day longe. Cal to remēbꝛaunce (O Lozde) thy tēdꝛe mercyes, and thy loupng kindneſſes, whych haue ben euer of olde. Oh remembꝛe B not the *ſynnes & offences of my youth, but acoꝛdynge vnto thy mercy thynke thou vpō me (O Lozd) foꝛ thy goodneſſe. Gracious & righteous is the Lozd, therfoꝛe wyl he teach ſinners in ỳ waye. Thē ỳ be meke ſhal he guyde in iudgemēt, and ſuch as be gentle, thē ſhal he learne hys waye. All the pathes of the Lozd are mercy & trueth, vnto ſuch as kepe his couenaunte & C hys teſtymonyes. *Foꝛ thy names ſake O Lozd, be merciful vnto my ſinne, foꝛ it is great

Rom.iy.c e.v.b Eſ.xxbiii.d

Iob.xiii.d

Eſa.xliii.d

What man is he that feareth the Lozd? hym ſhall he teache in the waye that he ſhal choſe.

His ſoule ſhal dwell at eaſe, and his ſeed ſhal enheret the lande. The ſecrete of the Lozde is among them that feare him* and he wyl ſhewe them his couenaūt. Myne eyes are euer loking vnto the Lozde, foꝛ he ſhall plucke my fete oute of the net. Turne the vnto me, and haue mercy vpon me: foꝛ I am deſolate, and in miſery. The ſoꝛowes of my hert are enlarged. O bꝛing thou me out of my troubles. Loke vpō myne D aduerſitye and miſerye, and foꝛgyue me all my ſynne. Conſydꝛe myne enemyes howe manye they are, & they beare a tyꝛannous hate againſt me. O kepe my ſoule, and deliuer me: let me not be confounded, foꝛ I haue put my truſte in the.

Jer.xxxi.e e.xxxii.g.

Let perfectneſſe & ryghteous dealyng wayte vpon me, foꝛ my hope hath bene in the. Delyuer Iſrael O God, out of all his troubles.

¶ The.xxvi. Pſalme.

IVDICA ME DOMINE.

✻(A Pſalme) Of Dauid: (afoꝛe he was enbalmed.)

A BE thou my *iudge, O Lozde, foꝛ I haue walked innocentlye: my truſte hath bene alſo in the Lozde therfoꝛe ſhal I not fal. *Examēme, O Lozd, pſ.cxxxix.d & pꝛoue me, trye out my reynes, & my hert. Foꝛ thy louing kindneſſe is befoꝛe myne eyes, and I wyl walke in thy truth. I haue not dwelt wt vayne perſōnes, neyther wyl I haue felowſhip with ỳ dyſceptfull. I haue hated the congregacion of the wicked, and wyll not ſyt amonge ỳ vngodly. *I wyl waſh my handes in inno- Eſay.i.e cencie, O Lozd, and ſo wyll I go to thyne aulter That I maye ſhewe the voyce of thankeſ B gyuyng, and tell of all thy wonderous woꝛkes.

pſal. xbii.a

Lozde, I haue loued ỳ habitacīō of thy houſe, and the place where thyne honour dwelleth. O ſhut not vp my ſoule wyth the ſynners, noꝛ my lyfe with the bloudthirſtye. In whoſe hā- C des is wyckednelle, and theyꝛ ryght handes ỳs full of gyftes. But as foꝛ me I wyll walcke innocentlye: O delyuer me, and be mercyful vnto me. My foote ſtandeth ryght, I wyl pꝛaiſe the Lozde in the congregacyons.

¶ The.xxvii. Pſalme.

DOMINVS ILLVMINATIO.

Of Dauid.

Psal.cxii.a. THe Lorde is my *lyght and my saluacio: whom the shall I feare? the Lorde is the strength of my lyfe: of whom then shal I be afrayed? Whe the wycked (eue myne enemyes and my fooes) came vpon me, to eate vp my flesh, they stumbled & fel: Though an hoost of men were layed against me, yet shall not my herte be afrayed: & though there rose vp warre agaynst me, yet wyl I put my trust in hym.

B *One thing haue I desyred of ꝑ Lord, whych Luke.x.g I wyll requyre: euen that I maye dwell in the 1.Reg.viii.c house of the Lorde all the dayes of my lyfe, to beholde the fayre beauty of the Lorde: and to visyt hys temple. For in the tyme of trouble 1.reg.xxi.a he shal hyde me in his *tabernacle: yea in the secrete place of his dwellynge shall he hyde me, & Psal.xxvi.c set me vp vpon a * rocke of stone. And nowe C shal he lyfte vp my heed aboue myne enemyes rounde about me. Therfore wyll I offre in his dwelling, an oblatyo with great gladnesse. I wyl synge & speake prayses vnto the Lorde.

Herken vnto my voyce, O Lord, whe I crye vnto the, haue mercye vpon me, and heare me.

My hert hath talked of the: Seke ye my face: thy face Lord wyl I seke. O hyde not thou thy face fro me, nor caste thy seruaunt away in displeasure. Thou hast bene my succour, leaue me not, neither forsake me, O God of my saluacio

D When my father and mother forsake me, the Lorde taketh me vp. Teache me thy way O Lord, and leade me the ryght way bycause of myne enemyes. Delyuer me not ouer into the wyll of myne aduersaryes, for there are false witnesses rysen vp agaynst me, & such as speke wronge. I shuld vtterly haue faynted: but ꝑ I byleue verely to se the goodnesse of the Lord in the lãde of the lyuyng. O tary thou ꝑ Lor- Psal.xxvi.c des leysure * be strong, and he shal cõfort thyne hert, and put thou thy trust in the Lord.

¶ The.xxviii.Psalme.

AD TE DOMINE CLAMABO.

A Psalme of Dauid.

A VNto ꝑ wil I crye, O Lord, my strẽgth thynke no scorne of me, lest, yf ꝑ make ꝑ as though ꝑ herdest not, I become like thẽ ꝑ go downe into ꝑ pit. Heare ꝑ voyce of my humble peticions, whe I crie vnto the, whe I holde vp my hãdes towarde the mercyseat of thy holy tẽple. O pluck me not away ✻(neyther destroye me) wyth the vngodly & wycked Psye.xi.b doers * whyche speake frendly to theyr neyghB bours, but ymagyn myschefe in theyr hertes.

Psal.xxviii. d. Mat.xvi.b Rom.ii.b * Rewarde them accordyng to ꝑ wickednesse of their owne inuentions. Recompence them after the worke of their handes: paye thẽ that they haue deserued. For they regarde not in theyr mynde the workes of the Lorde, nor the operacion of his handes, therfore shall he breke thẽ downe, & not buylde them vp. Praysed be the Lorde, for he hath heard the voyce of myne C humble peticions. * The Lord is my strẽgth Deut.viii. & my shylde: my hert hath trusted in him, and I am helped: therfore my herte daunseth for ioye, and in my sõge wyl I praise hym. The Lord is their strength: and he is ꝑ wholsome defence of his annoynted. O saue thy people, & gyue thy blessynge vnto * thyne enheritaunce: fede Deu.xxxii.b them, and set them vp for euer.

¶ The.xxix.Psalme.

AFFERTE DOMINO,

A Psalme of Dauid ✻(at the perfourmynge of the Tabernacle,)

BRynge vnto the Lorde (O ye mighty) ✻ (bryng ponge rãmes vnto the Lord) ascribe vnto the Lorde worshyp & strength. Gyue the Lord the honour due vnto hys name: worshyppe the Lorde with holy worshyppe.

Exod.viii. f.viii. * It is the Lord that commaũdeth the waters: it is the glorious God that maketh the thõdre:

Exo.xiiii.g mat.viii.d * It is the Lorde that ruleth the see. The voyce of the Lorde is myghty in operacyõ: the B voyce of the Lorde is a glorious voyce. The ezec.xxvii.g voyce of ꝑ Lord breaketh ꝑ * Cedre trees: yea, ꝑ Lord breaketh the Cedres of Lybanus. He made them also to skyppe lyke a Calfe: Lybanus also, and Syrion lyke a ponge Vnicorne.

The voyce of the Lorde deuydeth the flames of fyre, the voyce of the Lorde shaketh the wyldernesse: yea the Lord shaketh the wyldernesse of Cades. The voyce of the Lorde ma- C keth the hyndes to bryng forth ponge, & discouereth the thycke bushes: in hys temple doth euery mã speake of hys honour. The Lord sitteth aboue the water floude, & the Lord remayneth a kynge for euer. The Lorde shall gyue strength vnto his people, ꝑ Lord shall gyue his people the blessynge of peace.

¶ The.xxx.Psalme.

EXALTABO TE DOMINE.

A Psalme and songe of the dedycatyon of the house of Dauid.

A IWyll magnify the, O Lorde, for thou hast set me vp, & not made my fooes to tryumphe ouer me. O Lorde my God, I cryed vnto the, and thou hast healed me. Thou Lord hast brought my soule out of hel: thou hast kept my life, from thẽ ꝑ go downe to the pyt. Synge prayses vnto the Lord (O ye saynctes of hys) & gyue thankes vnto hym for a remembraunce of hys holynesse. * For ii.cor.iiiii.d his wrath endureth but the twynklynge of an B eye, and in hys pleasure is lyfe: heuynesse maye endure for anyght, but ioye commeth in ꝑ mornyng. And in my prosperitye, I sayde I shall neuer be remoued: thou Lorde of thy goodnesse haddest made my hyl so stronge. Thou dyddest turne thy face ✻(fro me) and I was troubled. Then cryed I vnto the, O Lorde, & gat me to my Lorde ryght hũbly. What profyte is there in my bloude, when I goo downe to the pyt? Shal the dust gyue thankes vnto the? Or shall it declare the truth? Heare, O Lord, and haue mercy vpõ me Lord be thou my helper. Thou C hast turned my heynesse into ioye: thou haste put of my sakcloth, and gyrded me wyth gladnesse. Therfore shal (euery good man) synge of thy prayse wythout ceassyng: O my God, I wyll gyue thankes vnto the for euer,

¶ The

¶The.xxxi.Psalme.

IN TE DOMINE SPERAVI.

To the chaunter, a Psalme of Dauid.

IN the, O Lord, haue I put my trust: let me neuer be put to confusyō: delyuer me in thy rightuousnesse. Bowe downe thyne eare to me, make hast to delyuer me. And be thou my stronge rock, and house of defence, ỹ thou mayest saue me. For ỹ art my stronge rocke, & my castel: Be thou also my gupde, & leade me for thy names sake. Drawe me out of the net ỹ they haue layed pryuely for me, for thou art my strength. *Into luk.xxiii.f Acte.vii.g thy handes I cōmende my spyrite: For ỹ hast redemed me, O Lorde ỹ God of truth. I haue hated thē that holde of superstitious vanityes, & my trust hath bene in the Lorde. I wyll be glad & reioyse in thy mercy: for thou hast cōsydred my trouble, & hast knowen my soule in aduersityes. Thou hast not shut me vp into the hād of the enemie, but hast set my fete in a large rowme. Haue mercy vpō me, O Lord, for I am in trouble; & myne eye is cōsumed for very heupnesse, euen my soule and my bodye. For my lyfe is waxen olde wythe heupnes, and myne yeares wythe mournynge. Wy strengthe fayleth me bicause of myne iniquitye & my bones are consumed. I became a reproke amōge al mine enemies, but specially amōge my neighbours, & they of myne acquayntaunce were afrayed of me, & they that dyd se me without, cōueyed thē selues fro me. I am cleane forgottē, as a deed man out of mynde: I am become lyke a brokē vessel. For I haue herde ỹ blasphemy of ỹ multytude: & feare is on euerye syde whyle they conspyre together agaynste me, and take theyr counsayll to take awaye my lyfe. But my hope hath bene in the, O Lord, I haue sayd: Thou art my God. Wy tyme is in thy hāde, delyuer me frō the hāde of myne enemyes, & from them that persecute me. Shewe thy seruaūt the lyght of thy coūtenaunce, & saue me for thy mercyes sake. Let me not be cōfoūded, O Lord, for I haue called vpō ỹ: let ỹ vngodlye be put to cōfusiō & be put to sylēce in ỹ graue. Let ỹ lying lyppes be put to sylēce, which cruelly, disdaynfully & spytefully speake against the ryghtous.

How plentyfull is thy goodnesse, whych ỹ hast layed vp, for thē that feare the: & that thou hast prepared for thē, that put their trust in the, euē before the sonnes of mē! Thou shalt hyde thē pryuely by thyne owne presence frō the prouoking of all men, thou shalt kepe thē secretlye in thy tabernacle, frō ỹ stryfe of tonges. Thākes be to the Lord: for he hath shewed me marueluous great kindnesse in a stroūge cytie. And whē I made hast, I sayd: I am caste out of the syght of thine eyes. Neuertheless, thou herdest ỹ voyce of my prayer whē I cryed vnto the.

psa.xxbii.d e.xxxi.e O loue the Lord, al ye his saynctes, for ỹ Lord preserueth thē that are faythful, & plenteously rewardeth he the proude doer. *Be stronge, and he shall stablyshe youre herte, all ye that put youre truste in the Lorde.

¶The.xxxii.psalme.

BEATI QVORVM.

An instruccyon of Dauid.

A

BLessed is he, whose vnrighteousnes is forgiuē: & whose sinne is couered. Rom.iiii.a *Blessed is ỹ man, vnto whom the Lord imputeth no synne, & in whose spirite there is no gyle. For whyle I helde my tōge, my bones cōsumed away thorow my daily cōplaynyng. For thy hande is heuy vpō me B daye & night, and my moysture is like ỹ drouth in Sommer. Sela I wyll knowledge my synne vnto the, & myne vnrighteousnesse haue I not hyd. I sayde: *I wyl confesse my sinnes Job.xiii.c. Luk.xb.d vnto ỹ Lord, & so thou forgauest the wickednes of my sinne. Sela. For thys shall euery one that is godlye, make hys prayer vnto the in a tyme whē thou mayest be foūde, but in ỹ great C water floudes they shall not come nye hym. Thou arte a place to hyde me in, ỹ shalt preserue me frō trouble: ỹ shalt cōpasse me about wt̄ sōges of delyueraunce. Sela. I wyll enfourme the, & teach the in the waye where in thou shalt goo: and I wyll gupde the wyth myne eye. Be ye not lyke horse and mule, which haue no vnderstandynge, whose mouthes must be holde with byt and bridle, lest they fall vpon the.

Great plages remayne for the vngodly, but whoso putteth his trust in the Lord, mercy embraceth hym on euerye syde. Be glad, O ye righteous, and reioyse in the Lord: and be ioyfull all ye that are true of herte.

¶The.xxxiii.Psalme.

EXVLTATE IVSTI IN DOMINO.

A

REioyse* in the Lord, O ye righteous, psa.xcvb.b Ephe.b.d. Collo.iii.c for it becommeth wel ỹ iust to be thākfull. ‡Prayse ỹ Lorde wyth harpe, singinge psalmes vnto him wyth the lute and instrument of ten strynges. Synge vnto the Lorde a newe songe, singe prayses lu- *o stely: *(vnto hym) with a good corage. For the worde of the Lorde is true, and all his workes are faythfull. He loueth righteousnesse & iudgemēt, the earth is full of ỹ goodnes of ỹ Lord. Gene.i.a *By the worde of ỹ Lord are the heauēs made: & al the hoostes of thē by ỹ breath of his mouth.

He gathereth the waters of the see togyther as it were vpō an hepe, & layeth vp the depe as in a treasure house. Let all ỹ earth feare the Lord: stande in awe of him, all ye that dwell in the worlde. *For he spake, and it was done: psal.cxlbii.a B he commaunded, and it stode fast. The Lord bringeth ỹ *a coūsayl of ỹ Heathē to nought, & Psalm.i.a Esa.viii.b maketh ỹ deuises of the people, to be of none ef- *o fect: *(and casteth out the counsayles of prynces.) The counsayle of the Lord shall endure for euer: and ỹ thoughtes of his hert from generacyon to generacion. Blessed are the people, whose God is the Lord Jehouah, and blessed are the folke ỹ haue chosen hym to be their inheritaunce. The Lorde loked downe from heauē, and beholde al ỹ children of men: from the habytacyon of hys dwellynge, he consydreth all thē that dwell in the earth. He fassyoneth all the hertes of thē, and vnderstandeth all theyr workes. There is no kynge that can be saued by the multytude

of an

of an hoost, neyther is any myghtye man delyuered by moch strength. A horse is counted but a vayne thyng to saue a man, neyther shall he delyuer any man by hys great strēgth. Behold, the eye of the Lorde is vpon thē that feare him, & vpon thē that put their trust in his mercy. To delyuer their soules from death, and to fede them in the tyme of dearth. Oure soule hath paciētly taryed for the Lord for he is oure helpe and our shyld. For our herte shal reioyse in him, bicause we haue hoped in his holy name

Let thy mercyfull kyndnesse, O Lord be vpō vs, lyke as we haue put oure trust in the.

The.xxxiiii.Psalme.

BENEDICAM DOMINVM,

Of Dauid, whē he chaūged hys speech before Abimelech, whych drone hym awaye and he departed.

I Wyl alwaye gyue thākes vnto the Lorde, his prayse shall euer be in my mouthe. My soule shall make her boost in the Lord the hūble shal heare therof, & be glad. O prayse the Lord with me, and let vs magnifye his name togyther. * I sought the Lord, and he hearde me: yea, he delyuered me out of all my feare. They had an eye vnto hym, and were lyghtened, and their faces were not ashamed. Lo, ỹ poore cryeth, and ỹ Lorde heareth him, yea, & saueth him out of all hys troubles. * The aungell of the Lord tarryeth roūde about thē ỹ feare him, and deliuereth thē. O taste & se, how gracious ỹ Lord is, * blessed is the man that trusteth in him. O & feare the Lorde, ye that be his saynctes, for they that feare hym lacke nothyng. The lyons do lacke, and suffre hūgre, * but they which seke ỹ Lord shal want no maner of thing ỹ is good. Come ye chyldren and herken vnto me, I wyll teache you the feare of the Lord. * What man is he ỹ lusteth to lyue and wolde fayne se good dayes? Kepe thy tonge frō euyll, & thy lyppes ỹ they speake no gyle. Eschue euyll and do good, seke peace and ensue it. The eyes of the Lorde are ouer the ryghteous, and his eares are opē vnto their prayers. The countenaunce of the Lorde is agaynst thē that do euil, to rote out the remēbraūce of thē from of the earth. The ryghtous crye, & the Lord heareth thē, and delyuereth thē out of all theyr troubles. The Lord is nye vnto thē ỹ are of a cōtrite herte, & wyll saue suche as be of an humble spirite. * Great are ỹ troubles of the rightous, but the Lorde delyuereth hym out of al. He kepeth all hys bones, so that not one of thē is brokē But myschefortune shal slaye the vngodly, & they ỹ hate the righteous, shalbe desolate. The Lorde delyuereth ỹ soules of hys seruaūtes: and all they that put their trust in him shall not be destitute.

The.xxxv.Psalme.

IVDICA DOMINE NOCENTES.

Of Dauid.

PLeate thou my cause, O Lord, with them that striue with me: and fyght thou agaynste them that fyghte agaynst me. Lay hande vpon ỹ child and buckler, and stande vp to helpe me. Bring forth the speare, & stop the way agaynst them ỹ persecute me: saye vnto my soule: I am thy saluacion. Let them be confoūded & put to shame ỹ seke after my soule, let them be tourned back, & brought to confusiō, that ymagyne myschefe for me. * Let thē be as the dust before ỹ wind, & the aungell of the Lord scattrynge thē. Let theyr waye be darke & slyppery, and let the aūgel of the Lorde persecute thē. For they haue priuely layed their net to destroye me wōute a cause, yea euē wythout a cause haue they made a pyt for my soule. Let a sodayne destruccyon come vpon him vnawares: and hys net that he hath laied priuely, catch him selfe: that he may fall into his owne myschefe. And my soule be ioyfull in the Lord: it shal reioyce in his saluacion. All my bones shall saye, Lord, who is like vnto ỹ? whych delyuerest the poore from hym that is to strong for him: yea, the poore and him that is in miserye from hym that spoyleth him.

False witnesse did ryse vp: they layed to my charge thynges that I knowe not. They rewarded me euyl for good, to the greate discomfort of my soule. Neuertheless, when they were sycke, I put on sacke clothe: and humbled my soule wyth fastynge and my prayer shall tourne into mine owne bosome. I behaued my selfe as though it had ben my frende or my brother. I went heuelye, as one that mourneth for his mother. But in myne aduersytie they reioysed, & gathered thē togyther: Yea, the verye abiectes came togither agaynst me vnawares, makynge mowes at me, and ceassed not. With the flatterers were busy mockers, which gnasheth vpon me with their teeth. Lorde, howe longe wylte thou loke vpon this? O delyuer my soule frō the calamyties whych they bringe on me, and my dearling from the lyons. So wyll I gyue the thankes in the great congregacion I wyl prayse the amonge moch people.

O let not them that are myne enemyes trymphe ouer me vngodly, neyther let thē winke with their eyes that * hate me without a cause. And why? their cōmunynge is not for peace, but they ymagyne disceitfull wordes agaynste them that are quiete in the lande. They gaped vpon me with their mouthes, and sayde: fye on the, fye on the: we dyd se it wyth oure eyes.

This thou hast sene, O Lorde: holde not thy tonge then, go not farre fro me, O Lord. Awake & stande vp to iudge my quarell, auenge thou my cause, my God, and my Lord. Judge me, O Lorde my God, accordynge to thy righteousnesse, & let them not trymphe ouer me.

Let thē not saye in their hertes, there, there, so wold we haue it: neyther let them say: we haue deuoured hym. Let them be put to confusyon and shame togyther that reioyse at my trouble: let thē be clothed wyth rebuke and dyshonoure that boost them selues against me. Let them be glad and reioyse that fauoure my ryghtous dealyng: yea, let thē saye alwaye: blessed be the Lord, whych hath pleasure in the prosperytye of hys seruaūt. And as for my tōge, it shalbe talkynge

mat.vi.b

Exo.xxi.d

Psal.xxxiii.e

Iosu.b.d
1.reg.xi.g
psalm.ii.b
pl.cxxbiii.a

Psal.lxix.a
Iohn.xi.b

talckynge of thy ryghteousnesse, and of thy prayse, all the daye longe.

¶The.xxxvi.Psalme.

DIXIT INIVSTVS.

To ỹ chaũter of Dauid the seruaunt of ỹ Lord.

A Roma.iii.c MY herte sheweth me the wyckednes of the vngodly, ỹ *there is no feare of God before hys eyes. For he flatreth him self in his owne sight, tyl his abhominable synne be foũd out. The wordes of his mouth are vnryghteous & full of dysceyte: he hath left of to behaue him self wysely & to do good. He ymagyneth myschefe vpon his bed, and hath set him selfe in no good way, neither doth he abhorre any thing that is euyl. Thy mercy O Lord, reacheth vnto the heauen, & thy faythfulnesse vnto the cloudes. Thy ryghteousnesse standeth lyke the stronge mountaynes: thy iudgemẽtes are lyke the greate depe. Thou Lorde shalte saue both man and beest. How excellẽt is thy mercye O God! & the chyldren of men shall put their trust
B vnder the shaddowe of thy wynges. They shalbe satysfied with ỹ plenteousnesse of thy house, & thou shalt gyue thẽ drynke of thy pleasures, as out of the ryuer. For with the is ỹ well of lyfe, & in thy lyght, shall we se lyght. O continue forth thy louyng kindnesse vnto them that knowe the, & thy ryghteousnesse vnto thẽ that are true of herte. O let not the foote of pryde come agaynst me: and let not the hãde of the vngodly cast me downe. There are they fallen *(al) ỹ worke wickednesse: they are cast downe and shall not be hable to stande.

¶The.xxxvii.psalme.

NOLITE EMVLARE.

A Psalme of Dauid

A FRet not thy selfe bycause of the vngodlye: neyther be thou enuyous agaynst the euyll doers. For they shall soone be cut downe lyke the grasse, & be wythered euen as the grene herbe. But ỹ thy trust in the Lorde, and doo good: dwell in the lãd & verely thou shalt be fed. Delyte thou in the Lorde, & he shall gyue the thy hertes desyre Commit thy way vnto ỹ Lord, & put thy trust in hym, & he shall brynge it to passe. He shall make thy ryghteousnesse as cleare as the lyght, & thy iust dealynge as the none daye.

Holde the styl in ỹ Lord, and abyde pacyently vpon him: but greue not thy selfe at him whose
B waye doth prosper agaynst the man ỹ doth after euell counsayles. Leaue of from wrath, & let go displeasure: fret not thy selfe, els shalte ỹ be moued to do euyl. Wycked doers shalbe rooted out: & they that pacyently abyde the Lorde, those shall enherit the land. Yet a lytle whyle, and the vngodly shalbe clene gone: thou shalte loke after his place: & he shalbe away. But ỹ meke spirited shal possesse the earth, & shalbe refreshed in the multitude of peace. The vngodly seeketh coũsayll agaynst the iust, & gnasheth vpõ him wyth his teeth. The Lord shal laugh hym to scorne, for he hath seene, that hys daye is cõmyng. The vngodly haue drawen out ỹ sweard, & haue bẽded their bowe, to cast downe
C the poore & nedye, & to slaye such as be of righte conuersacion. Their sweard shal go thorowe their owne hert, and their bowe shalbe broken.

A small thynge that the ryghteous hath, is better then great rychesse of the vngodly. For the armes of the vngodly shalbe broken, and ỹ Lord vpholdeth the ryghteous. The Lord knoweth the dayes of the godlye, and their enheritaunce shall endure for euer. They shall
D not be confounded in the perilous tyme, & in the dayes of derth they shal haue ynough. As for ỹ vngodlye, they shall perysh: and the enemies of the Lord shall consume, as the fat of lãbes, yea, eũ as the smoke shall they consume awaye. The vngodly boroweth ãd payeth not againe, but the ryghteous is mercyfull and liberall. Such as be blessed of God, shall possesse ỹ lãde, & they that be cursed of him, shalbe roted out.

The Lord ordreth a good mans goynge, and maketh hys waye acceptable to hym selfe.

*Though he fall, he shall not be caste awaye, for the Lorde vpholdeth hym with his hãde. I E haue bene younge, & nowe am olde: and yet saw I neuer the ryghteous forsaken, nor hys seede Prou.xi.b beggynge theyr breade. * The ryghteous is euer mercyfull, and lendeth, and his seed is blessed. Flye from euyll, and do the thynge that is good: and dwel for euer. For the Lorde loueth the thinge that is ryght, he forsaketh not hys ỹ be godly, but they are preserued for euermore: *(The vnryghteous shalbe punysshed:) as for the seed of the vngodly, it shalbe rooted oute. The ryghteous shall enheryt the lande, and dwell therin Pro.x.d for euer. * The mouth of the ryghteous is exF ercysed in wysdome, & his tonge wyl be talking of iudgement. The lawe of hys God is in his hert, and his goynges shal not slyde. The vngodly seeth the ryghteous & seketh occasyon to slaye hym. The Lorde wyll not leaue him in hys hande, nor condempne hym when he is iudged. Hope thou in the Lorde, and kepe hys waye, & he shall promote ỹ, that thou shalte possesse the lande: when the vngodly shal perysh, ỹ shalt se it. I my selfe haue sene the vngodlye in great power, & florysshynge lyke a grene bay tree: I wente by and loo, he was gone: I *ỏ sought him, but *(hys place) coulde no where be G foũde. Kepe innocencye, and take hede vnto ỹ thynge that is ryght, for that shal brynge a mã peace at the laste. As for the transgressours they shall perysh togyther, and the ende of ỹ vngodlye is, they shalbe roted out at the last. But the saluacyon of the ryghteous commeth of the Lorde, which is also their strength in the tyme of trouble. And ỹ Lord shal stand by thẽ, & saue thẽ: he shall delyuer them from the vngodly, & shal saue thẽ, bycause they put theyr trust in hi

¶The.xxxviii.Psalme.

DOMINE NE IN FVRORE.

A Psalme of Dauid for remembrannce. A psal.vi.a Jer.x.b

PVt me * not to rebuke (O Lorde) in thyne angre: neyther chasten me, in thy heuy displeasure. For thyne arowes stycke fast in me, and thy hande

presseth

presseth me sore. There is no health in my flesh,
because of thy displeasure, neither is there any
B rest in my bones, by reason of my synne. For
my wickednesses are gone ouer my heed, & are
lyke a sore burthē, to heuye for my to beare.
My woūdes stynke & are corrupt, thorowe my
foolyshnesse. I am brought into so great trou-
ble and mysery, that I go mournynge al ỹ day
longe. For my loynes are fylled with a sore di-
sease, and there is no whole part in my bodye.
I am feble and sore smyttē: I haue rored for ỹ
very dysquyetnesse of my hert. Lord thou kno
west all my desyre, and my gronynge is not hid
frō the. My hert panteth, my strēgth hath fay-
C led me, & the lyght of myne eyes is gone fro me.
Job.xix.d *My louers & my neyghbours dyd stande lo
kynge vpon my trouble, & my kynsmen stode a
farre of. They also that sought after my lyfe,
layed snares for me: and they that went aboute
to do me euyll, talked of wyckednesse & ymagi-
ned disceyte all the daye longe. As for me, I
was lyke a deafe mā & herde not: & as one that
is dom, whych doth not opē his mouth. I be-
D came euen as a mā that heareth not: & in whose
mouth are no reproffes. For in the, O Lorde,
haue I put my trust, thou shalt answere for me
O Lord my God. I haue requyred, that they
E ✱(euen my enemyes) shulde not tryumphe ouer me:
for when my fote slypte, they reioysed greatlye
agaynst me. And I truly am set in the plage,
and my heuynesse is euer in my syghte. For I
wyll confesse my wyckednesse, & be sory for my
synne. But myne enemyes lyue, & are migh-
ty: & they that hate me wrōgfully, are many in
nōbre. They also that rewarde euyl for good,
are agaynst me, bycause I folowe the thynge ỹ
good is. Forsake me not (O Lord my God.)
Be not thou farre fro me. Haste the to helpe
F me, O Lord ✱(God,) my saluacyon.

The.xxxix.Psalme.

DIXI CVSTODIAM VIAS.

To the chaunter Jeduthun.
a Psalme of Dauid.

A I Sayde: I wyl take hede to my way-
es that I offende not in my tonge. I
wyl kepe my mouth (as it were with
a brydle) while the vngodly is in my
syght. I helde my tonge, and spake nothing.
I kept silence: yea, euen from good wordes, but
it was payne & greke to me. My hert was hote
wythin me, & whyle I was thus musynge, the
fyre kyndled: & (at the laste) I spake wyth my
Psal.xc.c tonge: *Lord, let me knowe myne ende, & the
B nombre of my dayes: that* I maye be certyfyed
Job.vii.a and.viii,b howe longe I haue to lyue. *Beholde, thou
hast made my dayes as it were a spanne longe,
and myne age is euen as nothyng in respecte of
the: & verely euery mā lyuing is altogether va-
nitye. Selah. For man walketh in a vayne,
shadowe, ād disquieteth him selfe in vayne, he
Luk.xii.c heapeth vp rychesse* & cannot tell who shal ga
ther thē. And nowe Lorde, what is my hope?
truly my hope is euen in the. Delyuer me from
all myne offences, & make me not a rebuke vn-
to the folysh. I became domme, & opened not
my mouth, for it was thy doynge. Take thy
C plage away fro me: I am euē consumed by the
meanes of thy heuy hande. Whē thou with re-
bukes dost chastē man for synne, ỹ makest hys
beutye to cōsume away, like as it were a moth
fretting a garmēt. Euery mā therfore is but
vanitie. Selah. Heare my prayer, O Lorde,
and wt thyne eares cōsyder my calling: hold not
thy peace at my teares. For * I am a straun- t.pa.xxix.c
ger with the, ād a sotourner, as all my fathers
were. Oh spare me a lytle, ỹ I may recouer my
strength, before I go hēce, and be nomore sene.

The.xl.Psalme.

EXPECTANS EXPECTAVI.

To the chaunter a Psalme of Dauid.

I Wayted paciētly for ỹ Lord, & he en- A
clined vnto me: & herde my calling. He
brought me also oute of ỹ horrible pyt,
out of the myre and claye, & set me fete
vpō ỹ rock & ordred my goinges. And he hath Je.xxxii.d
put a newe songe in my mouth, euē a thākesgy
uinge vnto our God. Many shall se it, & feare:
& shal put their trust in the Lord. * Blessed is ỹ
mā, that hath set his hope in ỹ Lord, & tourned
not vnto the proude: & to suche as go aboute wī
lyes. O Lord my God, great are thy wonde-
rous worckes, which tho hast done: like as be al
so thy thoughtes which are to vs ward: ād yet
there is no mā ỹ ordreth thē vnto ỹ. Yf I wold
declare them, & speake of thē, they should be mo B
thē I am hable to expresse. * Sacrifyce & meat Hebr.x.b,c
offerynge thou woldest not haue, but myne ea-
res hast ỹ opened: burntoffringes and sacrifyce
for synne hast thou not requyred. Thē sayd I:
Lo, I come. In the volume of ỹ boke it is writ
tē of me, ỹ I should fulfyl thy wyl, O my God: I
am contēt to do it: yea, thy lawe is wythin my
herte. I haue declared thy ryghteousnesse in ỹ
great cōgregacyō: Lo, I wyll not refrayne my
lippes O Lord, and that ỹ knowest. I haue not
hyd thy righteousnes within my herte, my tal-
kinge hath bene of thy truth & of thy saluacyō. C
I haue not kept backe thy louinge mercye and
truth frō the great cōgregacion. Withdrawe
not ỹ thy mercy fro me O Lord: let thy louyng
kindnes & thy truth alway preserue me. For in
numerable troubles are come about me, my sin
nes haue takē such holde vpō me, that I am not
hable to loke vp: yea, they are mo in nōbre then
the heeres of my heed, & my hert hath failed me.
O Lorde, let it be thy pleasure to delyuer me,
make haste (O Lord) to helpe me. Let them D
be ashamed & confounded togyther ỹ seke after
my soule to destroye it: let thē be dryuen back-
warde & be put to rebuke that wishe me euyll.
Let thē be desolat & rewarded wt shame ỹ saye
vnto me: fye vpō ỹ, fye vpō ỹ. Let al those ỹ seke
ỹ, be ioyfull & glad in the: & let such as loue thy
saluacyō, saye alway: the Lord be praysed. As
for me, I am poore & neadye: but ỹ Lord careth
for me. Thou arte my helper & redemer: make
no longe tarynge (O my God.

The.xli.Psalme.

BEATVS QVI INTELLIGIT.

To the

To the chaunter, a Pſalme of Dauid.

A Pro.xiiii.d

BLeſſed is he * that conſydereth the poore (and neady) the Lord ſhal delyuer hym in ꝑ tyme of trouble. The Lord preſerue him & kepe him aliue: that he may be bleſſed vpon earth, & deliuer not thou him into ꝑ wyl of his enemies. The Lord cõforte him, when he lyeth ſycke vpon hys bed: make thou all his bed in hys ſycknes. I ſayde

B Lord be mercyful vnto me, heale my ſoule, for I haue ſynned agaynſte the. Myne enemyes ſpeake euell of me: when ſhal he dye, & his name perych? And yf he come to ſe me, he ſpeketh vanitye, & his hert conceaueth falſhod within hym ſelfe: and whẽ he commeth forth, he telleth it. All mine enemies whiſper together agaynſt me: euen agaynſt me do they ymagyne this euell. Let the ſentence of gyltynes procede agaynſte him, & nowe ꝑ he lyeth, let him ryſe vp no more,

Pſal.lb.c Yee euen myne owne famylier frende whom Ioh.xiiii.b I truſted * (whyche dyd alſo eate of my breade) hath layde great wayte for me. But be ꝑ mercyfull vnto me (O Lord) rayſe ꝑ me vp againe,

C and I ſhall reward them. By thys I knowe thou fauoureſt me, ꝑ myne enemy doth not tryumphe againſt me. And whẽ I am in my helth: thou vpholdeſt me and ſhalte ſet me before thy face for euer. Bleſſed be the Lorde God of Iſrael, worlde wythout ende, Amen, and Amen.

The.xlii.Pſalme.

QVEMADMODVM.

To the chaũter, a moniciõ of ꝑ ſõnes of Corah.

A LYke as the hert deſyreth ꝑ waterbrokes, ſo lõgeth my ſoule after the (O God.) My ſoule is a thurſt for God, yee, euen for the lyuinge God, when pſal.lxxx.a ſhall I come to appeare before ꝑ preſence of God? * My teares haue bene my meat daye & nyght, whyle they daylye ſaye vnto me: f.regũ.f.c. Where is nowe thy God? Nowe whẽ I thincke Pſa.lxii.a there vpon * I powre out my herte by my ſelfe, for I went wyth the multitude, & brought them forth vnto ꝑ houſe of God, in ꝑ voyce of praiſe & thankeſgeuinge, amõge ſuch as kepe holy day.

B * Why art thou ſo ful of heuines (O my ſoule) pſal.xliii.a & why art thou ſo vnquiet within me? Put thy truſt in God for I wyll yet geue hym thankes, for the helpe of hys countenaunce. My God, my ſoule is vexed within me: therfore wyll I re Joſu.xii.a mẽbre the, concerning ꝑ * lande of Jordane, and the litle hyl of Hermonim. One depe calleth another: becauſe of the noyſe of thy water pipes, Jona.ii.a. * all thy waues and ſtormes are gone ouer me. The Lord hath graũted his louyng kyndnes on the day tyme & in the nyght ſeaſon dyd I ſynge of hym, & made my prayer vnto the God of my lyfe. I wyll ſaye vnto the God of my ſtrẽgth: why haſt thou forgottẽ me: why go I thus heuely: while ꝑ enemy oppreſſeth me? My bones

C are ſmitẽ a sũder as wt a ſwearde whyle myne enemye ** (ꝑ trouble me) caſt me in ꝑ teth. Namely: whyle they ſaye dayly vnto me: where is nowe thy God? Why art thou ſo vexed (O my ſoule) and why art thou ſo dyſquieted within me? O put thy truſt in God: for I wyll yet thãcke hym which is ꝑ helpe of my coũtenaunce, & my God.

The.xliii.Pſalme.

IVDICA ME DEVS.

GEue ſentẽce wt me (O God) & defende A my cauſe agaynſt ꝑ vngodly people: Oh delyuer me frõ ꝑ dyſceatful & wicked man. For thou arte the God of my ſtrength, why haſt thou put me from the? And why go I ſo heuylye, whyle the enemy oppreſſeth me? Oh ſende out thy lyght & thy truth ꝑ they may leade me, & brynge me vnto thy holy hyl, & to thy dwellinge. And that I maye go B vnto ꝑ altare of God, euẽ vnto ꝑ God of my ioy & gladnes, & vpõ ꝑ harp wyl I gyue thãkes vnto ꝑ (O God) my God. * Why art ꝑ ſo heuy (O pſal.xlii.d my ſoule) & why art ꝑ ſo diſquieted wtin me? O put thy truſt in God, for I wil yet geue hym thãkes which is ꝑ helpe of my cõtenaũce, & my God.

The.xliiii. pſalme.

DEVS AVRIBVS NOSTRIS.

To the chaunter an inſtruccyon of the ſonnes of Corah.

WE haue heard wt our eares (O God) * A our fathers haue tolde vs, what thou Deut.vi.d. haſt done in their tyme of olde. Howe thou haſt dryuẽ out ꝑ Heathen wt thy hãde, & planted thẽ in: howe ꝑ haſt deſtroied the nacions, & caſt thẽ out. * For they gat not the Deute.ix.a lande in poſſeſſyon thorowe their owne ſweard, neither was it their owne arme ꝑ helped them. But thy ryght hãde, & thyne arme, & the lighte of thy coũtenaunce, becauſe thou haddeſte a fauoure vnto thẽ. * Thou art my kyng (O God) pſa.xcviii.a ſende helpe vnto Jacob. Thorowe the wyl we B ouerthrowe our enemyes, and in thy name wyl we tread thẽ vnder that ryſe vp agaynſt vs. For I wyll not truſt in my bowe: it is not my ſweard that ſhall helpe me. But it is thou that ſaueſt vs from our enemy, & putteſt them to cõfuſyon that hate vs. We make oure booſt of God all ꝑ day lõge, & wyll prayſe thy name for euer. Sela. But nowe thou art farre of, & putteſt vs to confuſyon, and * goeſt not forth wyth pſal.xl.c our armies. Thou makeſt vs to turne our backes vpõ oure enemies, ſo ꝑ they which hate vs, ſpoyle oure goodes. Thou letteſte vs be eaten C vp lyke ſhepe, & haſt ſcatred vs amonge ꝑ Heathẽ. Thou ſelleſt thy people for naught, & takeſt no moneye for thẽ. Thou makeſt vs to be rebuked of oure neyghboures, to be laughed to ſcorne, & had in deriſiõ, of thẽ that are rounde aboute vs. * Thou makeſt vs to be a byworde pſa.lxxix.a amõge the Heathẽ, & that the people ſhake their heades at vs. My cõfuſion is dayly before me, & the ſhame of my face hath couered me. For the voyce of the ſlaũderer & blaſphemer, for the enemy & auenger. And though al this be come D vpõ vs, yet do we not forgette the, nor behaue our ſelues frowardly in thy couenaunt. Our herte is not turned backe, neyther oure ſteppes gone out of thy way. No not when thou haſte ſmytten vs into ꝑ place of dragons, & couered vs wt the ſhadowe of death. Yf we haue forgottẽ the name of our God, & holdẽ vp our hãdes to any ſtraũge god: Shal not God ſearch it out?

for he

for he knoweth the very secretes of the hert.
Ro.viii.c *For thy sake also are we kylled all the daye
longe, & are counted as shepe appoynted to be
slayne. Up Lord why slepest thou? Awake, &
be not absent from vs for euer. Wherfore hi-
dest þ thy face, & forgettest our misery ād trou-
Psa.cxix.d. ble? *For our soule is brought lowe vnto the
dust: our bely cleueth vnto the groūde. Arise
ād helpe vs, & delyuer vs for thy mercyes sake.

The.xlv.Psalme.

ERVCTAVIT COR MEVM

To him that excelleth amonge lyres
an instruccion of the chyldren of
Corah, a songe of loue.

A MY hert is endytynge of a good mat-
ter. I speake of the thynges, whych
I haue made vnto þ king: My tōge
is the pen of a redy writter. Thou
art fayrer then þ chyldrē of mē, full
of grace are thy lyps, bycause God hath blessed
the for euer. Girde the with thy sweard vpō thy
thygh (O þ most myghtye) accordynge to thy
worshyp & renowne. Good lucke haue thou w
worshyp & renowne. Ride on because of the worde of
thyne honoure, ryde on becaus of the worde of
truth, of mekenes & ryghteousnes, & thy ryghte
hande shal teache the terryble thynges. Thy
arowes are very sharpe, and the people shalbe
subdued vnto the, euen in the mydste amonge þ
B kynges enemyes. *Thy seate (O God) endu-
Hebr.i.k. reth for euer, the scepter of thy kyngdome is a
right scepter: Thou hast loued ryghteousnes,
& hated iniquitie, wherfore God (euē thy God)
hath anoynted the wyth the oyle of gladnesse a-
boue thy felowes. All thy garmentes smel of
Myrre, Aloes, and Cassia, out of the puery pla
ces, wherby they haue made the glad. Kynges
daughters were amonge thy honorable wemē:
vpō thy ryght hand dyd stand þ Quene in a ve-
* stur of gold * (wrought about wyth dyuerse coloures.)
Herkē (O daughter) & consyder: enclyne thyne
eare, forget also thine owne people, and thy fa-
thers house. So shall the kynge haue pleasur
* in thy bewtye, for he is thy Lord * (God) ād wor-
shyp him. And the daughter of Tire shalbe
there with a gyft lyke as þ rych also amonge þ
people shall make their supplicacion before the.
C The kynges daughter is al glorious wythin
her clothyng is of wrought golde. She shalbe
brought vnto the kynge in raymente of nedle
worke: the virgins þ be her felowes, shal beare
her cōpany, and shalbe brought vnto þ. With
ioye & gladnes shall they be brought, & shall en-
tre into the kynges place. In steade of thy fa-
thers þ shalt haue chyldren, whom thou mayste
make prynces in all landes. I wyll remem-
bre thy name from one generacion vnto an o-
ther: therefore shall the people geue thankes
vnto the worlde wythoute ende.

C The.xlvi.Psalme.

DEVS NOSTER REFVGIVM.

To the chaunter, a songe for the chyldrē
of Corah vpon Alamoth.

A GOd is our hope & strength: a very prestēt
helpe in trouble. Therfore wyll not we
feare, though þ earth be moued & though
the hylles be caryed in the myddest of the see.
Psa.xciii.a *Though the waters therof rage & swell, ād
though the moūtaynes shake at þ tēpest of the
same. Sela. The ryuers of the stoude therof
shall make glad the cytie of, God the holy place
of þ tabernacles of þ most hiest, God is in þ mid-
dest of her, therfore shal she not be remoued: God
shall helpe her, & that ryght early. The heathē
make muche a do, & the kyngdomes are moued:
but God hath shewed his voyce, & þ earth shall
melt away. The Lord of hoostes is wyth vs, B
þ God of Jacob is our refuge. Sela. O come
hyther, & beholde the workes of the Lord, what
destruccyons he hath brought vpon the earth. Psa.lxxbi.a
He maketh warres to ceasse in al the worlde,
he breaketh þ bowe & knappeth þ speare in sun-
dre, & burneth the charettes in the fyre. Be styll
then & knowe þ I am God: I wyll be exalted a-
monge the Heathen, and I wylbe exalted in the
earth. The Lord of hoostes is with vs, the God
of Jacob is oure defence. Sela.

C The.xlvii.Psalme.

OMNES GENTES PLAVDITE.

To the chaunter, a Psalme for the chyl-
dren of Corah. A

CLappe youre handes together (all
ye people) O synge vnto God wyth
þ voyce of melody. For the Lorde Psa.xcvi.a
shye & *to be feared, he is the great
kynge vpō al the earth. He shal subdue þ peo-
ple vnder vs, & the nacions vnder our fete. He
shall chuse out an heritage for vs: euen þ wor-
shyp of Jacob whō he loued. Sela. God is gone B
vp w a mery noyse, & the Lord wyth þ sound of
the trōpe. O synge prayses, singe prayses vnto *
*(our) God: O synge prayses, singe prayses vn
to our kinge. For God is kyng of all þ earth
synge ye prayses w vnderstanding. God rayg-
neth ouer the heathen. God sytteth vpon hys
holy seate. The princes of the people are ioy-
ned vnto the people of the God of Abrahā, for
God (whyche is very hye exalted) doth defende
the earth, as it were wyth a shylde.

C The.xlviii.Psalme.

MAGNVS DOMINVS.

A songe of a Psalme of the chyldrē of Corah. *
*(in the second daye of oure Sabboth.) A

GReate is the Lorde, and hyghlye to be
prayed, in the cytie of oure God, euen
vpon hys holy hyll. The hyll of Si-
on is a fayre place, & the ioy of þ whole
earth vpō the northside lieth the citie of þ great
kyng: God is wel knowē in her places, as a sure *
refuge. For lo, the kinges *(of þ earthe) are ga-
thered and gone by together. They maruay-
led, to se such thynges: they were astonyed, and
sodenly cast downe. Feare came there vpō thē,
and sorowe as vpon a woman in her trauayle. B
Thou shalt breake the shyppes of the see, tho
rowe the eastwynde. Lyke as we haue heard,
so haue we sene in the cytie of þ Lord of hostes,
in the cytie of oure God. God vpholdeth the
same for euer. Sela. We wayte for thy lo-
uynge kyndnes (O God) in the mydest of thy
temple. (O God) accordynge vnto thy name,
so is

so is thy prayse vnto ẏ worldes ende: thy ryght hande is full of ryghteousnes. Let ẏ moũte Sion reioyse, & the daughters of Juda be glad because of thy iudgemẽtes. Walke about Sion, ℂ & go rounde about her, & tell the towres therof,
Marke well her bulworkes, set vp her houses, that ye maye tell them that come after.
For thys God is our God for euer and euer, he shalbe oure gyde vnto deathe.

℣The.xlix.Psalme.

AVDITE HEC GENTES.

To the chaunter, a Psalme for the chyldren of Corah.

HEare thys, all ye people: ponder it wyth youre eares, all ye that dwell in the world. Hye & lowe: rych, and poore, one ẅ another. My mouthe shall speake of wysdome, & my harte shal muse of vnderstandynge. I wyll enclyne mine eare to the parable, & thewe my darke speach vnto ẏ harpe. Wherfore shulde I feare in the dayes of wyckednes: & when the wyckednesse of my Psal.lii.b Luke.xii.c heles compasseth me rounde aboute? * There be some that put theyr trust in their goddes, ād boast them selues in the multitude of theyr ryches. But no man maye delyuer hys brother, ℣ nor make agremẽt vnto God for hym. * For 1.pet.i.c & Joh.vi.a it coste more to redeme their soules, so that he must let that alone for euer. Yee, though he ‡ Eccl.ii.c and.iii.c lyue longe: & se not the graue. ‡ For he seeth, ẏ wyse men also dye, and perysh together: as wel Job.xxbiii.b Luk.xii.c as the ignorant & foolyshe, and * leaue theyr ryches for other. And yet they thynke, ẏ theyr houses shall continue for euer, & that their dwellynge places shall endure from one generacion to another, and call the landes after their owne names. Neuertheles, man wyll not abyde in honoure, seynge he maye be compared vnto the beastes that perysshe: thys is the waye of them.
This is their foolyshnes, and their posteritye prayse theyr saying: Sela. They lye in ẏ hell lyke shepe, death gnaweth vpõ them, & the righ ℂ teous shall haue dominacyon of thẽ in the morninge: their bewtye shall consume in the sepulchre out of their dwellyng. But God shall deliuer my soule from the place of hell, for he shal receaue me. Sela. Be not thou afrayd though one be made rych: or yf the glorye of hys house Job.xxbiii.d be increased. * For he shall carye nothinge awaye wt hym when he dyeth, neyther shall hys põpe folowe him. For whyle he lyued, he coũted him selfe an happye man: & so longe as thou doest well vnto thy selfe, men wyl speake good of ẏ. He shal folowe ẏ generaciõs of his fathers, & shall neuer se lyght. Man beynge in honoure hath no vnderstandynge, but is compared vnto the beastes, that perysshe.

℣The.l.Psalme.

DEVS DEORVM DOMINVS.

A Psalme of Asaph.

THe Lord, euẽ the most mighty God hath spokẽ, & called ẏ world frõ the risinge vp of the sunne vnto the goyng downe ther Exod.xx.a of. * Oute of Syõ hath God appeared in perfect bewty. Our God shal come, & shal not kepe silence: there shall go before hym a consumynge fyre, & a myghtie tempest shalbe stered vp roũd about him. He shall call the heauẽ frõ aboue, & the earth that he maye iudge his people. Gather my Saintes together vnto me, those that haue made a couenaũt with me, with sacrifice. And ẏ heauẽs shal declare hys righteousnes: for ℣ God is Judge him selfe. Sela. Heare, O my people: and I wyl speake, I my selfe wyl testifye agaynste the, O Israel. For I am God, euẽ thy God. I wyll not reproue the, because of thy sacrifices, or for thy burntoffringes, because they were not alwaye before me. * I wyll take no Exap.t.e Amos.v.b Acte.vii.f. bullocke out of thy house: nor he goates oute of thy foldes. For al ẏ beastes of ẏ forest are mine, & so are the catel vpõ a thousãd hilles. I knowe al ẏ foules vpõ the moũtaynes & the wylde beastes of the felde are in my syght. Yf I be hũgry I wyl not tell ẏ: for * the whole world is myne, Leu.xvb.℣ pſ.xxiiii.a & all that therin is. Thynkest thou, ẏ I wyll 1.Cor.x.f eate bulles flesche, & drynke ẏ bloude of goates? ℂ Offre vnto God thankesgeuing, & paye thy vowes vnto the most hyest. And * call vpon me ii.pa.xv.a in the tyme of trouble, so wyll I heare the and ẏ shalt prayse me. But vnto the vngodly sayde God. Why doest thou preach my lawes, ād takest my couenaũte in thy mouth? Where as ẏ hatest to be reformed, and haste caste my wordes behynde the? When thou sawest a theefe, ẏ consentedest vnto him, & hast bene partaker wt the aduouterers. Thou haste let thy mouthe speake wyckednes, & with thy tonge thou hast set forth disceate. Thou sattest & speakest agaynst thy brother: yee, & hast sclaundred thyne ℣ owne mothers sonne. These thinges hast thou *a done, & I held my tõg: & ẏ thoughtest *a (wickedly) ẏ I am euẽ such a one as thy selfe: but I wyl reproue the, & set before the, ẏ thinges ẏ thou hast done. O consyder thys ye ẏ forget God: leste I plucke you away, and there be none to delyuer you. Who so offreth me thãkes & prayse: he honoureth me, & to him ẏ ordreth hys conuersacyon ryght wyl I shewe the saluacion of God.

℣The.li.Psalme.

MISERERE MEI DEVS.

To the chaũter, a Psalme of Dauid, whẽ the proket Nathan came vnto hi after he was gone into Bethsabe.

HAue mercy vpon me (O God) after thy *(great) goodnes: according vnto ẏ multitude of thy mercies, do away myne offences. Wash me thorowly fro my wickednes, & clẽse me frõ my sinne. For * I knowledge my Job.xiĳ.c Luke.xv.d faultes, & my sinne is euer before me. Agaynst ẏ only haue I sinned, & done this euel in thy sight ‡ ẏ ẏ mightest be iustified in thy saying, & cleare ‡ Rom.iii.a whẽ ẏ art iudged. Behold, I was shapẽ in wyckednes, & in sinne hath my mother cõceaued me But lo, ẏ requirest truth in ẏ inward partes, & shalt make me to vnderstãde wisdome secretly. ℣ Thou shalt pourge me wt * Isope, ād I shalbe numer.xix.d clene: ẏ shalt washe me, & I shalbe whyter then snowe: Thou shalt make me heare ioye & gladnes, ẏ the bones which thou hast brokẽ, maye reioyse. Turne thy face frome my synnes,

and put out all my mysdedes. * Make me a
C cleane hert (O God) and renewe a right spirite
within me. Cast me not away frō thy presēce,
& take not thy holye spyrete from me. O geue
me the comfort of thy helpe agayne: ād stablysh
me wt thy free spyrete. Thē shal I teach thy way
es vnto the wycked, & synners shalbe conuer-
ted vnto the. Delyuer me from bloude gylty-
nesse (O God) ꝑ that art the God of my health,
and my tonge shal synge of thy ryghteousnesse.
Thou shalt opē my lippes (O Lord) my mouth
D shall shewe thy prayse. For thou desyrest no
Pſa.l.a sacrifice: elswolde I geue it the: * but thou de
x Sa.i.e lytest not in burnt offerynge. The sacrifyce of
Amos. b. d God is a troubled spyrete, ‡ a broken & a contrite
Actes. bij.f hert (O God) shalt thou not despise. O be fa-
‡ Esa.fvi.a uourable & gracyous vnto Sion, buyld thou ꝑ
walles of Jerusalē. Then shalt thou be plea-
Rom.xii.a sed wt the * sacrifice of ryghteousnesse wyth the
burntoffrynges and oblacions, then shall they
offre ponge bullockes vpon thyne aultare.

C The.lii. Psalme.

QVID GLORIARIS IN MALITIA.

To the chaunter, an exhortacion of Dauid,
when Doeg the Edompte came to Saul ād
shewed hym, sayinge: Dauid is come to the
house of Ahimelech.

A WHy boastest thou thy selfe, ꝑ Ty-
raunt, ꝑ thou canst do myschefe.
Where as ꝑ goodnes of God endu-
reth yet dayly. Thy tonge ymagy-
neth wyckednes, & with lyes ꝑ cut-
test lyke a sharp rasoure. Thou hast loued vn
graciousnes more thē goodnes: & to talke of ly-
es more then ryghteousnes. Sela. Thou hast
B loued to speake all wordes that maye do hurte,
O thou false tonge. Therfore shall God de-
stroye the for euer, he shall take the & plucke ꝑ
out of thy dwellyng, & rote ꝑ out of ꝑ lād of ꝑ ly
uing. Sela. The righteous also shal se this, ād
feare, & shal laugh hī to scorne. Lo, this is ꝑ mā
Pſa.lvii.a ꝑ toke not God for his strēgth, but * trusted vn-
Luke.xii.c to ꝑ multitude of his riches, & strēgthed himself
in his wickednes. As for me I am like a grene
olyue tre in ꝑ house of God, my trust is in ꝑ ten-
der mercy of God for euer & euer. I wyl alwaye
geue thākes vnto ꝑ: for that ꝑ hast done: & I wil
hope in thy name, for thy sayntes lyke it well.

C The. liii. Psalme.

DIXIT INSIPIENS

To the chaunter vpon Mahalah, an
instruccion of Dauid.

A THe * foolishe body hath sayde in hys hert,
Pſa.xiiii.a there is no God. Corrupte are they, & be-
come abhompnable in their wyckednesse
pſa.xiiii.a * there is none ꝑ doth good. God loked downe
Rom.iii.c from heauen vpon the chyldren of men, to se yf
there were anye that wolde vnderstande & seke
after God. But they are all gone oute of the
B waye, they are all together become abhomy-
nable: there is also none that doth good, no not
one. Are not they wythout vnderstandinge ꝑ
worke wyckednes, eatinge vp my people as yf
they wolde eate bread: they haue not called vp-
pon God. They were afrayde, where no feare
was: for God hath broken the boones of hym
that besieged the: thou hast put them to confu-
cion bycause God hath despysed them. Oh that
ꝑ saluacion were gyuen vnto Israel out of Si-
on: Oh that the Lorde wolde delyuer hys peo-
ple out of captiuitie. Then shulde Jacob re-
ioyse and Israel shoulde be ryght glad.

C The.liiij. Psalme.

DEVS IN NOMINE TVO.

To the chaunter in melodyes, an instruction of A
Dauid when the zephites came and sayd vnto
Saul hath not dauid hyd him selfe amōgest vs?

SAue me (O God) for thy names sake
& auenge me in thy strēgth. Heare my
prayer O (God) & herkē vnto ꝑ wor-
des of my mouth. For straungers are
rysen vp agaynst me, & tyrantes (whiche haue
not God before their eyes) seke after my soule.
Sela. Behold, God is my helper, the Lord is
with them that vpholde my soule. * He shall Deu.f.f.e
reward euyl vnto myne enemies: destroy thou
them in thy truthe. An offrynge of a free herte
wil I gyue the, and prayse thy name (O Lord)
bycause it is so cōfortable. For he hath delyue-
red me out of all my trouble, and myne eye hath
seue his desyre vpon myne enemyes.

C The.lv. Psalme:

EXAVDI DEVS,

To ꝑ chaūteri melodies an istructiō of Dauid. A

HEare my prayer (O God) & hyde not
thy selfe fro my petitiō. Take hede vn
to me, & heare me, howe I mourne in
my prayer, & am vexed. The enemye
cryeth so, & the vngodly commeth on so fast: for
they are mynded to do me some myschefe, so ma
liciously are they set agaynst me. My hert is dis
quyeted within me, and the feare of death is fal
len vpon me. Fearfulnesse & tremblynge are
come vpon me, and an horrible dzede hath ouer
whelmed me. And I sayde: O that I had
wynges lyke a doue, for then wold I flye away,
and be at reste. Lo, then wolde I get me a- B
waye farre of, and remayne in the wyldernesse.
Sela. I wolde make hast to escape, because
of the stormye wynde and tempeste. Destroye
their tonges (O Lorde) & * deuyde thē, for I Genes.xi.b
haue spyed vnrighteousnes and stryfe in the cy
tie. Daye and nyght go they about wythin ꝑ
walles thereof: mischefe also, and sorowe are in
the myddest of it. Wyckednesse is therein, dy-
sceate, & gyle go not out of her stretes. For it is
not an open enemye that hath done me thys di- C
shonoure: for then I could haue borne it: nether
was it myne aduersary, that dyd magnify him
selfe agaynst me: for then ow (peraduenture) I wold
haue hyd my selfe from hym. * But it was euē Pſal.xli.e.
thou my companyon, my guyde, & myne owne Joh.xiii.b
familyer frende. We toke swete counsell to-
gether, and walked in the house of God as fren
des. Lette deathe come hastelye vpon them,
and let them go downe quycke into hel, for wic
kednesse is in theyr dwellynges, and amonge
them. As for me, I wyll call vnto God,
and the Lorde shall saue me. In the eue-
nynge and morynge, and at none daye wyll
I prayse

I prayе (& that inſtantly) and he ſhall heare my voyce. It is he ý delyuered my ſoule in peace from the battayle ý was agaynſt me: for there were many wyth me. Yee, euen God that endureth for euer, ſhal heare me, & bringe thē downe. Sela. For they wyl not turne nor feare God.

D He layde his handes vpō ſuch as be at peace wt him, & he brake his couenaūte. The wordes of his mouth were ſofter then butter, hauing warre in his harte: his wordes were ſmother thē oyle, & yet be they very ſwordes. *D caſt thy burthen vpon the Lorde & he ſhall noryſh the & not ſuffre the ryghteous to fal for euer. And as for them thou (D God) ſhalt bringe them into the pyt of deſtruccyon. The bloud thurſtye & dyſceatful men ſhal not lyue out halfe their dayes.

math.vi.a Luk.xii.c 1.pet,v.c

C Neuertheles, my truſt ſhalbe in the (O Lorde)

C The.lvi. Pſalme.

MISERERE MEI DEVS QVONIAM.

To the chaunter vpon the doue of hym that was dombe in a far coūtrey: the badges (or armes) of Dauid, whē the Philiſtines toke hym in Geth.

A BE mercyfull vnto me (D God) for mā goeth about to deuoure me: he is dayly fyghtynge and troublynge me. Myne enemyes are dayly in hande to ſwalowe me vp: for they be many ý fyght againſte me, o thou moſt hyeſt. Neuertheleſſe, thoughe I am ſomtyme afrayde, yet put I my truſte in the. I wyl prayſe God, becauſe of his worde: I haue put my truſt in God, and wyll not feare B what fleſh can do vnto me. They dayly myſtake my wordes, al that they ymagine is to do me euell. They holde altogether, & kepe themſelues cloſe: & marcke my ſteppes, whē they lay wayte for my ſoule. Shal they eſcape for their wyckednеſſe: thou (D God) in thy dyſpleaſure ſhalte caſt them downe. Thou telleſt my flyttinges, put my teares in thy bottel: are not theſe thinges noted in thy boke? When ſoeuer I cal C vpon ý, thē ſhal myne enemyes be put to flight this I knowe, for God is on my ſyde. In godes wordes wyll I reioyſe, in the Lordes word wyl I comforte me. Yee, in God haue I put my truſt, I wyll not be afrayde what man can do vnto me. * Vnto the (D God) wyl I pay my vowes, vnto ý wyl I geue thākes. For * ý haſt delyuered my ſoule frō death, & my fete frō fallynge, that I maye walke before God in the lyghte of the lyuinge.

pſa.lvi.b Pſa.cxvi.a

C The.lvii. Pſalme.

MISERERERE MEI DEVS MISERE.

To ý chaūter deſtroy not: the badges or armes of Dauid, whē he fled from Saule into ý caue.

A BE mercifull vnto me (D God) be mercyful vnto me, for my ſoule truſteth in ý, & * vnder ý ſhadow of thy wiges ſhalbe my refuge: vntil this tyrannye be ouerpaſte. I wyll call vnto the moſt hye God, euē to the God that ſhal perfourme the cauſe which I haue in hande. He ſhall ſende frō heauen, & ſaue me from the reproke of him that wolde eate me vp. Sela. God ſhall ſende from his mercy & truth. My ſoule is amonge lyons, and I lye euen amonge the chyldrē of men (that are ſet on fyre) whoſe teeth are ſpeares and arowes and theyr tonge a ſharpe ſwearde. Set vp thy ſelfe (O God) aboue the heauēs, and the glory aboue al ý earth

They haue layde a nette for my fete, ād prey- B ſed downe my ſoule: they haue dygged a pyt before me, and are fallē into the myddes of it thē ſelues. Sela. * My herte is fyxed (O God) pſa.cviii.a my hert is fyxed: I wyll ſynge & geue prayſe.

Awake, O! my glory, awake, lute ād harpe. I my ſelf wyl awake ryght early. I wyl geue thankes vnto the (O Lord) amonge ý people, and I wyl ſyng vnto the amonge the nacions.

* For the greatneſſe of thy mercy reacheth vn- pſa.ciii.b to the heauens & thy truth vnto the cloudes.

Set vp thy ſelfe (O God) aboue the heauens, & thy glory aboue all the earth.

C The.lviii. Pſalme.

SI VERE VTIQVE IVSTICIAM.

To the chaunter, deſtroye not. The badges or armes of Dauid.

A RE your mindes ſette vpon ryghA teouſneſſe: O ye cōgregacyō & do ye iudge the thynge that is ryghte O ye ſonnes of men? Yee, ye ymagyne myſcheke in youre herte vpon the earth & your hādes deale with wickednеſſe.

The vngodly are frowarde, euen from theyr mothers wōbe: as ſoone as they be borne they go aſtray & ſpeake lyes. They are as venimous as ý poyſon of a ſerpente, euē lyke the death adder that * ſtoppeth her eares. Whych refuſeth Acte.vii.g to heare the voyce of the charmer, charme he neuer ſo wyſely. Breake theyr teth (O God) in their mouthes: ſmyte ý chawe bones of ý Lyōs (O Lorde:) Let them fall awaye lyke water ý B runneth a pace: and when they ſhote theyr arrowes, let them be roted out. Let them conſume awaye lyke a ſnayle and be lyke the vntumelye frute of a woman, and let thē not ſe the ſonne. Or euer youre pots be made whote wt thornes: ſo let indignacion vexe hym, euen as a thynge ý is rawe. * The ryghteous ſhall reioyſe whē he i.re.xxb.g ſeyth the vengeaunce: he ſhal waſhe hys fote-ſteps in the bloude of the vngodly. So ý a mā ſhal ſaye: verely there is a reward for ý righteous, doutles there is a god ý iudgeth in ý earth.

C The.lix. Pſalme.

ERIPE ME DE INIMICIS.

To the chaunter, deſtroye not: The badge or arme of Dauid, when Saul ſent & they dyd watch the houſe to kyll hym.

D ELyuer me frome myne enemyes (O A God) defende me frō them ý ryſe vp agaynſt me. O deliuer me from the wicked doers, & ſaue me frō the bloudthurſty mē. For lo, they lye waytyng for my ſoule: the mighty mē are gathered together againſt me wythoute anye offence or faute of me (O Lorde.) They runne and prepare them ſelues wythout my faute: Aryſe, thou therfore to helpe me, & beholde. Stande vp (O Lord God of hooſtes) thou God of Iſrael to viſet all Hea-

then: & be not mercyfull vnto them ỳ offende of malicious wyckednes. Sela. They go to ād
B fro in the euenyng they grenne lyke a dogge, ād runne aboute thorowe the cytie. Behold, they speake wyth theyr mouthe, ād swearedes are in theyr lyppes for who doth heare? But thou (O Lord) *shalt haue them in derysiō, & thou shalt
Psal.ii.a laugh all heathen to scorne. Myn strēgth wyl
Prou.i.b I ascrybe vnto the, for thou art the God of my
C refuge. God sheweth me hys goodnes plenteously, and God shall lette me se my desyre vpō myne enemies. Slaye them not, leest my people forget it: but scatter them abroade amonge thy people, and put them downe (O Lorde) our defence. For the synne of theyr mouth, and for the wordes of theyr lyppes they shalbe takē in theyr pryde, & why? theyr preachynge is of cursynge and lyes. Consume them in thy wrath, consume them that they maye perysh, & knowe that it is God whych ruleth in Jacob and vnto the endes of the worlde. Sela. And in the euenyng they wyl returne: grenne lyke a dogge ād wil go about ỳ cytie. They wyl runne here and theare for meate, & grudge yf they be not satisfied. As for me, I wyl synge of thy power: & wyll praise thy mercye by times in the morninge, for thou hast bene my defence and refuge in the day of my trouble. Unto the, O my strength, wyl I synge, for thou (O God) arte my refuge and my mercyfull God.

¶The.lx.Psalme.

DEVS REPVLISTI NOS.

To the chaunter, vpon the rose of wytnesse, the badge or armes of Dauyd, for to teache: when he fought agaynste Mesopotamia, and Syria of Zoba: & when Joab turned backe and slue. xii thousande Edomytes in the salte valleye.

A O God, thou that hast cast vs out & scatred vs abrode: ỳ haste also bene displeased. O turne ỳ vnto vs agayne.
Thou hast moued the lande and denyded it, heale the sores thereof for it shaketh.
Thou hast shewed thy people heuy thinges, * ỳ
Esa.li.e Jere.xxv.d hast geuen vs a drynck of deedly wyne. Thou hast geuen a token for such as feare the: ỳ they maye tryumphe, because of the trueth. Sela.
B Therfore were thy beloued delyuered, helpe
psal cviii.b me wyth thy ryght hande, & heare me. * God hath spoken in hys holynes: I wyl reioyse and deuyde Sichem, ād mete out the valley of Suchoth. Gilead is myne, & Manasses is myne: Ephraim also is the strength of my head, Juda is my lawe geuer. Moab is my washepot, ouer Edom wyll I caste out my shoo. Philistea be thou glad of me. Who wyl leade me in to the strōge cytie? Who wyll bringe me into
C Edom? Hast ỳ not cast vs out (O God) wylte
psa.xliiii.c not thou (O God) * go out wyth our hoostes?
O be thou our helpe in trouble, for vayne is the helpe of man. Thorowe God we shall do greate actes, for it is he that shall treade downe oure enemyes.

EXAVDI DEVS DEPRECA.

¶The.lxi.Psalme.

To the chaunter in the melodyes of Dauid.

HEare my cryinge (O God) geue eare A
vnto my prayer. Frō the endes of the earth wyll I call vnto the, when my hert is in heuynes. Oh sette me vp vpon the rocke that is hyer then I. For thou hast bene my hope, and a stronge tower for me agaynst the enemye. I wyll dwell in thy tabernacle for euer, ād my trust shalbe vnder the couerynge of thy wynges. Sela. For thou O B
Lord, hast hearde my desyres, and hast geuē an heritage vnto those that feare thy name.
Thou shalt graunt the king a longe lyfe, that his yeares may endure thorowe out al generaciōs. He shall dwell before God, for euer: O prepare thy louing mercy & faythfulnes ỳ they may preserue hī. So wil I alway sing praise to thy name, * ỳ I may daily performe my vowes
Psal. lxv. d

¶The.lxii.Psalme.

NONNE DEO SVBIECTA.

To the chaunter: For Jeduthum.
a Psalme of Dauid.

MY soule truly wayteth styll vpon A
God, for of hym cometh my saluacion. He verely is my strength and my saluayon: He is my defence so that I shall not greatly fal. Howe lōge wyl ye ymagine mischefe agaynste euerye mā? ye shalbe slayne all the sorte of you: yee, as a totteryng wall shall ye be, and lyke a broken hedge. Theyr deuice is only howe to put hym out whom God wyl exalte: their delyte is in lyes: they geue good wordes with theyr mouthe, but curse wyth their hert. Sela. Neuertheles, my soule wayte ỳ styll vpon God, for my hope is in hym He truely is my strength, and my sal B
uacion: he is my defence so that I shall not fall.
In God is my helth and my glorye, the rocke of my might, & in God is my trust. O put your trust in hī alway (ye people) * powre out youre
1.Reg.i.d Psa.xlii.a hertes before hym, for God is our hope. Sela.
As for the childrē of men, they are but vayne, the chyldren of men are disceatful vpon ỳ waytes they are altogether lyghter then vaynte it selfe. O trust not in wrōge and robberye, geue not your selues vnto vanite: yf riches increase, set not your hert vpon thē. God spake once ād twyce: I haue also hearde the same: that power belongeth vnto God. And that thou Lord art mercyfull for * thou rewardeste euery man ac-
psa.xlviii.e mat.xvi.d cordinge to hys worke.

¶The.lxiii.Psalme.

DEVS DEVS MEVS.

A Psalme of Dauid when he was in the wyldernes of Juda.

O God, ỳ art my God, early wyl I seke ỳ. A
My soule thursteth for ỳ, my flesh also lōgeth after ỳ in a barē & drye lāde, where no water is. Thus haue I loked for ỳ in holynesse, ỳ I might behold thy power & glory. For thy louyng kyndnesse is better thē ỳ lyfe it self, my lyppes shall prayse ỳ. As lōge as I lyue wil I magnify ỳ on this maner, & lyft vp my hādes in thy name. My soule shalbe satisfied, euē as it were wt mary & fatnesse, whē my mouth pray- B
seth the wt ioyful lippes. Haue I not remēbred

the

the in my bed, and thought vpō the, whē I was wakynge: Because thou hast bene my helper, therfore vnder the shadowe of thy wynges wyl I reioyse. My soule hāgeth vpon ẏ, thy right hande hath vpholden me. These also that seke the hurt of my soule, they shal go vnder ẏ earth.

Let them fall vpon the edge of the swearde, ẏ they maye be a porcyon for foxes. But ẏ king
Deu.vi.c shall reioyse in God: *all they also that sweare by hym shalbe commended for the mouth of thē that speake lyes, shalbe stoppped.

¶The.lxiiii.Psalme.

EXAVDI DEVS ORATIONEM.

To the chaunter, a Psalme of Dauid.

A HEare my voyce (O God) in my prayer, preserue my lyfe frō feare of ẏ enemy. Hyde me from the gatheryng together of ẏ frowarde, & frō the insurrectiō of wicked doers. Which haue whet theyr tonge lyke a sweard & shote out their arowes, euē bitter wordes. That they maye preuelye shote at hym which is perfecte: sodenly do they hit him & feare not. They corage thē selues in myshefe, & comen amōge thē selues, howe they may lay snares: & saye, ẏ no man shall se them.

B They ymagine wyckednes, & practise it that they kepe secrete amonge thē selues, euery man in the depe of his hert. But God shall sodenly shote at thē wt a swift arow, ẏ they shalbe woūded. Yee, theyr owne tonges shal make thē fal, in so moch ẏ who so seeth thē shal laughe thē to scorne. And all men ẏ se it, shal say: this hath God done, for they shall perceaue that it is hys worke. The ryghteous shal reioyse in ẏ Lord, and put hys truste in hym: & all they ẏ are true of herte shalbe glad.

¶The.lxv.Psalme.

TE DECET HIMNVS.

To the chaūter, a Psalme & songe of Dauid.

A THou (O God) arte prayed in Siō, & vnto the shal ẏ vowe be performed *(in Jerusalē) Thou ẏ heareste the prayer vnto ẏ shall all flesche come. My mysdedes preuayle agaynst me: Oh be thou mercyful vnto our sinnes. Blessed is the mā whom thou choosest & receauest vnto ẏ: he shal dwel in thy courte: & shal be satisfyed with the pleasures of thy house, euē of the holy tēple. Thou shalt shewe vs wōderfull thinges in ryghteousnesse. (O God) of our saluaciō, ẏ that art the hoope of all endes of the earth, & of thē that remayne in the broade see:

B Which in his strēgth setteth faste the moūtaynes, & is gyrded about with power. Which stilleth the ragyng of the see, & the noyse of hys waues, & the madnes of the people. They also that dwel in the vttermost partes (of the earth) shal be afrayd at thy tokēs, thou ẏ makest ẏ outgoynges of the morning & euenyng to prayse the.

Thou visitest the earth, & blessest it: ẏ makeste

¶ it very plenteous. The ryuer of God is full of water, ẏ prepareste their corne: for so thou prouidest for ẏ earth. Thou watereste her forowes, thou sendeste rayne into ẏ lytle valeyes therof: ẏ makest it softe with ẏ droppes of rayne, & blessest thincrease of it. Thou crowneste ẏ yeare with thy goodnesse: and thy cloudes droppe fatnesse. They shall droppe vpon the dwellinges of the wyldernes: & the lytle hylles shal reioyse on euery syde. The foldes shalbe full of shepe, the valleyes also shall stande so thycke wyth corne, that they shall laugh and synge.

¶The.lxvi.Psalme.

IVBILATE DEO.

To the chaunter. The songe of a Psalme.

A *BE ioyfull in God, al ye landes, syng prayses vnto ẏ honoure of hys name, Psa.cxx. make his prayse to be glorious. Say vnto God: O howe wonderfull arte ẏ in thy workes: thorowe ẏ greatnesse of thy power shall thyne enemyes be founde lyers vnto the. For all the worlde shall worshyppe the, synge of the, & prayse thy name. Sela O come hyther & beholde the workes of God, howe wōderfull he is in hys doynge towarde the childrē

B of mē. *He turned the see into drye lāde: ‡ so ẏ Exo.xiii.& they went thorowe ẏ water one fote: there dyd ‡Jos.iii.b we reioyse therof. He ruleth with his powre for euer, his eyes beholde the people: & such as wyl not beleue, shall not be able to exalte thē selues. Sela. O prayse our God (ye people) & make ẏ voyce of hys prayse to be hearde. Whych holdeth our soule in lyfe, & suffereth not our fete to slyppe. For thou (O God) hast proued vs: thou also haste tryed vs, lyke as syluer is tryed.

Thou broughteste vs into ẏ snare, & layde trou-

¶ ble vpō our loynes. Thou suffredeste mē to ride ouer our heades, * we wēte thorowe fire & wa- Esa.xliii.a ter, ād ẏ broughteste vs out into a welthy place. I wyl go into thy house wt brentoffrynges, and wyl pay ẏ my vowes * which I promised with Eccle.v.a my lyps, & spake with my mouth whē I was in Deu.xxiii.d trouble. I wyll offre vnto the, fat brentsacry- Bazu.bi.6. fices wt the incence of rāmes. I wyll offre bullockes and goates. Sela. O come hyther and herkē all ye ẏ feare God: & I wyl tell you what he hath done for my soule. I called vnto hym

D wt my mouth, & gaue him praises with my tōge

Yf I encline vnto wyckednes wt my hert, ẏ lord wyll not heare me. But God hath heard me, & consydred the voyce of my prayer. Praysed be God which hath not cast out my praier: nor turned his mercye fro me.

¶The.lxvii.Psalme.

DEVS MISEREATVR NOSTRI.

To the chaunter in melodyes: a Psalme and songe.

A GOd, * be mercyfull vnto vs, and blesse vs, and shewe vs the lyght of Num.vi.d hys countenaunce: *(and be mercyfull vnto vs.) Sela. That thy waye maye be knowen vpon earth, thy sauing helth amōge all nacions. Let the people prayse the O God: yee let all the people prayse the O let the nacyons reioyse & be glad: for ẏ shalt iudge ẏ folke righteously, & gouerne ẏ nacions vpō earth. Sela. Let ẏ people prayse the, O God, let all the people prayse the. Thē shall the earthe bryng forthe her encrease, and God, euen our owne God shal gyue vs his blessynge. God shal blesse vs, and all the endes of

the worlde shall feare hym.

¶The.lxviii.Psalme.

EXVRGAT DEVS.

To the chaunter, a Psalme and songe of Dauid.

A
numc.x.d
LEt* God arise, & let his enemyes be scatred: let them also that hate hym flye before hym. Lyke as ꝑ smoke vanysheth, so shalt thou driue them away: & lyke as waxe melteth at ꝑ fyre, so let ꝑ vngodly perysh at the presence of God. But let the ryghteous be glad, & reioyse before God. let them also be mery and ioyfull. Oh synge vnto God, & synge prayses vnto his name: magnifye him that rydeth vpon the heauens, as it were vpō an horse: prayse hym in hys name:
Deu.x.d
yea, and reioyse before him. *He is a father of the fatherlesse, and defēdeth the cause of ꝑ wyddowes: euē God in his holy habitacion. He is the God that maketh men to be of one mynd in an house, & bryngeth the prisoners out of captiB
uitye: but letteth the rennegates contynue in
exod.xiii.b num.xiiii.e
scarcenesse. O God, when *thou wentest forth
Psa.lxvii.b
before the people, whē thou wentest thorowe ꝑ wildernesse. Sela. The earth shoke, and ꝑ heauens dropped at the presence of God: euē as Sinai also was moued at ꝑ presēce of God: whych is the God of Israel. Thou O God, sendest a gracyous rayne vpon thyne enheryptaūce, & refreshedest it when it was wery. Thy congregacyon shal dwel there in: For thou (O God) hast of thy goodnesse prepared for the poore.

The Lord gaue the worde: great was the cōpaC
ny of the preachers. *Kinges wt their armies
Iosu.x.d
dyd flye, ād were dyscomfyted: and they of the housholde deuyded ꝑ spoyle. Though ye haue lyen amōge ꝑ pottes, yet shall ye be as the wynges of a doue ꝑ is couered with syluer wynges, and her fethers lyke golde. When the almighty scatred kinges for theyr sake, thē were they as whyte as snowe in zalmon. As the hyll of Basan, so is Gods hyll: euen an hye hyll as the hyll of Basan. Why hoppe ye so, ye hye hyl-
D
les? This is Gods hyl, in the which it pleaseth hym to dwell: Yea, the Lorde wyll abyde in it for euer. The charettes of God are twentye thousande, euē thousandes of aungels: and the Lorde is amonge thē, as in the holy place of Si
ephes.iiiii.b
nai. *Thou art gone vp on hye, thou hast led captiuitie captyue, and receyued gyftes for mē: Yea euen for thyne enemyes, that the Lorde God myght dwell amonge them. Praysed be the Lorde dayly euen the God wyche helpeth vs, & poureth hys benefytes vpon vs. Sela. He is our God, euen the God of whom cōmeth saluaciō: God is the Lord by whom we escape death. God shall wounde the heed of his enemyes, and the heery scalpe of such one as goeth on styll in hys wyckednesse. The Lorde hath sayde: I wyl bringe my people agayne as I did frō Basan: myne owne wyl I bryngе agayne, as I dyd somtyme frō the depe of the see. That thy fote maye be dypped in the bloude of thyne
E
enemyes, and that the tōge of thy dogges may be red thorowe the same. It is well sene, O God, howe thou goest, howe thou, my God and kynge goest in the sanctuarye. The syngers go before, the mynstrels folowe after: in ꝑ myd des are ꝑ damsels playing with the tymbrels.

Gyue thākes O Israel vnto God the Lorde in the congregacyons, from the grounde of the hert. There is lytle Ben Jamin their ruler: & the prynces of Juda theyr coūsayle, the princes of zabulon, & the prynces of Nephthali. Thy God hath sent forth strength for to stablyshe ꝑ thyng O God, that thou hast wrought in vs.

For thy tempels sake at Jerusalem: so shall kynges bryngе presentes vnto the. When the F
company of the spearemen, and multitude of ꝑ myghtie are scattred abrode amonge the beastes of the people (so that they humbly bryngе peces of syluer) and when he hath scatred ꝑ people that delite in warre. Then shal the princes come out of Egypte, the Morians lande shall soone stretch out her hādes vnto God. Synge vnto God, O ye kyngdomes of the earthe: O synge prayses vnto the Lord. Sela. Whyche sytteth in the heauens ouer all from the begynnynge: Lo he doth sende out hys voyce: yea, & that a myghtye voyce. Ascrybe ye the power to God ouer Israel: hys worshyp & strēgth is in ꝑ cloudes. O God, wōderful art thou in thy holy places, euē ꝑ God of Israel: he wyl gyue strēgth & power vnto his people. Blessed be God.

¶The.lxix.Psalme.

SALVVM ME FAC DEVS

To the chaunter vpon Solanim of Dauid. A

SAue me, O God: for ꝑ waters are come in euē vnto my soule. I stycke fast in ꝑ depe myre, where no grouīd is: I am come into depe waters, so ꝑ the floudes renne ouer me. I am wery of crying, my throte is dryе: my sight fayleth me, for waytynge so longe vpon my God.

They that * hate me wythout a cause, are
Psal.xxxv.c John.xv.d
mo then the heeres of my heade, they that are myne enemyes, and wolde destroye me gyltlesse are myghtye: I payed them the thynges ꝑ I neuer toke. God thou knowest my symplenesse, and my fautes are not hyd from the. Let not them that trust in the O Lorde God of hostes, be ashamed for my cause, let not those that seke the be confounded thorowe me, O Lorde God of Israel. And why? for thy sake haue I B
suffred reprofe: shame hath couered my face. I am become a straūger vnto my brethren: euē an aleaunt vnto my mothers chyldren. For
‡Joh.ii.b
‡ the zeale of thyne house hath euen eaten me, &
Rom.xv.a,
*the rebukes of them that rebuked the are fallen vpon me. I wepte and chastened my selfe wt fastyng, and that was turned to my reprofe. I put on a sackcloth also, & they iested vpō me. They ꝑ syt in the gate, spake agaynst me, & the C
drōkardes *make sōges vpō me. But Lorde,
Job.xxx.b. Trem.iii.g
I make my prayer vnto the in an acceptable tyme. Heare me, O God, in the multytude of thy mercy, euen in the trueth of thy saluaciō.

Take me out of the myre, that I synke not. Oh let me be delyuered frō them that hate me, & out of the depe waters. Let not the water

floude

ſloude dzowne me: neyther let ꝑ depe ſwalowe me vp, and let not the pyt ſhut her mouth vpon
D me. Heare me, O Lozde, foz thy louynge kind neſſe is comfoztable: turne the vnto me, accoz-dynge vnto the multytude of thy mercyes.
And hyde not thy face from thy ſeruaunt, foz I am in trouble: O haſte the, and heare me.
Dzawe nye vnto my ſoule, and ſaue it: Oh de liuer me, becauſe of myne enemies. Thou haſt
E knowē my repzoke, my ſhame & my diſhonoure myne aduerſaryes are ful in thy ſyghte. Thy rebuke hath bzoken my herte, I am full of heui neſſe, I loked foz ſome to haue pytie vpon me,
mat.xxbii d but there was noman: neyther founde I anye to
Iohn.xix.f comfozt me. *They gaue me gall to eate, and when I was thyrſtye they gaue me vynegre to
†Rom.xi b dzynck. †Let their table be made a ſnare to take them ſelues with all, and let the thynges (that ſhulde haue ben foz their wealth) be vnto thē an occaſion of fallinge. Let their eyes be
F blynded, ꝑ they ſe not: & euer bowe thou downe their backes. Poure out thyne indignaciō vpō them, & let thy wzathfull diſpleaſure take hold
mat.xxiii d Act.i,c of thē. *Let their habitacion be voyde & nomā to dwel in their tētes. Foz they perſecute him whom thou haſt ſmittē, & they talke howe they maye vexe them whom thou haſt wounded.
Let them fal from one wickedneſſe to another,
Ef,xxxii.g & not come into thy ryghtouſneſſe. *Let them be wyped out of the boke of the lyuing, & not to be wzytten amonge the ryghteous. As foz me, when I am pooze and in heupneſſe, thyne helpe (O God) ſhal lyfte me vp. I wyll
G pzayſe the name of God wyth a ſonge: and magnyfie it with thankeſgeuyng. Thys alſo ſhal pleaſe the Lozde better then a bullocke, ꝑ hathe hozns and hookes. The humble ſhall cōſydze thys, & be glad: ſeke ye after God, & youre ſoule ſhall lyue. Foz the Lozde heareth the pooze, & diſpyſeth not his pzyſonners. Let heauē and earth pzayſe him, the ſee, and all that moueth therin. Foz God ſhall ſaue Syon, ād buylde the cyties of Juda, that men maye dwell there, and haue it in poſſeſſyon. The poſteritye alſo of hys ſeruauntes ſhall enherit it: and they ꝑ loue his name ſhall dwell therin.

The.lxx.Pſalme.

DEVS IN ADIVTORIVM

To the chaunter of Dauid to bzynge to remembzaunce (because the Lozde ſaued me.)

Pſa.xl.a HAſt ꝑ, O God, to delyuer me: make haſt to helpe me, O Lozd. *Let them be ſhamed & confounded, ꝑ ſeke after my ſoule: let them be turned backwarde, & put to confuſion that wyſhe me euyll. Let them (foz their rewarde) be ſoone bzought to ſhame, that crye ouer me, there, there. But let all thoſe that ſeke the, be ioyfull and glad in the: and let all ſuche as delyte in thy ſaluacyon, saye alwaye: the Lozde be pzayſed. As foz me, I am pooze and in myſerye, haſte the vnto me (O God.)
Thou arte my helpe and my redemer: O Lozde, make no longe tarynge.

The.lxxi.Pſalme.

IN TE DOMINE SPERAVI.

IN ꝑ, *O Lozd, haue I put my truſt, let me neuer be put to confuſyon: but pſal.xxx.a
ryd me: & delyuer me in thy righteouſ xxxi.a neſſe: enclyne thyne eare vnto me, ād ſaue me. Be thou my ſtronge holde (whereunto I may alway reſozt) ꝑ haſt pzomyſed to helpe me: foz thou arte my houſe of defēce & my caſtle
Delyuer me, O my God out of ꝑ hande of ꝑ vngodly, out of ꝑ hād of ꝑ vnryghtous & cruel mā
Foz thou, O Lozd God, art the thyng ꝑ I lōge foz thou art my hoope euen from my youth.
Thozowe the haue I ben holdē vp euer ſyns I was bozne: *thou art he that toke me out of my pſal.xxii.b mothers wombe, my pzayſe ſhalbe alway of ꝑ. Ierc.i,a
I am become as it were a mōſtre vnto many: but my ſure truſt is in the. Oh let my mouth be filled wt thy pzaiſe & (ꝑ I maye ſynge of thy glozye) and honoure all the daye longe. Caſte me not away in the tyme of age, fozſake me not when my ſtrength fayleth me. Foz myne enemyes ſpeake agaynſt me: and they that laye awayte foz my ſoule, take theyz coūſayle together, sayinge: God hath fozſaken hym, perſecute hym, and take hym, foz there is none to delyuer hym.
Go not farre from me O God: my God, haſte ꝑ to helpe me. Let them be confounded & periſh, C that are agaynſt my ſoule: let them be couered with ſhame and dyſhonoure, that ſeke to do me euyll. As foz me, I wyll pacientlye abyde alwaye, and wyll pzayſe the moze and moze.
My mouth ſhall dayly ſpeake of thy ryghteouſneſſe and ſaluacion, foz I knowe no ende therof I wyl go fozth in the ſtrēgth of the Lozd God, and wyll make mencyon of thy ryghteouſneſſe onely. Thou O God, haſte taught me fro my youth vp vntyll nowe, therfoze wyll I tell of thy wonderous wozkes. Fozſake me not, O God, in myne olde age, whē I am gray heeded: vntyll I haue ſhewed thy* ſtrength vnto thys Deu.vi.b generacyon, and thy power to all them that are yet foz to come. Thy ryghteouſneſſe (O God) is verye hye, and greate thynges are they that thou haſt done, O God, who is lyke vnto the!
O what great troubles ād aduerſityes haſt D thou ſhewed me! and yet dyddeſt thou turne ād refreſhe me: yea, & bzoughteſt me from the depe of the earth (agayne.) Thou haſt bzought me *
*to great honoure and comfozted me on euerye ii.Re.xiii.b ſyde. Therfoze wyl I pzaſe the and thy faithfulneſſe O God, playing vpon an inſtrumente of muſyke: vnto the wyl I ſynge vpon ꝑ harpe: O thou holye one of Iſrael. My lyppes wyl be fayne when I ſynge vnto the: and ſo wyl my ſoule whom thou haſt delyuered. My tonge alſo ſhall talke of thy ryghteouſneſſe all ꝑ daye longe, foz they are confounded and bzought vnto ſhame, that ſeke to do me euyll.

The.lxxii.Pſalme.

DEVS IVDITIVM,

(A Pſalme) Foz Salomon.

GYue the kinge thy iudgementes (O A God) & thy ryghteouſneſſe vnto the kynges ſōne. Thē ſhal he iudge thy people, *accozding vnto right, & de- Deut,xvii. fēde ꝑ poze. The mōtaynes alſo ſhal b

bryngе peace, & the lytle hylles righteousnesse vnto the people. He shal kepe the simple folke by their ryght, defende the childrē of the poore, & punyshe the wronge doer. They shall feare ỹ
Psa.lxxxi.c as longe * as the sunne ād moone endureth, frō one generacīō to another. He shal come downe lyke the rayne into a flese of woll, euen as the droppes that water the earth. In his tyme shal the righteous florysshe: yea, and aboundaūce of
B peace so longe as the moone endureth. * Hys
Mi.re.iiii.c dominīō shalbe also frō the one see to the other, and from the floude vnto the worldes ende.

They that dwel in the wildernesse shal knele before hym: his enemyes shall lycke the dust.
meth.ii.b * The kynges of Tharsis and of the Iles shall
Esa lx.b gyue presentes: the kynges of Arabye & Saba, shal bringe gyftes. All kynges shal fal downe before him: all nations shall do hym seruice.

For he shal delyuer the poore whē he cryeth: the neadye also and him that hath no helper.

He shalbe fauourable to the symple and nea-
C dye: and shall preserue the soules of the poore.

He shal deliuer their soules from falshed and wrōge, & deare shal their bloude be in hys sight.

He shal lyue, and vnto him shalbe gyuē of the gold of Arabia: Prayer shalbe made euer vnto him, & dayly shal he be praysed. There shalbe an heape of corne in the earth, hye vpō the hylles: his frute shall shake lyke Libanus, & shall be grene in the cytie, lyke grasse vpō the erthe.

His name shal endure for euer: his name shal
D remayne vnder the sunne amonge the posteritīes, which shalbe blessed thorowe him, and al the Heathē shall prayse hym. Blessed be ỹ Lorde God, euen the God of Israel * which only doth
Jud.xiii.d wonderous thinges. And blessed be the name
ps.cxxxvi.a of hys maiestye for euer: ād all the earth shalbe fylled wyth his maiestye. Amen: Amen.

Here endeth the prayers of Dauid the sonnes of Isai.

The.lxxiii. Psalme.

QVAM BONVS ISRAEL.

A Psalme of Asaph.

A TRuly God is louynge vnto Israel: euē vnto such as are of a cleane hert.

Neuertheless, my fete were al-
moost gone, my treadinges had wel nye slypt. And why? * I was greued at ỹ wic
Job.xii.a ked, I do se also the vngodly in such prosperitie
Jere.xii.a For they are in no peryl of deth but are lustye & stronge. They come in no mysfortune lyke other folke, neither are they plaged lyke other men. And this is the cause that they be so holden wyth pryde, & ouerwhelmed with crueltie.

B Their eyes swell for fatnesse: and they do euē what they lust. They corrupt other, & speake of wycked blasphemy: their talking is against the moost hyest. For they stretche forth their mouth vnto ỹ heauē, and their tonge goeth thorowe the worlde. Therfore fal the people vnto thē, & therout sucke they no small aduaūtage.

* Tush (saye they) howe shoulde God perceiue
ps.xciii.b it? is there knowledge in the moost hyest? Lo, these are ỹ vngodly: these prospere in ỹ worlde, and these haue rychesse in possessyon: (And said)

Then haue I clensed my herte in vayne, & washed my handes in innocencye. All the daye longe haue I bene punyshed, and chastened euery morninge. Yea, and I had almost said euē as they: but lo, then shuld I haue condempned the generacion of thy childrē. Then thought I to vnderstāde this but it was to hard for me. C

Untyll I went into the Sanctuary of God, thē vnderstode I the ende of these men. Namely, howe thou doest set them in the slyppry-
e places, & castest thē downe and destroyedst thē.

O howe sodaynly do they consume, perysshe, and come to a fearfull ende! * Yea, euen lyke
Esa.xxix.b as a dreame when one awaketh, so shalte thou make their ymage to vanysh out of the cytie.

Thus my hert was greued, and it went euē thorowe my reynes. So foolysh was I and ignorant, euen as it were a beast before the. Neuertheles, I am alway by the, for thou hast holden me by my ryght hande. Thou shalte guyde me with thy coūsayle: and after that receyue me wt glory. Whom haue I in heauē but the? And there is none vpon earth, that I desyre in cōparyson of the. My flesshe and my hert fayleth: but God is the strengthe of my herte, D
* and my porciō for euer. For lo, they that forsake the shal perysh: thou hast destroyed all thē
nu.xxiii.c that commyt fornicacīō agaynst the. But it is good for me, to holde me fast by God to put my trust in the Lord God & to speake of al thy workes: (In the gates of the doughter Syon,)

The.lxxiiii. Psalme.

VT QVID DEVS REPVLISTI.

An instruccion of Asaph.

O God, wherfore art thou absent frō A vs so longe? why is thy wrathe so hote agaynste the shepe of thy pasture? O thynke vpō thy congregacyon, whō thou hast purchased & redemed of olde. Thynke vpon the tryb̄e of thyne enheritaunce and mount Syon wherein thou hast dwelt. Lyft vp thy feete, that thou mayest vtterly destroye euery enemye, whyche hath done euyll in the Sanctuary. Thyne aduersaryes roore in the middes of thy congregacions: & set vp their bāners for tokens. He ỹ hewed tymbre afore oute of the thycke trees, was knowen to bringe it to an excellēt worke

But nowe they breake downe all the carued B
worke therof with axes & hammers. * They
iii.Reyb.c
ps.lxxiii.c haue set fyre vpon thy holy places, and haue defyled the dwellynge place of thy name, euen vnto the grounde. Yea, they sayd in their hertes let vs make hauocke of them altogether: thus haue they brent vp all the houses of God in the lande. We se not our tokens: there is not one Prophet more, no not one is there amonge vs that vnderstandeth any more. O God howe longe shall the aduersary doo this dishonoure? howe longe shal ỹ enemy blaspheme thy name? For euer? Why wythdrawest thou thy hande? why pluckest thou not thy ryghte hande oute of thy bosome, to consume the enemye? For C
God is my kyng of olde: the helpe ỹ is done vpō earth, he doth it hym selfe. * Thou dyddest de-
Exo.xliii.e

nyde the ſee thowowe thy power: thou brakeſte
the heedes of the dragons in the waters. Thou
Iob.xl.d eſa.xxvii.a ſmooteſt the heedes of *Leuiathã in peces, and
gaueſt him to be meate for the people in wilder
neſſe. Thou broughteſt out fountaynes & wa-
ters out of the harde rockes: thou dryedeſt vp
myghty waters. The daye is thyne, and the
nyght is thyne: thou haſt prepared the lyght &
the ſunne. Thou haſt ſet all the borders of ỹ
earth, thou haſt made ſommer and wynter.

Remembre thys O Lord, howe the enemye
D hath rebuked, and howe the fooliſh people hath
blaſphemed thy name. O delyuer not ỹ ſoule
of thy turtle doue vnto the multytude of ỹ ene-
mies and forget not the congregaciõ of ỹ poore
for euer. Loke vpõ the couenaunte for all the
earth is full of darkeneſſe, and cruell habitacy-
ons O let not the ſymple go away aſchamed:
but let the poore & needye gyue praiſe vnto thy
name. Aryſe O God, mayntayne thyne owne
cauſe: remember howe the fooliſh man blaſphe
meth the daylye. Forget not ỹ voyce of thine
enemyes: the preſumptiõ of them that hate the
encreaſeth euer more and more.

¶ The.lxxv.Pſalme.

CONFITEBIMVR TIBI.

To the chaunter: Deſtroye not.
A Pſalme and ſonge of Aſaph.

A VNto the (O God) do we gene thãkes:
yea, vnto ỹ do we gyue thankes. Thy
name alſo is ſonye, & that do thy won-
derous workes declare. Whẽ I re-
ceaue the congregacyõ, I ſhal iudge accordyng
vnto ryght. The earth is weake and all ỹ in-
habytours therof: I beare vp the pyllers of it
Sela. I ſayd vnto the foles: deale not ſo mad
ly: and to the vngodly, ſet not vp your horne.
Set not vp your horne on hye, and ſpeake not
wyth a ſtyfnecke. For promocion cõmeth ney-
B ther frõ the eaſt, nor from the weſte, nor yet frõ
Ec.xxxb.b the ſouth. And why? * God is the iudge: he put
teth downe one, and ſetteth vp another. For in
eſaye, ii.d Jere.xxb.d the hande of the Lorde is there * a cuppe, and ỹ
wyne is red. It is full myxte, & he poureth out
of the ſame. As for the dregges therof all the
vngodly of the earth ſhall drynke them, & ſucke
them out. But I wyl talke of the God of Ja
cob, and prayſe hym for euer. All the hornes
of the vngodly alſo wil I breake: and ỹ hornes
of the ryghtous ſhalbe exalted.

¶ The.lxxvi.Pſalme.

NOTVS IN IVDEA.

To the chaunter in melodyes, a Pſalme
and ſonge of Aſaph.

A IN Jewry is God knowen, hys name
is greate in Iſrael. At Salem is
hys tabernacle, and * hys dwellynge
pſal.lx.b xpſ.xlvi.b. in Syon. ‡ There breake he ỹ arow
es of the bowe, the ſhylde, the ſwerde and ỹ bat-
tayll. Sela. Thou art of more honoure and
myghte then the hylles of the robbers. The
proude are robbed: they haue ſlept their ſlepe: &
all the men (whoſe handes where myghty) haue
founde nothing. At thy rebuke (O God of Ja
cob) both the charret and horſe is fallẽ. Thou,
euen thou art to be feared: and who may ſtande
in thy ſyght, when thou art angrye? Thou dyd-
deſt cauſe thy iudgement to be harde from hea-
uen: the earth trembled and was ſtyll. * Whẽ B
God aroſe to iudgemente, & to helpe all ỹ meke Exo.xix.d
vpõ earth. Sela. The fearceneſſe of man ſhal
tourne to thy prayſe: and the fearceneſſe of thẽ
ſhalt thou refrayne. Promyſe vnto ỹ Lorde
your God, and * kepe it all ye that be rounde a- deu.xxiiiii.d
bout him: brynge preſentes vnto hym ỹ ought Eccle.v.a.
to be feared. He ſhal refrayne ỹ ſpyrite of prin-
ces, & is wonderful amõge ỹ kinges of ỹ earthe.

¶ The.lxxvii. Pſalme.

VOCE MEA AD DOMINVM.

To the chaunter for Jeduthun.
a Pſalme of Aſaph.

I * Wyl crye vnto God with my voice, A
euen vnto God wyll I crye with my pſa.cxli.a
voyce: and he ſhall herken vnto me.

In the time of my trouble, I ſought
the Lorde: my ſore ranne and ceaſſed not in the
nyght ſeaſon: my ſoule refuſed cõfort. Whẽ
I am in heuyneſſe, I wyll thynke vpon God
when my hert is vexed, & wyll cõplayne. Sela. B

Thou holdeſt myne eyes wakynge: I am ſo
keble, that I cannot ſpeake. I haue cõſydred
the dayes of olde, and the yeares that are paſte.
I call to remembraunce my ſonge: and in the
nyght I commune wyth myne owne herte, and
ſearche out my ſpyrites, Wyll ỹ Lorde abſẽt
him ſelf for euer? And wyll he be no more intrea
ted? Is hys mercy cleane gone for euer? And
is his promyſe come vtterly to an ende for euer
more? Hath God forgotten to be gracyous?
And wyl he ſhutt vp hys louynge kyndneſſe
in dyſpleaſure? Sela And I ſayd: It is myne
owne infyrmytie: But I wyll remẽbre the ye-
res of the right hãde of the moſt hyeſt. I wyl
remẽbre the workes of the Lorde, and * call to pſal.xliii.b
minde thy wõders of olde tyme. I wyl thinke C
alſo of all thy workes, and my talkyng ſhalbe
of thy doynges. Thy waye, O God, is holye:
who is ſo great a God as * (our) God. Thou *
art the God that doth wondres, and haſt decla-
red thy power amõge people. Thou haſt migh
tely delyuered thy people, euẽ the ſonnes of Ja-
cob and Joſeph. Sela The waters ſawe the,
O God: the waters ſawe the ād were afrayed: D
the depthes alſo were troubled. The cloudes
poured out water, the ayre thondred: and thine
arowes went abrode. The voyce of thy thõdre
was herde roũde about, the lightenynges ſhone
vpon the groũde, the earth was moued & ſhoke
wythall. Thy waye is in the ſee, and thy pa-
thes in the greate waters: and thy foteſteppes
are not knowen. Thou leddeſt thy people lyke
ſheepe, by the hande of Moſes and Aaron.

¶ The.lxxviii.Pſalme.

ATTENDITE POPVLE MEVS.

An inſtruccyon of Aſaph.

GEare my lawe, O my people, en- A
clyne your eares vnto the wordes
of my mouth. * I wyll open my mat.xiii.c
mouth in a parable, I wyll declare
hard ſentences of olde. Whyche
BB b we

we haue herd and knowen: and *ſuch as our fa-
*de.vi.d vi.b vi.c. Ephe.vi.a thers haue told vs. That we ſhoulde not hyde
thē from the chyldzē of the generacyōs to come:
but to ſhewe ỹ honour of the Lozd, hys might,
and wondzefull wozkes that he hath done. He
made a couenaunt with Jacob, and gaue Iſra-
Ex.xii.d. Joſu.iiii.d el a lawe which he cōmaūded our fozefathers
to teache theyz chyldzen. That their poſteri-
Exo.xiiii.d tye myghte knowe it, and the chyldzen whyche
were yet vnbozne. To thintent that whē they
B came vp, they myghte ſhewe theyz chyldzē the
ſame. That they myghte put theyz truſte in
God, and not to fozget the wozkes of God, but
to kepe hys commaundementes. And not to
Eze.xx.c Zde.xxxii.a be * as their fozfathers ‡ a kaythleſſe and ſtub-
burne generaciō: a generacion that ſet not their
hert a ryght, and whoſe ſpirite cleaued not ſted-
faſtly vnto God. Lyke as the childzē of Ephza
im, which beynge harneſſed and carynge bowes,
turned them ſelues backe in the daye of bat-
taple, They kept not the couenaunte of God,
and wolde not walke in his lawe. But fozgat
what he had done, and the wonderfull wozkes
that he had ſhewed foz thē. Maruaylous thin
ges dyd he in the ſyght of our fathers in the lāde
Exo.xiiii.d of Egypt, euen in the felde of zoan. * He deuy-
ded the ſee, and let thē go thozowe: he made the
Exo.xiii.c waters to ſtande on an hepe. * In the daye
Num.xx.b tyme alſo he led them wyth a cloude, and all the
Exo.xxii.b nyght thozowe wyth light of fyze. He cloaue
the herde * rockes in the wylderneſſe, and gaue
them dzinke therof, as it had ben out of ỹ great
i.Coz.x.a depth. He bzought waters out of the * ſtony
rocke, ſo that it guſhed out lyke the ryuers.
Yet foz all thys, they ſynned moze againſt him,
and pzouoked the moſt hyeſt in the wyldernes.
They tempted God in theyz hertes: and requi-
C red meate foz theyz luſt. They ſpake agaynſt
Exod.xvi.b Num.xi.b God alſo, ſaying: ſhal God pzepare a * table in
the wyldernelle? He ſmote the ſtonye rocke in
dede, that the water guſhed out, and ỹ ſtremes
flowed wythall: but can he gyue bzeed alſo, oz
pzoupde fleſh foz hys people? Whē the Lozde
heard this, he was wzoth: ſo the fyze was kind-
led in Jacob, and there came vp heupe dyſplea-
ſure agaynſte Iſrael. Bycauſe they bleued
not in God, and put not theyz truſt in his helpe.
So he commaunded the cloudes aboue, & ope
ned the dozes of heauē. He rayned downe Mā-
Exo.xvi.b, Deu viii.a Sap.xvi.d Joyn.vi.d na alſo vpon thē foz to eat, and gaue thē * foode
from heauen. So man dyd eate aungels fode,
foz he ſent them meat ynough. He cauſed the
Eaſt wynde to blowe vnder the heauen, & tho-
rowe hys power he bzoughe in the ſouthweſte-
Exo.xvi.d. Num.xi.g. wynde. * He rayned fleſh vpon thē as thycke
as duſt, and fethered foules lyke as the ſande of
the ſee. He let it fall amōge theyz tentes, euē
rounde about theyz habytacyō. So they dyd
eate, and were well fylled: foz he gaue them
D theyz owne deſyze. They were not dyſapoyn-
Num.xi.g ted of theyz luſt * But whyle the meate was
yet in theyz mouthes, the heupe wzathe of God
came vpon them, & ſlue the welthyeſt of them:
yea ād ſmote downe, the choſen men that were
Nu.xiiii.a in Iſrael. * But foz all thys, they ſynned yet
moze: and bleued not hys wonderous wozkes.
Therfoze, theyz dayes dyd he conſume in vani
tye, and theyz yeares in trouble. * When he Num.xi.g
ſlue them, they ſought hym: and turned thē ear- i.cozin.x.a
ly, and enquyzed after God. And they remem
bzed that God was theyz ſtrength, and that the
hyghe God was theyz redemer. Neuertheleſſe,
they dyd but flattre hym wyth theyz mouth, ād
dyſſembled wyth him in theyz tōge. Foz their
hert was not whole wyth hym, neyther contyn-
ued they ſtedfaſt in hys couenaunt. But he
was ſo mercyfull that he fozgaue theyz myſde-
des, and deſtroyed thē not. Yea, many a time
turned he hys wzath awaye, and wolde not ſuf
fre hys whole dyſpleaſure to aryſe. * Foz he Psal.cxxx.c
conſydzed that they were but fleſhe, and ỹ they
were euen a wynde that palleth awaye, and cō-
meth not agayne. Many a tyme dyd they pzo
uoke him in the wyldernelſe, and greued hym in E
the deſerte. They turned backe, and tempted
God, and moued the holy one in Iſrael. They
thought not of hys hande, and of the day when
he delyuered them from the hand of the enemye.
Howe he had wzought hys myzacles in Egipt,
and hys wondzes in the felde of zoan. * He tour Exo.vii.d
ned theyz waters into bloud, ſo that they might
not dzynke of the ryuers. * He ſent lyce amōg Exo.viii.d
thē, and deuoured them vp: ‡ and frogges to de- ‡Exo.viii.b
ſtroye them. He gaue theyz frutes vnto the
*caterpyller, and theyz laboure vnto the gref- Exo.x.c
hopper. ‡ He deſtroyed theyz vynes with hayle ‡Exod.ix.c
ſtones, and theyz mulberytrees with the froſt
* He ſmote theyz cattel alſo with haile ſtones, Exod.ix.c
and their flockes wyth hote thondzeboltes. He
caſt vponthem the furyouſneſſe of hys wzath,
angze, diſpleaſure, and trouble, & ſent eupl aun-
gels amonge them. * He made a waye to hys Exod.ix.a
indignacion, & ſpared not their ſoule frō death,
but gaue theyz lyfe ouer to the peſtilēce. * And Exod.xii.c
ſmote al the fyzſtbozne in Egypt, the moſt pzin psalm.cv.b.c
cypall and myghtyeſt in the dwellinges of hā. & cxxxv.b

But as foz hys owne people, he led thē fozth B
lyke ſhepe, and caryed thē in the wylderderneſſe
lyke a flocke. He bzought them out ſafelye, ỹ
they ſhulde not feare: and ouerwhelmed theyz
enemyes wyth the ſee. And bzought them in
the bozders of hys Sanctuary: euē to this moū
tayne which he purchaced with hys ryght hāde.
* He caſt out the Heathē alſo befoze thē, cau- Deu.vii.a
ſed theyz lande to be deuyded amonge thē foz an Jos.xiii.xi
heryptage, and made the tribes of Iſrael to dwel
in their tentes. So they tēpted and dyſplea-
ſed the mooſt hye God, and kept not hys teſtimo
nyes. But tourned theyz backes: and fell a-
way like theyz fozefathers, ſtarting aſyde, lyke
a bzoken bowe. Foz they greued hym wyth
theyz hyll alters, and pzouoked hym to diſplea
ſure wyth theyz ymages. When God heard
thys, he was wzoth, and toke ſoze dyſpleaſure
at Iſrael. So that he fozſoke ỹ Tabernacle
in Silo, euen the tēt that he had pitched amōge
men. He delyuered theyz power into captiuy-
tie, and theyz beauty into the enemyes hande.
He gaue hys people ouer alſo into the ſwerde
and was wzoth wyth the enheryptaunce. The

fyze

fyre conſumed theyr yonge men: and theyr maydens were not gyuen to marryage. Their prieſtes were ſlayne wyth the ſwearde, and there were no wyddowes to make lamentacyon.

So the Lorde awaked as one out of ſlepe, & lyke
1.regu.b.b a gyaunte refreſſhed wyth wyne. *He ſmote his enemies in the hyndre partes, and put them to a perpetuall ſhame. He refuſed the Tabernacle of Joſeph, and choſe not ỹ tribe of Ephra
pſ.lxxviii.a im. *But choſe the trybe of Juda, euen ỹ hyll of Syon whych he loued. And there he buylded hys temple on hye, and layed the foundacyon of it lyke the groũde whych he hath made cõ
1.reg.xvi.e tinually. *He chose Dauid alſo hys ſeruaũt, and toke hym awaye from the ſhepefoldes. As he was folowynge the ewes great wyth yongones he toke him, that he might fede Jacob his people, and Iſrael his enherytaũce. So he fed them wyth a faythfull and true hert, and ruled them prudentlye wyth all hys power.

¶The.lxxix.Pſalme.

DEVS VENERVNT GENTES.

A Pſalme of Aſaph.

A
ii.pa.xxi.bi.b
i.mac.bii.d
Jer.xb.a
xb.a
O God, * the Heathen are come into thy enherytaunce, thy holy temple haue they defyled, & made Jeruſalẽ an hepe of ſtones. * The deed bodyes of thy ſeruaũtes haue they gyuẽ, to be meate vnto the foules of the ayre, and the fleſhe of thy ſaynctes vnto the beaſtes of ỹ lande. Theyr bloud haue they ſhed like water on euery ſyde of Jeruſalem, & ther was no man
pſa.xlviiii.c to bury them. *We are become an open ſhame vnto our enemyes, a very ſcorne and deriſiõ vnto them that are roũde about vs. Lorde, howe
B long wylt thy be angrye? ſhall thy geloufye
Jer.xb.b burne lyke fyre for euer? *Poure out thine in
pſal.lxxix.a dignacion vpõ the Heathẽ that haue not knowen the, and vpon thy kyngdomes that haue not called vpon thy name. For they haue deuoured Jacob, & layed waſt hys dwellynge place.
eſa.lxiiii.c *O remembre not our olde ſynnes, but haue mercy vpon vs, and that ſoone: for we are come to great myſerie. Helpe vs, O God of our ſalnacyon, for the glory of thy name: O delyuer vs, and be mercyful vnto our ſynnes for thy na
pſal.lxix.a mes ſake. *Wherfore do the Heathen ſaye:
C where is nowe they God? O let the vengeaunce of thy ſeruauntes bloud that is ſhed be openly ſhewed vpon the Heathen in oure ſyght.

O let the ſorowfull ſyghynge of the pryſonners come before the: accordyng vnto the greatneſſe of thy power: preſerue thou thoſe that are appoynted to dye. And as for the blaſphemy (wherewyth oure neighbours haue blaſphmed the) rewarde thou thẽ O Lorde, ſeuen folde into they boſome. So we that be thy people, and ſhepe of thy paſture, ſhall gyue the thankes for euer, & wyl alway be ſhewyng forth thy praiſe, from generacion to generacion.

¶The.lxxx.Pſalme.

QVI REGIS ISRAEL.

To the chaunter vpon Soſanim, a teſtymonye and Pſalme of Aſaph.

H Eare O thou ſhepherde of Iſrael, A
thou ỹ leadeſt Joſeph lyke a ſhepe ſhew thy ſelfe alſo thou that ſitteſt vpon the Cherubins. Before Ephraim, Ben Jamin, and Manaſſes: ſtyre vp thy ſtrength, and come, helpe vs.

Turne vs agayne, O God ſhewe the lyght of thy countenaunce, and we ſhalbe whole. O Lorde God of hooſtes, howe longe wylte thou be angry wt thy people that prayeth? *Thou pſa.lxxx.a
fedeſt them with the breed of teares, and gyueſt thẽ plenteouſneſſe of teares to drinke: *Thou pſa.xliii.a
haſt made vs a very ſtrife vnto our neghbours: and oure enemyes laugh vs to ſcorne. Turne vs agayne, thou God of hooſtes, ſhewe ỹ lyght of thy countenaunce: and we ſhalbe whole.

Thou haſt brought a vyne out of Egypt: thou B
haſt caſt out the heathen, & planted it. Thou madeſt rowme for it, and when it had takẽ rote it fylled the lande. The hylles were couered with the ſhadowe of it, and the bowes therof were lyke the goodly Cedre trees. She ſtretched out her braunches vnto the ſee, and her bowes vnto the ryuer. Why haſt thou then broken downe her hedge, that al they which go by, plucke of her grapes? The wylde boze oute of the wood doth rote it vp and the wylde beaſtes of the felde deuoureth it. Turne the agayne, thou God of hooſtes, loke downe from heauen: beholde, and viſit thys vyne. And the place C
of the vyneiarde that thy ryght hande hath plãted: & the braunche that thou madeſt ſo ſtronge for thy ſelfe. *It is brent wyth fyre, and cut ii.pa.xxvi.c
downe, and they ſhall peryſhe at the rebuke of thy countenaũce. Let thy hãde be vpõ the mãn of thy ryghte hande, and vpon the ſonne of man whome thou madeſt ſo ſtronge for thyne owne ſelfe. And ſo wyl not we go backe frõ the: Oh let vs lyue, & we ſhal cal vpõ thy name. Turne vs againe, O Lorde God of hooſtes, ſhewe the lyght of thy countenaũce, & we ſhalbe whole.

¶The.lxxxi.Pſalme.

EXVLTATE DEO.

To the chaunter vpon Githith.

(A pſalme) of Aſaph (in the fyfth daye of the Sabboth.)

S Yng we merelye vnto God oure A
ſtrẽgth: make a cherefull noyſe vnto ỹ God of Jacob. Take the Pſalme, bring hither the tabret, ỹ mery harp, wyth the lute. Blowe vp the trompet in the newe moone, euen in the tyme appoynted, and vpon our ſolempne feaſt day. *For this was leuit.xxiii.a
made a ſtatute of Iſrael, and a lawe of the God of Jacob. Thys he ordeyned in Joſeph for a teſtymony when he came out of the lande of Egipt, and had herde a ſtraunge language. I eaſed hys ſhoulder from the burthen, and hys handes were delyuered from (makynge) ỹ pottes.

Thou calledeſt vpon me in troubles, and * I exo.iii.b
delyuered the, and hearde the, ‡ what tyme as exo.xix.c
the ſtorme fell vpon the. *I proued the alſo ỹ.bi.a
at the waters of ſtryfe. Sela. Heare O my num.xx.b
people, and I wyll aſſure the O Iſrael, yf thou wylte herken vnto me. There ſhal no ſtraũge god be

god be in the, neyther shalt thou worshyp anye
Exod.xx.a other god. *I am the Lord thy God, whyche
brought the out of the lande of Egypt, opē thy
mouth wyde, and I shall fyll it. But my peo
℄ ple wolde not heare my voyce, ād Israel wolde
Rom.i.d not obey me. *So I gaue thē vp vnto theyr
owne hertes lust, and let thē folowe their owne
ymaginacions. O that my people wolde haue
herkened vnto me, for yf Israel had walked in
my wayes. I shulde soone haue put downe
theyr enemyes, and turned myne hāde agaynste
theyr aduersaryes. The haters of the Lorde
should haue bene founde lyers, but theyr tyme
shulde haue endured for euer. He shoulde haue
fed them also wyth the fynēste wheate floure,
Deu.xxxii.d and *wyth honye out of the stony rocke should
I haue satysfyed the.

℄The.lxxxii.Psalme.

DEVS STETIT IN SINAGOGA.

A Psalme of Asaph.

A GOd standeth in the congregacyon of
Exr.xxxi.b princes: he is a iudge amonge* godes. ‡How
‡de.xvii.d. long wyl ye gyue wrōge
Jerem.v.a iudgement, and accept the personnes
of the vngodly? Sela. Defende the poore and
fatherlesse, se that such as be in nede and necessi
tye haue right. Delyuer the outcast & poore:
B saue them frō the hande of the vngodly. They
wyll not be lerned nor vnderstande, but walke
on styll in darckenesse: all the foundacyons of ỹ
earth be out of course. I haue sayd: ye are god
des, and ye all are chyldren of the moost hyest.
But ye shal dye lyke mē, & fall lyke one of the
princes. Aryse O God, & iudge thou ỹ earthe,
for ỹ shalt take al Heathē to thine enheritaūce.

℄The.lxxxiii. Psalme.

DEVS QVIS SIMILIS.

A longe and Psalme of Asaph.

A HOlde not thy tonge, O God, kepe not
Psal.ii.b styll sylence, refrayne not thy selfe O
God. For lo,* thyne enemyes make
a murmurynge, ād they that hate the
haue lyft vp theyr heed. They haue ymagyned craftelye agaynst thy people, ād taken coūsayle agaynste thy secrete ones. They haue
saide: come and let vs roote them out, that they
be nomore a people: and that the name of Israell maye be nomore in remēbraunce. For they
haue cast their heades together wyth one cōsent
B and are confederate agaynst the. The tabernacles of the Edomites and the Ismaelites, the
Moabites & Hagarenes. Gebal and Ammō,
and Amelech: the Philistines wyth them that
dwell at Tyre. Assur also is ioyned vnto thē,
and haue helped the chyldren of Loth. Sela.
Iud.viii.e But do thou to thē* as vnto the Madianites,
‡iud.iiii.d vnto Sisera, and vnto ‡ Jabyn at the broke of
Kyson. Whych perysshed at Endor: & became
as the dong of the earth. Make them & theyr
Iud.viii.g princes lyke* Oreb & zeb. Yea, make al theyr
princes lyke as zebea and zalmana. Whyche
say: let vs take to our selues the houses of God
℄ in possessyon. O my God, make them lyke vn
psa.xxxv.a to a whele, and as* the stubble before the wind.
Lyke as a fyre that burneth vp the wood, and
as the flame that consumeth the mountaynes.
Persecute them euen so wyth thy tempest, and
make them afrayed wyth thy storme. Make
theyr faces asshamed, O Lorde, that they may
seke thy name. Let them be confoūded and vexed euer more and more: let thē be put to shame
and perysh. And they shal knowe, that thou
(whose name is Jehouah) arte onely the moost
hyeste ouer all the earthe.

℄The.lxxxiiii.Psalme.

QVAM DILECTA TABERNACVLA.

To the chaunter vpon Githith, a Psalme.
of the sonnes of Corah.

HOwe amiable are thy dwelliges, ỹ A
Lord of hoostes! My soule hathe a
desyre & lōginge to entre into ỹ courtes of ỹ Lord, my hert & my flesche reioyse in the lyuyng God: yea, the sparowe hath
foūde her an house, & the swalowe a nest, where
she may laye her yōge: euen thy alters O Lord
of hoostes, my king and my God. Blessed are
they that dwell in thy house, they wyl be al way
prayslnge the. Sela. Blessed is ỹ man, whose B
strength is in the, in whose hert are thy wayes,
Whych goynge thorowe the vale of mysery
vse it for a well, and the pooles are fylled wyth
water They wyll go frō strength to strēgth:
& vnto the God of goddes appeareth euery one
of them in Syon. O Lorde God of hoostes,
heare my prayer, hearken, O God of Jacob.
Selah. Beholde, O God our defender: & loke
vpō the face of thyne annointed. For one daye
in thy courtes is better then a thousande. I
had rather be a doore keper in the house of my
God, then to dwell in the tentes of vngodlines.
For the Lorde God is a lyght and defence, ỹ
Lorde wyll geue grace and worshyppe, and no
good thinge shal he withholde from thē that lyue
a godly lyfe. O Lorde God of hoostes, blessed
is the man, that putteth hys trust in the.

℄The.lxxxv.Psalme.

BENEDIXISTI DOMINE.

To the chaunter, a Psalme of the
sonnes of Corah.

LOrde, thou art become gracious vnto A
Psa.xxxii.a thy lande, thou haste turned away the
captiuytie of Jacob. Thou hast for
geuē the offence of thy people,* & coue
red all theyr synnes. Selah. Thou hast takē
awaye all thy displeasure, and turned thy selfe
from thy wrathfull indignacyon. Turne vs
then, O God our Sauyoure, & let thyne anger
ceasse from vs. Wylte thou be displeased at B
vs for euer? & wylte thou stretch out thy wrath
from one generacyon to another? Wylt thou
not turne agayne and quycken vs, that thy peo
ple maye reioyse in the? Shewe vs thy mercy (O Lord) and graunt vs thy saluacyon. I
wyll herken what the Lorde God wyll saye,
(concernynge me) for he shall speake peace vnto
hys people: and to hys sayntes, that they turne
not agayne. For hys saluacyon is nye them
that feare hym, that glorye maye dwell in oure
lande. Mercye and trueth are met together,
ryghtousnes and peace haue kyssed eche other.

Truth

Truth ſhall ſpꝛyng out of the earth, and rygh-
teouſnes, hath loked downe from heauē. Yee,
the Lord ſhall ſhewe louynge kyndnes, and our
lande ſhall geue her encreaſe. Rygh teouſnes
ſhall go befoꝛe hym, and he ſhall dyꝛecte hys
goynge in the waye.

¶ The. lxxxvi. Pſalme.

INCLINA DOMINE AVREM.

A pꝛayer of Dauid.

A BOwe downe thyne eare, O Lord, & heare me, foꝛ I am pooꝛe and in mi-
ſery. Pꝛeſerue thou my ſoule, foꝛ I am holye: my God ſaue thy ſer-
uaūt, that putteth hys truſt in the.

Be mercyfull vnto me (O Lorde) foꝛ I wyll call dayly vpon the. Comfoꝛte ꝧ ſoule of thy ſeruaūt, foꝛ vnto the (O Lord) do I lyft vp my
ex.xxxiiij.a Ier.xxxi.d Joel.ii.c pſa.cxliii.b & cxlvi.b ſoule. *Foꝛ thou Lorde art good and gracy-
ous and of great mercy vnto all them that call vpon the. Geue eare Lord vnto my pꝛayer, & ponder the voyces of my humble deſyꝛes.

B In the tyme of my trouble I wyll call vpon
pſ.lxxxix.b the, foꝛ thou heareſt me. * Amonge the god-
des there is none lyke vnto the (O Lord) there is not one that can do as thou doeſt. All nacti-
ons whom thou haſt made, ſhall come and woꝛ-
ſhyppe ꝧ (O Lord) and ſhal glooꝛyfie thy name.

Foꝛ thou arte greate and doeſte wonderous thynges, thou art God alone. Teache me thy waye (O Lord) and I wyl walke in thy truth:
O knyt my hert vnto the, that it maye feare thy name. I wyll thāke the, O Lord my God wyth all my herte & wyll pꝛayſe thy name foꝛ euer. Foꝛ great is thy mercy towarde me ād
pſal.xxix.a * thou haſte deliuered my ſoule from the nether
¶ moſt hell. O God ꝧ pꝛoude are ryſen againſt me, and the cōgregacyons of noughtie mē haue ſought after my ſoule, and haue not ſet the be-
er.xxiiii.a Jer.xxxi.d Joel.ii.c pſa.lxxxvi.b foꝛe theyꝛ eyes. * But thou (O Lorde God) arte full of compaſſyon, and mercy, longe ſuffe-
rynge, plenteous in goodnes & truth. O turne the then vnto me and haue mercy vpon me: geue thy ſtrength vnto thy ſeruaunte, and helpe the ſōne of thyne handemaide. Shewe ſome to-
ken vpō me foꝛ good, that they whych hate me, maye ſe it: and be aſhamed, becauſe thou Lorde haſt helped me and comfoꝛted me.

¶ The. lxxxvii. Pſalme.

FVNDAMENTA EIVS.

A Pſalme and ſonge of the ſon-
nes of Coꝛah.

A HEr foundacions are vpon the holy hylles: the Lorde loueth the gates of Sion moꝛe then all ꝧ dwellyn-
ges of Jacob. Mery excellēt thin-
ges are ſpoken of the, thou cytie of God. Selah. I wyll thynke vpon Rahab ād Babylon, wyth them that knowe me. Be-
holde ye the Philiſtines alſo, and they of Tire wyth the Moꝛians. Lo, there was he boꝛne.

And of Sion it ſhalbe repoꝛted, that he was boꝛne in her, and the mooſte hyghеſte ſhall ſta-
blyſche her. The Lord ſhal rehearſe it, when he wꝛyteth vp the people, ꝧ he was boꝛne there. Selah. The ſingers alſo & trompetters ſhal he
tchearſe. All my freſhe ſpꝛynges ſhalbe in the.

¶ The, lxxxviii. Pſalme.

DOMINE DEVS SALVTIS.

A ſonge and Pſalme of the ſonnes of Coꝛah: To the chaūter vpon Mahelath, to geue thā
kes: an inſtruccyon of Heman the Ezrahyte.

O Lord God of my ſaluacion, I haue A
cryed daye & nyght befoꝛe the: Oh let my pꝛaier entre into thy preſēce, encline thine eare vnto my calling.

Foꝛ my ſoule is full of trouble, & my lyfe dꝛaweth nye vnto hell. I am counted as one of them that go downe vnto the pytte, & I haue bene euen as a mā that hath no ſtrēgth.

Fꝛe amonge the dead, lyke vnto them that B
be wounded & lye in ꝧ graue, whych be out of re
membꝛaunce, & are cut away from thy hande:

Thou haſt layd me in thy loweſt pytte in a place of darckneſ and in the depe. Thyne in-
dignacion lyeth harde vpon me, and thou haſte vexed me wyth all thy ſtoꝛmes. Selah. Thou haſt put away myne acquaynтaūce far fꝛo me, and made me to be abhoꝛred of them: I am ſo faſte in pꝛiſon, ꝧ I cannot get foꝛth. My ſight fayleth foꝛ very trouble: Lorde I haue called dayly vpon the, I haue ſtretched out myne han
des vnto the. * Doeſte thou ſhewe wonders a- pſa. lxxxvi. a
monge the dead? Oꝛ ſhall the dead ryſe vp a- pſ.xxxviii.b
gayne, ād pꝛayſe the? Shal thy louing kind-
neſſe be ſhewed in the graue, oꝛ thy faythfulnes in deſtruccyon? Shall thy wonderous woꝛ- C
kes be knowen in the darke, and thy rygh teouſ
nes in the lande where all thynges are foꝛgot-
ten? Unto the haue I cryed O Lord, & earlye ſhall my pꝛayer come befoꝛe the. Lorde, why abhoꝛreſt thou my ſoule? ād hideſt thou thy face fꝛo me? I am in myſery, ād lyke vnto hym that is at the poynte to dye (euen fꝛo my youth vp) thy terrours haue I ſuffred wyth a troubled mynde. Thy wꝛathful diſpleaſure goth ouer D
me, and the feare of the hath vndone me. They came rounde about me dayly lyke water, & cō-
paſſed me together on euery ſyde. My louers and frendes haſt thou put away fꝛo me, & hyd myne acquaynтaunce out of my ſyght.

¶ The. lxxxix. Pſalme.

MISERICORDIAS DOMINI.

An inſtruccyon of Ethan the Ezrahyte.

MY * ſonge ſhalbe alway of ꝧ louinge A
kyndneſſe of the Lord, wꝯ my mouth pſalm.cl.a
wyll I euer be ſhewynge thy truthe from one generacyon to another.

Foꝛ I haue ſayde: mercye ſhalbe ſet vp foꝛ euer, thy truethe ſhalt thou ſtablyſh in the heauens. * I haue made a couenaunte wꝯ ii.Reg.b.a
my choſen. I haue ſwoꝛne vnto Dauid my ſer
uaunt. ‡ Thy ſede wyll I ſtablyſh foꝛ euer ād ‡ii.re.vii.b
ſette vp thy thꝛone from one generacion to ano pſ.cxxxii.b
ther Selah. (O Lorde! * the very heauens pſal.xcix.a
ſhal pꝛayſe thy wonderous woꝛkes, & thy truth in the congregacion of the ſayntes. Foꝛ who is he amonge the cloudes, that ſhalbe cōpared vnto the Lord? And *what is he amonge the pſa.lxx. and.vi.b
goddes that ſhalbe lyke vnto the Lorde? God is verye greatlye to be feared in the counſell of

that

that the saynctes, and to be had in reuerēce of al that are about him. O Lorde God of hostes, who is lyke vnto the? thy trueth (moost mygh-
Epo.xiiii.d mat.viii.d tye Lorde) is on euery syde. * Thou rulest ꝑ ragynge of the see. Thou stylleste the waues therof, when they aryse. Thou haste subdued Egypte & destroyed it, thou hast scatred thyne enemyes abrode wyth thy mygh tie arme. The heauens are thyne, the earth also is thyne: thou hast layde the foundacyon of the rounde worlde and al that therin is. Thou hast made ꝑ north and the south. Tabor & Harmon shal reioyse
C in thy name. Thou haste a mygh tie arme, stronge is thy hande, & hye is thy rygh t hande.

Rygh teousnes & equytie is the habytacion of thy seate, mercy & trueth shal go before thy face

Blessed is the people (O Lord) that cā reioyse in the: they shal walke in the lygh t of thy countenaūce. Theyr delite shalbe daily in thy name, and in thy rygh teousnes shall they make theyr boast. For thou art the glory of theyr strēgth, and in thy louynge kyndnes thou shalt lyft vp
Esaye.i.a. our hornes. For the * Lorde is our defence.
D The holy one of Israel is oure kynge. Thou speakest somtyme in vysions vnto thy saintes, and saydest: I haue layde helpe vpon one that is mygh tye. I haue exalted one chosen oute of
Acte.xiii.d 3.reg.xvi.b ii.reg.b.a the people. * I haue foūde Dauid my seruaūt with my holy oyle haue I annoynted hym. Wyth hande shal holde him faste, and myne arme shal strengthen him: The enemy shall not be able to doo hym wyolence, the sonne of wyckednesse shall not hurte hym. I shall smyte downe his foes before hys face, & plage thē that hate hym.

My trueth also and mercy shalbe with hym, and in my name shall his horne be exalted. * I
ii.re.viii.a wyll sette hys domynion also in the see, and his rygh t hande in the floudes. He shal call me: ꝑ arte my father my God & my stronge saluacio.

And I wyll make hym my fyrste borne, hyer then ꝑ kynges of the earth. My mercy wyl I
E kepe for him for euermore, & my couenaūt shall stand fast wyth him. His sede also wyl I make to endure for euer, and his trone as the dayes of heuen. But yf his chyldren forsake my lawe & walke not in my iudgemētes. *Yf they breake
iii.reg.ix.d my statutes & kepe not my commaundemētes.
Esa.lv.a * I wyll vyset theyr offences wyth the rod, & theyr synne wyth scourges. Neuerthelesse, my louynge kyndnes wyl I not vtterly take from hym, nor suffre my trueth to fayle. My couenaunt wyll I not breake nor alter the thynge ꝑ is gone out of my lyppes. I haue swore once by my holynesse, that * I wyll not fayle Dauid
Actes.xiii.c His sede shal endure for euer, and hys seate is
F lyke * as the sunne before me. He shall stande
Ipc, lxxii.a fast for euermore as the moone, & as the fayth-full wytnes in heauen. Sela. But thou haste abhorred and forsaken thyne anoynted, & art di spleased at hym. Thou haste broke thē the couenaunt of thy seruaunt, & caste his crowne to the groūde. *Thou hast ouerthrowen all his hed
Ps.lxxx.b ges and broken downe hys stronge holdes. All they that go by, spoyle hym: & he is become a rebuke vnto his neighbours. Thou hast set vp the rygh t hande of hys enemyes: & made all hys aduersaryes to reioyse. Thou hast taken awaye the edge of hys swearde: & geuest him no G victorye in the battayle. Thou hast put oute hys glory, & cast hys trone downe to ꝑ groūde.

The dayes of hys youth hast thou shortened: and couered him wyth dyshonoure. Selah. Lorde, howe longe wylt thou hyde thy selfe for euer? & shall thy wrath burne lyke fyre? O remembre, howe shorte my time is, wherfore hast thou made all men for naught? * What man Gen.ii.e is he that lyueth and shall not se death? ād shal he delyuer hys owne soule from the hāde of hel? Selah. Lorde, where are thy olde louing kindnesses, wych thou swarest vnto Dauid in thy trueth? Remembre (Lorde) the rebuke that thy seruaūtes haue, & howe I do beare in my bosome the rebukes of many people. Wherwith thyne enemyes haue blasphemed the, & sclaunder the fotesteppes of thyne anoynted. Prayesed be the Lord for euermore. Amen. Amen.

C The.xc. Psalme.

QUI HABITAT IN.

A prayer of Moses the man of God.

LOrde, thou hast bene oure refuge frō A one generacion vnto another. Before the monntaynes were brought forth, or euer the earth & the worlde were made, thou art God from euerlastyng and worlde wythout ende. Thou turneste man to destruccyō. Agayne thou sayst: come agayne
ii.Cor.xiii.e ii.pet.iii.b chyldren of men. * For a thousande yeares in thy syght are but as yesterdaye, seynge that is past as a watche in the nyghte. As sone as ꝑ scatrest them, they are eue as a sleape, and fade awaye sodenlye lyke the grasse. In the morB nynge it is grene and groweth vp, but in ꝑ euenynge it is cutte downe: (dryed vp) & wythered

For we consume away in thy dysplearure, & are afrayde at thy wrathfull indignacion.

Thou hast set oure mysdedes before the, & our secret synnes in the lyght of thy countenaunce.

For when thou arte angry, all our dayes are gone: we bring our yeares to an ende, as it were a tale ꝑ is tolde. The dayes of our age are thre score yeares & ten: and though men be so strōge that they come to foure score yeares, yet is their strength thē but laboure & sorowe: so soone passeth it awaye, & we are gone. But who regarC deth the power of thy wrath, for euen therafter as a man fareth, so is thy dysplearure. * O psa.cxviii.a

teache vs to nombre our dayes, that we maye applye our hertes vnto wysdome. Tourne the agayne, (O Lorde) at the last, and be gracious vnto thy seruauntes. O satisfie vs with thy mercy and that soone, so shal we reioyse and be glad al the dayes of our lyfe. Comforte vs agayne, nowe after the time that ꝑ haste plaged vs, and for the yeares wherein we haue suffred aduersytie. Shewe thy seruaūtes thy worke, and theyr chyldren thy glorye. And thy glorious maiestie of the Lorde our God be vpō vs: prosper thou the worke of our handes vpon vs:

O prosper thou oure handy worke,

C The.xci. Psalme.

Qui

QVI HABITAT.

A WHo so dwelleth vnder the defēce of the most hyest shall abyde vnder ꝑ shadowe of the almyghtie. I wyll saye vnto ꝑ Lord: Thou arte my hope, and stronge holde: my God, in hym wyll I trucke. For he shall delyuer ꝑ from the snare of the hunter and frō ꝑ noysome pestilence. He shall defende the vnder his wynges, and thou shalte be safe vnder his fethers: his faythfulnesse & truthe shalbe thy shelde and buckler. Thou shalte not be afrayde for anye
B terrour by nyght, nor for the arowe that flyeth by daye. Nor the pestilence that walketh in ꝑ darcknesse, nor for the sickenesse that destroieth in the none daye. A thousand shall fall besyde the: and ten thousande at thy ryght hande, but it shall not come nye ꝑ. Yee, wyth thyne eyes shalt thou beholde and se the rewarde of the vngodly. For thou Lord art my hope, thou haste set thyne house of defēce very hye. There shal no euell happē vnto the, nether shall any plage come nye thy dwellynge. * For he shall geue hys angels charge ouer the, to kepe the in all thy wayes. They shal bear ꝑm in theyr hādes, that ꝑ hurt not thy fote agaynst a stone. Thou shalt go vpō the Lyon & adder, ꝑ yōge lyō & the dragon shalt thou treade vnder thy fete. Be cause he hath set his loue vpō me, therfore shall I delyuer him: I shall set him vp, because he hath knowen my name. * He shall call vpō me, & I wyll heare hym, yee I am with him in trouble, I wil deliuer him, & bringe him to honour. Wyth longe lyfe wyll I satysfye hym, & shewe hym my saluacyon.

mat.iiii.a luk.iiii b

psa.xiii,a

¶ The.xcii.Psalme.

BONVM EST CONFITERI.

¶ A Psalme and songe for the Sabboth daye.

A IT* is a good thynge to gene thākes vnto the Lorde, and to synge praises vnto thy name, O moost hyest. To tell of thy louynge kyndnesse earlye in the mornyng, and of thy truth in the nyghte season. Upon an instrument of ten strynges, and vpon the lute: vpon a loude instrumente and vpon the harpe. For thou Lorde haste made me glad thorow thy workes, & I wil re-
B ioyse in geuinge praise for ꝑ operacīōs of ꝑ hādes (O lord) how glorious ar thy workes! thy thoughtes are very depe. An vnwise mā doth well cōsydre this, & a foole doth not vnderstād it. When the vngodly are grene as the grasse, & when al the workes of wyckednes do florish, then shal they be destroyed for euer. But thou Lorde arte the moost hyest for euermore. For lo, thine enemyes, O Lorde, lo thyne emies shal perysh, and all the workers of wickednes shalbe destroyed. But my horne shalbe exalted, like the horne of an Unycorne, for I am anoynted wyth freshe oyle. Myne eye also shal se his lust
¶ of myne enemyes, & myne eare shall heare hys desyre of the wycked ꝑ ryse vp agaynst me.
The ryghteous shall florysh lyke a palme tree, and shall sprede abroode lyke a Cedre in Libanus. Suche as be planted in the house of the Lord shall florysh in the courtes (of the house) of our God. They shal also bryng forth moore fute in theyr age, & shalbe fat and well lykyng. That they may shew, howe true the Lorde my strēgth is, & ꝑ there is no vnryghteousnes in hi.

Heb.xiii,a

¶ The.xciii.Psalme.

DOMINVS REGNAVIT.

THe Lord is kyng, ād hath put on glo A
ryous apparell: The Lorde hathe put on hys apparell, and gyrded psa.xciii.a
hym self wyth strength: * he hath made ꝑ rownd world so sure that it can not be moued. Euer sence the world begāne hath thy seat bene prepared thou arte from euerlastynge. psal.xci.a

* The floudes are rysen (O Lorde) the floudes haue lyft vp theyr noyse, the floudes lift vp the waues. The waues of the see are mighty, & rage horribly: but yet the Lord ꝑ dwelleth on hye, is mightier. Thy testimonies, O Lord are very sure, holines becōmeth thine house for euer

¶ The. xciiii. Psalme.

DEVS VLTIONVM.

O Lorde God * to whom vengeaunce belongeth: thou God to whom vengeaunce belongeth, shewe thy selfe. A deu.xxxii.d rom.xii.a Deut.x.f

Aryse thou iudge of the worlde, & reward the proude after their deserte
upnge, Lord how lōge shall the vngodly: howe longe shall the vngodlye tryumphe? Howe lōge shall all wycked doers speake so dysdaynfully, and make suche proude boastynge? They smyte downe thy people, O Lorde, and trouble thyne heritage They murther ꝑ wyddowe: and the straunger, and put the fatherlesse to death. And yet they saye: Tushe * ꝑ Lorde shall not se, nether shall ꝑ God of Jacob regard it. Take hede, ye vnwyse among the people. O ye fooles, when wyll ye vnderstande He ꝑ planted the eare, shall he not heare? Or he that made the eye shal he not se? Or he that nurtereth the heathē, it is he ꝑ teacheth man knowlege, shall not he punyshe? * The Lord knoweth the thoughtes of man, ꝑ they are but vaine. psal.xciii.b B i.esdr.viii.b

Blessed is the man, whō thou chastenest (O Lord) and teachest hym in thy lawe. That ꝑ mayst geue him pacience in tyme of aduersytie vntyll the pyt be dygged vp for the vngodlye. C

For the Lord wyll not fayle hys people, nether wyll he forsake hys enheritaunce. Untyl ryghteousnes turne agayne vnto iudgemente. All such as be true of herte shall folowe it.

Who wyll ryse vp wyth me agaynst ꝑ wycked? Or who wyll take my part agaynst the euell doers? Yf the Lorde had not helped me, it had not fayled: but my soule had bene put to scylence. * But whē I sayde: my fote hath slypped, thy mercye (O Lord helde) me vp. * In the multitude of ꝑ sorowes that I had in my herte, thy comfortes haue refreshed my soule. Wilt thou haue any thynge to do wō the stoole of wyckednes, whych ymagineth mischefe as a lawe? D ps.xxxvii.b Job.xiii.c Luke.xb.d i.John,i.b xii.cor.i.a

They gather them together agaynste the soule of the ryghteous, and condempne the innocent bloude. But the Lorde is my refuge, yee,

and my God is the strengthe of my confy = dence. He shall recompence them theyr wyc kednes & destroye them in theyr owne malyce, yee the Lord our God shall destroye them.

¶ The.xcv.Psalme.

VENITE EXVLTEMVS.

A Eph 5.b.d

O Come, let vs synge vnto ꝑ Lorde * let vs hertely reioyse in ꝑ strength of oure saluacyō. Let vs come before his pre sence wyth thākesgeuing, & shewe our selfe glad in him wyth psalmes. For the Lord is a great God, & a great kinge aboue al Gods.

In his hande are all the corners of the earth, and the strength of the hylles is hys also. The see is hys, and he made it, and his handes prepa= red the drye lande. O come, let vs worshyppe and fall downe, and knele before the Lorde, our
C maker. For he is * (the Lorde) oure God: and we
B are the people of hys pasture, & the shepe of hys
Hebr.iii.b and.iiii.b handes. * To daye yf ye wyl heare his voyce, harden not youre hertes: as in the prouocacyon and as in the daye of tentacyon in ꝑ wyldernes.

Whē your fathers tēpted me, proued me: and sawe my workes. Fourty yeares longe was I greued wt the generaciō, & sayde: it is a people ꝑ do erre in theyr hertes: for they haue not knowen my wayes. * Unto whom I sweare in my
Num.xiiii.e Deb.iiii.a wrath that they shulde not entre into my rest.

¶ The.xcvi. Psalme.

CANTATE DOMINO.

A 1.par.xvi,c

O Synge vnto the Lorde a newe songe synge vnto the Lorde: all the whole earth. Synge vnto the Lorde, and prayse his name, be tellyng of his sal uacion: frō daye to daye. Declare hys honoure vnto ꝑ Heathen, and hys wōders
Psa.xlvi.a Deu.x.d ‡ps.xlvii.a vnto all people. * For the Lord is great & can not worthely be praysed: he is more ‡ to be fea= red then all goddes. As for all the goddes of the Heathen, they be but Idols, but it is ꝑ Lord that made the heauens. Glory & worshyppe
B are before hym, power & honoure are in his san= ctuary. Ascrybe vnto the Lorde (O ye kyn= redes of the people) ascrybe vnto the Lord: wor
Psal.xxix.a shippe and power. * Ascrybe vnto the Lorde, the honoure due vnto his name, bringe prese= tes, and come into his courtes. O worshyppe the Lord in the bewtie of holynes, let the whole earth stande in awe of him. Tell it out amōge the Heathen, that the Lord is kynge: and that it is he whych hath made the rounde worlde so
C faste, that it cā not be moued, and howe that he shall iudge the people ryghteously. Let ꝑ hea uens reioyse, and let the earth be glad: let the see make a noyse, and all that therin is. Let the felde be ioyfull and all that is in it: then shal all the trees of the woode reioyse before the Lord, for he cōmeth: for he cōmeth to iudge the earth: and wyth ryghteousnes to iudge the worlde, and the people wyth hys trueth.

¶ The.xcvii.Psalme.

DOMINVS REGNAVIT.

A

THe Lord is king: the earth maye be glad there of: yee ꝑ multitude of the Iles may be glad therof. Cloudes and darckнes are round about him, ryghteousnes & iudgemēt are the habitacion of his seate. There shal go a fyre before him, & burne hys enemyes on eue= ry syde. Hys lyghtenynges gaue shyne vnto the worlde, the earth sawe it: and was afrayed.* Iud.b.a
The hylles melted lyke waxe at the presence of the Lord, at the presence of the Lord, of ꝑ whole earth. ‡ The heauēs haue declared hys ryghte ‡Psal.xcv.a ousnes, and all the people haue sene hys glorye.

* Confounded be all they that worshippe car ved ymages, & that delite in vayne goddes: wor
Psa.xv.a B shyppe hym all ye goddes. Syon hearde of it, and reioyced: and the daughters of Juda were glad, because of thy iudgemētes O Lord. For thou Lord art hyer then all that are in ꝑ earth, thou art exalted far aboue all goddes. O ye ꝑ loue the Lorde, se that ye hate the thyng which is euell, the Lorde preserueth the soules of hys Sayntes, he shal delyuer thē from the hande of the vngodly. There is spronge vp a light for the ryghteous, and ioyfull gladnesse for suche as be true herted. * Reioyse in the Lorde, ye Ps.xxxiii.a ryghteous: and geue thankes for a remem= brance of hys holynesse.

¶ The.xcviii.Psalme.

CANTATE DOMINO.

A Psalme * (for Dauid.)

O *Syng vnto the Lord a newe sōge for he hath done merueylous thyn= ges. Wyth his owne ryghte hāde and with his holy arme hath he got ten him selfe the victory. ‡ The Lord declared hys saluacyon, his ryghteousnes hath he openly shewed in the syght of the heathen.

A Ps.xcvi.a;

He hath remembred hys mercye and trueth towarde the house of Israel: ‡ and all the endes ‡Esa.lii.c of the worlde haue sene the saluaciō of our God.
B Shewe your selues ioyfull vnto the Lorde al ye landes, synge, reioyse, and geue thankes. * Praise the Lord vpon the harpe, synge to the harpe wyth a Psalme of thankesgeuynge. Ephe.b.d

Wyth trompettes also and shawmes: O shewe youre selues ioyfull before the Lorde the kynge. Let the see make a noyse and all that there in is, the rounde worlde, and they ꝑ dwell therin. Let the floudes clappe theyr handes, and let the hylles be ioyfull together. Before the Lorde, for he is come to iudge the earthe.

Wyth ryghteousnes shall he iudge ꝑ worlde, and the people wyth equytie.

¶ The.xcix.Psalme. * (of Dauid)

DOMINVS REGNAVIT.

THe Lorde is kynge, be ꝑ people neuer so vnpacyent: he sitteth betwene the Cherubyns, be the earth neuer so vn= quyet. The Lorde is great in Siō, and hye aboue al people, They shall geue thā kes vnto thy name, which is great, wonderfull and holye. The kynges power loueth iudge= mēt ꝑ hast prepared equite, ꝑ hast executed iud= gement & ryghteousnes in Jacob. O magni fye the Lorde oure God, and fall downe before hys kotestole, for he is holye. Moses and Aa= ron amonge hys preastes, and Samuel amōge suche as call vpon hys name, these called vpon

the

the Lord, & he heard them. He ſpake vnto thē
B Num.xii.b *out of the cloudy pyller, for they kept his teſti
i.reg.iii.a. monyes, & the lawe that he gaue them. Thou
heardeſt them (O Lorde our God) thou forgaueſt them, O God, and punyſhedeſt theyr owne inuencyons. O magnyfie the Lord our God, and worſhyppe hym vpon hys holy hyll, for the Lorde oure God is holye.

¶ The.C.Pſalme.

IVBILATE DEO.

A Pſalme for thankeſgeuynge.

A pſal.lxvi.a *Be ioyfull in the Lorde (all ye landes) ſerue the Lorde wyth gladneſſe: & come before hys preſence with a ſonge. Be ye ſure that the Lorde he is God: It is he y hath made vs, and not we our ſelues, we are hys people, and the ſhepe of his paſture. O go youre waye into hys gates wyth thankeſgeuynge, & into hys courtes wyth prayſe, be thanckful vnto hym, and ſpeake good of hys name. For y
pſ.cxvii.a Lord is gracious, *his mercy is euerlaſtinge, & his trueth endureth frō generaciō to generaciō.

¶ The.Ci.Pſalme.

MISERICORDIAM ET.

A Pſalme of Dauid.

A pſal.lxxxix.a *My ſōge ſhalbe of mercy & iudgemēt: vnto the (O Lorde) wyll I ſynge. O let me haue vnderſtandyng in the waye of godlynes. Whē wylte thou come vnto me: I wyl walke in my houſe with a perfect herte. I wil take no wycked thynge in hande. I hate the ſynnes of vnfaythfulnes, ther ſhall no ſuch cleaue vnto me. A froward herte ſhall departe fro me, I wyll not knowe a wycked perſonne. Who ſo preuely ſlaundereth his
B neighboure, him wyl I deſtroye. Who ſo hath alſo a proude loke & hye ſtomacke, I wyll not ſuffre hym. Myne eyes loke vnto ſuche as be faythfull in the lāde, that they may dwel wyth me. * Who ſo leadeth a godly lyfe, he ſhalbe my ſeruaunt. There ſhall no dyſceatfull perſonne dwel in my houſe: he y telleth lyes, ſhal not tary in my ſyght. I ſhal ſoone deſtroy all the vngodly y are in the lāde, that I may roote out al wycked doers from the cytie of the Lorde.

¶ The.cii.Pſalme,

DOMINE EXAVDI ORATIO.

A prayer of the afflycte, whē he hath an heuye harte, and powreth out hys complaynte before the Lorde.

A pſa.cxlii.a *Eare my praier, O Lord, and let my crying come in vnto the. Hyde not thy face fro me in y tyme of my trouble: enclyne thyne eares vnto me when I cal: O heare me, and y ryght ſoone. For my dayes are conſumed awaye lyke ſmoke, & my bones are brent vp, as it were a fyre brāde. My hert is ſmittē downe: and wytthered lyke graſſe, ſo that I forget to eate my bread. For the voyce of my gronyng, my bones wyl ſcarſe cleaue to my fleſh. I am become lyke a Pellicane of the wyldernes, and lyke an owle that is in the deſert. I haue watched, & am euen as it were a ſparowe, that ſytteth alone vpon the houſe toppe. Myne enemyes reuple me al y day longe: & they that are
B madde vpon me are ſworne together agaynſte me. For I haue eaten aſhes as it were bread, & myngled my drynke wyth weppynge. And y becauſe of thyne indignacion & wrath, for thou haſt takē me vp, & caſt me downe. My dayes are gone lyke a ſhadowe, & I am wythered lyke graſſe. But thou (O Lorde) ſhalte endure for euer, and thy remembraunce thorowe out al generacions. Thou ſhalt aryſe and haue mercy vpon Sion, for it is tyme y thou haue mercye
C vpon her, ye the tyme is come. And why: ‡ thy ‡Or, ſ.a. and.bi.bii. ſeruauntes thyncke vpon her ſtones, and it pytieth them to ſe her in the duſte. The Heathen ſhall feare thy name O Lorde, and all the kynges of the earth thy mayeſtie. When y Lorde ſhal buylde vp Sion, and whē his glory ſhal appeare. When he turneth hym vnto y prayer of the poore deſtitute, & deſpyſeth not their deſire.

This ſhalbe wrytten for thoſe that come after: * and the people whiche ſhalbe borne, ſhall pſa.xxii.g prayſe the Lord. For he hath loked downe frō his Sanctuary, out of the heauen dyd y Lorde beholde y earth. That he myght heare y mournynges of ſuch as be in captiuitye, and delyuer y chyldrē appointed vnto death. That they may declare the name of y Lord in Sion, & hys worſhyp at Jeruſalē: Whē y people are gathered together, & the kyngdoms alſo to ſerue the Lord. He brought downe my ſtrength in my iourney,
D & ſhortened my dayes. But I ſaid, O my God: take me not away in the myddeſt of myne age, as for thy yeares, they endure thoroweoute all generacions. * Thou Lord, in the begynnyng Gen.i.a iiii.eſd.vi.d Heb.i.c haſt layde the foundacion of y earthe, & the heauens are y worke of thy handes. They ſhal perych, but thou ſhalt endure: they all ſhall waxe olde as doth a garment, & as a veſture ſhalte y chaunge them, & they ſhalbe chaunged. But y arte the ſame, & thy yeares ſhall not fayle. The chyldren of thy ſeruauntes ſhall continue, and their ſede ſhall ſtande faſt in thy ſyghte.

¶ The.ciii.Pſalme.

BENEDIC ANIMA MEA.

Of Dauid.

A pſa.ciiii.e *Prayſe the Lorde, O my ſoule, & all that is wythin me prayſe hys holy name. Prayſe the Lorde, O my ſoule and forget not all hys benefytes. Whych forgeueth al thy ſynne, and healeth all thyne infyrmyties.

Whyche ſaueth thy lyfe from deſtruccyon, & crowneth the wyth mercye and louynge kyndneſſe. Which ſatiſfyeth thy mouth wyth good thynges, makynge the yonge and luſtye as an Aegle. The Lorde executeth ryghteouſneſſe & iudgemēt, for all them that are oppreſſed with wronge. He ſhewed hys wayes vnto Moſes, hys workes vnto the chyldren of Iſrael. * The
B er.xxxiii.a pſ.lxxxvi.e Ie.xxxii.d Lord is full of cōpaſſion & mercy, lōge ſuffring: and of greate goodnes. He wyll not alwaye be chydynge, neyther kepeth he hys anger for euer. He hath not dealt wyth vs after our ſynnes, nor rewarded vs accordyng to our wickednelles. * For loke howe hye y heauen is in com-
pſa.lxxii.b

¶ C pariſon

pariſon of the earth, ſo great is hys mercy alſo
towarde them ꝓ feare hym. Loke howe wyde
alſo the Eaſt is from the weſt, ſo farre hath he
ſet oure ſynnes from vs. Yee lyke as a father
pytieth his owne chyldren, euē ſo is ꝓ Lord mer
C ciful vnto thē that feare hym. For he knoweth
Pſ.cxxviii.b wherof we be made, * he remēbreth that we are
but duſt. The daies of man are but as graſſe,
for he flouriſheth as a floure of the feld. For as
ſoone as ꝓ wynde goth ouer it, it is gone, & the
place therof ſhall knowe it nomore. But ꝓ mer
cyfull goodneſſe of the Lord endureth for euer &
euer, vpon thē that feare hym, & hys ryghteouſ-
nes vpon chyldres chyldren. Euen vpon ſuch
as kepe hys couenaunt, and thynke vpon his cō
maundementes to do them. The Lorde hath
prepared hys ſeate in heauen, & hys kyngdome
ruleth ouer all. O prayſe the Lord ye Angels
of his, ye ꝓ excell in ſtrength: ye that fulfyll hys
commaundemente, & herken vnto the voyce of
hys wordes. O prayſe the Lord all ye his ho-
ſtes, ye ſeruaūtes of hys, ꝓ do hys pleaſure. O
ſpeake good of the Lorde all ye workes of hys,
in all places of hys dominyon: prayſe thou the
Lorde, O my ſoule.

C The.ciiii. Pſalme. ✠ (of Dauid.)

BENEDIC ANIMA

Pſal.ciii.a

PRayſe ꝓ Lord O my ſoule: O Lord
my God, thou arte become excea-
dynge gloryous, thou arte clothed wᵗ
maieſtye and honoure. Thou dec-
keſt thy ſelf wyth lyght, as it were wyth a gar-
ment, and ſpredeſt out the heauens lyke a cur-
tayne. Whyche layeth the beames of hys chā
bers in the waters, and maketh the cloudes his
charet, and walketh vpō the wynges of ꝓ wind.
‡ Heb.i.c ‡ He maketh hys angels ſpretes, and hys mi
nyſters a flamynge fyre. He layde the founda
cyon of the earth, that it neuer ſhulde moue at
any tyme. Thou couerdeſte it wyth the depe
lyke as wyth a garment: the waters ſtande in ꝓ
pſa.civ.e hylles. * At thy rebuke they flye, at the voyce
B of thy thonder they are afrayde. They go vp
as hye as the hylles, and downe to the valleyes
beneth: euen vnto the place, which thou haſt ap
Iob.xxvi.e pointed for them. * Thou haſt ſet them theyr
e, xxxviii.a boundes, whyche they ſhall not paſſe: neyther
Hier.v.c turne agayne to couer the earth. He ſendeth ꝓ
ſprynges into the ryuers, whyche runne amōge
the hylles. All beaſtes of ꝓ felde drynke there
of: and the wylde aſſes quenche theyr thyrſte.
Beſyde them ſhall the foules of the ayre haue
habitacion, & ſyng amonge the braunches. He
watereth the hylles from aboue, the earth is fil
led wyth the frute of thy workes. He bryngeth
forth graſſe for the catell, and grene herbe for ꝓ
Gen.i.d ſeruice of men that he may * bringe foode out of
the earth: & wyne that maketh glad the herte of
man, and oyle to make hym a cheareful counte-
naunce, & breade to ſtrength mans hart. The
trees of the Lord alſo are full of ſappe, euen the
Cedres of Libanus which he hath planted.
Wherein the byrdes make theyr neſtes, and
the fyrre trees are a dwellynge for the ſtorcke.
The hye hylles are a refuge for ꝓ wylde goa-
tes, & ſo are the ſtony rockes for the conyes. He
appoynted the Moone for certayne ſeaſons ād
the Sunne knoweth his goyng downe. Thou C
makeſt darckneſſe, that it may be nyght, wher
in all the beaſtes of the foreſte do moue. The
Lyons roarynge after their praye to ſeke theyr
meate at God. The ſunne aryſeth, and they
get them awaye together, and laye thē downe
in their dēnes. * Man goeth forth to his worke, Gen.iii.d
and to hys labour vntyll the euenynge. * O *pſ.cxli.c
Lord, howe manyfolde are thy workes: in wiſ-
dome haſt thou made them all: the earth is full
of thy ryches. So is the great and wyde ſee
alſo, wherin are thinges crepyng innumerable,
both ſmall and great beaſtes. There go ꝓ ſhip D
pes, and there is that: * Leuiathan, whome Iſa.xxvii.a
thou haſt made, to take hys paſtyme there in. Iob.xli.d
‡ They wayte all vpon the, that thou may- pſa.civ.b
eſt geue them meat in due ſeaſon. When thou ‡pſa.cxlv.c
geueſt it them, they gather it: and when thou o-
peneſt thyne hande, they are fylled wyth good:
Whē thou hydeſt thy face, they are troubled
whē thou takeſt awaye theyr breath, they dye:
and are turned agayne to their duſte. When
thou letteſt thy breathe go forthe, they ſhalbe
made: and thou ſhalt renue the face of ꝓ earth.
The glorypous maieſtye of the Lorde ſhal en-
dure for euer, the Lord ſhall reioyſe in hys wor-
kes. The earthe ſhall tremble at the looke of
hym: yf he do but touche the hylles, they ſhall
ſmoke. I wyll ſynge vnto the Lorde as longe
as I lyue. I wyl prayſe my God whyle I haue
my beynge. And ſo ſhall my wordes pleaſe
hym: my ioye ſhalbe in the Lorde. As for ſyn-
ners, they ſhalbe conſumed out of the earth and
the vngodly ſhal come to an ende * prayſe thou Pſal.cxlvi.a
the Lord. O my ſoule. Prayſe the Lorde.

C The.cv. Pſalme.

✠ (Prayſe the Lord)

CONFITEMINI DOMINO,

OGeue thankes vnto ꝓ Lord, & A
call vpon his name: tel ꝓ people, t.pa.xvi.b
what thinges that he hath done. Wiſ.xii.a
O let your ſonges be of hym: ād
prayſe him and let your talking
be of al his wonderous workes.
Reioyſe in his holy name, let the herte of them
reioyſe that ſeke the Lord. Seke ꝓ Lord, & his
ſtrength: ſeke his face euermore. Remembre
the maruelous workes that he hath done, hys
wonders & the iudgementes of hys mouthe.
O ye ſeed of Abraham his ſeruaunt, ye chyldre
of Jacob his choſē. He is the Lord our God, his
iudgemētes are in al ꝓ worlde. He hath bene al-
way myndefull of his couenaunte & promiſſe, ꝓ
he made to a thouſand generacyons. * Euē the Gen.xvii.b
couenaūt that he made with Abrahā, and ‡ the ‡ge.xxvi.e
oothe that he ſwore vnto Iſahac. * And ap- *ge.xxviii.
pointed the ſame vnto Jacob for a lawe, and to
Iſrael for an euerlaſtyng teſtament. Saying:
vnto ꝓ wyl I geue the lāde of Canaan, ꝓ lot of
youre enheritaūce. When there was yet but B
a fewe of them, and they ſtraungers in the lāde.
What tyme as they went from one nacion to
a nother, frō one kyngdome to another people.

* He

ge,xli,d and.xx.a * He ſuffred no man to do them wronge, but repꝛoued euẽ kinges foꝛ their ſakes. Touche not myne anoynted, and do my pꝛophetes no harme. Moꝛeouer, he called foꝛ a darth vpon ẏ lande, and deſtroyed al the pꝛouyſyon of bꝛead.

xgen,xlv,b * But he had ſent a man befoꝛe them, euẽ Ioſeph, whych was ſolde to be a bonde ſeruaunt.

Luke.ii,d Whoſe fete they hurte in the ſtockes, * the yꝛon entred into hys ſoule. Untyll the tyme came that his cauſe was knowen, the woꝛde of

Gen.xli.b the Loꝛd tryed hym. * The kyng ſent and deliuered hym: the pꝛynce of the people let hym go fꝛe. He made him Loꝛd alſo of his houſe, and ruler of all hys ſubſtaunce. That he myghte enfourme hys pꝛynces after hys wyll, & teache hys Senatours wyſdom. * Iſrael alſo came

Gen.xlvi a into Egypt, & Iacob was a ſtraunger in ẏ lãde

Exod.i.a of Ham. * And he increaſed hys people exceadynglye, & made them ſtronger then theyꝛ ene-

Acteo.vii c mpes. Whoſe herte turned, ſo that they hated hys people, & dealte vntruly wᵗ his ſeruauntes.

Exo.iii.b * Thẽ ſent he Moſes his ſeruaũt, and Aarõ, whom he had choſen. And theſe ſhewed his to-

iiii.b Acte.vii.d. kens amõge thẽ, & wõders in the lande of Ham.

xExo.x e ‡ He ſent darkneſ, and it was darke and they

*Exo.viid pſ.lxxviii.a were not obedient vnto hys woꝛde. * He tur-ned their waters into bloude, and ſlewe their

Exo.viii.b fyſh. * Their lande bꝛought foꝛth frogges, yee euen in their kynges chambers. * He ſpake the woꝛde, and there came all maner of flyes, &

Exo.viii.d lyce in all their quarters. * He gaue thẽ hayle

Exod.ix.e ſtones foꝛ rayne, ãd flames of fyꝛe in their lãde.

He ſmote their vynes alſo and fygge trees, & deſtroyed the trees that were in theyꝛ cooſtes.

Exod.x.d * He ſpake the woꝛde, & the greſhoppers came

Sap.xv.b. Joel.i.a. and caterpyllers innumerable. And dyd eate vp all the graſſe in the lande and deuoured the frute of their grounde. ‡ He ſmote all ẏ fyꝛſt

xer.xl.b xli.c. pſ.cxxxv.b Sa,xviii.c boꝛne in their lande, euen the cheſe of all theyꝛ ſtrength. He bꝛought thẽ foꝛth alſo wᵗ ſyluer

D & golde, there was not one feble perſon amõge theyꝛ trybes. Egypt was glad at theyꝛ depar-

Exo.xiiii g ‡xpo.xiii.b tynge: foꝛ * they were afrayd of thẽ. ‡ He ſpꝛed out a cloude to be a couerynge, and fyꝛe to geue

Exo.xvi.d lyght in the nyght ſeaſon. * At theyꝛ deſyꝛe, he

Nu.xi g bꝛought quayles: & he filled thẽ wyth the bꝛead

‡Exp.xvi.b Num.xx.b of heauen. ‡ He opened the rocke of ſtone, and the waters flowed out: ſo that riuers ranne in the dꝛye places. Foꝛ why? he remembꝛed hys holy pꝛomyſe, and Abꝛaham his ſeruaunt. And he bꝛought foꝛth his people wyth ioye, and hys choſen wyth gladnes. And gaue them the landes of the Heathen, and they toke the laboures of ẏ people in poſſeſſiõ. That they myght kepe his ſtatutes, & obſerue his lawes.

Pꝛayſe the Loꝛde.

¶The.cvi.Pſalme,

CONFINEMINI DOMINO.

Pꝛayſe the Loꝛde.

A ti.ps.cvi b Pſa.b.a i,ma.viii.c Jud.xiii.c Eſa.xii a O Gyue ‡ thãkes vnto ẏ Loꝛde foꝛ he is gracyous: & hys mercy endureth foꝛ euer. Who can expꝛeſſe ẏ noble actes of ẏ Loꝛde, oꝛ ſhewe foꝛth all hys pꝛayſe? Bleſſed are they that alwaye kepe iudgement & do ryghteouſnes.

Remẽbꝛe me, O Loꝛd, accoꝛdyng to ẏ fauour that thou beareſt vnto thy people: O, viſet me wyth thy ſaluacion. That I maye ſe ẏ felicitye of thy choſen, and reioyſe in the gladnes of thy people, & geue thankes wyth thyne enheritaunce. We haue ſynned wyth our fathers, we haue done amiſſe, and dealte wyckedly. Oure fathers regarded not thy wonders in Egypte, & neyther kepte they thy greate goodneſſe in remembꝛaunce: but were diſobedyent at the ſee, euen at the redde ſee. Neuertheleſſe, he helped thẽ foꝛ his names ſake, that he might make his power to be knowẽ. * He rebuked ẏ red ſee al- pſal.cxiii.a ſo, & it was dꝛyed vp: ſo he ledde them thoꝛowe the depe, as thoꝛowe a wyldernes. And he ſaued thẽ frõ the aduerſaryes hande, & delyuered thẽ from the hãde of the enemy. ‡ As foꝛ thoſe ‡Exo.xiiii g that troubled thẽ, ẏ waters ouer whelmed thẽ, there was not one of them left. ‡ Then beleued ‡Exo.xv.a they hys woꝛdes and ſange pꝛayſe vnto hym.

But within a whyle they foꝛgat his woꝛkes: and wolde not abyde hys counſayle. But luſt ¶ came vpon thẽ in the wylderneſſe, and they tempted God in the deſert. And he gaue them their deſyꝛe and ſent leaneſſe withal into their ſoule.

They angred Moſes alſo in the tentes, & Aaron the ſaynte of the Loꝛde. * So the earthe Nu.xvi.e opened and ſwalowed vp Dathã, and couered the congregacyon of Abiram. And the fyꝛe was kyndled in theyꝛ company, the flame bꝛẽt vp the vngodly. * They made a calfe in Hoꝛeb, Ex.xxxii.a i.Coꝛ.x.a and woꝛſhypped the molten ymage. * Thus *Rom.i.c they turned their gloꝛye into ẏ ſymylitude of a calfe, that eateth haye. And they foꝛgat God theyꝛ Sauyour, whych had done ſo great thynges in Egipt. Wonderous woꝛkes in the lãde of Ham and fearfull thynges by the red ſee.

So he ſayde: he wolde haue deſtroyed them, had not Moſes hys choſen ſtande befoꝛe hym in that gappe: to turne awaye hys wꝛathfull in- Ψ dignacion, leſt he ſhoulde deſtroye thẽ. * Yea, Nu.xiiii.a they thought ſcoꝛne of the pleaſaunt lande: ãd gaue no credence vnto hys woꝛde. But murmured in theyꝛ tentes, & herkened not vnto the voyce of the Loꝛd. Then lyfte he vp his hãde agaynſte them to ouerthꝛowe them in the wyldernes. To caſte out their ſeed amonge the nacyons, and to ſcattre them in the landes.

* They ioyned them ſelues vnto Baal Peoꝛ: and eate the offꝛynges of the dead. Thus Nu.xxv.a they pꝛouoked hym vnto angre wyth theyꝛ Joſ,xxii.d i.Coꝛ.x.b owne inuencions, and the plage was greate a- € monge them. * Then ſtode vp Phinehes Nu.xxv.e and pꝛayed: and ſo the plage ceaſſed. And that was counted vnto hym foꝛ ryghteouſneſſe, amonge all poſterypties foꝛ euermoꝛe. * They Ex.xvii.a angred hym alſo at the waters of ſtrꝛfe, ſo that num.xx,b he punyſhed Moſes foꝛ theyꝛ ſakes. Becauſe they pꝛouoked hys ſpyꝛyte, ſo that he ſpake vnaduiſely wyth his lippes. Neyther deſtroyed they the Heathen, * as the Loꝛd com- deu.vii.d and vi.a maunded them. Bnt were mynngled amonge Jud.ii.a the Heathen, and learned theyꝛ woꝛkes.

In ſo moche that they woꝛſhypped theyꝛ

ydols, whyche turned to theyr owne decaye.
Deu.xxvii.c Leui.xx.a, iiii.re.xvii c Jer.vii.d Ose.viii.b Jer.xviiii.d Esa.xx.e
*Yea they offred their sones & their daughters vnto deuyls. ‡And shed innocent bloude, euē the bloud of their sonnes ād of their daughters: whō they offred vnto the ydols of Canaan, and the lāde was defyled with bloud. Thus were they stayned with their owne workes: & went a whorynge wyth theyr owne inuenciōs. Therfore was the wrath of ỹ Lord kyndled against hys people: in so moch, ỹ he abhorred hys owne
G enheritaunce. And he gaue them ouer into ỹ hand of the Heathen, and they that hated them were lordes ouer them. Their enemies oppressed thē, & had thē in subiectyō. Many a tyme dyd he delyuer them, but they rebelled agaynst hym wyth their owne inuēciōs, & were brought downe in their wyckednesse. Neuertheles, when he sawe their aduersytye, he herde theyr
Deu.xxx.a cōplaynt. He thought vpō his couenaūt, & *pytied thē, according vnto ỹ multitude of his mercyes. Yea, he made al those that had led them away captiue, to pytye them. Deliuer vs (O Lorde our God) and gather vs from amonge ỹ Heathen: that we may geue thankes to thy holy name, and make oure boost of thy prayse.
Luke.i.g *Blessed be the Lorde God of Israel from euerlastynge and worlde wythout ende, and let all people saye Amen: Amē. Prayse ỹ Lord.

¶The.cvii. Psalme.

CONFITEMINI DOMINO.

Ant.pa, vbi.b Psa.cv.a & cvi,a i.ma,iiii.a Jud.xiii.c Esa.xii.a.
*Geue thankes vnto the Lorde, for he ys gracyous: and hys mercy endureth for euer. Let them gyue thankes whom the Lord hath redemed and delyuered from the hāde of the enemye. And gathered thē out of the landes, frō the east, & from the west, from the north and from the south.
They went astraye in the wyldernesse out of ỹ way, & founde no cytie to dwell in. Hungry & thyrstye: their soule fayntedin thē. So they cryed vnto the Lord in their trouble, and he delyuered them from their distresse. He led them forth by the ryght way, that they myght goto
B the cytie, where they dwelt. O that men wolde therfore prayse the Lord, for his goodnes: & declare the wonders ỹ he doth for the chyldren of
Exo.xvi.a. Deu.viii,a men. *For he satisfyed the emptie soule, & fylled the hungry soule wyth goodnesse. Such as syt in darcknes & in the shadow of death, being fast boūde in misery & yron. Because they rebelled agaynst the wordes of the Lord, & lyght lye regarded the counsayll of ỹ most hyest. He also brought downe their hert thorowe heynesse: they fel downe, & there was none to helpe them. So whē they cryed vnto ỹ Lord in their trouble, he delyuered thē out of their dystresse.
For he brought thē out of darknesse, & oute of the shadowe of death, ād brake theyr bondes in
C sonder. O ỹ men wolde therfore prayse the Lord for his goodnesse: & declare ỹ wonders ỹ he doth for the chyldrē of men. For he hath brokē the gates of brasse, and smytten the barres of yron in sōder. Folysh men are plaged for their offence, & because of their wyckednesse. Their soule abhorred all maner of meate: & they were euen harde at deathes doore. So whē they cryed vnto the Lord in their trouble, he delyuered thē out of their dystresse. *He sent his worde. math.viii.a
& healed thē and they were saued from their destruccyon. O that mē wolde therfore prayse the Lord for his goodnesse: and declare the wōders that he doth for the chyldren of men.
Heb.xiii.d Ecc.xxxv.a Actes.x.a Rom.xii.a Pht.iiii.b
That they wold offre vnto him the sacrifice of thankesgeuynge: and tell out his workes wō gladnesse. They that go downe to the see in shyppes, and occuppe their busynesse in greate waters. These men se the workes of the Lord, and hys wonders in the depe. For at hys worde the stormy wynde aryseth, whych lifteth vp they waues therof. They are caryed vp to the heauē, & downe agayne to the depe, their soule melteth awaye because of the trouble.
Jonas.i.b
They rele to and fro, and stacker lyke a dronkē man: and are at their wyttes ende. So when they crye vnto ỹ Lorde in theyr trouble, he deliuereth them out of their dystresse. For* he maketh the storme to ceasse, so that the waues ther of are stylle. Thē are they glad, because they be at rest: and so he bryngeth them vnto the heauē where they wolde be. O that men wolde therfore prayse the Lorde for hys goodnesse: and declare the wonders ỹ he doth for the chyldren of men. That they wolde exalte him also in the congregacion of the people: and loue him in the seate of the elders. *Which turned the floudes iii.re.xvii.a
D into a wyldernesse: & dryeth vp the waterspringes. A frutefull lande maketh he barren: for the wyckednesse of them that dwel therin. Agayne, he maketh the wildernesse a stādyng water: and watersprynges of a drye grounde.
And there he setteth the hungry that he may buylde thē a cytie to dwell in. That they may sowe theyr lande, & plant vynepardes, to yelde them frutes of encreasse. He blesseth thē, so ỹ they multiplye exceadingly: & suffreth not their cattell to decreasse. And agayne, when they are minyshed and brought lowe thorowe oppressiō, thorowe any plage or trouble. Though he suffre thē to be euel entreated thorowe tiraūtes & let thē wandre out of the way in ỹ wyldernesse. Yet helpeth he the poore out of myserye, and maketh hym housholdes lyke a flocke of shepe. The ryghteous wyll consydre thys, & reioyse: and the mouth of all wyckednesse shalbe stopped. Who so is wyse, wyll pondre these thynges: and they shall vnderstande the louynge kyndnesses of the Lorde.

¶The.cviii. Psalme.

PARATVM COR MEVM,

A songe and Psalme of Dauid.

A Psa.lvii.b
God *my hert is redy. *(my hert is redy) I wyll synge: and geue prayse, wō the beste membre that I haue.
Awake thou lute ād harpe, I my selfe wyll awake ryght early. I will geue thankes vnto the (O Lorde) amonge the people, I wyl synge prayses vnto the amonge the nacyons. For thy mercye is greater then the heauēs: & thy trueth reacheth vnto the cloudes. *Set vp thy self (O God) aboue ỹ hea- psa.lvii.b
uens

uens: and thy glory aboue all the earth. That thy beloued may be delyuered: let thy right hād
Pſal.lx.b ſaue thē: and heare thou me. * God hath ſpoken in hys holyneſſe: I wyll reioyſe therfore, & deuide Sichem: and mete out the valley of Su
Pſal.lx.b. coth. ‡ Gilead is myne, and Manaſſes is mine: Ephraim alſo is the ſtrength of my heed: Iuda is my lawegeuer, Moab is my waſhpot, ouer Edom wyll I caſt out my ſhoe: vpon Philiſtia wyll I triumphe. Who wyl leade me into the ſtronge cytie? And who wyll bryng me into Edom? Haſt not thou forſaken vs (O God!) And wylt not thou God, goo forth with oure hoſtes? O helpe vs agaynſte the enemye: for vayne is the helpe of man. Through God we ſhall do great actes: and it is he, ỳ ſhal treade downe oure enemyes.

¶ The.cix. Pſalme.

DEVS LAVDEM MEAM.

To the chaunter, a Pſalme of Dauid.

A HOlde not thy tonge (O God) of my prayſe. For ỳ mouth of ỳ vngodlye: yea, & the mouth of ỳ diſceptful is opened vpō me: & they haue ſpokē againſt me with falſe tōges. They cōpaſſed me about alſo wt wordes of hatred, & fought againſte me wythout a cauſe. For ỳ loue that I had vnto them, lo, they take nowe my contrary part: but I geue my ſelf vnto prayer. Thus haue they rewarded me euyll for good: and hatred for my
Deu.xxbiiii good wyll. * Set thou an vngodly man to be
Zach.iii.a ruler ouer hym, ‡ and let Sathā ſtande at hys ryght hande. Whē ſentēce is geuen vpon him, let him be cōdempned: & let his prayer be turned
Actes.i.c into ſynne. * Let his dayes be fewe, and let an other take his office. Let his chyldren be fatherleſſe, and hys wyfe a wyddowe. Let hys chil-
B dren be vagaboūdes, & begge theyr bread: let thē ſeke it alſo out of deſolate places. Let the extorcioner conſume al that he hath: & let ỳ ſtraūgers ſpoyle hys labour. Let there be no man to pytie him, nor to haue compaſſion vpon hys fatherleſſe chyldren. Let his poſteritie be deſtroyed, and in the nexte generaciō let his name be cleane put out. Let the wyckednеſſe of his fathers be had in remembraunce in the ſyght of the Lord: and let not the ſynne of his mother be done away. Let them alway be before ỳ Lord: that he maye roote out the memoryall of them from the earth. And that becauſe his mynde was not to do good: but perſecuted ỳ poore helpeleſſe man, that he myght ſlaye hym that was
¶ vexed at the hert. His delyte was in curſyng, and it ſhall happen vnto hym: he loued not bleſſynge: therfore ſhall it be farre from hym. He clothed hym ſelf with curſyng lyke as wyth a rayment: and it ſhal come into his bowels lyke water, ād lyke oyle into hys bones. Let it be vnto hym as the cloke that he hath vpon him: & as the gyrdle that he is alway gyrded wythal.

Let it thus happen from the Lorde, vnto myne enemyes, and to thoſe that ſpeake euyll agaynſte my ſoule. But deale thou wyth me (O Lord God) accordynge vnto thy name, for ſwete is thy mercy. O delyuer me, for I am helpleſſe & poore, & my hert is wounded wythin me. I goo hence lyke the ſhadowe that departeth, and am dryuen away as the greſhopper. My knees are weake through faſtyng, my fleſh is dryed vp for wāte of fatneſſe. I became al-
D ſo a rebuke vnto them: * they that loked vpon
Pſal.xxxi.b me, ſhaked their heedes. Helpe me (O Lorde my God) Oh ſaue me accordyng to thy mercy.

And they ſhall knowe howe that thys is thy hand, & that thou Lord haſt done it. Though they curſe, yet bleſſe thou: & let them be confoū-ded that ryſe vp againſt me: but let thy ſeruaūt reioyſe. Let myne aduerſaryes be clothed wt ſhame: ād let them couer them ſelues with their owne confuſyon, as wyth a cloke. As for me, I wyll geue great thankes vnto ỳ Lorde wyth my mouth, and prayſe hym amōge ỳ multitude
Pſal.xvi.b * For he ſhal ſtāde at the right hand of ỳ poore, to ſaue his ſoule from vnryghteous iudges.

¶ The.cx. Pſalme.

A Pſalme of Dauid.

DIXIT DOMINVS DOMINO.

THe Lorde ſayd vnto my Lorde: * ſyt A
math.xxii.c thou on my right hād, vntyl I make
mark.xii.b thyne enemyes thy footeſtole. The
Luke.xx.g Lorde ſhall ſende the rod of thy po-
Hebr.i.c wer out of Syon: be thou ruler euen in the mid-
1.Cor.xv.b deſt amonge thyne enemyes. In the daye of thy power ſhal the people offre the frewylloffe-rynges with an holy worſhyp, the dewe of thy byrthe is of the wombe of the morynge.

* The Lorde ſware and wyll not repente: Hebr.vii.c
‡ Thou art a preeſt for euer, after the ordre of Hebr.vii.c
Melchiſedec. The Lorde vpon thy ryghte vi.e
hande, ſhall wounde euen kynges in the day of B
hys wrath. He ſhalbe iudge amonge the Heathen, he ſhall fyll the places wyth dead bodyes: and ſmyte aſonder the heades ouer dyuers coūtryes. He ſhal drynke of the brooke in ỳ way: therfore ſhall he lyft vp hys head.

Prayſe the Lorde.

¶ The.cxi. Pſalme.

CONFITEBOR TIBI DOMINE.

I *Wyll geue thākes vnto the Lorde A
pſ.cxxxviii.a wyth my hole hert, ſecretlye amonge
the faythfull: and in the congregacion. * The worke of the Lord are
pſal.cxli.a great, ſought out of all them that haue pleaſure therin. His worke is worthy to be prayſed & had in honoure: & hys ryghteouſneſſe endureth for euer. The mercyfull and gracyous Lord hath ſo done hys maruelous workes, that they
pſ.cxxxviii.b oughte to be had in remembraunce. * He hath gyuen meate vnto them that feare him: he ‡ ſhall euer be myndfull of his couenaunte.
Igene.xvii.c

He hath ſhewed hys people the power of hys B
workes, that he maye geue them the herytage of the Heathen. The workes of hys handes, are veritye and iudgement: all hys commaundementes are true. They ſtande faſt for euer and euer: and are done in trueth and equytie.

He ſente redemption vnto his people: he hath commaunded his couenaunte for euer, holy & reuerēt is his name. ‡ The feare of ỳ Lord is ỳ be-
Iob.xxviii
Pro.i.a.ix.c ginnyng of wyſdome: a good vnderſtandynge
Eccle.i.a

haue all they that do therafter: the prayse of it endureth for euer. ℣ Prayse the Lorde for the returnyng ℟ agayne of Aggeus and zachary the Prophetes,)

Prayse the Lord.

¶ The.cxii.Psalme.

BEATVS VIR.

A psl.cxxbiii. a ‡psl. xxxbii c

BLessed is the man *ꝑ feareth ꝑ Lord, he hath great delyte in hys commaũdementes. ‡ His seed shalbe myghtye vpon earth: the generacion of the faythfull shalbe blessed. Rychesse and plenteousnesse shalbe in hys house: and hys ryghteousnesse endureth for euer. ¶ Unto the godly there aryseth vp* light in the darckenesse: ‡ he is mercyfull, loupnge and ryghteous. A good man is merciful, and lẽdeth: and wyl guyde his worDes with discrecion. For he shall neuer be moued: & the ryghteous shalbe had in euerlastinge

psa.xbii a Prou.i,c psl.xxbii.e

B remembraũce. He wyll not be afrayed of any euell tydinges, for his hert standeth fast: & beleueth in the Lorde. His hert is stablisshed, and wyll not shrynke, vntyll he se hys desyre vpon

ll.cor ix,d hys enemies. * He hath sparsed abroade, and geuen to the poore: and hys ryghteousnesse remaineth for euer: his horne shalbe exalted with honoure. The vngodly shall se it, and it shall greue him: he shall gnasche wyth hys teeth, & cõsume away: *ꝑ desyre of ꝑ vngodly shal perishe.

Prayse the Lorde.

LAVDATE PVERI.

¶ The.cxiii.Psalme.

A Psa.xbiii c cxxxv,a

PRayse the Lorde (ye seruauntes:) * O prayse the name of the Lorde. Blessed is the name of the Lorde, frõ thys tyme forth for euermore. The Lordes name is praysed, from the rysynge vp of the sunne, vnto the goynge downe of ꝑ same. The Lorde is hye aboue all heathen, and hys

B glory aboue the heauens. Who is lyke vnto ꝑ Lord our God, that hath hys dwellyng so hye, & yet hũbleth him self, to beholde the thinges *ꝑ* are in heauẽ & earth? * He taketh vp *ꝑ* symple

i.reg.ii.d out of the dust, & lyfteth the poore out of *ꝑ* mire That he maye set him with the princes, euẽ wt the princes of hys people. He maketh the barẽ womã to kepe house and to be a ioyfull mother of chyldren.

Prayse ye the Lorde.

¶ The.cxiiii.Psalme.

IN EXITV ISRAEL.

A Exod. ix. a

WHen Israel came out of Egypt, and the house of Jacob frome amonge ꝑ straunge people. * Juda was hys Sanctuary, & Israel his dominiõ.

‡Er.xiiii.e *Jos.iii.d ‡ The see sawe that, and fled: * Jordan was dryuẽ backe. The mountaynes skypped lyke rãmes: and the lytle hylles lyke yonge shepe. What ayleth the, O thou see, that thou fleddest? & thou Jordã that *ꝑ* wast dryuẽ back?

B Ye moũtaynes, that ye skipped lyke rammes: and ye lytle hylles, lyke yonge shepe? Trẽble thou earth at the presence of the Lord: at ꝑ presence of the God of Jacob. * Whych turned ꝑ

Exo.xbii b Nu.xx b harde rocke into a standynge water, & the flynt stone into a sprynge well.

¶ The.cxv.Psalme.

NON NOBIS DOMINE

NOt vnto vs (O Lord) not vnto vs A but vnto thy name gyue ꝑ prayse: for thy louing mercy, & for thy trueth sake. * Wherfore shal ꝑ heathẽ psal.lxxix c say: wher is now their God? As for our God he is in heauẽ: he hath done what soeuer pleased him. * Their ydols are syluer and psa.cxxxb c Sap,xb.d Bar,bi,a gold, euẽ *ꝑ* worke of mens hãdes. They haue mouth, & speake not, eyes haue they & se not. They haue eares, & heare not: noses haue they, & smel not. They haue handes, & handle not: fete haue they, & walke not: neyther speake they

B throwe their throte, They that make thẽ are like vnto thẽ, & so are all they *ꝑ* put their truste in thẽ. But ℣ (the house of) Israel trust thou in ꝑ ℟ Lord: he is * their succour & defence. Ye house psa,cxv.a of Aarõ put your trust in ꝑ Lord he is their helper & defender. Ye that feare the Lord, trust ye in the Lord: he is their helper & defender. The

C Lord hath ben myndful of vs, & he shall blesse vs: euẽ he shall blesse the house of Israel, he shal blesse the house of Aaron. He shal blesse them that feare the Lord, both small & greate. The Lord shal encrease you more & more: you & your childrẽ. Ye are the blessed of the Lord, whyche made heauẽ and earth. All the hole heauens are the Lordes: the earth hath he gyuen vnto ꝑ psal, bi a chyldren of men. * The dead prayse not ꝑ (O ecl.xxxbiiii.d Lorde) neyther all they that go downe into the sylence. But we wyl prayse the Lorde, from thys tyme forth for euermore.

Prayse the Lorde.

¶ The.cxvi.Psalme.

DILEXI QVONIAM.

I am well pleased that the Lord hath herd A the voyce of my prayer. That he hath enclyned hys eare vnto me, therfore wil I call vpon him as longe as I lyue. * The snapsa.xbiiia ii.re.xxii.a res of death cõpassed me rounde about, and the paynes of hel gat holde vpon me: I shall fynde trouble and heuynesse: and I shall call vpon the name of the Lord (O Lorde) I beseche the deliuer my soule. Gracious is the Lord, and righ-

B teous: yea, oure God is mercyfull. The Lorde preserueth the simple: I was in miserye, and he helped me. Turne agayne then vnto thy rest, O my soule: for the Lorde hath rewarded the.

And why? * thou hast deliuered my soule frõ psal. ibi.b death, myne eyes from teares and my fete frõ fallynge. I wyll walke before the Lorde in ꝑ lande of the lyuynge. * I beleued, & therfore ii.cor.iiij.c wyl I speake, but I was sore troubled: I sayde C in my haste: ‡ All mẽ are lyers. What rewarde tuo.iii.a shall I geue vnto the Lorde, for all the benefytes that he hath done vnto me? I wyll receyue the cuppe of saluacyon, and call vpon the name of the Lorde. I wyll paye my vowes nowe in the presence of all hys people, ryghte deare in the syghte of the Lorde, is the deathe of hys sayntes. Beholde (O Lorde) howe that I am thy seruaunte: I am thy seruaunte, D and the sonne of thy handmayde, thou hast broken my bondes in sonder. I wyll offre to the

sacrifyce

the ſacrifyce of thankeſgeuynge, and wyll call
Pſa.cxii. c Hebr.xii, c vpon the name of the Lord. * I wyl paye my vowes vnto the Lorde, in the ſyghte of all hys people: in the courtes of the Lordes houſe, euē in the myddeſt of the, O Jeruſalē. Prayſe ꝑ Lord.

¶ The.cxvii. Pſalme.

LAVDATE DOMINVM.

Rom.xv. b Pſal.c.a.f A * Prayſe the Lorde all ye Heathen, prayſe hym all ye nacyons. ‡ For hys mercyfull kyndneſſe is euer more and more towarde vs, and the truth of the Lorde endureth for euer. Prayſe the Lorde.

¶ The.cxviii. Pſalme.

CONFITEMINI DOMINO.

A Pſa.cv.a and.cvi.a 1.mac.xiii.e Eſa.xii.a 1.par.xvi.b * Gyue thākes vnto the Lorde, for he is gracious: becauſe hys mercye endureth for euer. Let Iſrael nowe cōfeſſe (ꝑ he is gracious, &) ꝑ his mercy endureth for euer. Let the houſe of Aaron nowe confeſſe, that hys mercy endureth for euer: Yea, let thē nowe that feare ꝑ Lorde, confeſſe that hys mercy endureth for euer. I called vpon the Lord in trouble, and the Lorde herde me at large. * The Lord is on my ſyde,
eb.xiii. b B I wyll not feare what man doeth vnto me. The Lorde taketh my parte wyth them ꝑ helpe me: therfore ſhall I ſe my deſyre vpō myne enemyes. It is better to truſt in the Lord, then to put any confidence in man. It is better to truſt in the Lorde, then to put any confidence in prynces. Al nacions compaſſed me rounde about, but in the name of the Lorde wyl I deſtroy thē.

They kept me in on euery ſyde: they kept my in (I ſaye) on euery ſyde: but in the name of the Lord, I wyl deſtroye thē. They came aboute me lyke bees: and are extyncte, euen as the fyre amonge the tornes: for in the name of ꝑ Lorde I wyll deſtroye them. Thou haſt thruſt ſore
¶ at me, that I myght fall: but the Lord was my
Exod.xv.a Eſa.xii.a helpe. * The Lorde is my ſtrength & my ſōge and is become my ſaluacīō. The voyce of ioy and health is in the dwellynges of the ryghteous: the right hande of the Lord bringeth migh tye thynges to paſſe. The ryghte hāde of the Lord hath the preeminence, the ryght hande of the Lorde bryngeth myghtye thynges to paſſe.

I wyll not dye: but lyue and declare ꝑ workes of the Lorde. The Lord hath chaſtened & correcte me, but he hath not gyuen me ouer vnto death. Open me the gates of ryghteouſneſſe, that I may go into them, and gyue thankes vnto the Lorde. Thys is the gate of the Lorde ꝑ ryghteous ſhall entre into it. I wyll thanke the, for thou haſt harde me: and art become my
mat.xxi.c mark.xii.a Luke.xx.c, Actes.iiii.c ſaluacyon. * The ſame ſtone whych the buil ders refuſed, is become the heed ſtone in the corner. Thys was the Lordes doinge: and it is
D maruaylous in our eyes. This is ꝑ day which the Lorde hath made: we wyll reioyſe & be glad in it. Helpe (me) nowe, O Lorde, O Lorde,
math.xxi c Luke.xix.f John.xii b mark.xi.b ſend vs nowe proſperitye. * Bleſſed be he ꝑ commeth in the name of the Lorde, we haue wiſ ſhed you good lucke, ye that be of the houſe of ꝑ Lorde. God is the Lorde, whych hath ſhewed vs lyghte: bynde the ſacrifyce wyth cordes: yea, euen vnto the hornes of the aulter. Thou arte my God, and I wyll thanke the: thou arte my God, and I wyll prayſe the. O gyue thākes vnto the Lorde, for he is gracious: and hys mercye endureth for euer.

¶ The.cxix. Pſalme.

BEATI IMMACVLATI.

Pſal.i.a B Bleſſed * are thoſe that be vndefyled in the waye: and walke in the lawe of the Lorde: Bleſſed are they that kepe his teſtimonyes, & ſeke hym wt their hole herte. For they whiche do no wyckedneſſe, walke in hys wayes. Thou haſt charged that we ſhal diligētly kepe thy commaundementes. O that my wayes were made ſo directe, that I myghte kepe thy ſtatutes. So ſhal I not be confounded, whyle I haue reſpecte vnto all thy commaundementes. I wyll thanke the, wyth an vnfayned
B herte, when I ſhall haue learned the iudgementes of thy ryghteouſneſſe. I wyll kepe thy ceremonies: O forſake me not vtterly. Where withall ſhall a ponge man cleanſe hys waye? Euen by rulynge hym ſelfe after thy worde. With my whole herte haue I ſought the: O let me not go wronge out of thy commaundementes. * Thy wordes haue I hyd wythin mine Deu.vi.b hert, that I ſhould not ſynne agaynſt the. Bleſſed art thou O Lorde, O teache me thy ſtatutes. Wyth my lyppes haue I bene tellynge
C of all the iudgementes of thy mouthe. I haue had as great delyte in the waye of thy teſtymonyes, as in all maner of rycheſſe. I wyl talke of thy commaundementes, & haue reſpecte vnto thy wayes. My delyte ſhalbe in thy ſtatutes: and I wyll not forget thy worde. O do wel vnto thy ſeruaunt, that I may lyue & kepe thy worde. Open thou myne eyes, that I may ſe the wonderous thinges of thy lawe. * I am gen.xlvii.c Iob.xviii b a ſtraunger vpon earth, O hyde not thy cōmaū dementes from me. My ſoule breaketh out for the very feruente deſyre that it hath alway vnto thy iudgementes. Thou haſte rebuked the proude and curſed are they that do erre frō thy commaundementes. O turne from me ſhame & rebuke: for I haue kept thy teſtimonies. Prynces alſo dyd ſyt & ſpeake againſt me, but thy ſeruaunte is occupyed in thy ſtatutes. For thy teſtimonyes are my delyte and my counſailers.
pſ.xliiii.d * My ſoule cleueth to the duſt: O quickē thou me accordynge to thy worde. I haue know-
D ledged my wayes and thou herdeſte me: O teache me thy ſtatutes. Make me to vnderſtande the waye of thy commaundementes, and ſo ſhall I talke of thy wonderous workes.

My ſoule melteth away for very heuineſſe, comforte thou me accordynge vnto thy worde. Take from me the waye of lyinge, and cauſe thou me to make moche of thy lawe. I haue choſen the waye of truthe: and thy iudgementes haue I layed before me. I haue ſtycken
E vnto thy teſtymonyes, O Lorde confounde me not. I wyll runne the waye of thy commaundementes, when thou haſte ſet my herte at lybertye. Teach me, O Lorde, the waye

of thy ſtatutes: and I ſhall kepe it vnto ẏ ende.
Gyue me vnderſtandynge, and I ſhall kepe thy lawe: yea, I ſhal kepe it vᵒ my whole herte.
Make me to goo in the path of thy cōmaunde mentes: for therin is my delyte. Enclyne my hert vnto thy teſtimonies, & not to couetouſnes
D turne away myne eyes, leſte they beholde vanitye: and quycken thou me in thy way. D
א ſtablyſh thy worde in thy ſeruaunt, that I may feare the. Take away the rebuke that I am afrayed of, for thy iudgementes are good. Be holde, my delyte is in thy commaundementes.
D quickē me in thy ryghteouſneſſe. Let thy louyng mercy come alſo vnto me, D Lord: euē thy ſaluacyon accordynge vnto thy worde.
So ſhall I make anſwere vnto my blaſphemers: for my truſte is in thy worde. D take not the word of truth vtterly out of my mouth: for my hope is in thy iudgementes. So ſhall I alwaye kepe thy lawe: yea, for euer and euer.
And I wyl walke at libertie, for I ſeke thy cō maundementes. I wyll ſpeake of thy teſtimonies alſo, euen before kynges: & wyll not be aſhamed. And my delyte ſhalbe in thy cōmaundementes whyche I haue loued. Myn handes
ג alſo wyll I lyft vp vnto thy commaundementes which I haue loued: and my ſtudy ſhalbe in thy ſtatutes. D thynke vpon thy ſeruaunte, as cōcernynge thy worde, wherin thou haſt cauſed me to put my truſt. The ſame is my comforte in my trouble, for thy worde hath quickened me. The proude haue had me exceadingly in derilyon yet haue I not ſhryncked from thy lawe. For I remēbred thyne euerlaſtyng iudgemētes, D Lord: and receyued comforte. I am horrible afrayed for the vngodly, that for ſake thy lawe. Thy ſtatutes haue bene my ſōges, in the houſe of my pylgremage. I haue thought vpon thy name, D Lorde in the nyght
ה ſeaſon: and haue kept thy lawe. Thys I had,
Mu.xbiii e because I kept thy commaundemētes: * Thou art my porcyon, D Lorde: I haue promyſed to kepe thy lawe. I made myne humble peticiō in thy preſence with my whole hert, D be mer cyfull vnto me accordynge vnto thy worde.
I call myne owne wayes to remēbraunce, and turne my fete vnto thy teſtymonyes. I made haſte, and prolōged not to kepe thy commaūdementes. The congregacyōs of ẏ vngodly haue robbed me, but I haue not forgotten thy lawe.
At mydnyght wyll I ryſe, to gyue thankes vnto the: because of thy ryghtous iudgemētes.
pſa.xxxix a I am a companyon of al them, that feare the: and kepe thy commaundemētes. * The earth, D Lord, is ful of thy mercy: D teach me thy ſtatutes. D Lorde, thou haſt dealte gracyouſlye wyth thy ſeruaunt accordyng vnto thy worde.
ט D learne me true vnderſtandynge, & knowledge, for I haue beleued thy cōmaundemētes.
Before I was troubled I went wronge: but
matth.xix.e nowe haue I kept thy worde. * Thou art good and gracious: D teach me thy ſtatutes. The proude haue ymagyned a lye agaynſte me, but I wyll kepe thy commaundementes wyth my hole hert. Their herte is as fat as brawne, but my delite hath ben in thy lawe. It is good for
י me ẏ I haue ben in trouble, that I may learne thy ſtatutes. The lawe of thy mouth is dearer vnto me thē thouſandes of golde and ſyluer.
* Thy handes haue made me and faſchioned Geneſ.i.d Heb.x.a me: D geue me vnderſtandynge, that I maye learne thy commaundementes. They ẏ feare the wyll be glad whē they ſe me, becauſe I haue put my truſt in thy worde. I knowe, D Lord, that thy iudgementes are ryght, and that thou of very faythfulnes haſt cauſed me to be troubled. D let thy mercyful kyndneſſe be my comfort, accordyng to thy worde vnto thy ſeruaūt.
D let thy louynge mercyes come vnto me, that I may lyue: for thy lawe is my delyte. Let ẏ proude be confounded, for they go wyckedly about to deſtroy me: but I wil be occupied in thy commaundementes. Let ſuch as feare the, & haue knowen thy teſtimonyes be turned vnto me. D let myne herte be ſounde in thy ſtatutes, that I be not aſhamed. Myne ſoule hathe longed for thy ſaluacyon: & I haue a good hope, bycauſe of thy worde. Myne eyes longe ſore for thy word, ſaying: D when wylt thou cōfort
L me? For I am become lyke a botle in ẏ ſmoke: yet do I not forget thy ſtatutes. Howe many are the dayes of thy ſeruaūt? whē wylt thou be auenged of them that perſecute me? The proude haue dygged pyttes for me, whyche are not after thy lawe. All thy cōmaundemētes are true, they perſecute me falſlye: D be thou my helpe. They had almoſt made an ende of me vpō earth: But I forſoke not thy cōmaundementes. D quicken me after thy louing kindneſſe, ād ſo ſhall I kepe the teſtymonyes of thy
M mouth. D Lord, thy worde endureth for euer pſa.cxviii.a in heauen. * Thy trueth alſo remayneth from i.pet.i.d one generacion to another: thou haſte layde the foundacyon of the earth: and it abideth. They continue this daye, accordīng to thyne ordinaūces: for al thinges ſerue the. Yf my delyte had not ben in thy lawe, I ſhulde haue peryſhed in my trouble. I wyl neuer forget thy cōmaundemētes, for wyth them thou haſt quyckened me.
I am thyne, Oh ſaue me: for I haue ſoughte thy commaundementes. The vngodly layed wayte for me to deſtroye me: but I wyll conſyder thy teſtimonyes. I ſe that all thynges come to an ende: but thy commaundemētes are
N exceadynge broade. ✱ (Lorde) What loue haue
ſal. I vnto thy lawe? all the daye longe is my ſtudy in it. Thou, thorowe thy commaundemētes haſt made me wyſer thē myne enemyes, for they are euer with me. I haue more vnderſtādynge thē my teachers: for thy teſtimonies are my ſtudye. I am wyſer then the aged: because I kept thy cōmaundementes. I haue refrayned my fete from euery eupll way, that I maye kepe thy word. I haue not ſhrynked frō thy iudgementes: for thou teacheſt me. D howe ſwete are thy wordes vnto my throte? Yea, ſweter then hony vnto my mouth. Thorowe thy commaundementes I get vnderſtandyng, D
pſal.xcix c therfore I hate all wycked wayes. * Thy worde is a lanterne vnto my fete, and a lyghte vnto

vnto my pathes. I haue swore, & am stedfastly purposed to kepe thy ryghteous iudgementes. I am troubled aboue measure: quycken me O Lord accordinge vnto thy worde. Let the free wyll offrynges of my mouthe please the, O Lorde, and teache me thy iudgementes.

Iud.xii.a Iob.xiii.c *My soule is alwaye in my hande, yet do not I forget thy lawe. The vngodlye haue layed a snare for me, but yet swarued not I frō thy commaundementes. Thy testymonies haue I claymed as myne heritage for euer: ād why? they are the very ioy of myne hert. I haue applyed myne herte to fulfyl thy statutes alway: euen vnto the ende. I hate them that ymagine euell thynges, but thy lawe do I loue. Thou art my defence and shyld, ād my trust is in thy worde. Away fro me ye wycked, I wyl kepe
Þ the commaundementes of my God. O stablysh me accordyng vnto thy worde, ŷ I maye lyue, and lette me not be dysappointed of my hope. Holde thou me vp, & I shalbe safe: yea my delyte shal euer be in thy statutes. Thou hast troden downe all them that departe from thy statutes, for they ymagine but dysceyte.

Thou puttest awaye all the vngodlye of the earth lyke drosse: therfore I loue thy testymonies, My flesshe trembleth for feare of the: and I am afrayed of thy iudgementes. I deale with the thyng that is lawfull and ryght: O gyue me not ouer vnto myne oppressours. Make thou thy seruaunte to delyte in that whyche is good: that the proude do me no wronge. Myne eyes are wasted awaye wyth lokynge for thy health and for the worde of thy righteousnesse.
Ð O deale wyth thy seruaunt accordyng vnto thy louynge mercye: & teache me thy statutes.

I am thy seruaunt, O graunte me vnderstandyng, that I maye knowe thy testymonies. It is tyme for the Lord to laye to thyne hande, for they haue destroyed thy lawe. For I loue thy commaundementes aboue golde and precious stone. Therfore holde I streyght all thy commaundementes and al falsse wayes I vtter
R ly abhorre. Thy testimonyes are wondrefull: therfore doth my soule kepe thē. When thy worde goeth forth, it geueth lyght & vnderstandyng, euē vnto ŷ symple. I opened my mouth and drue in my breath, for my delite was in thy commaundementes. O loke thou vpon me, & be mercyfull vnto me as thou vsest to doo vnto those that loue thy name. Dyrecte my steppes in thy worde; & so shall no wyckednesse haue dominyon ouer me. O delyuer me from ŷ wrōgfull dealynges of men, & so shall I kepe thy commaundementes. Shewe the lyght of thy cōtenaunce vpon thy seruaunt, and teach me thy statutes. Myne eyes gush oute wyth water, because men kepe not thy lawe. Ryghteous art thou, O Lorde: and true is thy iudgemente.
S The testimonyes that thou hast commaunded, are exceadynge ryghteous and true. *My
Psa.lxix.b Iohn, ii.b zeale hath euen consumed me, bycause myne enemyes haue forgottē thy wordes. ‡ Thy word
Psa.cxix.b cxviii.c is tryed to the vttermooste: and thy seruaunte loueth it. I am small, and of no reputaciō: yet do not I forget thy commaundementes. Thy ryghteousnesse is an euerlastynge ryghteousnesse: and thy lawe is the trueth. Trouble & heuynesse haue taken holde vpon me: yet is my delyte in thy commaundementes. The ryghteousnesse of thy testimonyes is euerlastyng: O graunt me vnderstandyng, and I shall lyue.
I cal wyth myne hole hert, heare me, O Lord, I wyll kepe thy statutes. Yea, euen vpon the T do I call, helpe me: and I shall kepe thy testimonyes. Early in the morynge do I crye vnto the: for in thy worde is my trust. Myne eyes preuent the nyght watches, that I myghte be occupyed in thy wordes. Heare my voyce, O Lorde, accordyng vnto thy louynge kyndnesse: quycken me accordyng as thou art wont. They drawe nye that of malyce persecute me: and are farre from thy lawe. Be thou nye at hāde, O Lorde: for al thy cōmaundementes are true.
As concernyng thy testymonies, I haue knowen longe syns, that thou hast grouded thē for euer. O consydre myne aduersytye, and delyuer me: for I do not forget thy lawe. Auenge thou my cause, and delyuer me: quycken me accordynge vnto thy worde. Healthe is farre from the vngodly, for they regarde not thy statutes. Great is thy mercy, O Lorde: quycken me as thou art wont. Many there are ŷ trou- U
ble me, and persecute me: yet do I not swarue from thy testimonyes. It greueth me, when I se the transgressoures: because they kepe not thy lawe. Consydre, O Lorde, howe I loue thy commaundementes: O quycken me accordynge to thy louynge kyndnesse. Thy worde is true from euerlastynge: all the iudgementes of thy ryghteousnesse endure for euermore.
Princes haue persecuted me wythout cause: X
but my harte standeth in awe of thy wordes.
Esa.lvii.a * I am as glad of thy worde, as one that findeth greate spoyles. As for lyes, I hate and abhorre them: but thy lawe do I loue. Seuē tymes a daye, doo I prayse the, because of thy righteous iudgementes. Great is the peace ŷ they haue whych loue thy lawe, & they are not offended at it. Lorde I haue loked for thy sauynge health and done after thy commaundemētes. My soule hath kept thy testymonies, ād loued them exceadyngly. I haue kept thy cō maundementes and testymonyes, for all my wayes are before the. Let my complaint come before the, O Lorde, gyue me vnderstandynge, accordynge vnto thy worde. Oh let my supplycacyon come before the, delyuer me accordynge to thy worde. My lippes shall speake Y
of thy prayse, when thou hast taught me thy statutes. Yea, my tonge shall syng of thy word: for all thy commaundementes are ryghteous.
Let thyne hand helpe me, for I haue chosen thy commaundementes. I haue longed for thy sauynge health, O Lorde, and in thy lawe is my delyte. Oh let my soule lyue, and it shal prayse the, and thy iudgementes shall helpe me.
I haue gone astraye lyke a shepe that is lost. Oh seke thy seruauntte, for I do not forget thy commaundementes.

A songe of the steares.

AD DOMINVM CVM TRIBV.

A Iohn.9.a

WHen I was in trouble, * I called vpon the Lord: and he heard me.

Delyuer my soule, O Lorde, frō lyinge lyppes, and from a dysceytfull tonge. What reward shalbe gyuen or done vnto the, thou false tonge? Euē myghty and sharpe arowes, wyth hoote burnynge coles. Wo is me, that I am constrayned to dwell wyth Mesech, and to haue myne habytacyon amonge the tentes of Cedar. My soule hath longe dwelt amōge thē that be enemyes vnto peace. I laboure for peace, but when I speake ✻ (vnto them) thereof, they make them to battayle.

The.cxxi.Psalme.

LEVAVI OCVLOS.

A songe of the steares.

A ps.cxxxiiia

I Wyll lyft vp myne eyes vnto ꝑ hylles, from whence commeth my helpe.

* My helpe cōmeth euen from the Lorde, which hath made heauen and earthe. He wyll not suffre thy foote to be moued, and he that kepeth the wyll not slepe.

Esay.v.g * Beholde, he that kepeth Israel shal neither slombre nor slepe. The Lorde hym selfe is thy keper, the Lorde is thy defence vpon thy ryght hande. So that the sunne shall not burne the by daye, neyther the moone by nyghte. The Lorde shall preserue the from all eupll: yea, it is euen he that shall kepe thy soule. The Lord shall preserue thy goyng out, and thy cōmynge in: from thys tyme forth for euermore.

The.cxxii.Psalme.

LETATVS SVM.

A songe of the steares of Dauid.

I Was glad, whē they saide vnto me: A Esa.ii.a micheiiiia * we wil go into the house of ꝑ Lord.

Our fete shal stande in thy gates, O Jerusalem. Jerusalem is buylded as a cytie that is at vnitye in it selfe. For thyther the trybes goo vp, euen the trybes of ꝑ Lord: to testify vnto Israel, to gyue thankes vnto the name of the Lorde: For there is the seate of iudgemente, euen the seate of the house of Dauid. B Pray for the peace of Jerusalem, they shall prosper that loue the. Peace be wythin thy walles, & plenteousnesse wythin thy places. For my brethren and companiōs sakes, I wyll wysh the prosperitye. Yea, because of the house of the Lorde our God: I wyll seke to do the good.

The.cxxiii.Psalme.

AD TE LEVAVI.

A songe of the steares.

A Actes.vii, f. ii.pa, vi. c

VNto the lyfte I vp myne eyes, * thou that dwellest in the heauēs. Behold, euen as the eyes of seruauntes loke vnto the hand of their maisters: ād as the eyes of a maydē vnto the hande of her maistres: euē so our eyes wayte vpon the Lorde our God, vntyll he haue mercye vpon vs. Haue mercye vpon vs, O Lorde, haue mercy vpon vs: for we are vtterly despysed. Our soule is fylled with the scornefull reproke of the wealthy, and with the despytefulnesse of the proude.

The.cxxiiii. Psalme.

NISI QVIA DOMINVS.

A songe of the steares of Dauid.

A

IF the Lorde hym selfe had not bene of our syde (nowe maye Israell saye:)

Yf the Lorde him selfe had not bene of our syde whē men rose vp against vs. * They had swalowed vs vp quycke, whē they were so wrathfully displeased at vs. Yea, the waters had drowned vs: and the streme had gone ouer our soule. The deepe waters of the proude had gone, euen ouer oure soule. Psa.cxxiv.c

But praysed be the Lorde, whyche hath not gyuen vs ouer for a praye vnto theyr teeth. Oure soule is escaped, euen as a byrde out of the snare of the fouler: the snare is brokē, and we are delyuered. * Our helpe standeth in the name of the Lorde, whyche hath made heauen and earthe. Psa.cxxi.a

The.cxxv. Psalme.

QVI CONFIDVNT.

A songe of the steares.

THey that ‡ put their trust in the Lorde, shalbe euē as the mount Syō, whyche maye not be remoued, but standeth fast for euer. The hylles stande aboute Jerusalem: euen so standeth the Lorde rounde about his people: frō this tyme forth for euermore. For the rod of the vngodly cōmeth not into the lot of the ryghteous, lest the ryghteous put theyr hande vnto wyckednesse. Do well, O Lorde, vnto those that be good & true of hert. As for such as turne backe vnto their owne wyckednesse: the Lord shal lead thē forth wᵗ the euyldoers: but * peace shalbe vpō Israel. A ‡ Pro.xxi.d Gala.vi.d

The.cxxvi.Psalme.

IN CONVERTENDO.

A songe of the steares.

WHen the Lorde turned agayne ꝑ captiuitie of Sion, thē were we lyke vnto them that dreame. A

Then was our mouth fylled wyth laughter, and oure tonge wyth ioye. Then sayd they amonge the Heathen: the Lorde hath done greate thynges for them. Yee, the Lorde hath done great thinges for vs already, wherof we reioyse. Turne our captiuitie, O Lorde, as the ryuers in the southe. They that sowe in teares, shall reape in ioye. He that nowe goeth in hys waye weppynge and beareth forth good sede, shal doutles come againe wyth ioye, and bryng hys sheaues wyth him.

The.cxxvij.Psalme.

NISI DOMINVS.

A songe of Salomon of the stayres.

EXcepte the Lorde buylde the house, A theyr labour is but lost that buylde it: Excepte the Lorde kepeth ꝑ Cytie, the watcheman waketh but in vayne. * It is but lost labour that proue.f. ye haste to ryse vp early, and so late take reste,

& eate

and eate the breade of carefulneſſe: for ſo he gyueth hys beloued ſleape. Lo, chyldren and ỹ frute of the wombe are an heryptage and gyfte, that cõmeth of the Lord. Lyke as the arowes in the hand of the gyaunt, euẽ ſo are the ponge chyldren. Happye is the man, that hath hys quyuer full of them, they ſhall not be aſhamed, whẽ they ſpeake with their enemyes in ỹ gate.

¶ The.cxxviii. Pſalme.

BEATI OMNES.

A ſonge of the ſteares.

A pſ.xxxiiii.b

BLeſſed are all they that * feare the Lorde, and walke in hys wayes. For thou ſhalt eate the laboures of thyne handes. O well is the, and happye ſhalte thou be. Thy wyfe ſhalbe as the fruteful vyne vpon the walles of thyne houſe. Thy chyldren lyke the Olyue braunches rounde about thy table. Lo, thus ſhal the man be bleſſed, that feareth the Lorde.

The Lorde from out of you, ſhall ſo bleſſe ỹ, that thou ſhalte ſe Jeruſalem in proſperytie al thy lyfe lõge. Yee, that thou ſhalt ſe * thy chil-
Genes.l.b Job.xlii.d Tob.xiiii.a ders chyldren, and peace vpon Iſrael.

¶ The.cxxix. Pſalme.

SEPE EXPVGNAVERVNT.

A ſonge of the ſteares.

MAny a tyme haue they foughte agaynſt me fro my youth vp (maye Iſrael nowe ſaye:) Yee, many a tyme haue they vexed me fro my youth vp, but they haue not preuayled agaynſte me. The plowers plowed vpon my backe, and made longe forowes. But the ryghteous lorde hath hewen the ſnares of ỹ vngodly in peces. Let them be confounded and turned backwarde, as manye as haue euel wyl at Sion. Let them be euen as the graſſe growynge vpon the houſe toppes, whyche wythereth afore that it be plucte vp. Whereof the mower fylleth not hys hande, nether he ỹ byndeth vp the ſheaues, hys boſome. So that they whyche goo by, ſaye not ſo muche: as the Lord proſpere you, we wyſche you good luck in the name of the Lorde.

¶ The.cxxx. Pſalme.

DE PROFVNDIS

A ſonge of the ſteares.

OVt of the depe haue I called vnto ỹ O Lord, Lord heare my voyce. Oh let thyne eares conſydre wel ỹ voice of my complaynt. * Yf thou Lord wylte be extreme to marke what is
Job.ix.a pſ.cxlii.a done amyſſe, Oh Lorde who maye abyde it?

For there is mercye wyth the, therfore ſhalt thou be feared. I loke for the Lord, my ſoule doth wayte for hym, in hys worde is my truſt. My ſoule flyeth vnto the Lorde, before the morynyng watche (I ſaye) before the morynge watche. O Iſrael, truſt in the Lord, for with the Lord there is mercy, and wyth hym is plenteous redempcyon. And he ſhall redeme Iſrael from all hys ſynnes.

¶ The.cxxxi. Pſalme,

DOMINE NON EST EXA.

Dauids ſonge of the ſteares

LOrde, I am not hye mynded, I haue no proude lokes. * I do not exerciſe my ſelfe in great matters, which are to hye for me. But I refrayne my ſoule, & kepe it lowe, lyke as a child that is weaned from hys mother, yee, my ſoule is euen as a weaned chylde. O Iſrael truſt in the Lorde, from thys tyme forth for euermore.
Eccl.iii.c

¶ The.cxxxii. Pſalme.

MEMENTO DOMINE, DAVID

A ſonge of the ſteares.

LOrde, remembre Dauid, and all hys trouble. * Howe he ſwore vnto the Lorde, and vowed a vowe vnto ỹ almyghtye God of Jacob: I wyll not come wyth in the tabernacle of my houſe, nor clyme vp into my bed. I wyl not ſuffre mine eyes to ſlepe, nor myne eye lydes to ſlombre:
ii.re.xviiii.d i.pa.xxii.b

(neyther the temples of my heade to take anye reſte.)

Untyll I fynde out a place for the temple of ỹ Lorde: an habitacyon for the myghtye God of Jacob. Lo, we hearde of the ſame at Ephrata, and founde it in the woode. We wyl goo in to hys tabernacle: and falle lowe on oure knees before his foteſtole. * Aryſe, O Lord into thy reſtynge place, thou ād the arke of thy ſtrēgth.
ii.par.vi.g

Let thy preaſtes be clothed wyth ryghteouſnes, and let thy ſayntes ſynge wyth ioyfulnes.

For thy ſeruaunt Dauids ſake, turne not a waye the preſence of thyne anoynted. * The Lorde hathe made a faithful othe vnto Dauid, and he ſhall not ſhrynke from it. ‡ Of ỹ frute of thy body ſhall I ſet vpon thy ſeate. Yf thy chyldren wyll kepe my couenaunte, and my teſtymonies that I wyll learne them: theyr chyldren alſo ſhall ſyt vpon thy ſeate for euermore.
ii.reg.vii.b ‡Act.xiii.a

For the Lorde hath choſen Sion, to be an habitacyon for him ſelfe hath he longed for her. Thys ſhalbe my reſt for euer, here wyl I dwel, for I haue all delyte therin. I wyll bleſſe her vytailes wyth increaſe, and wyll ſatyſfye her poore wyth breade. I wyl decke her preaſtes wyth helth, and her ſaintes ſhal reioyſe, & ſing.

There ſhall I make * the horne of Dauid to
Luke.i.f flowryſhe: I haue ordeyned a lanterne for myne anoynted. As for hys enemyes, I ſhall cloth them wyth ſhame, but vpon hym ſelfe ſhall hys crowne flowryſhe.

¶ The.cxxxiii. Pſalme.

ECCE QVAM BONVM,

A ſonge of the ſteares of Dauid.

BEholde, howe good and ioyfull a thynge it is * brethren to dwel together in vnite. It is lyke the precyous oyntmente vpon the heade, that ranne downe vnto the beard: euen vnto Aarons beарde, and went downe to the ſkyrtes of hys clothynge. Lyke the dewe of Hermon, whych fell vpon the hyll of Sion.
phili.ii.a

For there the Lorde promyſed hys bleſſynge, and lyfe for euermore.

¶ The.cxxxiiii. Pſalme.

ECCE NVNC BENEDICITE,

A ſonge of the ſteares.

Beholde

Beholde, (nowe) * prayſe the Lord, al ye ſeruauntes of the Lorde, ye that by nyght ſtande in the houſe of the Lord, (euē in the courtes of the houſe of oure God.)

* Lyfte vp youre handes in the ſanctuary, and prayſe the Lorde. ‡ The Lorde ỹ made heauē and earth, geue the bleſſyng of out Sion.

The.cxxxv. Pſalme.

LAVDATE NOMEN DOMINI.

O * prayſe the Lord, laude ye the name of the Lord, prayſe it, O ye ſeruaũtes of the Lorde. Ye that ſtãde in ỹ houſe of the Lorde, in the courtes of ỹ houſe of our God. O prayſe the Lord, for ỹ Lord is gracyous: O ſynge prayſes vnto his name, for it is louely. * For why? the Lorde hath choſen Jacob vnto hym ſelf, & Iſrael for his owne poſſeſſiõ. For I knowe that the Lorde is greate, and that our Lord is aboue all goddes. What ſoeuer the Lorde pleaſed, that dyd he in heauen and in earth, and in the ſee, and in all depe places. * He bryngeth forth the cloudes frõ ỹ endes of the worlde, & ſendeth forth lightninges wyth the rayne, bryngynge the wyndes oute of hys treaſurpes. * He ſmote the fyrſt borne of Egypte, both of man and beaſt. ‡ He hath ſẽt tokens and wonders into the myddeſt of the, O thou land of Egypt, vpon Pharao and all his ſeruauntes. * He ſmote dyuerſe nacyons, and ſlewe myghtye kynges. ‡ Sehon kynge of the Amorites, and Og the kynge of Baſan, and all the kyngedomes of Canaan: * And gaue theyr lande to be an herytage, euen an heritage vnto Iſrael hys people. Thy name O Lorde, endureth for euer, ſo doth thy memoryall, O Lorde, from one generatyon to another. * For the Lorde wyll auenge his people, and be gracyous vnto hys ſeruauntes.

‡ As for the ymages of the heathen, they are but ſyluer and golde, the worke of mens hãdes. They haue mouthes & ſpeake not: eyes haue they but they ſe not. They haue eares, and yet they heare not, neither is ther any breth in their mouthes. They that make them, are like vnto them, and ſo are al they that put theyr truſte in them. Prayſe the Lorde ye houſe of Iſrael, prayſe the Lord ye houſe of Aaron. Prayſe ỹ Lord ye houſe of Leui, ye that feare the Lorde, prayſe the Lorde. Prayſed be the Lorde oute of Sion, wyche dwelleth at Ieruſalem.

Halleluya.

The.cxxxvi. Pſalme.

CONFITEMINI DOMINO.

O * Geue thankes vnto the Lorde, for he is gracyous, and hys mercy endureth for euer. O gyue thankes vnto the God of al goddes, for his mercy endureth for euer. O thanke ỹ Lorde of all lordes, for hys mercy endureth for euer. * Wyche onely doth greate wonders, for hys mercye endureth for euer. Wyche by hys excellent wyſdome made the heauens, for hys mercye endureth for euer. Wyche layde oute the earth aboue the waters, for hys mercy endureth for euer. * Wyche hath made greate lyghtes, for hys mercye endureth for euer.

The ſunne to rule the day, for hys mercy endureth for euer. The moone ād the ſtarres to gouerne the nyght, for hys mercye endureth for euer. * Wyche ſmote Egypt with theyr fyrſt borne, for his mercye endureth for euer. And brought out Iſrael from amonge them, for hys mercye endureth for euer. Wyth a myghtye hande and a ſtretched out arme, for hys mercye endureth for euer. Wyche deuided the red ſee in two partes, for hys mercy endureth for euer. * And made Iſrael to goo thorowe the myddeſte of it, for hys mercye endureth for euer.

But as for Pharao and hys hooſte, he ouerthrewe them in the red ſee, for hys mercy endureth for euer. * Which led his people thorowe the wilderneſſe, for his mercy endureth for euer.

* Wyche ſmote great kynges: for hys mercy endureth for euer. Yee, & ſlewe myghtye kynges: for hys mercy endureth for euer. * Sehõ kynge of the Amorites, for his mercy endureth for euer. And Og the kinge of Baſan, for his mercye endureth for euer. And gaue awaye their lande for an herytage, for his mercy endureth for euer. Euen for an herytage vnto Iſrael hys ſeruaunt: for his mercy endureth for euer. Wyche remẽbred vs, whẽ we were in trouble: for his mercy endureth for euer. And hath delyuered vs frõ our enemyes, for his mercy endureth for euer. * Which geueth fode to al fleſh. for his mercy endureth for euer. O giue thãkes vnto ỹ god of heauẽ, for his mercy endureth for euer. (O geue thãkes to the Lord of Lordes, for hys mercy endureth for euer.

The.cxxxvii. Pſalme.

(Of Jeremy)

SVPER FLVMINA.

BY the waters of * Babylõ we ſate downe and wept, when we remembred (the) Sion. As for oure harpes we hanged them vp vpon the trees ỹ are therin. For they that led vs away captiue, requyred of vs then a ſonge and melodye in oure heuyneſſe: ſyng vs one of the ſonges of Sion. Howe ſhal we ſyng the Lordes ſonge in a ſtraunge lande? Yf I forget the, O Ieruſalem, let my ryght hande forget her connynge. Yf I do not remembre the, let my tõge cleaue to the roke of my mouth.

Yee, yf I preferre not Ieruſalẽ in my myrth.

Remembre the chyldren of * Edom, O Lord in the daye of Ieruſalẽ, howe they ſayd: downe wyth it down wyth it: euẽ to ỹ ground O daughter of Babylõ, waſted wyth miſery, yee, happy ſhal he be, that rewardeth the as thou haſte ſerued vs. * Bleſſed ſhall he be, that taketh thy chyldren, and throweth them agaynſt the ſtones.

The.cxxxviii. Pſalme.

A Pſalme of Dauid.

CONFITEBOR TIBI.

I * Wyll geue thankes vnto the, O Lord, wyth my hole hert: euẽ before the goddes wyll I ſynge prayſe vnto the. ‡ I wyll worſhypp towarde thy holy temple, & prayſe thy name, becauſe

because of thy louinge kyndneſſe and truth: for thou haſt magnifyed thy name, and thy worde aboue all thynges. When I called vpon the, thou heardeſt me, and enduedeſt my ſoule with muche ſtrength. All the kynges of the earthe ſhall prayſe the: O Lord, for they haue heard the wordes of thy mouth. Yee, they ſhal ſinge
B in the wayes of the Lord, that greate is the glo
pſ.cxiii.a. rye of the Lord. *For though the Lord be hye, yet hath he reſpect vnto the lowlye: as for the proude, he beholdeth hym a farreof. Though I walke in the myddeſt of trouble, yet ſhalte ꝙ refreſhe me: thou ſhalt ſtretche forth thyne hãde vpon the furyouſnes of myne enemies, and thy ryght hande ſhall ſaue me. The Lorde ſhall make good hys louynge kynõneſſe toward me:
iob.xiiii.c. yee, thy mercye, O Lord endureth for euer, *de ſpyſe not then ꝙ workes of thyne owne handes.

¶The.cxxxix.Pſalme.

DOMINE PROBASTI,

To the chaunter, a Pſalme of Dauid.

A O Lorde, thou haſte ſearched me out, ãd knowen me. Thou knoweſte my downe ſyttynge and myne vprifyng: thou vnderſtãdeſt my thoughtes lõge before. Thou art about my path, and aboute my bed: and ſpyeſt out all my wayes. For lo, there is not a worde in my tonge, but thou, O Lorde knoweſt it all together. Thou haſt faſhyoned me behynde and before, and layd thyne hande vpon me. Such knowledge is to wonderfull and excellent for me: I can not attayne
Amos.ix.c vnto it. *Whyther ſhall I go then from thy
B ſpyrete or whither ſhal I go then frõ thy preſẽce?

Yf I clyme vp into heauen, thou art there: yf I go downe to hell, thou art there alſo. Yf I take the wynges of the morynng, & remayne in the vttermooſt partes of ꝙ ſee. Euẽ there alſo ſhall thy hande leade me: & thy ryght hãde ſhall holde me. Yf I ſaye: paraduenture the darckeneſſe ſhall couer me, then ſhall my night be turned to daye. Yea, the darknes is no darkneſſe with the: but the nyght is all cleare as the daye: the darknes and lyght (to the) are bothe a
¶ lyke. For my reynes are thyne, thou haſt co-
uered me in my mothers wombe. I wyl geue thankes vnto the for I am fearfully & wonderouſly made: maruelous are thy workes, & that my ſoule knoweth ryght wel. My bones are not hyd from the, though I be made ſecretlye & faſhyoned beneth in the earth. Thyne eyes dyd ſe my ſubſtaunce, yet beyng vnperfect and in thy boke were all my membres wrytten. Whych daye by daye were faſhyoned, when as yet there was none of them. Howe dere are thy
D councels vnto me, O God! O howe great is the ſumme of them! Yf I tel thẽ, they are mo in nombre then the ſande: when I wake vp, I am preſent wyth the. Wylt thou not ſlay the wycked, O God: departe frõ me ye bloudthurſty men. For they ſpeake vnryghteouſlye agaynſt the, and thyne enemyes take thy name in vayne. Do not I hate them, O Lord, that hate ꝙ? ãd am not I greued with thoſe that riſe vp agaynſt the? Yea, I hate them ryght ſore, euen as thoughe they were myne enemyes.

*Try me, O God, and ſeke the grounde of Pſa.xxvi.a
myne hert: proue me & examen my thoughtes. Loke wellyf there be anye waye of wyckedneſſe in me, & leade me in the waye euerlaſting.

¶The.cxl.Pſalme.

ERIPE ME.

To the chaunter, a Pſalme of Dauid.

A ERyuer me, O Lorde, from the euell man, and preſerue me from the wycked man. Whyche ymagyne myſchefe in their hertes: & ſtyre vp ſtrife al the daye longe. They haue ſharpened their tonges lyke a ſerpẽt: *Adders poy Rom.iii.c
ſon is vnder their lyppes. Sela. Kepe me, O Lord, from the hãdes of the vngodly: preſerue me from the wycked mẽ, whyche are purpoſed to ouerthrowe my goynges. The proude haue layde a ſnare for me: and ſpred a net abroade w coardes: yee, and ſet trappes in my way. Sela. B

I ſayde vnto the Lorde: thou arte my God, heare the voyce of my prayers, O Lorde. O Lord God, thou ſtrẽgth of my health, thou haſt couered my heed in the daye of battayle. Let not the vngodly haue hys deſyre, O Lorde, let not hys myſcheuous ymagynaciõ proſper: leeſt they be to proude Sela. *Let the myſcheke of Pſal.bii.b
their owne lyppes fal vpon the heed of them, ꝙ compaſſe me about. Let hoote burnynge cooles fall vpon them: let them be caſte into ꝙ fyer and into the pit: that they neuer riſe vp againe. A man full of wordes ſhall not proſper vpon ꝙ earthe: euell ſhall hunte the wycked perſon, to ouerthrowe hym. Sure I am, that the Lord wyll auenge the poore: and mayntayne ꝙ cauſe of the helpleſſe. The ryghteous alſo ſhal geue thankes vnto thy name, and the iuſt ſhall continue in thy ſyghte.

¶The.cxli.Pſalme.

A Pſalme of Dauid.

DOMINE CLAMAVI.

LOrd, I call vpon the: haſte the vnto A
me, and conſyder my voyce, when I crye vnto the. Let my prayer be ſet forth in thy ſight, * as the incenſe, & Exo.xxx.b
let ꝙ lyftyng vp of my handes be an euenyng ſacrifice. *Set a watch, O Lorde, before my Eccl.xxii.c
mouth and kepe the doore of my lyppes. O let not myne hert be inclyned to any euel thing, let me not be occupied in vngodly workes, with the men that worke wyckednes, leaſte I eate of ſuch thynges as pleaſe them. Let the ryghteous rather ſmyte me frendly and reproue me.

But let not their precyouſe balmes, breake B
myne heade: yee, I wyll praye yet agaynſt their wyckednes. Let their iudges be ouerthrowen in ſtony places, that they may heare my wordes: for they are ſwete. Our bones lye ſcatered before the ppt, lyke as whẽ one breaketh ãd heweth wood vpon the earth. But myne eyes loke vnto ꝙ, O Lord God: in the is my truſt, O caſt not out my ſoule. Kepe me from the ſnare whych they haue layde for me, and from the trappes of the wycked doers. Let the vngodlye fall into their owne nettes together:

and

and let me euer eſcape them.

¶The.cxlii.Pſalme.

VOCE MEA AD DOMINVM.

The inſtruccyon of Dauid, a prayer when he was in the caue.

A pſ.lxxvii,a

I *Cryed vnto ỹ Lord with my voice: yee, euen vnto the Lord dyd I make my ſupplicacyon. I powred oute my complaynte before hym, and ſhewed hym of my trouble. Whē my ſpryte was in heuynes, thou kneweſt my path: in the waye wherin I walked haue they preuelye layed a ſnare for me. I loked alſo vpon my ryghte hande, & ſe, there was no mā that wolde knowe me. I had no place to flee vnto and no man cared for my ſoule. I cryed vnto the, O Lord, and ſayde: thou art my hope and my porcion in the lande of the lyuynge. Conſydre my complaynte: for I am brought very lowe. O delyuer me from my perſecutours: for they are to ſtronge for me. Bryng my ſoule out of pryſon, that I may geue thankes vnto thy name: whyche thynge yf thou wylt graunte me, then ſhall the ryghteous reſorte vnto my company.

The.cxliii.Pſalme.

DOMINE EXAVDI.

A Pſalme of Dauid (when his owne ſonne perſecuted hym)

A

Eare my prayer, O Lord, and conſydre my deſyre: herken vnto me for thy truth & righteouſnes ſake. And entre not into iudgemente with thy ſeruaūt: for * in thy ſight ſhall no man lyuyng be iuſtifyed. For ỹ enemy hath perſecuted my ſoule: he hath ſmytten my lyfe downe to the grounde: he hath layd me in the darkenes, as the men that haue bene lōge dead. Therfore is my ſpryte vexed wythin me: and my hert wythin me is deſolate. *Yet do I remembre the tyme paſt, I muſe vpon all thy workes: yea, I exercyſe my ſelfe in the workes of thy handes. I ſtretche forth myne handes vnto the: my ſoule gaſpeth vnto the as a thyrſty lande. Selah. *Heare me, O Lord, and that ſoone: for my ſpryte waxeth faynte, hyde not thy face from me, leſte I be lyke vnto them that goo downe into the pyt. O let me *heare thy louynge kyndnes by tymes in the mornyng, for in the is my truſt, ſhewe thou me the waye that I ſhulde walke in, for I lyfte vp my ſoule vnto the. Delyuer me, O Lord, frō myne enemyes: for I flye vnto the to hyde me.

Iob.xiiii,c
iy.a.xxb a
Rom.iii.c

B pſ.lxxbii. c

er.xxxiiii.c
pſ.lxxxvi a

Ier.xxxii.c
Ioel.ii.c

Teach me to do the thynge that pleaſeth the, for thou arte my God, let thy louynge ſpirite leade me forth vnto the lāde of ryghteouſnes.

Quycken me, O Lorde, for thy names ſake & for thy ryghteouſneſſe ſake bryng my ſoule out of trouble. And of thy goodnes ſlay myne enemyes, and deſtroye all them that vexe my ſoule, for I am thy ſeruaunt.

¶The.cxliiii.Pſalme.

BENEDICTVS DOMINVS.

Of Dauid.

BLeſſed be the Lorde my ſtrengthe, A
whych teacheth *my hādes to war, & my fyngers to fyght. My hope and my fortreſſe, my caſtel, and deliuerer, my defender in whome I truſt, whych ſubdueth my people that is vnder me. *Lord, what is man that thou haſt ſuch reſpect vnto him? Or ỹ ſonne of mā, that thou ſo regardeſt him? * Man is lyke a thynge of nought, hys time paſſeth away lyke a ſhadowe. B

ii.re.xii.c
pſ.xviii.e

pſal.viii.a

Iob.viii.a

Bowe thy heauens O Lord, & come downe, touche the mountaynes, and they ſhall ſmoke.

Caſt forth the lyghtenynge, and teare them ſhote out thyne arowes, and conſume them.

Sende downe thyne hande from aboue, deliuer me, and take me oute of the greate waters, from the hande of ſtraunge chyldren. Whoſe mouth talketh of vanyte, & their ryght hand is a ryghte hande of wyckednes. I wyll ſynge a newe ſonge vnto the, O God, and ſynge prayſes vnto the vpon a ten ſtrynged lute. Thou that geueſt victory vnto kynges, and haſte delyuered Dauid thy ſeruaunt from the parell of the ſwearde. Saue me, and delyuer me from C
the hande of ſtraunge chyldren, whoſe mouthe talketh of vanyte, and their ryghte hande is a ryghte hande of iniquytie. That our ſonnes maye growe vp as the ponge plantes, & that our daughters may be as the polyſhed corners of the temple. * That our garners may be ful deu.xxviii.a
and plenteous wyth all maner of ſtoore: ỹ oure ſhepe maye bryng forth thouſandes & ten thouſandes in our ſtretes. That oure oxen may be ſtronge to labour, that there be no decaye, no leadynge into captiuyte, and no complayninge in oure ſtretes. Happy are the people that be in ſuch a caſe: yee bleſſed are the people whyche haue the Lord for theyr God.

¶The.cxlv.Pſalme.

EXALTABO TE DEVS.

A thankeſgeuynge of Dauid.

I * Wyll magnifye the, O God, my kynge, and I wyll prayſe thy name for euer and euer. Euery daye wyl I geue thankes vnto the, and praiſe thy name for euer and euer Great is the Lord, and merueylous worthy to be prayſed: there is no ende of hys greatnes. One generacyon ſhall prayſe thy workes vnto another, and declare thy power. As for me I wyl be talkynge of thy worſhyp, thy glorye, thy prayſe, and wonderous workes. So that mē ſhall ſpeake of the myght of thy meruelous actes, and I wyll alſo tell of thy greatnes. The memoryall of thyne aboundaunt kyndnes ſhal be ſhewed, and men ſhal ſinge of thy ryghteouſneſſe. * The Lorde is gracyous and merciful, longe ſufferynge, and of great goodneſſe. The Lord is louynge vnto euery mā, and his mercy is ouer al his workes. All thy workes prayſe the, O Lord, and thy ſayntes geue thankes vnto the. They ſhewe the glory of thy kyngdō, and talke of thy power. That thy power, thy glory and myghtineſſe of thy kyngdom, might

A pſal.cxi.a
and.cxvi.a

B

Ex.xxxiii.a
Ie.xxxi.d
Ioel.ii.c

be knowen

C be knowen vnto men. *Thy kyngdome is an
Deut.xxxii,c and.xxxiii.d Luke.i.c euerlastynge kyngdome, and thy dominyon en
dureth thorowe out all ages. The Lorde vp-
holdeth all such as fall, and lyfteth vp al those
tpl.cxliii. d that be downe. ‡ The eyes of all wayte vpon
o thee, o (O Lord) and thou geuest them their meate
in due season. Thou openest thyne hande, and
fyllest all thynges lyuing wyth plenteousnesse
The Lord is rygh teous in all hys wayes, & holy in all hys worckes. The Lord is nye vn-
Deu. xxxii.b to all them* that call vpon hym, yee all suche
as call vpon him faythfully. He wyll fulfyll
the desyre of them that feare hym, he also wyll
heare their crye, and wyll helpe them. The
Lorde preserueth all them that loue hym, but
scatreth abroade all the vngodly. My mouth
shal speake the prayse of the Lord, & let al flesh
geue thankes vnto his holy name for euer & euer.

C The.cxlvi. Psalme.

LAVDA ANIMA MEA.

(Psalme of Aggeus and Zachary)

Hallelupa.

A

Prayse the Lord, O my soule: whyle
psa. cxliii. a I lyue wyll I prayse the Lord: yee
as longe as * I haue any beynge,
psa. cxviii. a I wyl sing prayses vnto my God.
* O put not youre trust in prin-
ces, nor in any child of mā, for there is no helpe
in them. For when the breathe of man goeth
Gen.iii.a tod.xxxiiii a forth,* he shall turne agayne to hys earth, and
then all his thoughtes perysshe. Blessed is he
*ac.xiiii.e that hath the God of Jacob for hys helpe, * and
whose hope is in the Lorde hys God. Which
made heauen and earth, the see, and al that ther
in is, whyche kepeth hys promyse for euer.

B Which helpeth thē to right that suffer wrōge,
whyche fedeth the hongrye. The Lorde loseth
men out of prison, the lorde geueth syght to the
blynde. The Lord helpeth them vp y are fal-
len, the Lord careth for the ryghteous. The
Lord careth for the straungers, he defendeth y
fatherles and wydowe: as for the way of the vn
godly, he turneth it vpside downe. The Lord
thy God, O Sion: shalbe kynge for euermore,
and thorowe out all generacions. Hallelupa.

C The.cxlvii Psalme.

LAVDATE DOMINVM.

A

Prayse the Lord, for it is a good thing
to synge prayse vnto oure God: yee, a
ioyfull and pleasaunt thing is it to be
thankfull. The Lorde doth buylde
vp Jerusalem, and shall gather together y out-
castes of Israel. He healeth those that are bro
ken in harte and geueth medecine to heale their
Psa.xl.b sycknesse. * He telleth the nombre of the star-
res, and calleth them all by their names.

Great is our Lorde, and great is his power:
yee hys wysdome is infinite. The Lorde set-
teth vp the meke, and bryngeth the vngodlye
t.Chr.xiii.c downe to the grounde. * O synge vnto the
B Lorde wyth thankesgeuynge, syng prayse vpō
the harpe vnto our God. Which coureth the
tob.xxxvi.b heauen wyth cloudes, & * prepareth rayne for
the earth, & maketh the grasse to growe vpon y
o mountaynes, o (and herbe for the vse of men,) Which
geueth foode vnto the cattell, ‡ and fedeth the tob.xxxviii
d
yonge rauens that call vpon hym. He hathe
not pleasure in the strength of an horse, neyther
delyteth he in any mans legges. But y Lordes
delyte is in them that feare hym, and put theyr
trust in hys mercy. Prayse the Lord, O Jeru
salem: prayse thy God, O Sion. For he hath
made fast the barres of thy gates, and hath bles
sed thy chyldrē wythin the. He maketh peace
in thy borders, and fylleth the with the floure of
wheat He sendeth forth his commaundement
vpon earth, and hys worde runneth very swyft
ly. He geueth snowe lyke woll, and scatereth
the horefrost lyke asshes. He casteth forth his
yse lyke morsels, who is able to abide his frost?
He sendeth out his worde and melteth them,
he bloweth with his winde, & the waters flowe
He sheweth hys worde vnto Jacob, his statu
tes ād ordinaunces vnto Israel. He hath not
dealt so wt any nacion, neither haue the heathē
knowledge of hys lawes. Hallelupah.

C The.cxlviii. Psalme.

LAVDATE DOMINVM DE CE.

Hallelupah.

Prayse the euerlastynge.

Prayse y Lorde of heauen, prayse him
in the heygth. Prayse him all ye an-
gels of his, prayse him all his hoost.
Prayse hym Sunne & Moone, prayse
hym all ye starres and lyght. Prayse hym all
ye heauens, and ye waters that be aboue y hea-
uens. Let them prayse the name of the Lord,
for o (he spake the worde, and they were made) * he com- o
maūded, and they were created. He hath made pc.cxxxiiii b
them fast for euer and euer, he hath geuen them
a lawe, whych shall not be broken. Prayse y
Lord vpon earth, ye dragons, and all depes.

Fyre and hayle, snowe and vapors, wynde &
storme, fulfyllynge his worde. Mountaynes B
and all hylles, frutefull trees and all Cedres.

Beastes and all catell, wormes and fethered
foules. Kynges of the earth and all people.
Princes and all iudges of the worlde. Yonge
men and maydens, olde men & chyldren: prayse
the name of the Lorde, for hys name onely is ex
cellent, and hys prayse aboue Heauen & earth.
He shall exalte the horne of hys people, al hys
sayntes shall prayse hym, euen the chyldren of
Israel, euen the people that serueth hym.

Hallelupah.

C The.cxlix. Psalme.

CANTATE DOMINO.

Hallelupah.

Prayse the euerlastynge.

*Singe vnto the Lord a newe sōge, A
let y congregacion of sayntes praise Psa.xcvi.b
hym. Let Israell reioyse in hym
that made hym, and let the chyldren
of Sion be ioyfull in theyr kynge. Let them
prayse hys name in the daunce, let them synge
prayses vnto hym wyth tabret and harpe. For
the Lorde hath pleasure in his people, and hel-
peth the meke herted. Let the sayntes be ioy-
full wyth glory, let them reioyse in theyr bed-
des. Let the prayses of God be in their mouth,

and

C be knowen vnto men. *Thy kyngdome is an
Deut.xxxii,c and.xxxiii.d Luke.i.c euerlastynge kyngdome, and thy dominyon en
dureth thorowe out all ages. The Lorde vp-
holdeth all such as fall, and lyfteth vp al those
tpl.cxliii. d that be downe. ‡ The eyes of all wayte vpon
o thee, o (O Lord) and thou geuest them their meate
in due season. Thou openest thyne hande, and
fyllest all thynges lyuing wyth plenteousnesse
The Lord is rygh teous in all hys wayes, & holy in all hys worckes. The Lord is nye vn-
Deu. xxxii.b to all them* that call vpon hym, yee all suche
as call vpon him faythfully. He wyll fulfyll
the desyre of them that feare hym, he also wyll
heare their crye, and wyll helpe them. The
Lorde preserueth all them that loue hym, but
scatreth abroade all the vngodly. My mouth
shal speake the prayse of the Lord, & let al flesh
geue thankes vnto his holy name for euer & euer.

C The.cxlvi. Psalme.

LAVDA ANIMA MEA.

(Psalme of Aggeus and Zachary)

Hallelupa.

A

Prayse the Lord, O my soule: whyle
psa. cxliii. a I lyue wyll I prayse the Lord: yee
as longe as * I haue any beynge,
psa. cxviii. a I wyl sing prayses vnto my God.
* O put not youre trust in prin-
ces, nor in any child of mā, for there is no helpe
in them. For when the breathe of man goeth
Gen.iii.a tod.xxxiiii a forth,* he shall turne agayne to hys earth, and
then all his thoughtes perysshe. Blessed is he
*ac.xiiii.e that hath the God of Jacob for hys helpe, * and
whose hope is in the Lorde hys God. Which
made heauen and earth, the see, and al that ther
in is, whyche kepeth hys promyse for euer.

B Which helpeth thē to right that suffer wrōge,
whyche fedeth the hongrye. The Lorde loseth
men out of prison, the lorde geueth syght to the
blynde. The Lord helpeth them vp y are fal-
len, the Lord careth for the ryghteous. The
Lord careth for the straungers, he defendeth y
fatherles and wydowe: as for the way of the vn
godly, he turneth it vpside downe. The Lord
thy God, O Sion: shalbe kynge for euermore,
and thorowe out all generacions. Hallelupa.

C The.cxlvii Psalme.

LAVDATE DOMINVM.

A

Prayse the Lord, for it is a good thing
to synge prayse vnto oure God: yee, a
ioyfull and pleasaunt thing is it to be
thankfull. The Lorde doth buylde
vp Jerusalem, and shall gather together y out-
castes of Israel. He healeth those that are bro
ken in harte and geueth medecine to heale their
Psa.xl.b sycknesse. * He telleth the nombre of the star-
res, and calleth them all by their names.

Great is our Lorde, and great is his power:
yee hys wysdome is infinite. The Lorde set-
teth vp the meke, and bryngeth the vngodlye
t.Chr.xiii.c downe to the grounde. * O synge vnto the
B Lorde wyth thankesgeuynge, syng prayse vpō
the harpe vnto our God. Which coureth the
tob.xxxvi.b heauen wyth cloudes, & * prepareth rayne for
the earth, & maketh the grasse to growe vpon y
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geueth foode vnto the cattell, ‡ and fedeth the tob.xxxviii
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yonge rauens that call vpon hym. He hathe
not pleasure in the strength of an horse, neyther
delyteth he in any mans legges. But y Lordes
delyte is in them that feare hym, and put theyr
trust in hys mercy. Prayse the Lord, O Jeru
salem: prayse thy God, O Sion. For he hath
made fast the barres of thy gates, and hath bles
sed thy chyldrē wythin the. He maketh peace
in thy borders, and fylleth the with the floure of
wheat He sendeth forth his commaundement
vpon earth, and hys worde runneth very swyft
ly. He geueth snowe lyke woll, and scatereth
the horefrost lyke asshes. He casteth forth his
yse lyke morsels, who is able to abide his frost?
He sendeth out his worde and melteth them,
he bloweth with his winde, & the waters flowe
He sheweth hys worde vnto Jacob, his statu
tes ād ordinaunces vnto Israel. He hath not
dealt so wt any nacion, neither haue the heathē
knowledge of hys lawes. Hallelupah.

C The.cxlviii. Psalme.

LAVDATE DOMINVM DE CE.

Hallelupah.

Prayse the euerlastynge.

Prayse y Lorde of heauen, prayse him
in the heygth. Prayse him all ye an-
gels of his, prayse him all his hoost.
Prayse hym Sunne & Moone, prayse
hym all ye starres and lyght. Prayse hym all
ye heauens, and ye waters that be aboue y hea-
uens. Let them prayse the name of the Lord,
for o (he spake the worde, and they were made) * he com- o
maūded, and they were created. He hath made pc.cxxxiiii b
them fast for euer and euer, he hath geuen them
a lawe, whych shall not be broken. Prayse y
Lord vpon earth, ye dragons, and all depes.

Fyre and hayle, snowe and vapors, wynde &
storme, fulfyllynge his worde. Mountaynes B
and all hylles, frutefull trees and all Cedres.

Beastes and all catell, wormes and fethered
foules. Kynges of the earth and all people.
Princes and all iudges of the worlde. Yonge
men and maydens, olde men & chyldren: prayse
the name of the Lorde, for hys name onely is ex
cellent, and hys prayse aboue Heauen & earth.
He shall exalte the horne of hys people, al hys
sayntes shall prayse hym, euen the chyldren of
Israel, euen the people that serueth hym.

Hallelupah.

C The.cxlix. Psalme.

CANTATE DOMINO.

Hallelupah.

Prayse the euerlastynge.

*Singe vnto the Lord a newe sōge, A
let y congregacion of sayntes praise Psa.xcvi.b
hym. Let Israell reioyse in hym
that made hym, and let the chyldren
of Sion be ioyfull in theyr kynge. Let them
prayse hys name in the daunce, let them synge
prayses vnto hym wyth tabret and harpe. For
the Lorde hath pleasure in his people, and hel-
peth the meke herted. Let the sayntes be ioy-
full wyth glory, let them reioyse in theyr bed-
des. Let the prayses of God be in their mouth,

and

Deb.iiii.c. and * a two edged swerde in their handes. To
W be auenged of the Heathen, and to rebuke the
people. To bynde theyr kynges in chaynes, &
De.xxxij.f. theyr nobles wyth lynkes of yron. * That
they maye be auenged of them, as it is wrytte:
suche honour haue all hys sayntes.

Hallelupah.

¶ The.cl. Psalme.

LAVDATE DOMINVM IN.

Hallelupah.

A PRayse God in his holinesse, prayse
him in the fyrmamente of his pow
er. Prayse hym in hys noble ac-
tes, prayse hym accordynge vnto
hys excellent greatnesse. Prayse
him in the sounde of the trompet, prayse hym
vpon the lute and harpe. Prayse hym in sym
bales and dauncis, prayse hym vpon the strynges and pype.

Prayse hym vpon the weltuned cymbales, prayse hym vpon the loude cymbales. Let euery thynge that hath breth, prayse the Lord.

Halleluah.

Prayse the euerlastynge.

¶ The ende of the Psalter.

¶ The Prouerbes of Salomon.

¶ The fyrst Chapter.

¶ The prayse of wysdome. We maye not herken vnto the voluptuous prouocacion & intisynges of synners. Wysdome complayneth her to be despysed of all men, & prophecyeth destruccyon vnto her despysers.

A THe Prouerbes of Salomō the sonne of Dauid kyng of Israel: to learne wysdome, & to perceaue the instrucciō and to perceaue the wordes of vnderstanding: and therby to receaue prudence, ryghteousnes iudgemēt and equyte. That the very symple myght haue wytte, and that the yōge mē myght haue knowledge and true vnderstandynge. By hearynge, the wyse man shall come by more wysdome: ād he that is endued wyth vnderstandynge, shall optayne wytte to perceaue a parable, and ỹ interpretacyon therof, the wordes of the wyse, ād the darcke speches of the same. * The feare of ỹ Lorde is the begynnynge of wysdome. But fooles despise wysdome and instrucciō. My sonne, Iob.xxviii.b Eccle.i.c Psa.cxi.b Prou.ix.c

B heare thy fathers doctryne: and forsake not the lawe of thy mother: for that shall bringe grace vnto thy heade, and shalbe as a chayne about thy necke. My sonne, cōsent not vnto synners yf they entyse the, and saye: come wyth vs, we wyll laye wayte for bloude, and lurke prpuelye Pr.xxiiii.a for the innocent without a cause: we shall * swalowe them vp lyke the hell, and deuoure them quicke ād hole, as those that go downe into the pyt. So shal we finde al maner of costly riches, and fyll oure houses wyth spoyles. Cast in thy lot amonge vs: & let vs haue al one purse. My sonne, walke not thou with them: refrayne thy fote from their waye. For * their fete runne to Prou.i.b euell: & are hastye to shed bloude. But in vayne is the net layd forth before the byrdes eyes, yea they them selues laye wayte one for anothers bloude & one of them wolde slay another. These are the wayes of al such as be couetous, the one wolde rauysh anothers lyfe * Wisdome cryeth Pro.viii.a wythout, & putteth forth her voice in the stretes. She calleth before the congregacion in the opē gates, and sheweth her wordes thorowe the cytie, saying: O ye chyldren, howe longe wyll ye loue chyldyshnes? howe lōge wyl the skorners delyte in scornynge, and the vnwyse be enemyes vnto knowledge? O turne you vnto my correccyon: lo I wyl expresse my mynde vnto you, & make you vnderstande my wordes. * I haue Esa.lxv.b called, ād ye refused it: I haue stretched out my Iere.xxxv.a hand: and no man regarded it: but all my counsels haue ye despysed: and set my correccyon at naught. Therfore shall I also laugh in your destruccion, and mocke you, when that thynge ỹ ye feare cometh vpon you: euen when the thing that ye be afrayde of, falleth in sodenlye lyke a storme, and your mysery lyke a tempeste: yea, when trouble and heuynes cōmeth vpon you. Then shall they call vpon me, but I wyll not heare: they shal seke me early, but they shal not fynde me. And that because they hated knowledge: and receyued not the feare of the Lorde: but abhorred my counsell, & despysed all my correccyon. Therfore shall they eate the frutes of theyr owne waye, & be fylled wyth their owne inuencyons, for the turnyng away of ỹ vnwyse shall slaye them, & the prosperyte of fooles shalbe their owne destruccion. * But who so harkeneth vnto me, shall dwell safely, & be sure from Pro.iii.b anye feare of euell.

¶ The.ii. Chapter.

Wysdome is to be embraced and set by. And aduoutrous woman is to be eschued.

MY sonne, yf thou wylt receyue my A
wordes and kepe my commaundementes by the, that thou wylte enclyne thyne eares vnto wysdome, applye thyne hert thē to vnderstādynge. For yf thou cryest after wysdome, and callest for knowledge: yf thou seketh after her as after money, and diggest for her as for treasure, then shalt thou vnderstande the feare of ỹ Lorde, and fynde the knowledge of God * For Iacob.i.a it is the Lord that geueth wysdome, out of hys Eccl.i.a mouth cōmeth knowledge and vnderstanding. and.xli.c He hydeth vp helth for the righteous. He preserueth the welfare of the ryghteous ād defendeth them that walke syncerelye: he kepeth them in the right path, and preserueth the waye of such as serue him with godlynes. Thē shalt thou vn- B derstande ryghteousnesse, iudgemēt, & equytie: yea and euery good path. When wysdō entreth into thyne hert & thy soule delite in knowledge: thē shal counsel preserue the, & vnderstandynge shall kepe the. That thou mayste be delyuered frō the euyll waye, and from the mā that speaketh frowarde thynges. From such as leaue ỹ

hye

Deb.iiii.c. and * a two edged swerde in their handes. To
W be auenged of the Heathen, and to rebuke the
people. To bynde theyr kynges in chaynes, &
De.xxxij.f. theyr nobles wyth lynkes of yron. * That
they maye be auenged of them, as it is wrytte:
suche honour haue all hys sayntes.

Hallelupah.

¶ The.cl. Psalme.

LAVDATE DOMINVM IN.

Hallelupah.

A PRayse God in his holinesse, prayse
him in the fyrmamente of his pow
er. Prayse hym in hys noble ac-
tes, prayse hym accordynge vnto
hys excellent greatnesse. Prayse
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Prayse hym vpon the weltuned cymbales, prayse hym vpon the loude cymbales. Let euery thynge that hath breth, prayse the Lord.

Halleluah.

Prayse the euerlastynge.

¶ The ende of the Psalter.

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¶ The prayse of wysdome. We maye not herken vnto the voluptuous prouocacion & intisynges of synners. Wysdome complayneth her to be despysed of all men, & prophecyeth destruccyon vnto her despysers.

A THe Prouerbes of Salomō the sonne of Dauid kyng of Israel: to learne wysdome, & to perceaue the instrucciō and to perceaue the wordes of vnderstanding: and therby to receaue prudence, ryghteousnes iudgemēt and equyte. That the very symple myght haue wytte, and that the yōge mē myght haue knowledge and true vnderstandynge. By hearynge, the wyse man shall come by more wysdome: ād he that is endued wyth vnderstandynge, shall optayne wytte to perceaue a parable, and ỹ interpretacyon therof, the wordes of the wyse, ād the darcke speches of the same. * The feare of ỹ Lorde is the begynnynge of wysdome. But fooles despise wysdome and instrucciō. My sonne, Iob.xxviii.b Eccle.i.c Psa.cxi.b Prou.ix.c

B heare thy fathers doctryne: and forsake not the lawe of thy mother: for that shall bringe grace vnto thy heade, and shalbe as a chayne about thy necke. My sonne, cōsent not vnto synners yf they entyse the, and saye: come wyth vs, we wyll laye wayte for bloude, and lurke prpuelye Pr.xxiiii.a for the innocent without a cause: we shall * swalowe them vp lyke the hell, and deuoure them quicke ād hole, as those that go downe into the pyt. So shal we finde al maner of costly riches, and fyll oure houses wyth spoyles. Cast in thy lot amonge vs: & let vs haue al one purse. My sonne, walke not thou with them: refrayne thy fote from their waye. For * their fete runne to Psa.xiiii.a euell: & are hastye to shed bloude. But in vayne is the net layd forth before the byrdes eyes, yea they them selues laye wayte one for anothers bloude & one of them wolde sley another. These C are the wayes of al such as be couetous, the one wolde rauysh anothers lyfe * Wisdome cryeth Pro.viii.a wythout, & putteth forth her voice in the stretes. She calleth before the congregacion in the opē gates, and sheweth her wordes thorowe the cytie, saying: O ye chyldren, howe longe wyll ye loue chyldyshnes? howe lōge wyl the skorners delyte in scornynge, and the vnwyse be enemyes vnto knowledge? O turne you vnto my correccyon: lo I wyl expresse my mynde vnto you, & make you vnderstande my wordes. * I haue Esa.lxv.b called, ād ye refused it: I haue stretched out my Iere.xxxv.a hand: and no man regarded it: but all my counsels haue ye despysed: and set my correccyon at naught. Therfore shall I also laugh in your destruccion, and mocke you, when that thynge ỹ ye feare cometh vpon you: euen when the thing that ye be afrayde of, falleth in sodenlye lyke a storme, and your mysery lyke a tempeste: yea, when trouble and heuynes cōmeth vpon you. Then shall they call vpon me, but I wyll not heare: they shal seke me early, but they shal not fynde me. And that because they hated knowledge: and receyued not the feare of the Lorde: but abhorred my counsell, & despysed all my correccyon. Therfore shall they eate the frutes of theyr owne waye, & be fylled wyth their owne inuencyons, for the turnyng away of ỹ vnwyse shall slaye them, & the prosperyte of fooles shalbe their owne destruccion. * But who so harkeneth vnto me, shall dwell safely, & be sure from Pro.iii.b anye feare of euell.

¶ The.ii. Chapter.

Wysdome is to be embraced and set by. And aduoutrous woman is to be eschued.

MY sonne, yf thou wylt receyue my A
wordes and kepe my commaundementes by the, that thou wylte enclyne thyne eares vnto wysdome, applye thyne hert thē to vnderstādynge. For yf thou cryest after wysdome, and callest for knowledge: yf thou seketh after her as after money, and diggest for her as for treasure, then shalt thou vnderstande the feare of ỹ Lorde, and fynde the knowledge of God * For Iacob.i.a it is the Lord that geueth wysdome, out of hys Eccl.i.a mouth cōmeth knowledge and vnderstanding. and.xli.c He hydeth vp helth for the righteous. He preserxlii.re.xliii.b ueth the welfare of the ryghteous ād defendeth and.xliiii.d, them that walke syncerelye: he kepeth them in the right path, and preserueth the waye of such as serue him with godlynes. Thē shalt thou vn B derstande ryghteousnesse, iudgemēt, & equytie: yea and euery good path. When wysdō entreth into thyne hert & thy soule delite in knowledge: thē shal counsel preserue the, & vnderstandynge shall kepe the. That thou mayste be delyuered frō the euyll waye, and from the mā that speaketh frowarde thynges. From such as leaue ỹ

hye

the hye strete, & walke in ỹ waies of darknesse: whych reioyce in doynge euel, and delyte in wicked thinges: whose wayes are croked, and they frowarde in theyr pathes.

¶ That thou mayst be delyuered also * from ỹ straunge woman, & frō her ỹ is not thyne owne: Pro.v.a and.vii.a which geueth swete wordes, forsaketh the husband of her youth, and forgetteth the couenaūt of her God. For her house is enclyned vnto death, and her pathes vnto hell. All they that goo in vnto her come not agayne, neyther take they hold of the way of lyfe. Therfore, walke thou in the way of such as be verteous, & kepe the pathes of the ryghteous. For the iust shall dwell in the lande, and they ỹ be perfect shal remaine in it: but ỹ vngodly shalbe roted out of ỹ lande, & the wicked doers shalbe roted out of it.

¶ The.iii. Chapter.

¶ The commaundementes of God must be diligently regarded and obserued.

A deut.vi.a MY sonne, * forget not thou my lawe but se that thine hert kepe my cōmaū maundementes. For they shall prolōge the dayes and yeares of thy lyfe and bryng the peace. Let mercy & faythfulnes neuer go from the: bynde thē aboute thy necke & wryte thē in the tables of thyne hart. So shalt thou fynde fauoure and good vnderstandynge in the syght of God and men. Put thy trust in God wyth al thyne hart: & leane not vnto thine owne wyt. In all thy wayes haue respect vnto hym: & he shal order thy goinges. * Be not wise B Prou.iii.b in thyne owne cōceyte: but feare the Lorde, and Eccl.xii.c departe from euell: so shall thy nauel be whole, & thy bones strōge. ‡ Honour the Lord with thy ‡ Eccl.xxxv.b substaūce: & with the fyrstlynges of al thyne en deu.xxvi.a mala iii.b. crease, ** (geue vnto the poore,) so shall thy barnes be ecc.xxxiii.c & fylled wyth plētousnesse: and thy presses shall & xxxiiii.c flowe ouer wyth swete wyne. My sōne despyse ** not the chastening of the Lorde, neither faynte Heb.xii.b. when thou art rebuked of hym. * For whom ỹ Apo.iii.d Lord loueth, hym he chastenethe, & yet delyteth in hym, euen as a father in hys owne sōne. Wel is hym that fyndeth wysdome, & optayneth vnderstandynge: for the gettyng of it is better thē ¶ any marchaūdyse of syluer, & ỹ profyte of it is Pro.viii.a better then golde. * Wysdome is moore worthy then precyous stones: & all the thynges ỹ thou canst desyre are not to be compared vnto her.

Upon her ryght hande is lōge lyfe, & vpō her left hande is ryches & honoure. Her wayes are pleasaūt wayes, & all her pathes are peaceable. Gene.ii.b She is a * tree of lyfe to them that laye holde vpon her, & blessed is he that kepeth her faste. Wyth wysdom hath the Lord layde the foūdacyō of the earth: & thorowe vnderstādynge hath he stablyshed the heauēs. Thorowe hys wysdome the deapthes breake vp, and the cloudes droppe downe the dewe. My sōne, let not these thynges departe from thyne eyes: but kepe my lawe and my counsell, that thou mayste haue ỹ pleasure of longe lyfe and vnderstādynge: for they shalbe lyfe vnto my soule, and grace vnto my mouth. Then shalte thou walke safely in pro.i.b. thy waye: & thy fote shall not stomble. * Yf thou slepeste, thou shalte not be afrayde: but shalte take thy rest, & slepe swetely. Thou nedeste not to be afrayde of any sodeyne feare, neyther for ỹ vyolent rushynge in of the vngodlye, when it commeth. For the Lord shall stāde by thy syde, D and kepe thy fote, that thou be not take. Withdrawe no good thinge from thē that haue nede, so lōge as thyne hand is able to do it. Say not vnto thy neghbour: go thy way, & come againe, to morowe wyl I geue the: where as thou hast nowe to geue hym. Intende no hurte vnto thy neyghboure, seynge he doth dwel in rest by the. Stryue not lyghtely wyth any man wythout a cause, where as he hath done the no harme. * Folowe not a wycked man, and chose none of pro.i.a his wayes: for the Lord abhorreth ỹ frowarde: but hys counsell is amonge the ryghteous. The curse of the Lorde is in the house of the vngodly: but he blesseth the dwellynges of ỹ ryghteous. As for the scornefull dothe not he laugh them to scorne: but he geueth grace vnto ỹ lowly. The wyse shal haue honoure in possessiō: but shame is the promociō that fooles shall haue.

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D D My sōne

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D D My sōne

Deute vi.b and xi.c

*My ſonne, marke my wordes, & enclyne thine eare vnto my ſayinges. Let them not departe from thyne eyes, but kepe them euen in the middeſt of thyne herte. For they are lyfe vnto all thoſe that fynde them, & healthe vnto all theyr bodyes. Kepe thyne hert with all dilygence, for therof hangeth lyfe. Put a waye frō the a froward mouth, and let the lyppes of ſclaundre be farre frō the. Let thyne eyes beholde the thing yͭ is ryght, & let thyne eyelyddes loke ſtreyght before the. Pondre the path of thy feet, & let al

‡Deut.v.d & xi.vii.d

thy wayes be ordred a ryght. ‡ Turne not aſyde, neyther to the rygbte hande, nor to the lefte: but wythholde thy fote from euell.

(For the Lorde knoweth the wayes that are on the rygbte hande. As for the wayes that be on the left hāde, they be froward For he ſhall dyrect thy goynges, and thy wayes he ſhall guyde in peace.

The.v.Chapter.

He warneth to eſchue and flye whordome: He forbyddeth prodigalytye & waſtfull ſpendynge. He wylleth vs to lyue of our owne labours. Men muſt loue theyr wyues.

MY ſonne, geue hyde vnto my wyſdome, & bowe thyne eare vnto my prudence: that thou mayeſt regard good counſayll, and that thy lyppes maye ſpeke knowledge.

(Apply not thou thy ſelfe to the dyſceytfulneſſe of a woman)

pro.ii.b and,biii.a

*For the lyppes of an harlot are a droppyng honye combe, and her throte is more glyſtering then oyle. But at the laſte ſhe is as bytter as wormwod, and (her tonge) as ſharpe as a twoo edged ſwerde. Her fete go downe vnto death, and her ſteppes pearſe thorowe vnto hell. Per chaunce, thou dwellyng wyth her, wylt pondre the path of lyfe: ſo vnſtedfaſte are her wayes yͭ thou canſt not knowe them. Heare me nowe therfore (O my ſonne) and departe not frome the wordes of my mouth.

Kepe thy waye farre from her, and come not nye the doores of her houſe. That thou geue not thy ſtrength vnto other, and thy eares to yͭ cruell. That other men be not fylled with thy goodes, and yͭ thy labours come not in a ſtraūge houſe. Yea, that thou mourne not at yͭ laſt (whē thou haſt ſpēt thy body and luſty grene youth) and thē ſay: Alas, why hated I nurtoure? why dyd my hert deſpiſe correction? Wherfore was not I obedyent vnto the voyce of my teachers, and herkened not vnto thē that enſourmed me? I am come almoſt into all myſfortune in yͭ middeſt of the multitude & congregacyon. Drinke of the water, of thyne owne well, of the ryuers that runne oute of thyne owne ſprynges. Let thy welles flowe out abroade, that there maye be ryuers of waters in the ſtreates, but let them be onely thyne owne, and not ſtraungers wyth the. Let thy well be bleſſed, and be glad wyth the wyfe of thy youth. Louynge is the hynde, and frendly is the roo: let her breaſtes alwaye ſatiſfye the, and holde the euer content with her loue. Why ſonne, why wylt thou haue pleaſur in an harlot, & embrace the boſome of another woman? *For euery mans wayes are open in the ſyght of the Lorde, and he pondreth al their goynges. The wyckednelle of yͭ vngodly ſhal catche him ſelf, and with the ſnares of his owne ſynnes ſhall he be trapped. He ſhall dye without amendemente, and for hys greate foolyſhneſſe he ſhall go aſtraye.

Iob.xxxi.a & xxxiiii.c,

The.vi.Chapter.

The ſlouthfull and ſlouggyſh is pycked and ſtyred to worke. The ſeſmatyck is reproued. Aduoutrye ought to be earneſtly auoyded.

MY ſonne * yf thou be ſuertye for thy neyghbour, and haſt faſtened thyne hand for another man, yͭ art boūde wyth thyne owne wordes, & taken wͭ thine owne ſpeche. Therfore my ſonne do thys, & thou ſhalt be diſcharged: when thou art come into thy neyghbours daunger. Go thy wayes then ſoone, hūble thy ſelf, & with thy frendes intreat thy creditoure: let not thine eyes ſlepe, nor thyne eyelyddes ſlombre. Saue thy ſelf as a doo from the hand of yͭ hunter, and as a byrde from the hande of the fouler. Go to the emmet (thou ſlouggarde) conſydre her wayes, and learne to be wyſe. She hath no guide, nor ouerſear, nor ruler: yet in yͭ ſōmer ſhe prouydeth her meat, and gathereth her fode togyther in the harueſt. *How lōge wilt thou ſlepe thou ſluggyſh man? When wylt thou aryſe oute of thy ſlepe. Yea ſleape on ſtyll a lytle, ſlombre a lytle, folde thyne handes togyther yet a lytle, that thou mayſt ſlepe: ſo ſhall pouerty come vn to the as one that trauayleth by the waye & neceſſytie lyke a weaponed man.

pro.xxiii.b

(But yf thou be not ſlouthfull, thy harueſte ſhall come as a ſpryngyng well, and pouertye ſhall flye farre from the.

And vngodly perſon, a wycked man goeth wͭ a froward mouth, he wynketh wyth his eyes, he tokeneth wyth hys fete, he poynted wͭ his fingers, he is euer ymagening miſchefe & froward myſſe in his hert, and cauſeth diſcorde. Therfore ſhall his deſtruction come haſtely vpon hym, ſo denly ſhall he be all to brokē, and not be healed. *Theſe fyre thynges doth the Lorde hate, and the ſeuenth he vtterly abhorreth: A proud loke, a lyinge tonge, hādes that ſhed innocēt bloud. an herte yͭ goeth about wͭ wycked ymaginacyons, * fete that be ſwyft in runnynge to do myſchefe, a falſe wytneſſe yͭ bryngeth vp lyes, and ſuch one as ſoweth diſcorde amonge bretherē.

pro.xii.c

pſal.xviij.a pro.i.a

My ſonne, kepe thy fathers cōmaundement, & forſake not the lawe of thy mother, Put thē vp together in thyne hert, & bynde them about thy neck. That they may lead yͭ where yͭ goeſt, preſerue the whē thou art a ſlepe, & that when yͭ awakeſt, thou mayeſt talke of thē *For the cōmaundement is a lanterne, & the lawe a lighte: yea chaſtenyng & nurtour is the waye of lyfe, yͭ they may kepe the from *the euell woman, and from the flatterynge tonge of the harlot, that thou luſte not after her bewtye in thyne herte, and leſt thou be taken wyth her fayre lookes.

pſal.cxix.b pro.vi.b.a vii.a

An harlotte wyll make a man to begge hys breed, and a woman wyll hunte for the precyous lyfe. May a man take fyre in his boſom, and hys clothes not be brente? Or can one go vpō hoote cooles, and his fete not be hurte? Euen ſo, whoſo euer goeth into his neighbours wyfe & toucheth her, can not be vngylty. *Men do not vtterly deſpyſe a theefe

Ecc.xxii.a

that

that stealeth, to satysfye hys soule whē he is hū
grye: but yf he maye begotten, he restoreth a-
gayne seuen tymes as moche, or els he maketh
recompence withal the good of his house. But
whoso commytteth aduoutry wyth a woman,
he is a foole, and bryngeth his lyfe to destrucci-
on. He getteth him selfe also shame and dysho
nour, suche as shal neuer be put oute. For ỹ ge
lousy & wrath of the mā wyll not be intreated:
no, though thou woldest offre him great gyftes
to make amendes, he wyl not receyue them.

¶The. vii. Chapter.

¶God ought to be feared and honoured. Hys cōmaun-
dementes ought to be kept: wanton appetytes and desi-
res ought to be shunned.

A deu.vi.b e.Fi.a
MY sonne * kepe my wordes, & laye vp
my commaundementes by the. Kepe
my commaundementes & my lawe,
euen as the apple of thyne eye & thou
shalt lyue. Bynde them vpon thy fyngers, &
wryte them in the table of thyne harte. Saye
vnto wysdom thou art my syster: and cal vnder
p.xl.b & i.a standynge thy kynswoman: * that they maye
kepe the from the straunge woman, and from ỹ
B harlot whych gyueth swete wordes. For out
of the wyndowe of my house I looked thorowe
the latise, and beheld the symple people: and a-
monge other simple folkes. I spyed one yonge
foole, goynge ouer the stretes, by the corner in ỹ
waye towarde the harlottes house, in the twy-
lyght of the euenynge, when it began now to be
nyght & darke. And beholde, there mete hym a
Eccl.ix.a woman * wyth opē tokens of an harlot, onelye
her hert was hydde. She was ful of loude wor
des, & readye to dallye: whose fete coulde not a-
byde in the house, nowe is she wythout, nowe in
the stretes, & layeth a bayte in euery corner, she
caught ỹ yonge mā, kyssed him, & was not asha
med saying: I had a vowe of spaceofkryuges to
¶ paye, and thys daye I perfourme it. Therfore
came I forth to mete the, that I might seke thy
face, & so haue I founde the. I haue decked my
bed wyth couerynges and clothes of Egypte.
Wyth bed haue I made to smel of Myrre, Aloes,
and Cynamon. Come let vs lye togyther, and
take our pleasure tyl it be day lyght: & we wyll
enioye the pleasures of loue. For the good mā
is not at home, he is gone farre of. He hath ta-
ken the bagge of money wyth him: and wyl re-
turne home at the appoynted solempne feaste.
Thus with many swete wordes she ouercame
him, and wyth her flatterynge lyppes she enty-
sed hym sodaynly to folowe her: as it were an
oxe led to the slaughter, and lyke as it were a
foole that laugheth when he goth to the stockes
to be punysshed so longe tyll she had wounded
his leuer wyth her darte: lyke as yf a byrde ha-
sted to the snare, not knowynge that the peryll
of hys lyfe lyeth therupon. Heare me nowe
therfore, O my chyldren, and marke the wor-
des of my mouthe. Let not thyne hart wādre
in her wayes, & be not ỹ decepued in her pathes.
For many one hath she wounded, & cast downe:
yea, many a stroge mā hath ben slayne by ỹ mea
nes of her. Her houses are ỹ way vnto hell: and
bryngе men downe into the chambers of death.

¶The. viii. Chapter.

¶The prayse of the wysdome of God.

WYsdom not * wysdome crye? doethe A prou.i.c
not vnderstandyng puth forth her
voyce? Standeth she not in ỹ hye
palaces in the stretes and wayes? doeth she not crye before the whole
cytie and in the gates where mē go out and in?
It is you, O ye men (sayeth she) whom I cal.
Vnto (the chyldren of men) do I lyfte vp my
voyce. Take hede vnto knowledge O ye ig-
norante: be ye wyse in herte O ye fooles.
Geue eare, for I wyll speake of great matters,
& open my lyppes to tell thynges that be right.
For my throte shalbe talkinge of the trueth,
& my lyppes abhorre vngodlynesse. All the B
wordes of my mouth are ryghteous there is no
frowardnesse nor falshed therin. They are all
playne to such as wyll vnderstande, and ryghte
to them that fynde knowledge. Receyue my
doctryne, and not syluer: & my knowledge more
then fyne golde. * For wysdō is more worth thē prou.viii.b
precyous stones: yea, all thynges that ỹ canste
desyre, may not be cōpared vnto it. I wysdome
haue my dwellynge wyth knowledge, and pru-
dent counsayll is myne owne. The feare of ỹ
Lord abhorreth wyckednesse, pryde, dysdayne,
& the euel way: and a mouth that speaketh wyc
ked thinges, I vtterly abhorre. I can gyue coū
sayl, & I conferre thynges: I haue vnderstan- C
ding, I haue strēgth. * Thorowe me, kynges deut.xvii.b
raygne: thorowe me, counsaylers make iust la- Sapi,vi.a
wes. Thorowe me, do prynces beare rule: and
all iudges of the earth execute iudgement. I
am louynge vnto those that loue me: and * they Luk.xi.b
that seke me early shall fynde me. Rychesse &
honour are wyth me: yea, excellent goodes and
ryghteousnesse. My frute is better then gold
and precyous stone, and myne encrease moze
worth then fyne syluer. I wyll guyde the in
the waye of ryghteousnesse, and in the strete of
iudgemente. That I maye sende prosperitye
to those ỹ loue me, & to encrease theyr treasure. D
* The Lorde hym selfe had me in possessyon Sap.ix.b
in the begynnynge of hys wayes, or euer he be-
ganne hys workes afore tyme. * I haue bene ecc.xxiiii.b
ordeyned from euerlastynge, and from the be-
gynnynge or euer the earthe was made. Whē
I was borne, there were neyther deppthes nor
sprynges of water. Before the foundacyons
of the mountaynes were layed: yea, before all
hylles was I borne. The earth and al that is
vpon the earthe was not yet made, no, nor the
groundeit selfe. * For when he made the hea- E Sapi.ix.b
uens, I was present: when he set vp the deph-
tes in order, when he hanged the cloudes aboue,
when he fastened the sprynges of the depe.
When he shut the see within * certayne boū Gene.i.a
des, that the waters shulde not goo ouer theyr Job.xxvbis.a
marckes that he commaunded. e.xxvbii.a
When he layed the foūdacions of the earth I psal.ciiii.b
was with him, ordrynge all thynges: delytynge
dayly, and reioysynge alwaye before hym.
As for the rounde compasse of thys worlde,
I make it topfull: for my delyte is to be amōge

the chyldren of men. Therfore herke vnto me, O ye chyldren, blessed are they that kepe my wayes. O geue eare vnto nurtour, be wyse, & refuse it not. Blessed is the man that heareth me: watchynge dayly at my gates, and geuing attendaunce at the postes of my doores. For whoso fyndeth me, fyndeth lyfe: & shal obtayne fauoure of the Lord. But whoso offendeth agaynst me, hurteth hys owne soule. All they that hate me, are the louers of death.

¶ The .ix. Chapter.

¶ Wysdome moueth all men to embrace her. The propertye of an whore.

WYsdome hath buylded her selfe an house, & hewen out seuen pyllers, she hath kylled her vytayles, poured out her wyne, and prepared her table. She hath sente forthe her maydēs to crye vpon the hyest place of ỹ cytie. Whoso is ignoraunt, let hym come hyther.

B And to the vnwyse she sayd: O come on your waye, eate my breed, & drynke my wyne whych I haue poured out for you. Forsake ignorauce, and ye shall lyue: and se that ye go in the waye of vnderstandyng. Whoso reproueth a scorne full personne, getteth hym selfe dyshonoure: and he that rebuketh the vngodly staineth hym self. Reproue not a scorner, lest he owe ỹ euyll wyl: but rebuke a wyse man, and he wyll loue the.

Geue a discrete man but an occasyon and he wyll be the wyser: teache a ryghteous man, and he wyll encrease in knowledge.

C * The feare of the Lorde is the begynnynge of wysdome, & the knowledge of holye thynges, is vnderstandynge. For thorowe me thy dayes shalbe prolonged, & the yeares of thy lyfe shalbe many. Yf thou be wyse thy wysdome shal do thy selfe good: but yf thou thynkest scorne therof, it shalbe thyne owne harme. A foolish retch lesse woman full of wordes, and suche a one as hath no knowledge, sytteth at the doore of her house, & in the hye places of the cytie, to cal such as go by, and that walke streyght in theyr wayes. Whoso is ignorāt (sayth she) let him come hyther, & to the vnwyse she sayth: stolē waters are swete: & the breed that is prevely eatē, hath a good taste. And he doeth not consydre, ỹ they are but deed whych be there, and that her gestes are in the depe of hell.

(For he that wyll be ioyned vnto her, shall go downe to hell: but he that auoydeth from her, shalbe saued.

¶ The .x. Chapter.

¶ In thys chapter and all that folowe vnto the thyrty, the wyse man exhorteth by dyuers sentences, whych he calleth parables, to folowe vertues, and flye vyces. And sheweth also what profyt commeth of wysdome: & what hynderaunce proceadeth of foolyshnesse.

¶ Prouerbes of Salomon.

A WIse *sōne maketh a glad father: but an vndiscrete sonne is an heuinesse vnto hys mother. ‡ Treasures that are wyckedly gottē, profyte nothynge: but ryghteousnesse delyuereth frō death. * The Lord wyll not let the soule of the righteous suffre hungre, but he taketh away the rychesse of the vngodlye. An ydle hande maketh poore, but a quycke labourynge hande maketh ryche.

(Whoso regardeth lesynges, feedeth the wynde: and doeth but folowe byrdes that haue taken theyr flyght.) B

Whoso gathereth in Sommer, is wyse: but he that is slouggish in haruest, bringeth him selfe to confusyon. Blessynges are vpon the heed of the ryghteous, and the mouth of the vngodlye kepeth myschefe in secrete. * The memoryall of the iust shall haue a good reporte: but ỹ name of the vngodly shall stynke. A wyse man wyl receyue warnynge, but a praatynge foole shalbe punyshed. ‡ He that leadeth an innocente lyfe, walketh surely: but whoso goth a wrōge way, shalbe knowen. * He that wynketh wyth hys eye, wyll do some harme: but he that hath a foolysh mouth, shalbe beaten. The mouthe of a ryghteous man is a well of lyfe: but the mouth of the vngodly kepeth myschefe in secrete.

Euyll wyll stryreth vp stryfe: * but loue coureth the multitude of synnes. In the lyppes of hym that hath vnderstandynge a man shall fynde wisdome, but the rod belōgeth to ỹ backe of the foolysche. Wyse men lay vp knowledge, but the mouth of the foolysch is nye destruccion. The rych mans goodes are hys stronge holde, but their owne pouertie feareth the poore. The ryghteous laboureth to do good, but the vngodly vseth hys encrease vnto synne. To take hede vnto the chastenynge of nourtour, is the waye of lyfe but he that refuseth to be reformed, deceyueth hym selfe. * Dyssemblynge lyppes kepe hatred secretly: and he that speaketh anye sclaundre, is a foole. Where moch bablynge is, there must nedes be offēce: and he that refrayneth his lippes, is wyse. An innocent tonge is a noble treasure: but the herte of the vngodlye is nothynge worthe. The lyppes of the ryghteous fede a whole multitude: but fooles shall dye in theyr owne foolye. The blessynge of ỹ Lord maketh rych men * as for careful trauayl it doth nothyng therto. A foole doeth wyckedly, and maketh but a sporte of it: but wysdome ruleth the man that hath vnderstandyng. The thynge that the vngodlye are afrayed of, shall come vpon them, but the ryghteous shall haue theyr desyre. The vngodly passeth when the tempest commethe: but the ryghteous remayneth sure for euer. As vynegre is to the teeth, and as smoke is vnto the eyes, euē so is a slouggyshe person to them that sendeth hym forth.

D The feare of the Lorde maketh a longe lyfe, but the yeares of the vngodly shalbe shortened.

The pacient abydynge of the ryghteous shal be turned to gladnesse: but the hoope of the vngodly shall perysh. The waye of the Lord geueth curage vnto the godly, but it is a feare for wycked doers. ‡ The ryghteous shall neuer be ouerthrowē, but the vngodly shal not remayne in the lande. * The mouth of the iust wyll be talkinge of wysdō, but the tonge of ỹ frowarde shall perysshe. The lyppes of ỹ ryghteous are occupyed in acceptable thynges: but the mouth of the vngodly taketh them to the worst.

¶ The .xi. Chapter.

A false

A false balaunce is an abhominacion vnto ꝑ Lord: but a true weight pleaseth him. Where pryde is, ther is shame also and confusyon: but where as is lowlinesse, ther is wisdome. The innocente dealinge of the iust shal leade them, but the wyckednesse of such as dyssemble, shalbe theyr owne destruccion. *Richesse helpe not in the daye of vengeaūce, but ryghteousnesse deliuereth from death. The righteousnesse of the innocent ordreth hys waye: but the vngodly shall fall in hys owne wyckednesse.

A pro.xvi.b
B Sapi.b.b
pro.xiiii.d
pro.x.a
pro.x.c
C iiij.reg.xii.a
C pro.xi.a and.xxbii.c
pro.xxbii.e
D xii.co.ix.b
psal.i.a Jer.xbii.b
pro.xxbii.d
pro.xxbii.b c.cxii.a.
pro.xi.d
Ecc.b.d

The ryghteousnesse of the iuste shall delyuer the: but the wycked shalbe taken in theyr owne vngodlynesse. *Whē an vngodly man dyeth, hys hope is gone: the confidence of rychesse shal perysshe. The ryghteous shalbe delyuered oute of trouble, & the vngodly shal come in his stede.

Thorowe the mouthe of the dissembler is hys neyghbour destroyed: but thorowe knowledge shall the iust be deliuered. *Whē it goth well wyth the ryghteous, the cytie is merye: & when the vngodly perysh, there is gladnesse. When the iuste are in wealth, the cytie prosperyth: but when the vngodly haue ꝑ rule it decayeth. A foole bryngeth vp a slaūdre of his neyghbour: but a wyse man wyll kepe it secrete. *A dyssemblynge person wyl dyscouer preuy thinges, but he that is of a faythfull herte wyll kepe coūsayle. *Where no good counsayll is, there the people decaye: but where as many are that can gyue counsayle, there is wealthe. ‡He that is suertie for a straunger hurteth him selfe: and he that medleth not wyth suretyshyppe is sure. A gracyous woman mayntaineth honesty, as for the wycked, they mayntayne rychesse. *He ꝑ is mercyful, doth hym selfe a benefyte: but whoso hurteth hys neyghbour, is a tyraunte. The labour of the vngodly prosperyth not, but he ꝑ followeth ryghteousnesse shall receyue a sure reward. Like as ryghteousnesse bryngeth lyfe: euen so to cleue vnto euell bryngeth death. The Lord abhorreth them that be of a frayned herte, but he hath pleasure in thē that are of an vndefyled conuersacyō. The wycked amendeth not for plage vpon plage: but the seed of the ryghteous shalbe preserued. A fayre woman wyth out discrete maners is lyke a ryng of gold in a swynes snoute. The desyre of the ryghteous is acceptable: but the hope of the vngodly is in dygnacyon. *Some man gyueth oute hys goodes, and is the rycher: but the nygarde (hauynge ynough) wyl departe from nothynge, & yet is euer in pouertye. ‡He that is lyberall in geuyng, shal haue plentye: & he that watereth, walbe watered also hym selfe. *Whoso hoordeth vp his corne, shalbe cursed amonge ꝑ people: but blessynge shall lyghte vpon hys heed ꝑ geueth foode. He that laboureth for honestye, fyndeth his desyre: but whoso seketh after myschefe, it shall happen vnto hym. He that trusteth in his richesse, shal haue a fall: but * ꝑ ryghteous shall florysh, as the greane leafe. Whoso maketh dysquyetnesse in hys owne house, he shall haue wynde for hys heritage, & the foole shalbe seruaunt to the wyse. The frute of the righteous is a tree of life: & he that endeoureth him selfe to wynne mens soules, is wyse. *Yf the ryghteous be recōpensed vpon earth, howe moch more then the vngodly and the synner.

i.pet.iiii.b

¶The.xii.Chapter.

Whoso loueth wysdome wylbe content to be refourmed: but he that hateth to be reproued is a foole. *A good mā is acceptable vnto ꝑ Lord but the wycked ymagyner wyll he condempne. A man can not endure in vngodlynesse: but the roote of the ryghteous shall not be moued. A huswyuely woman is a crowne vnto her husbande: but she that behaueth her selfe vnhonestly, is a corrupcion in his bones. The thoughtes of the ryghteous are ryghte: but the ymaginacyons of the vngodly are dysceptfull. The talkyng of the vngodly is howe they may laye wayte for bloud, but the mouth of the righteous wyll delyuer them. *God ouerturneth the estate of the wycked, and they stande not: but the house of the ryghteous shall stande stedfast. A man shalbe commended for his wysdō, but a foole shalbe despysed. *A symple man wyche laboureth and worketh, is better then one that is gorgyous and lacketh breed. A righteous mā regardeth the lyfe of hys cattel, but ꝑ vngodly haue cruell hertes. *He that tylleth hys lande, shall haue plēteousnesse of breed: but he that followeth ydlenesse, is a verye foole.

A pro.vii.a
Gen.iiij.a
pro.xxbii.f
B
Eccl.x.d
Eccl.xx.a

(Whoso hath pleasure to contynue at the wyne, leaueth dyshonestye in hys owne dwellynge.)

The desyre of the vngodly hunteth after mischefe: but the roote of the ryghteous bryngeth forth frute. The wycked falleth into ꝑ snare, thorowe the malyce of his owne mouth, but the iust shall escape out of all peryll. Euerye man shall enioye good, accordyng to the frute of his mouth, and after the workes of hys handes shal he be rewarded. Loke what a foole taketh in hande, he rhynketh it well done: but he that is wyse, wyll be counsayled. A foole vttereth hys wrath in all the haste: but a discrete man couereth wronge. A iust man wyll tell the truethe, and shewe the thynge that is ryght: but a false witnesse dyssceyueth. A sclaunderous person ¶ pryketh lyke a swerd, but a wyse mannes tōge is wholsome. A true mouth is euer constaūt: but a dyssemblynge tonge is soone chaunged.

C

They that ymagyn euyl in theyr mynde, wil dissceyue: but the counsaylers of peace shal haue ioye folowynge them. There shall no myschefe happē vnto the iust, but the vngodly shall be fylled wyth mysery. *The Lord abhorreth lying lippes: but they ꝑ labour for truth please hym. He that hath vnderstandyng, doth hyde wisdome: but an vndiscrete hert telleth out his foolyshnesse. A dilygent hande shal beare rule: but the ydle shalbe vnder tribute. *Heuinesse dyscorageth ꝑ hert of mā: but a good worde maketh it glad agayne. The ryghteous excelleth hys neyghboure: but the waye of the vngodly wyll dyssceyue them selues. The dysceptfull man shall not rost, that he toke in huntynge,

pro.xvi.d
pro.xvii.d
D
pro.xv.b and.xxbii.b
Eccl.xxx.c

*but the rychesse of the iust man is of great va-
,Tf.bf.b lue In the waye of righteousnesse there is lyfe:
Deb.xiii.a and in the same waye there is no death.

¶The.xiii.Chapter.

A Wyse sonne wyll herken to hys fathers warnynge, but he that is scornefull, wyl not heare whē he is reproued. A good man shal enioye ꝑ frute of his mouth, but he ꝑ hath a froward minde, shalbe spoyled. He that kepeth hys mouth kepeth hys lyfe: but whoso openeth his lyppes to cuyl, destroyeth him selfe. The slogarde wolde fayne haue, & can not get his desyre: but the soule of the dilygent shall haue plenty. A righteous man abhorreth lyes: but the vngodlye shameth both other and hym selfe. Ryghteousnesse kepeth the innocent in the waye: but vngodlynes
pf.xxxbii.b doeth ouerthrowe ꝑ synner. * Some men are
e.cxi.a rych, though they haue nothynge: agayne, some
pro.fi.c men are poore, haupnge great rychesse. With goodes euery man delyuereth hys lyfe, and the poore wyll not be reproued. The lyghte of the
pro.xxiiii.c rygheous maketh iopfull, but * the candle of
B the vngodly shalbe put oute. Amonge ꝑ proude there is euer stryfe: but amonge those that do al thynges with aduysement, there is wysdome

Vaynelye gotten goodes are soone spente: but they that be gathered together wyth the hande, shall increase. Longe tarynge for a thynge that is deferred, greueth the herte, but when the desyre commeth, it is a tree of lyfe.

Whoso despyseth a nye thynge shalbe hurte for the same: but he that feareth the commaundemente, shall haue the rewarde.

D (A disceyptfull sonne shall haue no good, but a dyscrete ser-
uaunte shall do full well, and hys waye shall prospere.)

C The lawe is a wel of life vnto the wyse, that it may kepe hym from the snares of deathe.

Good vnderstandyng geueth fauour, but hard is the waye of the despysers. A wyse man doth all thynges wyth dyscretyon: but a foole wyll declare hys folye. An vngodlye messenger falleth into myschefe: but a faythful ambassadour is wholsome. He that thynketh scorne to be reformed, commeth to pouertye & shame: but whoso regardeth correctyon, shall come to
D honoure. When a desyre is brought to passe, it delyteth the soule: but fooles counte it abhominacio to departe from euell. He that goeth in the company of wyse men, shalbe wyse: but whoso is a companyon of fooles, shalbe hurte.

Myschefe followeth vpon synners, but the rygheous shal haue a good rewarde. He that is verteous, leaueth an heritaūce vnto his chil-
tob.xxbii.c drēs chyldren: and* the ryches of the synner is layed vp for the iust. There is plenteousnesse of fode in the feldes of the poore but the feld not
‡Ecc.xxx.a well ordred, is wythout frute. ‡ He that spa-
Deb.xii.b reth the rod hateth his sonne: but whoso loueth
pro.xxiiii.b him chasteneth hym by tymes. * The righteous eateth, and is satisfyed: but the bely of the vngod. ꝑ hath neuer ynoughe.

¶The.xiiii.Chapter.

WYse wome vpholde theyr house: but A a foolysshe wyfe plucketh it downe.

He that walketh in the ryghte path of the Lorde: feareth hym: but he that turneth hym selfe from hys wayes, despyseth hym. In the mouth of the foolysshe is the rod of pryde: but the lyppes of ꝑ wyse wyl preserue them. Where no oxen are, there the crybbe is emptye: but where the oxen labour, there is moch frute. A faythfull witnesse wyl not dyssemble, but a false recorde wil make a lye. A scornefull bodye seketh wysdome, and fyndeth it not: but *knowlege is ea- pro.viii.a.
sye to come by, vnto him that wyl vnderstāde.

Se that thou medle not wyth a foole in whō thou perceyuest to be no knowledge. The wisdome of hym that hath vnderstandynge, is to take hede vnto hys waye: but the foolysshnesse of the vnwyse dysceyueth. Fooles make but a sporte of sinne, but there is a fauourable loue
B amonge the rygheous. The herte feleth his owne lyues bytternes, neyther shall the straūger be partaker of his ioye. The house of the vngodly shalbe ouerthrowen: but the tabernacle of the rygheous shall florysshe. * There pro.xbi.d
is a way whych some men thynke to be ryghte: Den.xii.a
but the ende thereof leadeth vnto death. The Esa.lb.b
herte is sorowfull euen in laughter, and ꝑ ende of myrth is heuynesse. A backslydynge herte shalbe fylled with hys owne wayes, but a good man shall lyue of hys frutes. An ignoraunt body byleueth all thynges: but whoso hath vnderstandynge loketh well to hys goynges.

(A disceyptfull sonne shall haue no good: but a dyscrete ser- &c
uaunte shall do well: and hys waye shall prospere,)

A wyse man feareth, & departeth from euyl, but a furyous foole goeth on presumptuously.

An vnpacient man dealeth foolysshly: but he that is well aduysed, is hated of the foole. The ignorant haue folysshnesse in possessyon, but ꝑ wyse are crowned wyth knowledge. The euyl C
shal bowe them selues before the good: and the vngodly shall wayte at the dores of the righteous: The poore is hated euē of hys owne neighbours, but the ryche hath many frendes. Who so despyseth hys neyghboure doeth amysse, but
*blessed is he that hath pytie of the poore. Psa.xli.a.
(He ꝑ putteth his trust in the Lord loueth to be mercyfull.) &c

Wythoute doubte they erre that ymagyne wyckednesse, but they that muse vpon good thynges, vnto suche shall happen mercye and faythfulnesse. In euery laboure there is some profyte. But onelye fayne wordes, bryngeth forth penurye. Rychesse are as a crowne vnto the wyse, but the ignorraunce of fooles is very foolysshnesse. A faythfull wytnesse delyuereth soules, but a dysceytfull wytnesse bryngeth forth lyes. The feare of the Lorde is a stronge holde, & his chyldrē are vnder a sure defence. The feare of ꝑ Lord is a wel of lyfe, to auoide ꝑ snares of death. The encreasse & prospe D
rytye of ꝑ cōmens is the kinges honour, but the decaye of the people, is the confusyon of the prince. He that is pacyente, hath moche vnderstandynge, but he that is soone dyspleased,

prouo-

prouoketh foolyshnesse. A mery hert is the lyfe of the body: but rancoure consumeth awaye the bones. *He that doth a poore man wrōge blasphemeth his maker: but whoso hath pytie of ꝑ poore, doth honoure vnto God. The vngodly is cast awaye for hys iniquitye, but the ryghteous hath a good hoope euen in death. Wysdome resteth in the hert of hym that hath vnderstandynge, and it shalbe knowen amonge them that are vnlearned. *Ryghteousnesse setteth vp the people, but the sacrifice of the heathē is synfull. A discrete seruaunt is a pleasure vnto the kynge: but one that is not honest prouoketh hym vnto wrathe.

Prou.xi.b
mat.xxb.a.
Pro.xi.b

The.xv.Chapter.

A *Soft answere putteth downe displeasur: but froward wordes prouoke vnto angre. The tōge of such as be wyse, vseth knowledge aright: as for a foolish mouth it babbleth oute nothyng but foolyshnesse. The eyes of the Lord loke on euery place, beholding both the good & bad. A wholsome tonge is a tree of lyfe: but he that abuseth it, hath a brokē minde.

Pro.xxb.c

A foole despyseth hys fathers correctyon, but he that taketh hede when he is reproued, shall haue the more vnderstandynge.

(Where ryghteousnesse is plentefull, there is very great power: but the ymaginatiōs of the vngodly shalbe rooted out.)

In the
B

The house of ꝑ righteous is full of rychesse but ꝑ encrease of the vngodly are nye destructiō. A wise mouth powreth out knowledge, but ꝑ hert of ꝑ folysh doth not so. *The Lord abhorreth ꝑ sacrifice of the vngodly, but the praier of ꝑ righteous is acceptable vnto him. The way of the vngodly is an abhominaciō vnto the Lord: but whoso followeth ryghteousnesse, him he loueth.

Pro.xxi.d.
ecc.xxxiiic
Esa.lxbi.a
Eccl.xxx.e

He ꝑ forsaketh the right way, shalbe sore punysshed: & whoso hateth correction shall dye.

The hell & her payne is knowen vnto ꝑ Lorde: howe moche more then the hertes of men? *A scornefull body loueth not one ꝑ rebuketh him: neyther wyl he come vnto ꝑ wyse. ‡ A merye hert maketh a chearfull countenaunce: but an heuy hert compelleth a man to syghe.

Sapi.xi.c
xpro.xii.b.
xbii.d.

The hart of hym that hath vnderstandynge doth seke after knowledge: but the mouth of foles is fed wyth foolyshnesse. All ꝑ dayes of the poore are myserable: but a quyete hert is a contynual feast. *Better is a lytle wt the feare of the Lorde, then greate treasure wyth sorowe. Better is a measse of pottage wt loue, then a fat oxe with euel wyl. *An angrye mā stryreth vp stryfe, but he that is pacient stylleth discorde. The waye of a slouthfull mā is as it were hedged with thornes: but the stretc of ꝑ ryghteous is well clensed. *A wyse sonne maketh a glad father, but an vndiscrete body shameth his mother. A foole reioyseth in foolysh thynges, but a wyse man loketh well to his owne goynges. Unadwysed thoughtes shall come to naughte: but where as men are that can gyue good counsayle, there is stedfastnesse: A ioyful thynge it is to a man, whē his coūsayle is followed: & very pleasaunt is a worde spoken in due season.

pro.xb.a
pro.f.a
C

The way of lyfe leadeth vnto heauē, that a mā shulde beware of hell beneth. The Lord wyll breake downe the house of ꝑ proude, but he shal make fast the borders of the wyddowe. The D Lorde abhorreth the ymaginacions of the wicked, but pure wordes of innocētes are pleasaūt vnto hī. The couetous mā rooteth vp his owne house, but whoso hateth rewardes shal lyue.

(Thorowe mercye and fayth are synnes pourged, and thorowe the feare of the Lord doth euery one eschue euyll.) &

The hert of ꝑ righteous studyeth hys answere afore: but the wicked mānes mouth spueth out myschefe. The Lorde is farre from the vngodly, but he heareth the prayer of the ryghteous. Lyke as the clearnesse of the eyes reioyseth the herte, so doth a good name fede the bones. The eare that herkeneth to the reformacion of lyfe, shall dwell amonge the wyse. He that refuseth to be reformed, despyseth hys owne soule: but he that submytteth hym selfe to correccyon is wyse. The feare of the Lorde is the ryght scieēce of wysdome: & lowlynesse goeth before honour.

The.xvi.Chapter.

A Mā may well purpose a thynge in hys herte, but the answere of ꝑ tonge cōmeth of the Lorde. *A mā thynketh all hys wayes to be cleane, but it is the Lord that iudgeth the myndes. ‡Commyt thy workes vnto the Lord, & loke what thou deuisest, it shall prosper. The Lord doth all thynges for hys owne sake: yea, and whē he kepeth the vngodly for the daye of wrath. The Lorde abhorreth all suche as be of a proude herte, hys hande is agaynste theyr hande, and they shall not escape as innocentes.

A
pro.xxi.a.
pl.xxxiii.b
‡pl.xxxbii
a

(The begynning of a good lyfe is to do ryghteousnesse: for that is more accepted vnto God than to offre vp sacrifyces.) &

With louing mercy and faithfulnesse, synnes B be forgeuen, and whoso feareth the Lord eschueth euyl. When a mans wayes please ꝑ Lord, he maketh his very enemyes to be hys frendes.

Better it is to haue a lytle thynge wyth righteousnesse, then greate rentes wrongfully gotten. *A man deuyseth a waye in hys hert, but it is the Lord that ordreth his goynges. Whē the prophecye is in the lippes of the kyng, hys mouth shall not go wronge in iudgemente. *A pro.xix.c
pro.xi.a
and.xx.b true measure & a true balaūce are ꝑ Lordes iudgemēt, he maketh all weyghtes. It is a greate abhominaciō, whē kinges are wicked, for a kinges seate shulde be holden vp wt righteousnesse.

Righteous lyppes are pleasaunte vnto kynges: & he that speaketh the trueth, shalbe beloued The kinges dyspleasure is a messenger of death, but a wyse mā wyl pacifie him. The cherefull countenaūce of ꝑ kinge is lyfe: and his louyng fauour, is as ꝑ euening dewe. *To haue pro.viii.a.
wisdō in possessiō, is better then to haue golde: & to get vnderstādynge, is rather to be chosen thē to haue syluer. The path of the ryghteous is to eschue euyl, & whoso loketh well to hys wayes kepeth hys owne soule. Presumpteousnesse goeth before destruction, and after a proude stomake there foloweth a fal. Better is it to be of hūble mynde with ꝑ lowlye, then to deuyde the

warde: and wyth dyscrecyon oughte warres to be taken in hande. The crafty dysceatfull bewrayeth secrete counsel: and to hym that custometh flaterynge lyppes ioyne not thy selfe.

Exod.xx.b Leu.xx.b * Whoso curseth hys father and mother: hys light shalbe put out in the myddest of darcknes

deu.xxvii.c * The heritage that commeth to hastely at the fyrst, shal not be praysed at the ende. * Say not thou: I wyll recompēce euell: but put thy truste in the Lord, & he shall defende the. * The Lorde abhorreth two maner of weyghtes, and a false balaunce is an euell thynge. ‡ The Lorde ordereth euery mans goynges: howe may a man thē vnderstande hys owne waye? It is a snare for a man to deuoure that whych is holy: and after ỹ vowe to turne to thyne owne vse, the thynge ỹ hast vowed. * A wyse kyng destroyeth ỹ vngodly, and bryngeth the whele ouer them. The lanterne of the Lord is the breth of man, and goeth thorowe all the inward partes of the bodye.

pro.xxix.b * Mercy and faythfulnes preserue the kynge: and wyth louyng kyndnes hys seate is holden vp. The strēgth of yonge men is their worshyp, and a graye heade is an honoure vnto the aged Woundes dryue awaye euell, and so do stripes the inwarde partes of the bodye.

¶ The.xxi. Chapter.

A iiii.reg.i.c THe * kynges hart is in the hande of the Lorde, lyke as are the ryuers of water: he maye turne it whytherso-

Mych.vi.b euer he wyll. Euerye man thynketh hys owne waye to be ryght: but the Lord iudgeth the hertes. * To do righteousnes and iudgement is more acceptable to the Lord then sacrifice. A presumptuous loke, a proude stomacke: & the plowynge of the vngodlye, is synne. The deuices of one that is diligēt bringe plenteousnesse: but he that is vnaduysed commeth vnto pouertye. Whoso hoordeth vp ryches wyth the disceatfulnes of hys tonge he is vayne and a foole, and lyke vnto thē that seke their owne death. The robberyes of the vngodlye shalbe their owne destructyon: for they wyll not do the thynge that is ryght. The wayes of

1.Tim.i.c ‡ pro.xxi.b the froward are straunge: but * the worke of hym that is cleane are ryght. ‡ It is better to dwell in a corner vnder the houstoppe, then wt a brawlynge woman in a wyde house.

B pro.xix.d The soule of the vngodly wysheth euell: and hath no pytie vpon hys neyghbour. * When ỹ scorneful is punysshed, the ignorāt take ỹ better heade: & when he seith the wyse mē prosper, he wyll receaue the moore vnderstandynge.

The ryghteous man wyselye consydereth the house of the wicked: & for their wickednes God

mat.xvii.d ouerthroweth the vngodly. * Whoso stoppeth hys eares at the crynge of the poore: he shal crye him selfe & not be hard. A preuy reward pacifieth dysplesure & a gyfte in the bosome, stylleth furyousnes. The Iuste delyteth in doyng ỹ thing that is ryght: but ouer the workers of wyckednes hangeth destruccyon. The man that wan

pro.xxviii.c dereth out of ỹ way of wysdome, shall remaine ¶ in the congregacyō of the dead. * He that hath pleasure in banketes, shalbe a poore man. Whoso delyteth in wyne & delicates, shall not be rych. The vngodly shalbe geuē for the ryghteous and the wycked for the iust.

Eccl.xxv.c * It is better to dwell in the wyldernes then wyth a chydynge and an angry woman. In a wyse mannes house, there is greate treasure & oyle: but a foolysh body spendeth vp al. Whoso foloweth ryghteousnes and mercy, fyndeth both lyfe, ryghteousnes, and honoure. A wyse man wynneth the cytie of the mightye: & as for ỹ strength ỹ they trust in, he bringeth it downe. pro.xxi.b * Whoso kepeth his mouth and hys tonge, the same kepeth his soule from troubles. He that is proude & presumpteous, is called a scornefull man, whych in wrath dare worke maliciously.

The volupteousnes of the slouthfull is hys owne death: for hys handes wyll not laboure. He coueteth and desyreth al the daye longe, but the ryghteous is alwaye geuynge, and kepeth nothynge backe.

D The sacrifyce of the vngodlye is abhomynacyon, howe moch more when they offre ỹ thyng that is gotten wyth wyckednes. pro.xxi.a * A falsewitnes shal perysh: but he that is a true man boldely speaketh that he hath hearde. An vngodlye man goth forth rashly: but the iuste reformeth hys owne waye. Esa.i.d * There is no wysdome, ther is no vnderstādyng, there is no counsel agaynst the Lord. ‡ The horse is prepared agaynst the day of battayle: but the Lord geueth victorye. Ecc.xxxvi.b ‡ psal.xxxiiic

¶ The.xxii. Chapter.

A Ecc.xliii.b Eccl.vii.a * Good name is moore worth then greate ryches, and louing fauoure, is better then syluer & golde. The ryche & poore are together, the Lorde is ỹ maker of them all. A wyse man seeth the plage and hydeth hymself, but the foolyshe go on styll and are punyshed. The ende of lowlynesse: and the feare of God is ryches, honoure prosperitye and healthe.

Thornes & snares are in the waye of the frowarde: but he that doth kepe hys soule, wyl flee from suche. Teache a chylde in hys youthe what way he shuld go: for he shall not leaue it, when he is olde. The ryche ruleth the poore: & the borower is seruaunt to the lender. He that soweth wyckednesse shall reape sorowe: & the rodde of hys crueltye shall perysshe. * He that hath a louynge eye shalbe blessed: for he geueth for hys breade vnto the poore. Eccl.xxxiv.b B

(Whoso geueth rewardes, shall obtayne worshyp and honoure: but he taketh away the soule of such as receaue them.) &c.

Caste out the scornefull man, & so shall strife go out wyth hym: yea, varyaunce & sclaunder shal cease. Whoso delyteth to be of a cleane herte & of gracyous lyppes, the kynge shalbe his frēde. The eyes of the Lorde preserue knowledge, but as for the wordes of ỹ dyspitefull, he bringeth them to naught. The slouthfull bodye sayeth: there is a Lyon wythout, I myght be slayne in the strete. * The mouth of an harlot is a depe pro.xxiii.c pytte, wherin he falleth that the Lord is angry wythall. Foolyshnesse sticketh in the herte of the ladde, and the rodde of correccion shal dryue it awaye.

¶ it awaye. Whoso doth a poore man wronge to increase hys owne ryches, and geueth vnto ꝑ ryche to please him, at the last cõmeth to pouertye hym selfe. My sonne, bowe downe thyne eare, & herken vnto the wordes of wysdome, applye thy mynd vnto my doctrine: for thou shalt be excellent yf thou kepe it in thyne hert, & practyse it in thy mouth, that thou mayste put thy trust in the Lord. I haue shewed the thys daye: the thynge that thou knoweste. Haue not I warned the very oft wyth counsel & learnyng: that I myght shewe the ꝑ truth, and that thou with the verytie myghtest answere thẽ that sende vn-
D to the? Se that thou robbe not ꝑ poore, because he is weake, and oppresse not the symple in iudgement: for ꝑ Lorde him selfe wyll defend theyr cause, and do vyolence vnto them that haue vsed vyolence. Make no frendshyp wyth an angry wylfull man, & kepe no company wyth the furyous: lest thou learne hys wayes, & receaue hurt in thy soule. *Be not thou one of thẽ that
Prou.vi,a and xi.b xxbii.c hynde theyr hande vpon promyse, & are suertye for wayghty causes: for yf ꝑ haste nothynge to paye, they shal take awaye thy bed from vnder
Pro.xxiij b Deu.xxbii c the. *Thou shalt not remoue the lande marke, whyche thy foore elders haue set. Seeste thou not, that they whych be dilygent in theyr busynes, stande before kynges, and not amonge the symple people?

¶The.xxiii.Chapter.

WHen thou sittest at the table to eate wt a Lord, order thy selfe manerly wyth the thynges that are set before the.
Measure thyne appetyte: & yf thou wylt rule thyne owne selfe, be not ouer gredye of hys meate, for meat begileth and disceaueth.
Jer.xbii, b ecc.xxbii.a xi.tim.vi b *Take not ouer great trauayle & laboure to be rych beware of such a purpose. ‡ Why wylte thou set thyne eye vpon the thynge, whych sodenly vanyssheth awaye? For riches make thẽ selues wynges, and take theyr flyghte lyke an Aegle into the ayre. Eate thou not wyth ꝑ envyous, and desyre not his meate. For he doth as a man that prescribeth a measure to the in
B hys herte. He sayth vnto the: eat and drynke, where as hys hert is not wyth the. Yea, ꝑ morsels that thou hast eaten shalte thou perbrake & lese those swete wordes. Tell nothyng into ꝑ eares of a foole, for he wyll despyse the wysdom
pro.xxii.b deu.xxbii c of thy wordes. * Remoue not the olde lande marke, and come not wythin the felde of the fatherles. For he that delyuered them, is myghty, euen he shall defende theyr cause agaynst ꝑ.
Applye thyne herte vnto correctyon, & thyne eare to the wordes of knowledge.
Pro.xiii. d Eccle.xxx. a *Wytholde not correccyon from the chylde, for yf thou beatest him wyth the rod, he shal not dye therof. Yf thou smyte hym wyth the rod, thou shalt delyuer hys soule from hel. My sõne yf thy herte receaue wysdome, my hert also shal reioyse: yea, my reynes shalbe very glad: yf thy
pro.xxiiii a and c lyppes speake the thyng that is ryght. * Let not thyne hert be gelous to folowe synners, but kepe the styll in the feare of the Lord all the day longe: for the ende is not yet come, & thy pacient abydyng shal not be in vayne. My sonne, geue eare, and be wyse: and set strayte thyne herte in the waye of the Lorde.
*Kepe not company wyth wyne bybbers & ¶ ryotous eaters of flesche: for such as be dronckar Pro.xxi.c des and ryotous shall come to pouertye, and he that is geuen to muche sleape, shall go wyth a ragged coate. Geue eare vnto thy father that begat the, and despyse not thy mother when she is olde. Laboure for to get the trueth: sel it not away and so do by wysdome, nourter, and vnderstandynge: for a ryghteous father is marueluous glad of a wyse sonne, and he that begetteth a wyse chylde shal haue greate pleasure of hym. Do so that thy father and mother maye be glad of the, and that she that bare the may reioyse. My sonne gyue me thyne herte, and let thyne eyes haue pleasure in my wayes. * For Pro.xxii.d an whore is a depe graue, and an harlot is a narowe pyt. She lurketh lyke a theefe, and bryngeth vnto her suche men as be full of vyce.
Who hath wo? who hath sorowe? who hath D stryfe? who hath brawling? and who hath woundes wythoute cause? Or who hath red eyes? Euen they that be euer at the wyne, & seke excesse. Loke not thou vpon the wyne, howe red it is, and what a colour it geueth in the glasse. It goth downe softly, but at the laste it byteth lyke a serpent, and stynge th as an Adder. So shall thyne eyes loke vnto straunge wemen, & thyne hert shall muse vpon froward e thynges: yea, ꝑ shalt be as though thou layest in ꝑ myddest of the see, or slepte st vpon the top of ꝑ mast of a shyp. They wounded me (shalt thou saye) but it hath not hurte me: they haue all to brokẽ me, but I felt it not. When I am well wakened, I wyll go to the drynke agayne.

¶The.xxiiii.Chapter.

BE* not thou gelouse ouer wicked mẽ A and desyre not to be amonge them. Pro.xxiii.b and.xxiiii.c For their hert ymagineth to do hurt, and their lyppes talke of myschefe.
Thorowe wysdome is an house builded, and wt vnderstandyng is it set vp. Thorowe discrecyon shall the chambers be fylled wyth all costly & pleasaunt riches. A wyse man is euer strõge: yea, a mã of vnderstãding encreaseth of strẽgth
For wyth dyscrecyon must warres be taken in hande, and where as are many that can geue counsell, there is the victory. Wysdome is to hye a thynge for a foole, for he dare not opẽ hys mouth in ꝑ gate. He that ymagyneth myschefe, maye well be called an vngracyous personne.
The thought of ꝑ foolysh is synne, and ꝑ scornefull is an abhominacyon vnto men. Yf thou be ouersene and negligent in tyme of nede, then is thy strength but smal, delyuer them that go vnto death, & are led away to be slaine, & be not negligẽt therin: yf ꝑ be able to do them good.
Yf thou wylt saye: I knewe not of it. Thinkest thou that he whych made the hertes, doeth B not consyder it? and that he whyche regardeth thy soule, seeth it not? Shall not he recompẽce euery man accordyng to hys workes? My sõne thou eatest honye & the swete honycombe, because

rauke it is good and swete in thy mouth. Euen so shal knowledge of wysdō be vnto thy soule, assone as thou hast gotten it. And thou shalte haue longe dayes: yea, thy hoope shall not be in vayne. Laye no prey wayte (o wycked man) vpon the house of the ryghteous and dysquyet
ps.xxxvii.d not hys restynge place. * For a iust mā falleth seuen tymes, & riseth vp agayne: but the vngod
prou.xxiii.a ly fal: into wyckednes. ‡ Reioyse not thou at the fal of thyne enemye, & let not thyne herte be glad when he stombleth. Lest the Lord (when he seeth it) be angrye, and turne hys wrathe from hym vnto the.

℄ * Let not thy wrath and gelousye moue the
prou.xxiii.b and.xxiiii.a to folowe the wycked and vngodly. And why? the wycked shall haue no posterytie, and * the
iob.xxi.b prou.xxiii.a cādle of the vngodly shalbe put out. ‡ My sone, feare thou the Lorde, and the kynge, & kepe no
deut.xx.c. company wyth them that slyde back from hys feare: for theyr destruccyon shal come sodenly, and who knoweth the aduersite that may come from thē both? These are al the sayinges of the
prou.xxiiii.b wyse. * It is not good, to haue respect of anye personne in iudgement. He that sayth to ỹ vngodly: thou art ryghteous, him shal the people curse: yea, the cominalty shall abhorre hym.

But they that rebuke the vngodlye, in them doeth God delyte, and a ryche blessynge shall come vpon them. Euerye man shall kysse hys lyppes that geueth a good answere.

D Fyrst make vp thy worke that is wythoute and loke well vnto that wherych thou hast in the felde & then buylde thyne house. Be not a false wytnes agaynst thy neyghbour and speake no falshode wyth thy lyppes. Saye not: I wyll handle hym: euen as he hath dealt wt me, & wyll rewarde euery man accordynge to hys dedes.

I went by the felde of the slouthful, & by the vineyarde of the foolysche man. And lo, it was al couered wyth nettels, and stode ful of thystles,
prou.xx.b and the stone wall was broken downe. * This I sawe, & consydered it well: I loked vpon it, &
℄ toke it for a warnyng. Yee, slepe on styl- ℄ (I say) a lytle, slomber a lytle, folde thy handes toge-
ther yet a lytle: so shall pouerte come vnto the as one ỹ trauayleth by the way, & necessite like a wepened man.

℄The.xxv.Chapter.

℄These are also the parables of Salomon, wherych the men of Ezekiah kynge of Juda copyed oute.

A IT is the honoure of God to kepe a thynge secrete, but the Kynges honoure is to searche oute a thynge. The heauen is hye, the earth is depe, and the kynges herte is vnsearcheable. Take the drosse frō the syluer, & ther shalbe a cleane vessel therof. Take awaye vngodlynesse from the kynge, and hys seate shalbe stablysshed wyth ryghteousnes. Put not forth thy
luk.xiiii.b selfe in the presence of the kynge, and prese not into the place of great men. * Better is it, ỹ
eccl.viii.b it be sayde vnto the: come vp hyther, then thou to be put lower in ỹ presence of the prynce whō
math.v.c thou seest wyth thyne eyes. ‡ Be not hastye to go to the lawe, lest happy thou do some offence after the stryfe be ended, wherby thy neighbour put the to shame. Handle thy matter with thy B
neyghboure hym selfe, & dyscouer not another mans secret, lest when mē heare therof, it turne to thy dyshonoure, & leaste thyne euell name do not ceasse. ℄ (Grace and frendshyppe doth deliuer, wherfore kepe that thou kepe for thy selfe, leste thou be reproued.)

A worde spoken in due season, is lyke appels of golde in a graued worke of syluer. The correccyon of the wyse is to an obedyent eare, a golde cheyne & a Jewel of golde. Lyke as the wynter colde in the haruest, so is a faythfull messaūger to them that sende hym: for he refresheth hys masters mynde. Whoso maketh great boastes: & geueth nothynge, is lyke cloudes and wynde wythout rayne. Wyth pacīēce is a prynce pacifyed, and * wyth a soft tonge is rygorousnes
prou.xv.a. broken. Yf thou fyndest hony, eate so much as
ps.xxxiii.a is sufficyent for the: lest thou be ouerfull, & per-
eccl.xxv.c brake it out agayne. Withdrawe thy fote frō thy neyghbours house: lest he be wery of the, & so abhorre the. Whoso beareth false wytnes agaynst his neyghboure, he is a verye clubbe a sweard, and a sharpe arowe. The hoope that is put in a false man in tyme of neade, is lyke a rotten toth and a slypperye fote. Whoso taketh awaye a mans garmente in the colde wether, is lyke vyneger vpon chalke, or lyke hym that singeth songes to an heuye herte. ℄ (Like as ỹ moth hurteth a garmente: and a worme a tree: so doth the heuynes of a man hurte the herte.) * Yf thyne enemy honger, fede hym, yf he thyrst, gyue hym dryncke for so
rom.xii.e shalt thou heape cooles of fyre vpon hys heade, and the Lorde shall rewarde the. The Northwynde dryueth awaye the rayne, euen so doeth an earneste sober countenaunce a backbyters tonge. * It is better to syt in a corner vnder ỹ
prou.xxi.a roke, then wyth a brawlyng woman in a wyde house. A good report oute of a farre countre is lyke colde water to a thyrsty soule. A ryghteous man fallinge downe before the vngodly, is lyke a troubled well, and a spryng that is destroyed. Lyke as it is not good to eate to moch hony, * euen so he that wyl search out hye thyn-
eccle.iii.b ges, it shalbe to heuy for hym. He that cannot rule hym selfe, is lyke a cytie whyche is broken downe, and hathe no walles.

℄The.xxvi.Chapter.

LYke as snowe is not mete in sommer nor rayne in haruest, euen so is worshyp vnsemely for a foole. Lyke as the bryde & the swalowe take theyr flyghte and fle here and there, so the curse that is geuen in vayne, shall not lyght vpon a man. * Vnto the horse belōgeth a whip,
ps.xxxii.b to the Asse a brydle, and a rodde to the fooles backe. Geue not the foole an answere after his foolyshnes, leaste thou become lyke vnto hym, but make the foole an answere to his folishnes, least he be wyse in his owne conceate.

He is lame of his fete. yea droncken is he in vanyte, ỹ committeth any message to a foole. Like as in a lame mā his legges are not equal, euen so is a parable in a fooles mouth. He that B
setteth a foole in hye dygnite, that is euen as yf

a man

a man put a stone in a slynge. A parable in a
fooles mouthe is lyke a thorne that pryckethe a
dronken man in the hande. ❧ (Great is he that hath
❧ formed all thynge, he rewardeth the fole and recompenseth the
transgressours:) A man of experyence discerneth
all thynges well: but he that putteth the foole
1.petr.ii.d to scilence endeth the stryfe. *Lyke as ꝑ dogge
turneth agayne to hys owne vomite, euen so a
foole begynneth his foolyshnes agayne a fresh.
Yf thou seest a man that is wyse in hys owne
conceate, there is more hope in a foole thē in him
℄ *The slouthfull sayth: there is a Lyon in the
Pro.xxii.b waye, and a Lyon in the middest of the stretes.
Lyke as the dore turneth aboute vpon the hen-
ges, euen so doth the slouthful welter hym selfe
Pro.xix.e in hys bed. *The slouthful body thrusteth his
hande into hys bosome, & it greueth hym to put
it agayne to hys mouth. The slogarde thyn-
keth hymselfe wyser then seuen men that syt &
teach. Whoso goeth by and medleth wt other
mens stryfe: he is lyke one that taketh a dog by
the eares. Lyke as a mad man ꝑ casteth fyre
brandes, & shoteth deadly arowes and dartes,
euen so doth a dyssembler wyth his neyghbour.
❧ And then sayth he: ❧ (When he is taken) I dyd it
but in sporte. Where no woode is, there ꝑ fyre
goeth out: Euen so where the tale betrayer is
Ecc.xxviii.b taken awaye, there the stryfe ceaseth.* Coles
kyndle heate, and wood the fyre: euen so doth a
brawlynge felowe stere vp varyaunce.
℈ A talebearers wordes are lyke mē that strike
with hāmers, but they pearse the inwarde par-
tes of the body. Venemous lyppes and a wic-
ked herte, are lyke a potsharde coured wyth sil
uer drosse. An enemy shalbe knowen by his tal
kyng, & in the meane season he ymagineth my-
scheke, but when he speaketh fayre, beleue hym
not: for there are seuen abhominacyons in hys
harte. Whoso kepeth euel wyl secretly to do
hurte, his malyce shalbe shewed before ꝑ whole
Eccle.x.b congregacyon. * Whoso dyggeth vp a pyt,
ecc.xxvii.c shall fall therin: and he that weltreth a stone,
shall stomble vpon it hym selfe. A dissembling
tonge hateth one that rebuketh hym, & a flatte-
rynge mouth worketh myschefe.

℄ The.xxvii. Chapter.

A Make not thy boast of to morowe* for
luke.xii.c thou knowest not what maye happē
Eze.xxiii.a to daye. Let another man prayse ꝑ,
Jam.iiii.b & not thyne owne mouthe: yea, other
folkes lyppes and not thyne. The stone is he-
uy, and the sande weyghtie: but a fooles wrath
is heuyer then them both.
Wrath is a cruell thynge, and furyousnesse
is a very tēpest: but who is able to abyde enuy?
An open rebuke is better then a secret loue.
Faythfull are the woundes of a louer, but the
kysses of an enemye are cruell. He that is full
abhorreth an hony combe, but vnto him that is
hongry, euery sowre thynge is swete.
B He that oftymes flytteth, is like a byrde that
forsaketh her nest. Balme & swete incense make
theyr hert mery: so is the swete cōsel of a mās
frende ꝑ agreeth to hys purpose. Thyne owne
frēde and thy fathers frende se thou forsake not:
but goo not into thy brothers house in tyme of
thy trouble. For better is a frende at hande,
thē a brother farre of. Myn sonne, bewyse: &
thou shalt make me a glad herte, so that I shall
make an answere vnto my rebukers. A wyse
man seynge the plage, wyll hyde hym selfe,
as for fooles they go on styll, and suffre harme.
*Take hys garment that is suerty for a strāger, and take a pledge of hym for the vnknowē mans sake. He that is to hastye to prayse hys neyghbour aboue measure, shalbe taken as one that geueth hym an euell reporte. Pro.xx.b
* A brawlynge woman and the roofe of the house droppynge in a raynye daye, may well be compared together. He that refrayneth her, refrayneth the winde, and holdeth the oyle fast in hys hāde. Lyke as one yron whetteth another, so doth one man comforte another. Whoso keepeth hys frygge tree, shall enioye the frutes ther of: euen so, he that wayteth vpon hys master, shall come to honoure. Lyke as in one water there appeare dyuerse faces, euen so dyuerse mē haue dyuerse hertes. Lyke as hell and destruccyon are neuer full, euen so * the eyes of men cā neuer be satisfyed. Syluer is tryed in ꝑ mould & golde in the fornace, & so is a man, when he is opēly prayed to his face. ❧ (The hert of a wicked mā seketh after myschefe, but a true hert seketh for knowledge:) Pro.xxvii.b ℄ Eccle.i.a Ecc.xviii.a and xxbiii.c ❧

Though thou shuldeste braye a foole wyth a
pestel in a morter lyke frymenty corne, yet wyl
not hys foolyshnes go from hym. Se that ꝑ
knowe the nombre of thy catell thy selfe, & loke
well to thy flockes. For ryches abydeth not
alwaye and the crowne endureth not for euer.
The hye groweth, the grasse commeth vp, and
herbes are gathered in the mountaynes. The
lambes shal clothe the and for the goates thou
shalt haue moneye to thy husbandrye. Thou
shalt haue goates mylke ynough to fede the, to
vphold thy houshold, & to susteine thy maydēs.

℄ The.xxviii. Chapter.

The vngodly flyeth whēno mā chaseth hym: but the ryghteous stan-
deth stylle as a Lyon. *Because of synne the lande doth oft chaūge
her prynce: but thorowe men of vnderstādynge and wysdome, a Realme endureth
longe. One poore man oppressynge an other
by vyolence, is lyke a continuall rayne that de-
stroyeth the frute. They that forsake ꝑ lawe,
prayse the vngodly: but such as kepe the lawe,
abhorre them. *Wycked men dyscerne not ꝑ 1.Cor.ii.b
thynge that is ryghte, but they that seke after
the Lord dyscusse all thynges. * A poore man Pro.xix.a
leadynge a godlye lyfe, is better then the ryche
that goeth in frowarde wayes.
Whoso kepeth the lawe, is a chylde of vnder B
standynge: but he that is a companyon of ryo-
tous men, shameth hys father. He that by v-
surye and vniuste gaynes gathereth ryches, he
shall laye them in store for a man that wyll py-
tie the poore. * He that turneth awaye hys Pro.i.b
eare from hearinge the lawe, hys prayer shalbe
abhominable. Whoso leadeth the righteous
into an euell waye, shall fall into his owne pyt,
but

but the iuſt ſhall haue the good in poſſeſſyon.

The rych man thynketh hym ſelfe to be wyſe, but the pooze that hathe vnderſtandynge, can perceaue hym well ynough. * When rychteous men are in prozperitye, then doeth honoure flozyſh, but when the vngodly come vp, ꝑ ſtate of men chaungeth. He that hydeth his ſynnes ſhall not prozſper: but * whoſo knowlegeth thē, & forſaketh them ſhall haue mercy.

Eccl.ſ.a
pro. xxix.a
Job.xiii. c
pſa xxxii.b
1.Iohn. i.b

¶ Well is hym that ſtandeth alwaye in awe, as foz him that hardeneth his hert, he ſhall fall into myſchefe. Lyke as a roarynge Lyon, and an hongry beare, euen ſo is an vngodlye prynce ouer the pooze people. Where the prynce is wythout vnderſtandyng, ther is greate oppreſſyon and wzonge: but yf he be ſuch a one as hateth couetouſneſſe, he ſhal longe raygne. * He that by vyolence ſhedeth any manns bloude: ſhalbe a rennegate vnto hys graue, and no mā ſhalbe able to ſocoure hym. * Whoſo leadeth a godly and an innocente lyfe ſhalbe ſaued: but he ẏ goeth frowarde wayes ſhal once haue a fal

Gen.ix.b
pro.x.b
pro.xii.b
Eccl.xx,b

* He that tylleth hys lande, ſhall haue plenteouſnes of bzead: but he ẏ followeth ydelneſſe, ſhall haue pouertye ynough. A man that dealeth faythfully, ſhalbe fylled wyth bleſſynges, and * he that maketh to mocke haſte foz to be rych, ſhall not be vngyltye. To haue reſpecte of perſons in iudgement is not good. And why? A man wyll do wzonge: yea, euen foz a pece of bzeade. He that wylbe rych all to ſoone, hath an euell eye: and conſyderethnot, that pouertie ſhall come vpon hym.

t.Tim vi.b
pro.xxviii.a

D He that folowynge my preceptes rebuketh a man, ſhall fynde moze fauoure at the laſt, then he that flattereth hym. * Whoſo robbeth his father and mother, and ſayeth it is no ſynne: ẏ ſame is lyke vnto a deſtroyer. He that is of a proude ſtomacke and wythoute feare: ſtyreth vp ſtryfe: but he that putteth hys truſte in the Lozde, ſhalbe wel fed. He that truſteth in hys owne herte, is a foole: but he that dealeth wyſely, ſhalbe ſafe. * He that geueth vnto ẏ pooze, ſhall not lacke, but he that turneth awaye hys eyes from ſuche as be in neceſſyte, ſhall ſuffre greate pouertye hym ſelfe. * When the vngodly are come vp, men are fayne to hyde them ſelues: but whē they periſh, the rychteous increſe.

mat.xv.a
ii.cor.ix.b
pro.xxviii.b
and.xxix.a

¶ The.xxix. Chapter.

A pro.xxviii.b Eccl.x.a

He ẏ is ſtiffe necked, and wyl not be reformed: ſhall ſodenly be deſtroyed wout any helpe. * When the rychteous haue the ouer hande the people are in prozſperite, but when ẏ vngodly beareth rule, ther ẏ people mourne.

Whoſo loueth wyſdome maketh hys father a glad man: * but he that kepeth cōpany wyth harlottes, ſpendeth away that he hath. With true iudgement the kynge ſetteth vp the lande, but yf he be a man that oppreſſeth the people wt gatherynges he turneth it vpſyde downe.

Pro.v.a
Luke.xv.c

Whoſo flattereth hys neighboure, layeth a net foz hys fete. The ſynne of the wycked is hys owne ſnare, but the rychteous doeth ſynge and

B reioyſe. The rychteous conſydereth ẏ cauſe of the pooze: but the vngodly regardeth no vnderſtandynge. Wycked people bzynge a cytie in decaye, but wyſe men ſet it vp agayne. Yf a wyſe man go to lawe wyth a foole (whether he deale wyth hym frendly oz roughly) he getteth no reſt. The bloudthyrſty hate the righteous, but the iuſte ſeke hys ſoule. A foole powzeth out his ſpzete altogether, but a wiſe mā kepeth it in tyll afterwarde. Yf a pzynce delyte in lyes, all his ſeruauntes are vngodly. The pooze and the lender mete together, and the Lozd lyghteneth bothe theyr eyes. * The ſeate of the kynge that faythfully Judgeth the pooze, ſhal continue ſure foz euermoze. The rodde & cozrecpon miniſter wyſdome, but yf a child be not leked vnto, he bzyngeth his mother to ſhame.

C pro.xxix.a

When ẏ vngodly come vp, wickednes increaſeth: but the rychteous ſhall ſe their fall. Nurtour thy ſonne wyth cozrection, and thou ſhalt be at reſt: yea, he ſhall do the good at thine hert.

When the wozde of God is not pzeached, the people peryſche: but well is hym that kepeth the lawe. A ſeruaunte wyll not be the better foz wozdes, foz though he vnderſtande: yet wil he not regarde them. Yf thou ſeeſt a man that is haſtye to ſpeake vnaduyſed, thou maſt truſt a foole moze then him. He that delicately bzingeth vp hys ſeruaunt from a chylde, ſhal make hym hys maſter at lengthe.

D An angry man ſtyzeth vp ſtrꝛyke, and he that beareth euell wyll in hys mynde, doeth moche euell. After pzyde commeth a fall, * but a lowely ſpzete bzyngeth greate wozſhyp. Whoſo kepeth cōpany with a theke, hateth his owne ſoule: he heareth blaſphemies, and telleth it not fozth. He that feareth men, ſhal haue a fal: but whoſo puttteth hys truſte in the Lozd is without daunger. Many therebe ẏ ſeke the pzynces fauour, but euery mās iudgemēt cōmeth frō the Lozd. The righteous abhozreth ẏ vngodly but as foz thoſe that be in the ryghte waye the wycked hate them. * (A chylde that kepeth the wozde, ſhalbe wythout deſtruccpon.)

Pro.xxix.b
Job.xxii.d

¶ The.xxx. Chapter.

¶ The purenes of the wozde of God, and what we oughte to requyze of God, wyth certen wonderfull thynges that are in this wozlde.

A The wozdes of Agur: the ſonne of Jaket, and the pzophecye that the ſame man ſpeake vnto Ithiel, euē vnto Ithiel, and Uchall: I am mooze foolyſh then any man, and haue no mans vnderſtandynge. I neuer learned wyſdom, noz had knowledge of holy thynges. Who hath clymed vp into heauen? Who hath come downe from thence? Who hath holden the wynde faſt in hys hande? Who hath cōprehended the waters in a garment? Who hath ſet all the endes of the wozlde? What is hys name, oz hys ſonnes name? Canſte thou tell? * al the wozdes of God are pure and cleane, foz he is a ſhylde vnto al them, that put their truſt in hym. ‡ Put thou nothynge vnto hys wozdes, leaſte he repzoue the, and thou be founde a lyar. Two thynges haue I requyzed of the, B that thou wylte not denye me befoze I dye.

Ps.cxix.e
‡Deu. iiii.a and. xxii.d

Remoue

Remoue fro me vanytie and lyes: geue me neither pouertye, noꝛ ryches, onelye graunte me a neceſſary lyuynge. Leaſt yf I be to full, I denye the, & ſaye: * Who is the Loꝛde. And leaſt I beynge conſtrayned thoꝛowe pouertie fal vnto ſtealing, & take ỹ name of my God in vayne. Accuſe not a ſeruaunt vnto his mayſter, leaſte he ſpeake euell oꝰ the, and thou be hurt. There is a generacion that curſethe theyꝛ father, and doeth not bleſſe theyꝛ mother. There is a generacyon that thynke themſelues cleane, and yet is not clenſed from theyꝛ fylthynes.

Exod.b. a Deu.bix. c and.xxxi. c Job.xx.b

There is a generatiō that hath a pꝛoud loke, and doth caſt vp theyꝛ eyelyddes. There is a generation whoſe teeth are ſwerdes, and with theyꝛ chawe bones they conſume, and deuoure the ſimple of the earth, & the pooꝛe from amōge men. The hoꝛſeleache hath two daughters cryinge: bꝛynge hyther, bꝛynge hyther.

¶ There be thꝛe thinges that are neuer ſatyſfyed: yea, foure thynges ſayeth neuer hoo. The graue, a womans wombe cloſed: & the earthe ỹ hath neuer water ynough. As foꝛ fyꝛe it ſaieth neuer hoo. * Who ſo laugheth hys father to ſcoꝛne & ſetteth his mothers cōmaundement at naught: the rauens pycke out hys eyes in ỹ valeye, and deuoured be he of the ponge Aegles.

Eccl.xxi.b Deu.xxbii.e

There be thꝛe thynges to hye foꝛ me: & as foꝛ ỹ fourth ỹ paſſeth my knowledge. The way of an Aegle in the ayꝛe, the waye of a ſerpent ouer a ſtone, the waye of a ſhyppe in the ſee: and ỹ way of a man wyth a ponge woman. Such is ỹ way alſo of a wyfe that bꝛeaketh wedlocke, whyche wypeth her mouth lyke as whē ſhe hath eatē, & ſayeth: As foꝛ me, I haue done no harme. Thoꝛowe thꝛe thynges the earth is dyſquyeted, and the fourth maye it not beare: Thoꝛowe a ſeruaunte that beareth rule. Thoꝛowe a foole ỹ hath to moch bꝛeade, thoꝛowe a wyfe woꝛthye hatred when ſhe is maryed, & thoꝛowe an hāde-
D maydē that is heyꝛe to her mayſters. Theſe be foure thynges in the earth, the whych are verye lytle: but in wyſdō they exceade the wyſe. The
Pꝛou. bi.a emmets are but weake people * yet gather they theiꝛ meate together in the harueſte The conyes are but a feble folke, yet make they theyꝛ couches among the rockes. The greſhoppers haue not a gide, yet go they foꝛth together by heapes The ſpyder laboureth wyth her handes, & is in kynges places. There be thꝛe thynges that go ſtyſly: yea, foure are comely in goyng. A Li on whych is ſtrongeſt among beaſtes, & geueth place to no man: A greyhound ſtrong in ỹ hynder partes. A ramme alſo & a kynge, agaynſte whom no man aryſeth vp.

Yf thou haſt done kolyſchely when thou waſte in hye eſtate, oꝛ yf thou haſt taken euel counſel: then laye thyne hande vpon thy mouthe.

Whoſo chyꝛneth mylke, maketh butter: & he that rubbeth hys noſe, maketh it blede: Euen ſo he that cauſeth wꝛath bꝛyngeth foꝛth ſtryfe.

¶The.xxxi.Chapter.

¶ Kynges ought to iudge iuſtely: The pꝛopertye of an honeſte maryed wyfe.

The woꝛdes of kynge Lamuell, and the leſſon that hys mother taught hym.

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¶The ende of ỹ Pꝛouerbes of Salomon.

The

Remoue fro me vanytie and lyes: geue me neither pouertye, noꝛ ryches, onelye graunte me a neceſſary lyuynge. Leaſt yf I be to full, I denye the, & ſaye: * Who is the Loꝛde. And leaſt I beynge conſtrayned thoꝛowe pouertie fal vnto ſtealing, & take ỹ name of my God in vayne. Accuſe not a ſeruaunt vnto his mayſter, leaſte he ſpeake euell oꝰ the, and thou be hurt. There is a generacion that curſethe theyꝛ father, and doeth not bleſſe theyꝛ mother. There is a generacyon that thynke themſelues cleane, and yet is not clenſed from theyꝛ fylthynes.

Exod.b. a Deu.bix. c and.xxxi. c Job.xx.b

There is a generatiō that hath a pꝛoud loke, and doth caſt vp theyꝛ eyelyddes. There is a generation whoſe teeth are ſwerdes, and with theyꝛ chawe bones they conſume, and deuoure the ſimple of the earth, & the pooꝛe from amōge men. The hoꝛſeleache hath two daughters cryinge: bꝛynge hyther, bꝛynge hyther.

¶ There be thꝛe thinges that are neuer ſatyſfyed: yea, foure thynges ſayeth neuer hoo. The graue, a womans wombe cloſed: & the earthe ỹ hath neuer water ynough. As foꝛ fyꝛe it ſaieth neuer hoo. * Who ſo laugheth hys father to ſcoꝛne & ſetteth his mothers cōmaundement at naught: the rauens pycke out hys eyes in ỹ valeye, and deuoured be he of the ponge Aegles.

Eccl.xxi.b Deu.xxbii.e

There be thꝛe thynges to hye foꝛ me: & as foꝛ ỹ fourth ỹ paſſeth my knowledge. The way of an Aegle in the ayꝛe, the waye of a ſerpent ouer a ſtone, the waye of a ſhyppe in the ſee: and ỹ way of a man wyth a ponge woman. Such is ỹ way alſo of a wyfe that bꝛeaketh wedlocke, whyche wypeth her mouth lyke as whē ſhe hath eatē, & ſayeth: As foꝛ me, I haue done no harme. Thoꝛowe thꝛe thynges the earth is dyſquyeted, and the fourth maye it not beare: Thoꝛowe a ſeruaunte that beareth rule. Thoꝛowe a foole ỹ hath to moch bꝛeade, thoꝛowe a wyfe woꝛthye hatred when ſhe is maryed, & thoꝛowe an hāde-
D maydē that is heyꝛe to her mayſters. Theſe be foure thynges in the earth, the whych are verye lytle: but in wyſdō they exceade the wyſe. The
Pꝛou. bi.a emmets are but weake people * yet gather they theiꝛ meate together in the harueſte The conyes are but a feble folke, yet make they theyꝛ couches among the rockes. The greſhoppers haue not a gide, yet go they foꝛth together by heapes The ſpyder laboureth wyth her handes, & is in kynges places. There be thꝛe thynges that go ſtyſly: yea, foure are comely in goyng. A Li on whych is ſtrongeſt among beaſtes, & geueth place to no man: A greyhound ſtrong in ỹ hynder partes. A ramme alſo & a kynge, agaynſte whom no man aryſeth vp.

Yf thou haſt done kolyſchely when thou waſte in hye eſtate, oꝛ yf thou haſt taken euel counſel: then laye thyne hande vpon thy mouthe.

Whoſo chyꝛneth mylke, maketh butter: & he that rubbeth hys noſe, maketh it blede: Euen ſo he that cauſeth wꝛath bꝛyngeth foꝛth ſtryfe.

¶The.xxxi.Chapter.

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¶The ende of ỹ Pꝛouerbes of Salomon.

The

The boke of the Preacher: otherwyse called Ecclesiastes.

¶ The fyrst chapter.

¶ All that is in thys worlde is but vanytie.

A Eccl.xii.c

THese are the wordes of the Preacher the sonne of Dauid, kyng of Ierusalē. *All is but moost vayne vanitye (sayeth the preacher) and all is moofte vayne (I saye) and but playne vanitye. For what els hath a man of all the laboure that he taketh vnder the sonne? One generacio passeth away, another cōmeth: but the earthe abydethe styl. The sunne aryseth, the sunne goth downe, & returneth to hys place, that he may there ryse vp agayne. The wynde goth towarde ꝑ south, and turneth vnto ꝑ north, ketcheth his cō passe, whirleth about, & goeth forth, and hys circuyte returneth agayne to hym selfe. * All floudes Iob.xxiiii.b
B runne into the see, & yet is the see it selfe not fylled: for loke vnto what place the waters runne, thence they come to flowe agayne. All thynges are so harde to be knowen that no man can expresse them. * The eye is not sayfyed w̄ sight: pro.xxvii.c
ecc.xliii.b. ꝑ eare is not fylled wyth hearinge. ‡ The thing
Eccl.iii.b that hath ben, cōmeth to passe agayne: and the thynge that hath ben done, shalbe done againe: There is no newe thynge vnder the sunne. Is there any thynge wherof it may be sayd: lo this is newe? For it was longe agoo in the tymes ꝑ haue ben before vs. The thynge that is past is
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Thus haue I cōsidred al these thynges ꝑ come
D to passe vnder the sunne: and lo, they are al but vanitye & vexacion of mynde. The crocked can not be made streyght, nor the thynge that is vnperfect, cannot be accōpted wyth thynges that are perfect. I cōmuned wyth myne owne hert, sayinge: lo, I am come to a great estate, & haue gotten more wysdome, then all they that haue ben before me in Ierusalem. Yea, my herte had great experyence of wysdome & knowledge, for ther vnto I applyed my mynde, that I myghte knowe what were wisdom and vnderstādyng, what were errour & foolyshnesse: and I perceaued, that thys was also but a vexacio of mynd: for where moch wysdom is, there is also great trauayl and dysquietnesse: and the more knowledge a man hath, the more is hys care.

¶ The.ii. Chapter.

¶ Aboundaunce of rychesse, and pleasure, and of buyldynge are vayne thynges.

A THen sayd I thus in my hert: Nowe go to, I wyl take myne ease, & haue good dayes. But lo, that is vanity also: in so moch, that I sayde vnto ꝑ man gyuē to laughter: ꝑ arte mad, & to mirthe: what doest thou? So I thought in my hert, to geue my flesh vnto wyne, and agayne to applye my mynde vnto wysdom, & to conprehended folyshnesse vntyll the tyme that (amonge all the thynges whych are vnder the Sūne) I myght se what were beste for men to do, so lōge as they lyue vnder heauen.

* I made gorgious fayre workes. I buylded iii.reg.iii. iiii.b.vi.
my houses, and planted vineyardes. I made me orchardes & gardens of pleasure & plāted trees B
in them of all maner frutes. ‡ I made pooles of ‡iiiire.viiic
water, to water the grene & frutefull trees wal. I bought seruauntes and maydens: and had a great housholde, As for catell and shepe, I had more substaunce of them, thē all they that were before me in Ierusalem, I gathered syluer and golde together euen a treasure of kyndes & lā-des. I prouyded me syngers and womē, whyche coulde playe on instrumētes, to make mē mirth & pastyme. I gat me psalteries & songes of muscycke. And I was greater, & in more worshyp then all my predessours in Ierusalem. For wisdome remayned with me: and loke whatsoeuer myne eyes desyred, I let them haue it: & wherin soeuer my herte delyted or had anye pleasure, I withelde it not from it. Thus my hert reioysed in all that I dyd: & this was my porciō of al my trauayll. But when I consydred all the workes that my hādes had wrought, and all the la-boure that I had taken therein: lo, all was but vanytie and vexacyō of mynde, & nothynge of anye value vnder the Sunne.

Then turned I me to cōsydre wysdome, er- C
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vayne

a vayne thynge & great mylerie. For what getteth a man of all the labour and trauayle of his mynde, that he taketh vnder the sunne, but heuinesse, sorowe, and dysquietnesse all the dayes of hys lyfe? Insomoch, that his herte can not reste in the nyght: thys is also a vayne thynge. *Is it not better then for a man to eate & drynke, & hys soule to be mery in hys labour? Yea, I sawe that thys also was a gyft of God. Eccl.v.d

For who wyll eate or go moze lustely to hys wozke then I? And why? God gyueth to ỳ mā that is good before hym, wysdome, vnderstandynge and gladnesse: but vnto the synner he gyueth werynesse *(and superfluous care) that he maye gather, and heape together the thynge that afterwarde shalbe gyuen vnto him, whom it pleaseth God. This is nowe a vayne thynge: yea a very dysquyetnesse and vexacion of mynde. *

The.iii. Chapter.

All thynges come in their tyme, and passe away in theyr tyme.

A ECery thing hath a time: yea, al that is vnder ỳ heauē hath hys conuenient season. There is a time to be borne, & a time to dye There is a tyme to plāte, and a tyme to plucke vp the thinge ỳ is planted. A tyme to slaye, & a tyme to make hole. A tyme to breake downe, & a time to build vp. A tyme to wepe, and a tyme to laughe. A tyme to mourne, and a tyme to daunce. A tyme to cast awaye stones, and a tyme to gather stones together. A tyme to embrace, and a tyme to refrayne from embracynge. A tyme to wynne, & a tyme to lese. A tyme to spare, and a tyme to spende. A tyme to cut in peces, & a tyme to sowe
B together. * A tyme to kepe sylence, & a tyme to speake: A tyme to loue, and a tyme to hate. eccl.yy.a xxxi e.xxxiii a

A tyme of warre, and a tyme of peace. What hath a man els (that doth any thynge) but werynesse and labour? For as touchynge the trauayle and carefulnesse, whiche God hath geuen vnto men, I se that he hath geuen it them, to be exercysed in it. All this hath he ordeyned maruelously goodlye, to euery thynge hys due tyme. He hath planted ignorauncе also in the hertes of men, that they shulde not comprehende the grounde of hys wozkes which he doth from the begynnenge to the ende. So I perceyued, that in those thynges there is nothynge better for a man, then to be mery and to do well as longe as he lyueth. For all that a man eateth and drynketh: yea, whatsoeuer a man enioyeth of all hys labour, that same is a gyft of God. I cōsydred also that whatsoeuer God doeth, it continueth
C for euer. And that nothynge can be put vnto it, nor taken from it, and that God doeth it to the intent, that mē shoulde feare hym. *The thing Eccle.iii.b that hath bene, is nowe: and the thynge that is for to come, hath ben afore tyme, for God restoreth agayne the thynge that was past. Moreouer, I sawe vnder the sunne vngodlynesse in ỳ stede of iudgement, and iniquity in stede of righteousnesse. Then thought I in my mynde: God shall seperate the ryghteous frō the vngodly, & then shalbe the tyme and iudgement of al counsayles and wozkes. I communed wyth myne owne herte also, concernyng the childzen of mē: howe God hath chosen thē, and yet letteth the appeare, as though they were beastes: for it happeneth vnto men as it doth vnto beastes: & as ỳ one dyeth, so dyeth ỳ other: yea, they haue both one maner of breth: so that (in thys) a mā hath no preeminence aboue a beast but all are subdued vnto vanytie.

They go all vnto one place, for as they be al D of dust, so shal they all turne vnto dust agayne.

*Who knoweth the spirite of man that goth Sapi.iii.a vpward, & the breath of the beast ỳ goth downe to the earth? Wherfore I perceyue that there is nothyng better for a man, then to be ioyfull in hys laboure: for that is hys porcyon. But who wyll bryngе hym to se the thynge that shall come after hym?

The.iiii. Chapter.

The misteryes of the innocent, The superfluous labours of men. The chylde that is poore and wyse. &c.

A SO I turned me, and *consydred all the vyolente wrongе that is doone vnder the sunne: and behold, the teares of suche as were oppressed: and there was no man to confort them, or that wolde delyuer and defende thē from the violence of their oppressours. Wherfore I iudged those that are deed, to be more happye then those that be alyue: yea, hym ỳs yet vnborne to be better at ease then they bothe, because he seeth not ỳ miserable wozkes that are done vnder the sunne. Agayne, I sawe that all tra- B uayle and dylygence of labour that euerye man taketh in hande, was done of enuye against his neyghboure. Thys is also a vayne thynge, an a vexacyon of mynde. The fole foldeth hys handes together, and eateth vp his owne flesshe. Abacuc.i.a Eccl.b.b

One handefull (sayeth he) is better wyth reste, then both the handes full wyth labour & trauayle of mynde. Moreouer, I turned me, and beholde yet another vanitie vnder ỳ sunne.

There is one man, no moo but hym selfe a- C lone, hauynge neyther chylde nor brother: yet is there no ende of hys carefull trauayle: hys eyes cannot be satisfyed wyth rychesse, *(yet doth he not remembre hym selfe, and saye:) For whom do I take such trauayle? For whose pleasure do I thus consume awaye my lyfe? Thys is also a vayne and myserable thynge. Therfore two are better then one: for they maye well enioye the profyt of theyr labour. For yf one of them fall, hys companyon helpeth hym vp agayne: But woo is hym that is a lone: for yf he fall, he hath not another to helpe him vp. Agayne, whē two slepe together, they are warme: but howe can a bodye be warme a lone? One maye be ouercome, but two maye make resystaunce.

A threfolde gable is not lyghtelye broken.

A poore chylde beynge wyse, is better then an olde kynge that doeteth, and cannot beware in tyme to come. D Gene.xli,b i.Re.xvi.c iii.re.xiii c ii.pa.xxxiii c iiii re.xxv a

* Some one commeth out of pryson, and is made a kynge: & another whych is borne in the

kyngdome commeth vnto pouerty. And I perceyued that all men liuyng vnder the sunne, go wyth the seconde chylde, that shall stande vp in the stede of the other. As for the people that haue bene before him, and ỳ come after him they are innumerable. And they that come after ỳm shall not reioyse of him. Thys is also a vaine thynge & vexacyon of mynde. Whē thou commest into the house of God, kepe thy fote, & drawe nye, that God whyche is at hande maye heare: * that thou gyue not the offringes of fooles: for they knowe naught but to do euell.

* i.re.yb.e.

¶The.v, Chapter.

¶An admonicion to beware of rashe communicacyon. We ought not to maruayle at the oppressyon of the poore. The couetous is not satysfyed wyth hys ryches:

A BE not hasty wyth thy mouthe, & let not thyne herte speake anye thynge rashly before God. For God is in heauē, and thou vpō earth, therfore let thy wordes be fewe. For where moch carefulnesse is, there are many dreames: & where many wordes are, there men may heare fooles. * Yf thou make a vowe vnto God be not slacke to perfourme it. As for foolysh vowes he hath no pleasure in them: Yf thou promyse any thynge, paye it: for better is it that thou make no vowe, thē that thou shuldest promyse, & not pay. Suffre not thy mouth to cause thy flesshe for to synne, neyther say thou before the Angel: that it is thy ignorannce. For then God wyl be angry at thy voyce, & destroye al the workes of thyne hādes. And why? wher as are many dreames & many wordes, there are also dyuers vanityes: but loke that thou feare God. * Yf ỳ seeste the poore to be oppressed, and wrōgfully dealt withall, so that equitye and ryghte of the lawe is wrested in the lande, maruayll not thou at such a thyng, for one great man kepeth touche wyth another, and the myghtye men are in auctorytie ouer the poore. The increase of ỳ earthe vpholdeth all thynge: yea the kyng him selfe is mayntayned by husbandrye. He ỳ loueth money wyll neuer be satysfyed wyth moneye: and whoso delyteth in ryches shall haue no profyt therof. This is also a vayne thynge. Wher as moch richesse is, there are many also that spēde thē away. And what pleasure more hath he ỳ possesseth them, sauynge that he maye loke vpō them with hys eyes? A labouryng man slepeth swetely, whether it be lytle or moch ỳ he eateth, but the aboundaunce of the rych, wyl not suffre him to slepe. Yet is there a sore plage, whych I haue sene vnder the sūne, (namely) ryches kept to the hurt of hym that hath them in possession. For oft tymes they perysh wyth hys greate myserye & trouble: and yf he haue a chyld, it getteth nothynge. * Lyke as he came naked out of hys mothers wombe, so goth he thether agayne: & caryeth nothynge away wyth hym of all hys labour. Thys is a myserable plage that he shal go away euē as he came. What helpeth it him then that he hath laboured in the wynde? All ỳ dayes of his life also he dyd eate in the darke, wō greate carefulnesse, sycknesse, & sorowe. * Therfore me thynke it a better and a fayrer thyng, a man to eate and drynke and to be refresshed of al hys labour, that he taketh vnder the sunne all the dayes of hys lyfe which God geueth him, for thys is hys porcyon. For vnto whōsoeuer God gyueth rychesse, goodes and power, he gyueth it hym to enioye it, to take it for hys porcion, and to be refreshed of hys laboure: thys is the gyfte of God. For he thinketh not moch howe longe he shall lyue, for as moche as God filleth his hert wyth gladnesse.

A

deu.xxiii.e
Bar.vi.e

B

Eccl.xlvi.a
Adac.i.a

Job.i.d
1.Tim.vi.b

Eccle.ii.d

¶The.vi.Chapter.

¶The mysery of the ryche and couetous. The dyfference of a foole and a wyse man.

HEre is yet a plage vnder ỳ sūne, & it is a general thynge amōge men: whē God geueth a mā richesse, goodes & honoure so ỳ he wanteth nothinge of all that hys harte can desyre, and yet God geueth hym not leaue to enioye the same, but another man spendethe them This is a vayne thing & a miserable plage. Yf a man beget hundred chyldren, & lyue many yeres, so that his dayes are many in nombre, & yet can not enioye hys good, neyther be buryed, as for him I saye: that vntymelye byrth is better then he. For he cōmeth to naught, & spēdeth hys tyme in darckenesse, & his name is forgottē. Moreouer, he seeth not the sunne, & knoweth not of it: & yet hath he more reste then the other. Yea, though he lined two thousande yeres, yet hath he no good lyfe. Come not all to one place? All the labour ỳ a mā taketh is for him selfe, & yet his desyre is neuer fylled after his mynde. For what hath the wyse more thē ỳ fole. What helpeth it ỳ pore, ỳ he knoweth, to walk vō fooles before the lyuinge? The cleare sight of the eyes is better then ỳ the soule should walke after desyres of the luste. Howbeit, this is also a vayne thing, & a disquietnesse of minde. The thynge ỳ hath bē is named already, & knowē ỳ it is euen man him selfe, neither may he go to lawe wt hym ỳ is myghtier then he. Many thynges there be ỳ encrease vanytie: & what hath a man els? For who knoweth what is good for mā lyuynge, in the dayes of hys vayne lyfe, whych is but a shadowe? Or who wyll tell a man what shal happen after hym vnder the Sunne.

A

B

C

D

¶The.vii.Chapter.

¶That whych passeth our strengthes and wyttes, ought we not to seke after.

A * Good name is more worth, then precyous oyntment, and ỳ day of death is better thē ỳ day of byrth. It is better to go into an house of mournyng, then into a banketynge house. For there is the ende of all men: & he that is lyuynge, taketh it to herte: grauytie is better then to laughe: for when the countenaunce is heuy, the hert is reformed. The hert of ỳ wise is in ỳ mourning house, but ỳ herte of the foolysh is in the house of myrth. * It is better to gyue care to ỳ chastenynge of a wyse man, then to heare the songe of fooles. For the lawghyng of fooles is like ỳ cracking of thornes vnder a pot. And that is but a vayne thynge.

A

pro.xxii.a
Can.i.a.

pro.xxii.a

The

B The wyse man hateth wronge dealyng: & abhorreth the hert that coueteth rewardes. Better is it to cõsidre ẏ ende of a thyng then the begynnyng. The pacient of spiryte is better then the hye mynded. Be not hastelye angry in thy mynde, for wrath resteth in the bosome of fooles. Saye not thou: What is the cause, that the dayes of the olde tyme were better then they ẏ be nowe: for that were no wyse questyon. Wisdome with enheritaunce is good: yet better is it wt them that wythoute care maye beholde the Sunne. For wisdõ defendeth as wel as money, & the excellente knowledge & wysdome geueth lyfe vnto him that hath it in possession. Cõsidre the worke of God, howe ẏ no man can make ẏ thynge streyght whych he maketh croked.

C Use wel the tyme of prosperitie, & remembre the tyme of myshoztune: for God maketh ẏ one by the other, so ẏ a man can fynde nothyng els. All thynges haue I consydred in ẏ tyme of my vanitye: that the iuste man perysheth for hys righteousnesse sake, & the vngodly lyueth in his wyckednesse. Therfore, * be thou nether to righteous nor ouerwyse that thou perish not, be nether to vnrighteous also nor to koolysh, leste ẏ dye before thy tyme. It is good for the to take hold of this, & not to let that go out of thy hãde For he ẏ feareth God, cõmeth forth wt them al.

Rom.xii.c

Wisdõ geueth more courage vnto the wyse, then ten myghty men of the cytie: * for there is not one iust vpon earth ẏ doeth good & synneth not. Take no hede vnto euery worde that is spoken, leste thou heare thy seruaunte curse the: for thyne owne hert knoweth that thou thy self also hast oft tymes spoke euell by other men. All these thinges haue I proued in wysdome: for I thought to be wyse * but she went farther from me then she was before: yea, and so depe that I myght not reach vnto her. I applyed my mynd also vnto knowledge, & to seke & searche out science, wysdom & vnderstanding: to knowe ẏ koolishnesse of the vngodly, & the errour of dotinge fooles. And I founde, that * a womã is bytterer then death, for she hath cast a snode her herte as a net that men fysche wyth: & her handes are cheynes. Whoso pleaseth God, shall escape frõ her: but the synner wyll be taken wyth her.

iii.re.viiic
vi.pa vi.g
Pro.xx.d
i.Iohn.i.b

Pro.xviii.c
Iob.xxviiic

Beholde (sayeth the preacher) this haue I diligently searched out and proued. One thynge must be cõsydred with another, that a mã may come by knowledge: whyche as yet I seke and fynde it not. Amonge a thousande men I haue founde one, but not one woman amonge al. Lo, this only haue I foũde, ẏ * God made mã iust & ryght, but they sought many inuencyons.

Iob.xxviiic

Pro.viii.d

Gen.i.d

D

The.viii.Chapter.

The kynges commaundemente ought to be obeyed. Gladnesse is one of the chefe thynges vnder the sunne.

A Who is wyse? Who hath knowlege to make an answere? A mãs wysdõ * maketh his face to shyne: but vnshamefastnesse putteth it out of fauour. I muste kepe the kynges cõmaundement, & the oth that I haue made vnto God. Be not hasty to go out of his syght, and se thou continue in no euell thynge, for whatsoeuer it pleaseth him that doth he. Lyke as when a kyng geueth a charge, hys commaundement is myghtie: Euen so, * who maye saye vnto hym: what doest thou? * Whoso kepeth the cõmaundemente, shall fele no harme, but a wyse mans hert discerneth the tyme and iudgement. For euery thynge wyll haue opportunitye & iudgement, & thys is the thynge that maketh men ful of carefulnesse, and sorowe. And why? a mã knoweth not what is for to come: for who wyll tell him? Neither is there any man that hath power ouer the spirite, to kepe styll the spirite nor to haue any power in the tyme of deathe: is it not he also that can make an ende of the battayle: neyther maye vngodlynesse delyuer thẽ that medle wythall.

Iob.xi.b
Ecle.viii.a

A

All these thynges haue I consydred, and applyed my mynde vnto euerye worke ẏ is vnder the sunne: howe one man hath lordshyp vpõ another to hys owne harme. For * I haue sene often the vngodly brought to their graues: & yet they haue returned into the cytie agayne, and came from the place of holy men, which in ẏ cytie were growen out of memory, as were those also ẏ lyued well. Thys is also a vayne thinge: because now that euell workes are not hastelye punyshed, the hert of man gyueth hym selfe ouer vnto wyckednesse. But though he an euell personne offende an hundred tymes, & God defer, geuynge him longe lyfe: yet am I sure, that it shall go wel wyth thẽ that feare God, because they haue him before their eyes. Again, as for the vngodly, it shall not be well wyth him, neyther shall he prolonge his dayes, but euen as a shadowe: so shall he be that feareth not God.

Pro.xviii.d

Yet is there a vanitye vpon earth: There be iust men, vnto whom it happeneth, as though they had the workes of the vngodly. Agayne, there be vngodlye, wyth whom it goeth as though they had ẏ workes of the righteous. Thys haue I called also a vayne thing. Therfore I commende gladnesse, because a mã hath no better thynge vnder the Sunne, then to eate and drynke, and to be mery: for that shal he haue of hys labour all the dayes of hys lyfe, which God geueth hym vnder the Sunne. And so I applyed my minde to learne wisdome, and to knowe the trauayl that is in the world (and that of suche a fassyon, that I suffred not myne eyes to slepe, neyther daye nor nyght) I vnderstode of all the workes of God, but it is not possyble for a man to attayne vnto the workes ẏ are done vnder the Sunne: and though he bestowe hys labour to seke them oute, yet can he not reache vnto them: yea, though a wyse man wolde vndertake to knowe them, yet shall he not fynde them.

D

The.ix.Chapter.

A man wotteth not by the ryghteousnesse of hys owne workes, whether he be worthy of loue or hate. A mã ought to lyue merely wyth hys wyfe. A prayse of wysdome.

For all these thynges purposed I in A my mynde to seke oute. The ryghteous & wyse: yea, and theyr seruãtes also, are in ẏ hand of God: & ther is no

man that knoweth eyther loue or hate, but all thinges are before the. It happeneth vnto one as vnto another: it goth with the ryghteous as
Job.ix.c wyth the vngodly: * wyth the good and cleane, as wyth the vncleane: wyth hym that offreth, as wyth him that offreth not, lyke as it goeth with the verteous, so goth it also wyth the synner. As it happeneth vnto the periured, so happeneth it also, to hym that is afrayed to be forsworne. Amonge al thinges that come to passe vnder the sunne: this is a misery that it happeneth vnto all alyke. This is the cause also that the hertes of men are full of wyckednesse, and madde foolyshnesse is in theyr hertes, as longe as they lyue, vntyll they dye.

B And why? as longe as a man lyueth, he hath an hope: for a quycke dogge (saye they) is better then a deed Lyon: for they ẏ be lyuynge, knowe that they shal dye: but they that be deed, knowe nothynge: neyther deserue they any more. For their memoriall is forgotte, so that they be neyther loued, hated nor enuyed: neyther haue they any more parte in the worlde in all that is done vnder the sunne. Go thou thy waye then, eate thy bread wyth ioye, & drynke thy wyne with a glad hert, for thy workes please God. Let thy
math.vi.b garmentes be alway whyte, * and let thy heede lacke no oyntemente.

Prou.v.c * Use thy self to lyue ioyfully with thy wife whom thou louest, al ẏ dayes of thy lyfe which is but vayne, that God gyueth the vnder the sunne, all the dayes of thy vanitye: for that is thy porcion in thys lyfe, of all thy labour & trauayle that thou takest vnder ẏ Sunne. What soeuer thou takest in hande to do, that do wyth all thy power, for in the graue that thou goeste vnto, there is neyther worke, counsayle, knowledge, nor wysdome.

C So I turned me vnto other thinges vnder ẏ Sunne, & I sawe, ẏ in running it helpeth not to be swyft: in battayle it helpeth not to be stronge: to feding, it helpeth not to be wyse: to ryches, it helpeth not to be subtyll: to be had in fauour, it helpeth not to be cõynge: but that all lyeth
Luk.xxi.d. in tyme & fortune. For * a mã knoweth not his tyme, but lyke as the fyshe are taken wyth the angle, & as ẏ byrdes are caught with the snare. Euen so are men taken in the perylous tyme, when it commeth sodaynly vpon them.

D Thys wysdome haue I sene also vnder the sunne, & me thought it a greate thynge. There was a lytle cytie, and a fewe men wyth in it: so there came a great kynge & besyeged it, & made great bulwarkes agaynst it. And in the cytie there was found a poore mã (but he was wyse) whych wyth hys wysdome delyuered the cytie: yet was there no body that had anye respect to such a symple man. Then sayd I: wysdõ is better then strength. Neuertheles, a simple mans wysdome is despysed, and hys wordes are not heard. A wyse mans counsayl that is folowed in scylence, is farre aboue the crying of a captayne amonge fooles, * For wysdome is bet-
Sapi.vi.a ter then harnesse: but one vnthryft alone dest.xx.xvii.e. stroyeth moche good. ii.re.xvii.c

The .x. Chapter.

The dyfference betwyxt a fole and a wyse man. Fortunate & happy is that realme: whych hath a wyse prynce.

A Deed fly ye doeth corrupte swete oyntmẽt, & maketh it to stinck. Euen so ofte tymes he that is made for wisdome & honour, is abhorred because of a lytle foolyshnesse. A wyse mans hert is vpon the right hande, but a fooles hert vpon ẏ left. A foole wyll shewe him self when he goeth by the waye: yet thynketh he that euerye man doth as foolyshly as him selfe. Yf a prynci-
Rom.xii.b pall spyrite be geuen the to beare rule, * be not negligent then in thyne offyce: for he that can take cure of hym self, auoydeth great offences.

B An other plage is there, whyche I haue sene vnder the sunne: namely, the ignorauunce that is commenly amonge princes: in that a foole sytteth in great dignitye, & theryche are set downe beneth: I haue sene seruaũtes ryde vpõ horses. & prynces goinge vpon their fete as it were ser-
pro.xxbi.d uauntes. * But he that diggeth vp a pytt shall
ecc.xxbii.d fall therin himself: and whoso breaketh downe the hedge, a serpent shall byte hym. Whoso remoueth the stones, shall haue trauayle withal: & he ẏ heweth wood, shalbe hurte therwyth.

C When an yron is blunt, & the poynt not sharpened, it must be whet agayne, & that wt might: Euẽ so doth wisdõ folowe diligẽce. A babler of hys tonge is no better then a serpent that stynge-
geth wythout hyssynge. The wordes out of a wyse mans mouth, are gracious: but the lippes of a foole wyl destroye him self. The beginning of his talking is foolishnesse, & the last worde of hys mouth is starke madnesse. A foole is full of wordes, & a mã can not tell what shall come to passe, who wyll then warne him of it that shall folowe after hym? The labour of the foolysh is greuous vnto thẽ, whyle they knowe not howe to go into ẏ cytie. (Woo be vnto ẏ (O ẏ lande)
D whose kynge is but a chylde, & whose prynces are early at their bãkettes, But well is the (O ẏ lande) whose kyng is come of nobles, & whose prynces eate in due seasõ, for necessitie & not for lust. Thorowe slouthfulnesse the balkes fall downe, & thorowe ydle hãdes it rayneth in at ẏ house. Meat maketh mẽ to laugh, & * wyne ma- Psal.civiii.b
keth them mery: but vnto moneye are all thynges obedyent. Wish the kynge no euell in thy thought, & speake no hurt of ẏ rych in thy preuy chambre: for a byrde of the ayre shal betray thy voyce, and wyth her fethers shall she bewraye thy wordes.

The .xi. Chapter.

Lyberalitie ought to be dystrybute vnto the nedye.

A Lay thy breed vpõ wete faces, and so shalt thou fynde after many dayes. Geue parte seuen dayes, and also vpon ẏ .viii. for ẏ knowest not what misery shall come vpon earth. Whẽ the cloudes are ful, they poure out rayne vpon ẏ earth. And whẽ ẏ tree falleth (whether it be toward ẏ South or North) in what place soeuer it fall, there it lyeth. He that regardeth the wynde,

wynde, shall no sowe and he ꝑ hathe no respecte vnto the cloudes, shal not reape. Nowe, lyke as thou knowest not the waye of the spyrite howe it entreth into ꝑ lytle body, beyng yet in ꝑ mothers wombe. Euen so thou knowest no ꝑ wozkes of God, whych is the wozkemaster of all.

¶ Cease not thou therfoze wyth thy handes to sowe thy seede, whether it be in the mozning oz in the euenynge: foz thou knowest not whether thys oz that shall prospere, & yf they both take it is the better. The lyght is swete, & a pleasaũt thynge is it foz the eyes to loke vpon ꝑ Sunne. Yf a man lyue many peares, and be glad in thẽ all, let hym remembze the dayes of darkenesse, D whych shalbe many, and that folowyth: al thinges shalbe but vanyte. Be glad then (O thou ponge man) in thy youth, & let thy hert be merye in thy ponge dayes: folowe the wayes of thyne owne herte, and the luste of thyne eyes but be ꝑ sure, that God shall bzynge the into iudgemẽte foz all these thynges.

¶The.xii.Chapter.

¶From our youth ought we to consydze, and regarde the goodnesse of God,

A PUt awaye dyspleasure out of thyne hert, & remoue euell from thy bodye: foz childhode & youth is but vanitie. Remembze thy maker the sooner in thy youth, oz euer ꝑ dayes of aduersytie come, & oz ꝑ yeres dzawe nye, whẽ ꝑ shalte saye: I haue not pleasure in thẽ, befoze the sonne, ꝑ light, the mone & starres be darkened, and oz the cloudes turne agayne after the rayne whẽ the kepers of B the house shal tremble, & when the stronge men shall bowe them selues, when ꝑ mylners stãde styl, because they be so fewe, and when the sight of the windowes shall waxe dymme, when the dozes in the stretes shalbe shut, & when ꝑ voyce of the mylner shalbe layed downe: whẽ mẽ shal ryse vp at the voyce of the byzd, and when all ꝑ daughters of musike shalbe bzought lowe: whẽ men shall feare in hye places, and be afrayed in ¶ the stretes, when the Almond tree shall flozysh, and be laden wyth the greshopper, and when al lust shall passe (because man goth to hys longe home, and the mourners go aboute the stretes) Oz euer the syluer lace be taken awaye, & oz the golden well be bzoken. Oz the pot be bzoken at the well, & the whele vpon the chesterne. Then shall the duste be turned agayne vnto earthe, from whence it came: & the spzete shal retourne Eccl.i.a vnto God, whych gaue it. * All is but vanitie, (sayth the preacher) al is but playne vanitye.

The preacher was yet mozе wyse, & taught ꝑ people knowledge: he gaue good hede, sought out the grounde, and set fozth many parables: His diligence was to fynde out acceptable wozdes, ryght scripture, and the wozdes of truethe. Heb.iiii.e Foz * the wozdes of the wyse are lyke pzyckes D and nayles, that go thozowe, wherewyth the stuffe gathered is holden vp: foz they are geuen of one shepherde onelye. Therfoze beware (my sonne) of that doctryne that is besyde thys: foz to make many bokes, it is an erdelesse wozke: and to loude crynge weryeth the bodye.

Let vs heare the conclusyon of all thynges: Feare God, and kepe his commaundementes: Foz that toucheth all men. Foz God shal iudge ¶ al wozkes and secrete thinges, whether they be good oz euell.

¶The ende of the boke of the Preacher, otherwyse called Ecclesiastes.

The Ballet of Balletes of Salomon: called in Latyn, Canticum Canticozum.

¶The fyrste Chapter.

¶Amysticall songe of the spiritual and Godly loue betwene Chryst the spouse, and the church oz congregacyon hys spouesse

OThat he wold kysse me wyth ꝑ kysses of hys mouth: foz thy loue is mozе pleasaunte then wine, & that because of ꝑ good and pleasaunt sauoure of thy moost pzecyous balmes. Thy name is * a swete smellynge Eccl.bii.a oyntment when it is shed fozth, therfoze do the maydens loue the, dzawe thou me vnto the: we wyll runne after the. The kinge hath bzoughte me into hys pzyuye chambzes. We wyl be glad & reioyse in the: we thinke mozе of thy loue then of wyne. They that be ryghteous loue the. I am black (O ye daughters of Ierusalem) lyke B as * the tentes of the Cedarenes, & ‡ as the han- Ge.xxxb.b gynges of Salomon, but yet am I fayze & wel ‡ii.pa.19.c fauoured withal: Maruel not at me that I am so blacke: foz why the sunne hath shyned vpon me. My mothers chyldzen hathe euyll wyll at me, they made me the keper of the vyneyardes, but myne owne vineyarde haue I not kept

Tell me of hym whom my soule loueth wher thou fedest the shepe, where thou makeste them rest at ꝑ noone day: foz why shal I be lyke hym that goeth wzonge about the flockes of thy cõpanions? Yf thou knowe not thy self (O ꝑ fayrest amonge wemen) then go thy way foz the after the fotesteppes of the shepe, & fede thy goates besyde the shepherdes tẽtes. Unto * ꝑ hoost ¶ of Pharaos charettes haue I compared the, O Exo.xiiii.a my loue. Thy chekes & thy necke is beautyfull as the turtles, and hanged wyth spanges and goodly iewels: a neckbande of golde wyll we make the wyth syluer buttons. Whẽ the king sytteth at the table, he shall smel my Nardus: a bondel of myzre is my loue vnto me: he wyll lye betwyxt my bzeastes: a clustre of Camphire in ꝑ vineyardes of Engaddi is my loue vnto me. * O howe fayze art ꝑ (my loue) Oh howe fayze D art ꝑ: thou hast doues eyes. O howe fayze art Can.iiii.a. ꝑ (my beloued,) howe wel fauoured art ꝑ: Our bed is dect wt floures, the selynges of oure house are of Cedze tree, & our crosse ioites of Cipzesse.

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IAm the lylye of the felde, and rose of A the valleyes: as the rose amonge the thoznes, so is my loue amonge the daughters. Lyke as the apple tree

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Can.bij.a I am sycke of loue. * His lefte hande lyeth vnder my heed, and his ryght hande shal embrace
Can.iij.b me. * I charge you (O ye daughters of Jerusalẽ) by the roes and hyndes of the feld, that ye wake not vp my loue, nor touche her: tyll she
B be content her selfe. Me thynke, I hear ꝑ voyce of my beloued: lo, there commeth he hoppynge vpon the mountaynes, & leappynge ouer ỹ lytle hilles. My beloued is like a roo or a yong hart. Behold, he stãdeth behynde our wall, he loketh in at ỹ wyndowe, & pepeth thorowe the grate. My beloued answered, and sayd vnto me.

O stãde vp my loue, my beutyfull, and go to thyne owne: for lo, the wynter is nowe past the rayne is away & gone. The floures are come vp in the felde, the tyme of the byrdes syngynge is come, and the voyce of the turtle doue is hearde in our lande. The fyggetree bryngeth forth her fygges, & the vynes beare blossomes, and haue a good smell. O stande vp thẽ & come my loue, my beutiful, & come I say (O my doue) out of ỹ caues of the rockes out of the holes of the wall: O let me se thy coũtenaunce, & heare thy voyce, for swete is thy voyce, & fayre is thy face. Get vs the foxes, yea the lytle foxes, that hurt ỹ vy-
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Sawe ye not him whom my soule loueth?

B So when I was a lytle past thẽ, I founde him whom my soule loueth. I haue gottẽ holde vpõ hym, and wyll not let hym go, vntyll I bryng hym into my mothers house, & into her chãbre
Can.iij.b that bare me. * I charge you, O ye daughters of Jerusalem, by the Roes and Hyndes of the felde, that ye wake not vp my loue, nor touche her tyll she be content her selfe. Who is thys, that commeth vp out of the wildernesse lyke vapours of smoke, as it were a smel of myrre, frãkincence, and all maner spyces of the Apotecarye? Beholde, about Salomons bedstede ther
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¶The .iiii. Chapter.

A *Howe fayre art thou my loue, howe fayre art thou: thou hast doues eyes, Can.i.b.
beside that whych lyeth hyd within.
*Thy herie lockes are lyke ỹ woll Can.vi.a
of a flocke of goates that be shorne vpõ moũte Gilead: Thy teeth are lyke shepe of ỹ same bignesse, which went vp from the washing place: where euery one beareth two twinnes, and not one vnfrutefull amonge them. Thy lyppes are lyke a rosecoloured ryband, thy wordes are louely, thy chekes are like a pece of a pomegranat wythin thine heeres. Thy necke is lyke ỹ tower of Dauid buylded wyth costly stoneꝫ, lying out on the sydes where vpon there hange a. M. shildes: yea, all the weapõs of the gyauntes. * Thy Can.vii.a.
two breastes are lyke two twynnes of younge Roes, whyche fede amonge roses. O that I myght go to the mountayne of myrre, & to the hyll of frankincẽse: tyll the daye breake, & tyl ỹ shadowes be past awaye. Thou arte all fayre, B
(O my loue) & no spot is there in the. Come to me frõ Libanus (O my spouse) come to me frõ Libanus, loke frõ the top of Amana, from the top of Sanir, and Hermõ, from ỹ lyons dẽnes, and frõ the moũtaynes of the leopardes. Thou hast with loue bewitched my hert, O my syster, my spouse: ỹ hast bewytched my herte wyth one of thyne eyes and with one cheyne of thy necke.

O howe fayre are thy breastes, my syster, my spouse? Thy brestes are more pleasaunte then wyne, and the smell of thyne oyntmẽtes passeth all spyces. Thy lyppes, O my spouse, drop as the hony combe: yee mylke and honye is vnder thy tunge, and the smel of thy garmẽtes, is lyke the smell of Libanus. A garden well locked is my syster, my spouse: a gardẽ wel locked, and a
C sealed well. The frutes that are planted in the are lyke a very paradyse of pomgranates, with swete frutes: as Camphyre, Nardus, and Saffron, Calamus, Synamõ, wyth al swete smelynge trees: Myrre, Aloes, and all the best spyces: a well of gardens, a well of lyuyng waters, whych ranne dõwne from Libanus. Up thou northwynd, come thou southwynd, and blowe vpon my garden, that the smell therof maye be caryed on euery syde: yea, that my beloued may come into his garden, and eate of the swete frutes that growe therin.

¶The .v. Chapter.

I Am come into my garden. O my sy- A
ster, my spouse: I haue gathered my Myrre wyth my spyce. I haue eaten hony wyth my honye combe, I haue drõke my wine with my milke. Eat, O ye frẽdes, drynke and be mery, O ye beloued.

As I am a slepe, and my herte is wakynge I heare ỹ voyce of my beloued, whẽ he knocketh.

Open

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¶The .v. Chapter.

I Am come into my garden. O my sy- A
ster, my spouse: I haue gathered my Myrre wyth my spyce. I haue eaten hony wyth my honye combe, I haue drõke my wine with my milke. Eat, O ye frẽdes, drynke and be mery, O ye beloued.

As I am a slepe, and my herte is wakynge I heare ỹ voyce of my beloued, whẽ he knocketh.

Open

Opē to me, O my ſyſte loue, my doue, my derlynge, for my heade is full of dewe, & the lockes of my heare are full of the nyght droppes.
I haue put of my coote, howe can I doo it on againe? I haue waſched my fete, howe ſhal I file
B thē agayne? My loue put in hys hād at the hole, & my hert was moued within me. I ſtode vp to open vnto my beloued, & my hādes dropped wyth Myrre, & the Myrre rāne downe my fyngers vpon the locke. I opened vnto my beloued, but he was departed and gone hys way. Nowe when he ſpake, my herte was gone: I ſought hym, but I coulde not fynde hym: I cryed vpō him, neuertheles, he gaue me no anſwer. So ỹ watchmen that went about ỹ cytie, foūde me: ſmote me, & woūded me: Yea, they ỹ kepte the walles, toke away my kercheefe fro me.
C I charge you therfore, O ye daughters of Ieruſalem, yf ye fynde my beloued, ỹ ye tell hym howe that I am ſycke for loue. What maner of manis thy loue aboue other louers? O ỹ fayreſt amōg wemē? Or what cā thy loue do more thē other louers that ỹ chargeſt vs ſo straytly?
As for my loue, he is whyte & redde coloured, a goodly perſon amonge ten thouſand his head is as the moſt fyne gold, the lockes of his heare are buſhed, and blacke as a crowe. His eyes are as the eyes of doues by the water brokes, as though they were waſhed with mylke, & are ſet lyke perles in golde. His chekes are lyke a garden bed, wherin the Apotecaries plante all maner of ſwete thynges.
D Hys lyppes are like roſes that droppe ſwete ſmellynge Myrre. His handes are lyke golde rynges, haupynge incloſed the precyous ſtone of Tharſis. Hys body is as the pure puery, decte ouer wyth Saphires: Hys legges are as ỹ pillers of Marbel, ſette vpon ſockettes of golde. Hys face is as Libanus, and as the bewtye of ỹ Cedre trees. The wordes of hys mouthe are ſwete: yee, he is al together louelye. Such one is my loue. O ye daughters of Ieruſalem, ſuch a one is my loue.

C The. vi. Chapter.

A Whyther is thy loue gone then (O thou fayreſt amonge wemen) whyther is thy loue departed? We wyl ſeke hym with ỹ. My loue is gone downe into hys garden, vnto the ſwete ſmellynge beddes that he maye refreſhe hym ſelf in the garden, & gather roſes. My loue is myne and I am hys, whyche fedeth amonge
B the roſes. Thou art bewtyfull, o my loue, as is the place of Thirza, thou arte fayre as Ieruſalem fearfull as an armye of men, wyth theyr bāners. Turne awaye thyne eyes fro me, for
Cant.vi.c: they haue ſet me on fyre. * Thy hearye lockes are lyke a flocke of goates, chorne vpō ỹ moūte of Gilead. Thy teeth are lyke a flocke of chorne ſhepe, whych go out of ỹ waſhynge place: wher euery one beareth twyns, & not one vnfruteful amonge them. Thy chekes are lyke a pece of a pomgranate. Wythin thy volupers. There
iii.reg.xi.e are * lx. Quenes. lxxx. wynes, and damſelles wythoute nombre. One is my doue, one is my derlynge. She is the onelye beloued of her mother, and dere vnto her that bare her:
When the daughters ſawe her, they ſayd she C was bleſſed. Yea: the Quenes and wyues prayſed her. What is she thys that loketh forth as the morynge: fayre as the moone, cleare as ỹ ſonne, and fearfull as on armye of men wt theyr banners. I went downe into the nut garden to ſe what grewe by the brokes, and to loke yf the vyneyarde flouryſhed, or yf the pomgranates were ſhot forth. I knewe not that my ſoule had made me the charyot of ỹ people that be vnder trybute. Turne agayne turne agayne. O thou D perfect one turne againe, turne againe & we wil loke vpō ỹ. What wyl ye ſe in the Sulamyte? She is like mē of warre ſingynge in a cōpany.

C The. vii. Chapter.

A Howe pleaſaunt are thy tradynges wyth thy ſhoes, thou Princes daughter? Thy thyghes are lyke a fayre iewell, whych is wrought by a connynge workemaſter. Thy naucl is a lyke roūde goblet, whych is neuer wythoute dryncke. Thy wombe is lyke a hepe of wheat that is ſet about wyth roſes.
* Thy two breſtes are lyke twoo twyns of Can.iiii.a. yonge roes. Thy necke is as it were a towre B of yuory: thyne eyes alſo are lyke the water poles that are in Heſebon, beſyde the porte of Bathrabbim, thy noſe is lyke the tower of Libanus, whych loketh towarde Damaſcus.
That heade that ſtandethe vpon the, is lyke Carmell: and the heare of thy heade is like purple, and lyke a kynge goynge forthe wyth hys garde about hym. O howe fayre and louely art thou my derlynge in pleaſures? Thy ſtature is lyke a palme tree, and thy breſtes lyke ỹ grapes. I ſayde I wyll clyme vp into the Palme tree, & take holde of hys hye braunches.
Thy breſtes alſo ſhalbe as the wyne cluſters C the ſmell of thy noſtrelles lyke as the ſmell of appels, & thy iawes lyke the beſt wyne.
Whych goth ſtrayte vnto my beloued, & bruſteth forth by the lyppes of the auncyēt elders. There wyll I turne me vnto my loue, & he ſhal turne him vnto me. O come on my loue, we wil go forth into the felde, and take oure lodgynge in the vyllages. In the morynge wyl we go ſe the vyneyard: we wyll ſe yf ỹ vyne be ſprōge forth, yf the grapes be growne, and yf the pomgranates be ſhot oute. There wyll I geue the my breſtes: the Mādragoras geue their ſwete ſmel, and beſide oure dores are al maner of pleaſaunte frutes, both newe & olde: whyche I haue kepte for the, o my beloued.

C The. viii. Chapter.

O That I myght fynde the wythoute, A & kyſſe the, whom I loue as my brother whych ſuct my mothers breſtes: & that ỹ ſhalt not be deſpiſed, I wyll leade ỹ & bring ỹ into my mothers houſe: that ỹ mighteſt teache me, & ỹ I myght geue ỹ drynke of ſpyced wyne, & of the ſwete ſappe of my pōgranates. * Hys lefte hande ſhalbe vnder my Can. ii.a heade, & hys ryght hande ſhall embrace me.

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B I charge you, O ye daughters of Jerusalem that ye wake not vp my loue, nor touch her, tyl she be content her selfe. What is she thys, that commeth vp from the wyldernesse: and leaneth vpō her loue? I wake the vp amonge the appell trees, where thy mother conceaued the, where thy mother (I saye) brought the into the worlde. O set me as a seale vpon thyne hert, & as a seale vpon thyne arme: for loue is mighty as the death, and gelousy as the hell. Her coles are of fyre, and a very flame of the Lorde: so that many waters are not able to quēche loue, C neyther may the stremes drowne it.

Yee, yf a man wolde geue all the good of hys house for loue, he shulde coūte it nothyng. Our syster is but ponge, and hath no brestes, what shall we do for our syster, when she shall be spoken for? Yf she be a wal, we shal buylde a siluer bulwarke there vpō: yf she be an open dore, we shall fasten her wyth bordes of Cedre tree. I am a wall, & my brestes lyke towres, then was I as one that hath founde fauoure in his sight.

D Salomō hath a vyneyarde at Baal Hamon, & thys vyneyarde delyuered he vnto the kepers: yeuery one for the frute therof shulde geue him a thousande peces of syluer.

My vyneyarde is in my syght: thou (O Salomon) must haue a thousande, and the kepers two hundreth wyth the frute. Thou that dwellest in the gardeyns, O let me heare thy voyce, that my companyōs maye herken to the same.

O get the awaye, my loue, and be as a Roo: or a ponge herte vpon the swete smellinge mountaynes.

C The ende of the Ballet of Balletes of Salomon called in latyn Canticum Canticorū.

The boke of the Prophete Esay.

C The fyrst chapter.

C Esay prophecyeth that the anger of God shal come vpon Jerusalem, because of theyr synnes.

A THe vysion of Esay the sonne of Amos, whych he sawe vpō Juda and Jerusalem: in ỹ dayes of Vzia, & Joathan. Ahaz and Jehezikiah kynges of Juda.

Heare: O heauen, and herken o earth. For the Lord hath spoken. I haue norysshed & brought vp chyldrē, but they haue done wyckedly against me. The ore hath knowne hys owner, and the asse hys masters cryb: but Israel hathe receaued no knowB lege, my people hath no vnderstandyng. Alas for thys sinful naciō, a people of great iniquite: a frowarde generacyon vnnaturall chyldren. They haue forsaken the Lorde, they haue prouoked the holye one of Israel vnto anger, & are gone backwarde. Wherby shuld ye be plaged anye more? For ye are euer fallynge awaye. The whole head is sycke and the herte is heuye. From the sole of the foote vnto the head, there is no whole parte in all youre body, but all are woundes, botches, sores, & stripes which can neyther be helped, bound vp, molified, nor eased wyth anye ioyntemente.

Your lande lyeth waste, your cyties are brent C vp, your enemyes deuoure your lande, & ye must be fayne to stāde, & loke vpon it: & it is desolate, as it were wyth enemyes in a battayle. Moreouer, the daughter of Sion is lefte alone like a cotage in a vyneyard, lyke a lodge in a gardē of cucumbers, lyke a besieged cytie. And excepte the Lord of Hostes had left vs a fewe alyue: we shulde haue bene as Sodoma, & lyke vnto Gomorra. Heare the worde of the Lord: ye Lordes of Sodoma: and herken vnto the lawe of oure God, thou people of Gomorra. Why offre ye so many sacrifices vnto me? I am full of the brētoffrynges of wethers, and of the fatnesse of fed D beastes. I haue no pleasure in the bloud of bullockes, lambes, & goates. When ye appeare before me, who requyreth you to treade wythin my proches? Offre me no mo oblacyons, for it is but lost laboure. Incense is an abhominable thynge vnto me. I may not awaye with youre newe Moones, youre Sabbothes & solempne dayes. Your fastynges are also in vayne. I hate your newe holy dayes and fastynges, euen fro my very herte. They make me wery, I can not abyde them. When you hold out your hādes, I wyl turne myne eyes from you. And though ye make many prayers, yet wyl I heare nothyng at all, seynge your handes are full of bloude.

Washe you, make you cleane, put away your E euell thoughtes out of my syght, cease from doynge of euell. Learne to do rycht, applye youre selues to equyte, deliuer the oppressed, helpe the fatherlesse to hys rycht, let the wydowes complaynt come before you. Nowe go to (sayth the Lorde) let vs talke together. Though your sinnes be as red as scarlet, they shalbe as whyte as snowe. And though they were lyke purple, they shalbe as whyte as woll. Yf ye be louynge & obedyent ye shall enioye the beste thynge that groweth in the lande. But yf ye be obstynate & rebellious, ye shalbe deuoured wyth the sweard: for thus ỹ Lord hath promised wyth his owne mouth

How happeneth it then ỹ the ryghteous cy- F tie (whyche was full of equytie) is become vnfaythfull as an whore? Ryghteousnesse dwelte in it, but nowe murtherers. The syluer is turned to drosse, and thy wyne myxe wyth water. Thy princes are wycked and companyons of theues. They loue gyftes altogether, and gape for rewardes. As for the fatherles, they helpe hym not to hys ryght, neyther wyll they let the wydowes causes come before them. Therfore sayth the Lord God of Hostes, the myghtie one of Israel: Ah, I must ease me of myne enemies, and auenge me of myne aduersaryes. I shal lay my hand vpon the, & burne out thy drosse from the fyneste and purest, & put out all thy tyme, and set thy iudges agayne as they were somtyme & thy Senatoures as they were from the begynnynge. Then shalt thou be called the righteous cytie, the faythfull cytie. Sion shalbe redemed

wyth

B I charge you, O ye daughters of Jerusalem that ye wake not vp my loue, nor touch her, tyl she be content her selfe. What is she thys, that commeth vp from the wyldernesse: and leaneth vpō her loue? I wake the vp amonge the appell trees, where thy mother conceaued the, where thy mother (I saye) brought the into the worlde. O set me as a seale vpon thyne hert, & as a seale vpon thyne arme: for loue is mighty as the death, and gelousy as the hell. Her coles are of fyre, and a very flame of the Lorde: so that many waters are not able to quēche loue, C neyther may the stremes drowne it.

Yee, yf a man wolde geue all the good of hys house for loue, he shulde coūte it nothyng. Our syster is but ponge, and hath no brestes, what shall we do for our syster, when she shall be spoken for? Yf she be a wal, we shal buylde a siluer bulwarke there vpō: yf she be an open dore, we shall fasten her wyth bordes of Cedre tree. I am a wall, & my brestes lyke towres, then was I as one that hath founde fauoure in his sight.

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C The fyrst chapter.

C Esay prophecyeth that the anger of God shal come vpon Jerusalem, because of theyr synnes.

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Heare: O heauen, and herken o earth. For the Lord hath spoken. I haue norysshed & brought vp chyldrē, but they haue done wyckedly against me. The ore hath knowne hys owner, and the asse hys masters cryb: but Israel hathe receaued no knowB lege, my people hath no vnderstandyng. Alas for thys sinful naciō, a people of great iniquite: a frowarde generacyon vnnaturall chyldren. They haue forsaken the Lorde, they haue prouoked the holye one of Israel vnto anger, & are gone backwarde. Wherby shuld ye be plaged anye more? For ye are euer fallynge awaye. The whole head is sycke and the herte is heuye. From the sole of the foote vnto the head, there is no whole parte in all youre body, but all are woundes, botches, sores, & stripes which can neyther be helped, bound vp, molified, nor eased wyth anye ioyntemente.

Your lande lyeth waste, your cyties are brent C vp, your enemyes deuoure your lande, & ye must be fayne to stāde, & loke vpon it: & it is desolate, as it were wyth enemyes in a battayle. Moreouer, the daughter of Sion is lefte alone like a cotage in a vyneyard, lyke a lodge in a gardē of cucumbers, lyke a besieged cytie. And excepte the Lord of Hostes had left vs a fewe alyue: we shulde haue bene as Sodoma, & lyke vnto Gomorra. Heare the worde of the Lord: ye Lordes of Sodoma: and herken vnto the lawe of oure God, thou people of Gomorra. Why offre ye so many sacrifices vnto me? I am full of the brētoffrynges of wethers, and of the fatnesse of fed D beastes. I haue no pleasure in the bloud of bullockes, lambes, & goates. When ye appeare before me, who requyreth you to treade wythin my proches? Offre me no mo oblacyons, for it is but lost laboure. Incense is an abhominable thynge vnto me. I may not awaye with youre newe Moones, youre Sabbothes & solempne dayes. Your fastynges are also in vayne. I hate your newe holy dayes and fastynges, euen fro my very herte. They make me wery, I can not abyde them. When you hold out your hādes, I wyl turne myne eyes from you. And though ye make many prayers, yet wyl I heare nothyng at all, seynge your handes are full of bloude.

Washe you, make you cleane, put away your E euell thoughtes out of my syght, cease from doynge of euell. Learne to do rycht, applye youre selues to equyte, deliuer the oppressed, helpe the fatherlesse to hys rycht, let the wydowes complaynt come before you. Nowe go to (sayth the Lorde) let vs talke together. Though your sinnes be as red as scarlet, they shalbe as whyte as snowe. And though they were lyke purple, they shalbe as whyte as woll. Yf ye be louynge & obedyent ye shall enioye the beste thynge that groweth in the lande. But yf ye be obstynate & rebellious, ye shalbe deuoured wyth the sweard: for thus ỹ Lord hath promised wyth his owne mouth

How happeneth it then ỹ the ryghteous cy- F tie (whyche was full of equytie) is become vnfaythfull as an whore? Ryghteousnesse dwelte in it, but nowe murtherers. The syluer is turned to drosse, and thy wyne myxe wyth water. Thy princes are wycked and companyons of theues. They loue gyftes altogether, and gape for rewardes. As for the fatherles, they helpe hym not to hys ryght, neyther wyll they let the wydowes causes come before them. Therfore sayth the Lord God of Hostes, the myghtie one of Israel: Ah, I must ease me of myne enemies, and auenge me of myne aduersaryes. I shal lay my hand vpon the, & burne out thy drosse from the fyneste and purest, & put out all thy tyme, and set thy iudges agayne as they were somtyme & thy Senatoures as they were from the begynnynge. Then shalt thou be called the righteous cytie, the faythfull cytie. Sion shalbe redemed

wyth

wyth equitye, and they shal turne agayne vnto her in ryghteousnes. For the transgressoures & vngodlye, and such as are become vnfaythfull vnto the Lorde must al together be vtterly destroyed. And excepte ye be ashamed of the oke trees wherin ye haue so delyted, & of the gardēs that ye haue chosen, ye shalbe as an oke whose leaues are fallen awaye: & as a gardē that hath no moystnes. And as for the glory of these thyngs it shalbe turned to drye strawe & he ỹ made thē to a spark. And they shall both burne together, so ỹ no man shalbe able to quenche them.

¶ The seconde Chapter.

¶ Of the commynge and death of Chryste, and of the calynge of the Heathen.

THis is the worde ỹ was opened vnto Esay the sonne of Amoz vpon Juda & Jerusalem. It wyll be also in the laste daye, that the hyll wher the house of the Lorde is buylded, shalbe the chefe amonge hylles, and exalted aboue all lytle hilles. And all naciōs shal preache vnto hym, and the multitude of people shal go, speaking thus one to another: vp, *let vs go to the hyll of the Lord and to the house of the God of Jacob: that he maye shewe vs hys way, and that we may walke in hys pathes. For ỹ la we shall come out of Sion, & the worde of ỹ Lorde from Jerusalem, and shal geue sentence amōge the Heathen, & shall reformme the multitude of people: they shall breake theyr swearde also into mattockes, & their speares to make sythes. And one people shall not lyfte vp a weapon agaynste another, neyther shall they learne to fyghte from thence forthe.

*pſa.xxxiii.a mich.iiii.a

¶ Come ye (O house of Jacob) let vs walke in the lyght of the Lorde. But thou hast forsaken thy people the house of Jacob, because they goo farre beyonde theyr fathers in Sorceres (whō they haue as the Philystines had) & in straunge childzen they thinke thē selues to haue ynough. Theyr lande is full of syluer and golde, neyther is there any ende of their treasure: Theyr lāde is also full of horses, and no ende is ther of their charettes. Theyr lāde also is ful of vayne goddes, & before the worke of theyr owne handes haue they bowed them selues, yea euen before ỹ thynge that theyr owne fyngers haue made. There kneleth the man, there falleth the man downe before them, so that thou cāst not bring hym awaye from thence.

¶ And therfore get the into some rocke, & hyde the in the grounde for feare of the Lord, and for ỹ glory of hys mayestye: Which casteth downe the hyghe lokes of presumptuous persones, & bryngeth lowe the pryde of man, and the Lorde onely shalbe exalted in ỹ daye. For the daye of the Lord of hostes shall go ouer all pryde & presumption vpon all them that exalte thē selues, & shall bryng them all downe: vpon all hyghe and stoute Cedretrees of Libanus, and vpon al the okes of Basan, vpon all hyghe hylles, and vpon all stoute Mountaynes, vpon all costlye towres, & vpon all stronge walles, vpon al shippes of the see, and vpon euerye thynge that is gloryous and pleasaunte to loke vpon.

And it shall bryng downe the pryde of man, and laye mans presumpteousnesse full lowe, & the Lorde shall onely haue the victorye in that daye. But the ydols shall vtterly be roted out. Men shal crepe into holes of stone, & into caues of the earth, for feare of the Lord, & for ỹ glorye of hys maiestye: what tyme as he shal wake hym vp to condēpne the earth. Then shall man caste awaye hys goddes of syluer, and hys goddes of golde (which he neuertheles had made to honoure them) vnto Moles & Battes. And they shall crepe into the caues and rockes & into the clyftes of harde stones, for feare of God, and for the glory of hys mayestie, when he ryseth to cōdempne the earthe. Feare not ye then anye man, whose breth is in his nostrels. For what is he of reputacyon?

¶ The .iii. Chapter.

¶ The prophecyeth that at the commynge of Chryst all strength & powre shalbe put forth of Jury

LOo, ỹ Lord God of Hostes doth take awaye frō Jerusalē and Juda all possessions and power, all meat & dryncke, the captayne & the soudyar, the iudge & the Prophete, the wyse and the aged man, the prince of fyfty yeare olde, & the honorable: the Senatours and men of vnderstandynge: the maysters of craftes and oratours. And I shall geue them chyldrē to be their prynces, & babes shal haue the rule of you. The people also shalbe pylled & polled, and one shall euer be doynge violence & wronge to another. The boye shal presume agaynst the elder, and the vyle personne agaynst the honorable. Yee, one shall take a frende of hys owne kynred by the bosome, & saye: thou hast clothinge: thou shalte be oure heade, for thou mayste kepe vs from thys fall and parell.

Then shall he sweare & saye: I cannot helpe you. Moreouer, there is neyther meate nor clothynge in my house, make me no ruler of ỹ people. For Jerusalem and Juda must decaye, because that bothe their wordes and counsels are agaynst the Lord, to prouoke the presēce of his mayestye vnto anger. The chaūgynge of theyr countenaunce bewrayeth thē, yea they declare their owne synnes them selues, as the Sodomites, and hyde them not. Wo be vnto theyr soules, for they haue rewarded euell vnto them selues. Syd the ryghteous do well, for they shall enioye the frutes of theyr studyes. But wo be to the vngodlye & vnryghteous, for they shalbe rewarded after theyr workes. Chyldren are extorcyoners of my people, & wemē haue rule of them. O my people, the leaders deceaue the, & destroye the waye of thy fote steppes. The Lorde is here to commen of the matter, and stādeth to geue iudgemēt of the people: The Lord shall come forth to reason with the Senatours & Prynces of hys people. It is ye ỹ haue burnte vp my vyneyarde, the pooze is in your houses. Wherfore do ye oppresse my people, & marre ỹ faces of the pooze, saith ỹ Lord God of hostes?

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wyth equitye, and they shal turne agayne vnto her in ryghteousnes. For the transgressoures & vngodlye, and such as are become vnfaythfull vnto the Lorde must al together be vtterly destroyed. And excepte ye be ashamed of the oke trees wherin ye haue so delyted, & of the gardēs that ye haue chosen, ye shalbe as an oke whose leaues are fallen awaye: & as a gardē that hath no moystnes. And as for the glory of these thyngs it shalbe turned to dry strawe & he ỹ made thē to a spark. And they shall both burne together, so ỹ no man shalbe able to quenche them.

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¶ Of the commynge and death of Christe, and of the calynge of the Heathen.

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¶ The prophecyeth that at the commynge of Christ all strength & powre shalbe put forth of Jury

FOr lo, ỹ Lord God of Hostes doth A take awaye frō Jerusalē and Juda all possessions and power, all meat & dryncke, the captayne & the soudyar, the iudge & the Prophete, the wyse and the aged man, the prince of fyfty yeare olde, & the honorable: the Senatours and men of vnderstandynge: the maysters of craftes and oratours. And I shall geue them chyldrē to be their prynces, & babes shal haue the rule of you. The people also shalbe pylled & polled, and one shall euer be doynge violence & wronge to another. The boye shal presume agaynst the elder, and the vyle personne agaynst the honorable. Yee, one shall take a frende of hys owne kynred by the bosome, & saye: thou hast clothinge: thou shalte be oure heade, for thou mayste kepe vs from thys fall and parell.

Then shall he sweare & saye: I cannot helpe B you. Moreouer, there is neyther meate nor clothynge in my house, make me no ruler of ỹ people. For Jerusalem and Juda must decaye, because that bothe their wordes and counsels are agaynst the Lord, to prouoke the presēce of his mayestye vnto anger. The chaūgynge of theyr countenaunce bewrayeth thē, yea they declare their owne synnes them selues, as the Sodomites, and hyde them not. Wo be vnto theyr soules, for they haue rewarded euell vnto them selues. Byd the ryghteous do well, for they shall enioye the frutes of theyr studyes. But wo be to the vngodlye & vnryghteous, for they shalbe rewarded after theyr workes. Chyldren are extorcyoners of my people, & wemē haue rule of C them. O my people, the leaders deceaue the, & destroye the waye of thy fote steppes. The Lorde is here to commen of the matter, and stādeth to geue iudgemēt of the people: The Lord shall come forth to reason with the Senatours & Prynces of hys people. It is ye ỹ haue burnte vp my vyneyarde, the pooze is in your houses. Wherfore do ye oppresse my people, & marre ỹ faces of the pooze, saith ỹ Lord God of hostes?

Moreouer, thus sayth the Lorde: Seynge the

daughters of Sió are become so proud, & come in with stretched out neckes, & with vayne wãton eyes: seynge they come in tryppyng so nicely wyth their fete: Therfore shall ỹ Lord shaue the heades of the daughters of Sion, and shall discouer theyr shame. In that day shall ỹ Lord take away the gorgyousnesse of their apparell, and spanges cheynes, partelets, & colars, bracelettes, & hooues, the goodlye floured, wyde and bropdred rayment, brooches, and headebãdes, rynges and garlandes, holy daye clothes & vales, kerchefes and pynnes, glasses & cypresses, bonets, and taches.

And in stade of good smell, ther shalbe stinke amonge them. And for their gyrdles there shalbe loose bandes. And for wel set heare ther shalbe baldnes. In steade of a stomacher, a sacke clothe, and for theyr bewtye wytherdnes, and sunne burnynge. Youre husbandes & myghtye men shall perysh wyth the swearde in batayle.

At that tyme shall theyr gates mourne and complayne, and they shall syt as desolate folke vpon the earthe.

The.iiii. Chapter.

¶ For wante of men, seuen women desyre to haue one man.

AThen shall seuen wyues take holde of one man: and saye, we wyll laye all oure meate and clothynge together in commen: only that we may be called thy wyues and that thys shamefull reprofe maye be taken from vs. After that tyme shall the braunche of the Lorde be bewtifull and mightye, & the frute of ỹ earth shalbe fayre and pleasaunt for those Israelites that shall sprynge therof. Then shall the remnaunte in Sion, and the remnaunt at Jerusalẽ be called holy: Namely al suche as are written amonge the liuinge at Jerusalẽ: what time as the Lorde shall washe awaye the fylthynesse of the daughters of Sió, & purge the bloud out
B from Jerusalem wyth the wynde of hys iudgement, and wyth fyre. Moreouer, vpon all the dwellynges of the hylle of Sion & vpon theyr whole congregacyon, shall the Lorde prouide a cloude & smoke by daye, & the shynynge of a flãmynge fyre by nyghte for all theyr glory shalbe preserued. And Jerusalem shalbe a tabernacle for a shadowe, because of heate in the daye tyme: a place & refuge where a man maye kepe hym from wether and rayne.

The. v. Chapter.

¶ Of Christ and hys vyneyarde, wyth an execracyon of couetousnes and dronkennes.

AOwe wyll I synge my beloued frendes a songe of my frendes, because of hys vyneyarde. My beloued frende hath a vyneyarde in a very frutefull plenteous groũde. Thys he hedged, thys he walled rounde aboute, and planted it wyth goodly grapes. In the middest of it builded he a towre, and made a wynepresse therin: And afterward whẽ he loked that it shulde bryng hym grapes: it brought forth thornes. Nowe therfore (O ye Citesens of Jerusalem & whole Juda:) Judge I praye you betwyxt me, & my vyneyarde. What more could haue ben done, for it ỹ I haue not done? Wherfore then hathe it geuen thornes: where I loked to haue had grapes of it?

Well, nowe I shall tell you howe I wyl doo B wyth my vyneyard. I wyll take the hedge frõ it, that it maye perish, and breake downe ỹ wal, that it maye be troden vnder fote. I wyll laye it waste, that it shal neyther be dygged nor cut, but beare thornes and breares. I wyll also forbydde the cloudes that they shall not rayne vpõ it. As for the vyneyarde of the Lorde of hoostes: it is the house of Israell, and whole Juda is fayre plantynge. Of these he loked for equytie, but se there is wronge: for righteousnes, lo: it is but myserye.

Who vnto them that ioyne one house to ano C ther, and bryngeone lande so nyghe vnto another, that the poore can get no more grounde & that ye maye dwell vpõ the earth alone. These thynges are in the eares of the Lorde of hoostes: shall not many greater & more gorgyous houses be so waste, that no man shall dwell in thẽ? And ten akers of vynes shal geue but a quarte, & thyrty bushels of sede shall geue but an Epha

Wo be vnto them, that ryse vp earlye to folowe dronkennes, and to them that continue so vntyll nyghte, and tyll they be sette on fyre wt wyne. In those companyes are harpes & lutes, tabrettes & pypes, and wyne. But they regarde not the worke of the Lorde & cõsydre not the operacion of hys handes. Therfore cõmeth D my folke also into captyuytye, because they haue no vnderstandynge. Theyr glorye is famyshed wyth hũger, and theyr pryde is marred for thyrste. Therfore gapeth Hell, and openeth her mouth maruelous wyde: that their pryde, boostyng, and welth, wyth such as reioyse therin, maye descende into it.

Thus hath man a fall, and is brought lowe and the hygh loke of ỹ proud shalbe laid downe

But the Lorde of hoostes shalbe exalted in iudgemente, and God that is holye, is praysed in ryghteousnesse: Then shall the shepe eate in order, & the ryche mens landes ỹ were layd waste, shall straungers deuoure. ¶ Wo be vnto them, ỹ drawe wyckednes vnto thẽ wyth cordes of vanitye & synne, as it were with a carte rope.

Whych vse to speake on thys maner: let him E make haste nowe, and go forth wyth his worke, that we maye se it. Let the counsel of the holye one of Israel come, & drawe nye, that we maye knowe it. Wo be vnto them ỹ cal euell good, and good euell, whych made darckenesse lyght, & light darkenesse, ỹ make sowre swete, & swete sowre. Wo be vnto them that are wyse in theyr owne syghte, and thynke thẽ selues to haue vnderstandyng. Wo be vnto them that are stroge to suppe out wyne, & expert men to set vp dronkennes. These geue sentence wyth the vngodly for rewardes, but cõdempne the iust cause of the ryghteous. Therfore lyke as fyre lycketh vp the strawe and as the flame consumeth the stubble: Euen so theyr rote shalbe as corrupciõ: and theyr blossome shall vanyshe awaye lyke dust:

dust: for they haue cast away the law of ꝑ Lord of Hostes, & blasphemed the worde of the holye maker of Israell.

F Therfore is the wrath of the Lorde kyndled also agaynst hys people, & he shaketh hys hãde at them: yee, he hath smytten, so that the hilles dyd tremble, And their karcases dyd lye in the opẽ stretes, lyke myer. And in all thys ꝑ wrath of God hath not ceassed, but hys hande is stretched out styll. And he shall geue a token vnto a straunge people: and call vnto them in a farre countre: and beholde, they shal come hastely wt spede. There shall not be one faynte nor feble amonge them, no not a sloggish nor slepery persone. There shall not one of them put of the gyrdle from hys loynes, nor lowse the latchet of hys shoo. His arowes are sharpe, & al his bowes bent. His horse hookes are lyke flynt, & his carte wheles lyke a stormy wynde. Hys crye is as it were of a Lyon, & he roareth lyke Lyõs whelpes. They shall roare, and hantche vp the praye, and no mã shall recouer it, or gette it frõ them. In that daye they shalbe so fearce vpon them, as the see. And yf we loke vnto the lande, beholde, it shalbe al darknesse & sorowe. Yf we loke towarde heauẽ behold, it shalbe darcke.

¶The.vi.Chapter.

¶Esay sawe the glory of the Lorde, and was sent to prophecye the desolacyon of Jurye.

A IN the same yeare that kynge Oziah dyed, I sawe the Lord syttynge vpon an hyghet and gloryous seate, & hys trayne fylleng the temple: And about hym stode Seraphins, wherof euery one had syxe wynges. Wyth twayne each couered his face, with twayne hys fete, & wyth twayne dyd he flye. They cryed also ech one to another on thys maner: holy, holy, holy is the Lorde of Hostes. The whole worlde is full of his glorye. Yee, the geastes and dorechekes moued at hys crynge and the house was full of smoke. Then

B I sayd, O wo is me: For I am lost: in as moche as I am a man of vncleane lyppes, and dwel amonge people that hath vncleane lyppes also: for mine eyes haue sene ꝑ king & Lord of hostes.

Then flewe one of the Seraphyns vnto me haupnge a hote cole in hys hande, whych he had taken from the aulter wyth the tonges and touched my mouth: and sayd, lo: thys hath touched thy lyppes, and thyne vnrygh teousnesse is ta-

¶ ken awaye, & thy synne forgeuen. Also, I heard the voyce of the Lord saying on thys maner: Whom shall I sende, and who wyll be our messaunger? Then I sayde: here am I: sende me.

math.xiii.b mat. xiii.b Luk.viii.b act.xxviii.c Johñ.xii.c Rom.xi.b. And he sayde: go, and tell thys people: *ye shal heare in dede, but ye shall not vnderstande: ye shall playnly se and not perceaue. Harden the hert of this people, stoppe their eares, and shut theyr eyes ꝑ they se not wyth theyr eyes, heare not with their eares, and vnderstand not wyth their hertes, & cõuerte: and be healed.

Then spake I: Lorde, howe longe? he answered: vntyl the cyties be vtterly wasted without inhabitours, & the houses wythout men, tyll ꝑ lande be also desolate, and lye vnbuylded. For the Lorde shall take the men farre awaye, so ꝑ the lande shall lye waste a longe season, yet in it shall succede ten kynges, and the lande shall retourne and be layd waste. And as the Terebint tree and oke in wynter cast their leaues, and yet haue theyr sappe in them: so shall the holye sede continue in their substaunce.

¶The.vii.Chapter.

¶The Sirians moue batayle agaynst Jerusalem. A birgyne shall beare a chylde.

IT happened in the tyme of Ahaz: ꝑ A sonne of Jotham, whych was ꝑ sõne of Uziah kynge of Juda: that* Razin the kynge of Siria, and Pechah ꝑ sonne of Romelyah, kyng of Israel, wẽt vp toward Jerusalẽ to besege it, but Razin was not able to wynne it. Nowe when the house of Dauid (that is Ahaz) hearde worde therof, that Sirya & Ephraim were cõfederate together hys herte quaked (yee & the hertes also of hys people) lyke as when a tree in the feldes is moued wyth the wynde.

*iiii.re xvi. a ii.pa xxviii a

Then sayde God vnto Esaye: go mete Ahaz B (thou and thy sonne Sear Jasub) at the head of ꝑ ouerpole, in the fote path by ꝑ fullers groũde, and saye vnto hym, take hede to thy selfe: and be styl, but feare not, neyther be faynte herted, for these two tailes: that is for these two smoking fyrebrandes the wrath and furyousnes of Razin the Siryan, and Romelyes sonne: because that the kynge of Sirya Ephraim, & Romelyes sonne haue wyckedly conspyred agaynst the sayinge: We wyll go vp agaynste Juda, vexe them, and bryng them vnder vs, & set a kynge ther, eeuen the sonne of Tabeel.

For thus sayth the Lord God therto: It shal not so go forth: neyther so come to passe, for the heade cytie of the Siryans is Damascus, but ꝑ heade of Damascus is Razyn. And after fyue & thre score yeare, shall Ephraim be nomore a people. And the cytie of Ephraim is Samaria, but the heade of Samaria is Romelies sonne. Yf ye beleue not, it commeth of this: that ye are vnfaythful to God. Moreouer, God spake once agayne vnto Ahaz sayinge, requyre a token of the Lorde thy God, whyther it be towarde the depth beneth or towarde the heyghte aboue. Then sayde Ahaz: I wyl requyre none, neyther wyll I tempte the Lorde.

The Lorde answered: Then here to, ye of the ¶ house of Dauid: is it not ynoughe for you that ye be greuous vnto men, but ye muste greue my God also? And therfore the Lord shal geue you a token: Beholde a vyrgyne shall conceaue and beare a sonne, and (thou hys mother) shalte call his name Emanuel. Butter and hony shal he eate, that he maye knowe to refuse the euell, & chose the good. For or euer the chylde come to knowledge: to eschue the euel, and chose ꝑ good, the lande (that thou so abhorreste) shalbe desolate of bothe her kynges. The Lorde also shall sende a tyme vpon the, vpon thy people, & vpon thy fathers house (such as neuer came sence the tyme that Ephraim departed from Juda) thorowe the kynge of the Assyrians. For at ꝑ same

tyme

tyme shall the Lorde whystle for the flyes that are about the water of Egypte, & for the Bees in the Assirians lande. These shall come & shall lyght all in the desolate valeyes, in the holes of stones: vpon all thorny and bushy places.

D And the same tyme: shal the Lorde shaue the heare of the head & the fete and the beard cleane of, wyth the rasure that he shal hyer beyond the water: namely, wyth the kynge of the Assiriās. At the same tyme shal a mā lyue wyth a cowe, and two shepe. Thē because of the abundaūce of milke, he shall make butter and eate it. So that euery one whych remayneth in the lande, shall eate butter and hony. At the same tyme al vyneyardes (thoughe there be a thousande vynes in one and were solde for a thousande syluer lynges) shalbe turned to brearers and thornes. Lyke as they shall come into the lande with arowes and bowes, so shall all the lande become brears and thornes. And as for all hylles that are hewen downe, there shall not come vpō thē any feare of brears & thornes. But ỹ cattel shal be dryuē thyther, & the shepe shall fede there.

¶The. viii. Chapter.

¶The deliueraunce of the lande by Emanuell. The stone of offence, at whych many shall stumble,

A MOreouer, the Lorde sayde vnto me: Take the a great leafe, & wryte in it, as men do wyth a penne, make hasty spede to robbe, & haste to the spoyle. And I called vnto me faithfull wytnesse to recorde. Uzias the preest, & Zacharias the sonne of Barachias. After ỹ wente I vnto the prophetisse, that had conceaued and borne a sonne. Then sayde the Lorde to me: geue him thys name: a spedie robber: an hasty spoyler. For why, or euer the chylde shal haue knowledge to crye father, and mother: shal the riches of Damascus and the substaunce of Samaria be taken awaye by the spoyler, before the kinge of the Assirians.

B The Lorde spake also vnto me, sayinge: for so much as this people refuseth the styl renning water of Silo, and put their delyte in Razin & Romelies sonne: Beholde, the Lorde shal bring myghty and great floudes of water vpō them: namely, the kynge of the Assirians wyth al his power: Whych shall clyme vp vpō all hys floudes, and renne ouer all theyr bankes. And shall breake in vpon Juda, flowynge and encreasing in power, tyll he gette hym by the necke. He shall fyll also the wydenes of thy lāde wyth his brode wynges, O Emanuel. Breake downe (o ye people of Assur) and ye shalbe brokē downe, herken to all ye of farre countrees.

¶ Muster you, and ye shalbe brokē downe, prepare you to battell & you shalbe torne in peces: take your counsell together, yet must your coūsell come to naught, go in hāde withal, yet shal it not prosper: for God is wyth vs. For the Lorde spake thus to me in the powre of his hāde & warned me, sayinge vnto me: that I shoulde not walke in the waye of thys people.

He sayde moreouer, rounde wyth none of thē whoso euer saye, yonder people are bounde together: feare thē not, neyther be afrayde of thē, but sanctifye the Lorde of hostes, let him be your feare and dread. For he shalbe the holy place to flye to, and stone to stomble at, the rocke to fall vpon, a snare and net to both ỹ houses of Israel, and the inhabytours of Jerusalem. And many shall stomble, fal: and be broken vpon hym: yee:, they shalbe snared and taken.

Nowe laye the wytnesses together and seale D ỹ lawe wyth my disciples. Thus wyl I wayt vpon the Lorde that hath turned hys face from the house of Jacob, and I wyll loke for hym. But lo, as for me: and the chyldren whyche the Lorde hath geuen me: we are a token and a wōder in Israel, for the Lord of hostes sake, which dwelleth vpon the hyll of Syon.

And yf they saye vnto you: aske counsell at ỹ Sothsayers, Wytches, charmers, and coniurers, then make them thys answere. Is there a people any where, that asketh not counsell at hys God? * Shulde men runne vnto the deade Lu. xvi. a for the lyuynge? Yf any man wante lyghte, let hym loke vpon the lawe, and the testymonye, whether they speake not after thys meaning. Yf he do not thys, he stumbleth and suffreth hūger. And yf he ys suffre hunger he out of pacience, and blasphemeth hys kynge and hys God. Then loketh he vpwarde, and downewarde to the earth, & beholde: there is trouble & darkenes, vexacion is rounde about hym, and the cloude of erroure. And out of suche aduersytie shall he not escape. Euen lyke as in tyme paste: it hathe bene well sene, that the lande of Zabulon and ỹ lande of Nephtaly (where thorowe the see way goeth ouer Jordane into the lande of Galilee) was at the fyrste in lytle trouble: but afterwarde sore vexed.

¶The. ix. Chapter.

¶He prophecyeth of Christes natiuytye and dominyon.

THe people that walke in darkenes A haue sene a great lyght. As for thē that dwel in the lande of ỹ shadow of death, vpon them hath the lyght shyned. Thou hast multiplyed the people and not increased theyr ioye. * They re- psal. cxix. e ioyse before the, euen as men make mery in haruest, and as men that haue gotten the victorye, when they deale the spoyle. For thou hast broken the yoke of the peoples burthē: the staffe of hys shoulder and the rodde of hys oppressoure, as in the dayes of Madian.

And truely euery battayll that the warriour B accomplysheth, is done wyth confused noyse, and defylynge theyr garmentes wyth bloude. But thys batayle shalbe wyth burnynge & cōsumynge of fyre. For vnto vs a childe is borne, and vnto vs a sonne is geuen. Upon hys shulder doth the kyngdome lye, & he is called wyth hys owne name wonderfull. The geuer of counsell, the myghtie God, the euerlastyng father, ỹ prince of peace, he shal make no ende to encrease the kyngdome and peace, and shall syt vpon the seate of Dauid and in his kyngdome, to set vp ỹ same, and to stablysh it wyth equytie and rygh-teousnes, from hencefoorth for euermore. Thys

shall

shall the gelowsy of the Lord of Hostes bryngE to passe. The Lorde sente a worde into Jacob, the same is come into Israel. And all the people of Ephraim shall knowe, and they that dwell in Samaria, that saye wyth pryde and hye stomackes, on thys maner. The tyle worke is fallen downe, but we wyll buylde it wyth squared stones. The molbery tymber is broken, but we shal set it vp agayne with Cedre. Neuertheles, the Lord shall prepare Razyn ꝑ enemy against them, and so ordre theyr aduersaryes, that the Siryans shall laye holde vpon them before, & the Philistines behinde, and so deuoure Israell wyth open mouthe.

After all thys is not the wrathe of the Lorde ceassed, but yet is hys hãde stretched oute styl. For the people turneth not vnto him that chastyseth them, nether doo they seke the Lorde of Hostes. Therfore hath the Lord roted out of Israel both head and tayle, braunche and twygge in one daye. By the head is vnderstande the Senatoure and honourable man, an by ꝑ tayle the prophet that preached lyes: For all they whyche enfourme the people: that they be in a ryght case, such be dysceauers. Suche as men thyncke also to be perfecte amonge these, are but castawayes.

D Therfore shall the Lorde haue no pleasure in theyr yonge men, neyther fauour theyr fatherlesse and wyddowes. For they are all together ypocrytes and wycked, and all their mouthes spake folye. After all thys, is not the Lordes wrath ceassed: but yet hys hãde is stretched out styll. For vngodlynes burneth, as a fyre in the bryers and thornes. And as it were oute of a fyre in a wood: or a rede bushe, so ascendeth the smoke of theyr pryde. For by cause of the wrath of the Lorde of Hostes, is the lande full of darkenesse, & the people be consumed, as it were with fyre no man doeth spare his brother, but he robbeth on the ryght hande: and doeth kampshe, he eateth on ꝑ left hãde, & he shal not haue ynough

Euerye man shall eate the fleshe of hys owne arme. Manasses shal eat Ephraim, and Ephraim Manasses, and they both shall eate Juda. After all this, is not the Lordes wrath ceassed, but yet is hys hande stretched out styll.

¶The.x.Chapter.

¶He threateneth the oppressours of the poore, and prophecyeth agaynst Sennacheryb.

A WO be vnto them that make vnrygh teous lawes, and deuyse thynges: whych be to harde for to kepe: wher thorowe the poore are oppressed on euerye syde, & the innocentes of my people robbed of iudgemente: that wyddowes maye be theyr praye, and that they maye robbe the fatherlesse. What wyll ye do in tyme of the vysytacion, & when destruccyon shal come from farre? To whom wyl ye runne for helpe? and to whom wyl ye geue youre honoure, that he may kepe it? that when I wythdrawe my hande, ye come not amonge the prysonners, or lye amõge the dead? After all this doth not the wrath of ꝑ Lord ceasse, but yet is his hãd stretched out stil.

B Wo be also vnto Assur, whyche is a staffe of my wrath, in whose hande is the rod of my punyshmente. I shall sende hym amonge those hypocrytish people, amonge the people that haue deserued my dyspleasure shal I sende hym, that he may vtterly robbe them, spoyle thẽ, & treade them downe, lyke the myre in the strete. Howe beit, hys meanyng is not so, neyther thynketh his hert on thys fassyon. But he ymagyneth on lye, howe he maye rote out and destroye moche people, for he sayeth: are not my prynces al kynges? Is not Calno as easye to wynne as Charchamis? Is it harder to conquere Hamath then Arphad? Or is it lyghter to ouercome Damascus, then Samaria? As who saye: I were hable to wynne the kyngdome of the Idolatrers and theyr goddes: but not Jerusalem, and Samaria. Shall I not do vnto Jerusalem & theyre ymages, as I did vnto Samaria & their ydols?

Wherfore the Lord sayeth: Assone as I haue C perfourmed my hole worke vpõ the hyll of Syon & Jerusalem, then wyll I vyset the noble & stout hert of the king of Assyria with his proud lokes. For he sãdeth thus in his owne concept: Thys doo I thorowe the power of myne owne hande, and thorowe my wysdome: For I am wyse: I am he that remoue the landes of ꝑ people, I robbe theyr treasures: and (lyke one of ꝑ worthyes) I dryue them from theyr hye seates. My hande hath founde oute the strength of the people, as it were a nest. And like as egges that were layed here & there, are gathered togyther. So do I gather all countryes. And there is noman that darre be so bold, as to touche a fether, that darre open hys mouth, or ones whysper.

Shall the axe boost it selfe agaynst hym that D heweth therwyth? or doth the sawe make anye braggynge agaynst hym that ruleth it? That were euen lyke, as yf the rod dyd exalte it selfe agaynste hym that beareth it: or as though the staffe shulde magnifie it selfe, as wo say: it were no wood. Therfore shal the Lord of hostes send hym amonge his fatlynges, leanesse, and burne vp his glory, as it were wt a fyre. But the lyght of Israel shalbe that fyre, and his Sanctuarye shalbe the flame, and it shall kyndle and burne vp hys thornes and bryers in one daye: yea, all the glory of hys woodes and feldes shalbe consumed wt bodye and soule: And they shalbe as an hooste of men, whose stãderd bearer fayleth. The trees also of the felde which remayne, shal be of such a nombre, that a chylde maye tell thẽ.

After that day shal the remnaunt of Israel E and such as are escaped out of ꝑ house of Jacob, seke nomore comfort at hym that smote them, but wyth faythfulnesse & trueth shal they truste vnto the Lorde, the holy one of Israel. The rẽnaunt, euen the posterytie of Jacob shal cõuerte vnto God ꝑ myghtie one. For though thy people (O Israel) be as the sande of the see, yet shal the remnaunte of them conuert in hym. Perfect is the iudgement of hym that floweth in ryghteousnesse, and therfore the Lord of hoostes shall perfectly fulfyll the thynge that he hath determyned in the myddest of the hole worlde. Therfore, thus sayth the Lord God of hostes: Thou my people

F my people, that dwellest in Syon, be not afrayed, for the kynge of the Assirians: he shall smite the wyth a rod, and shall wagge his staffe at ỹ, as the Egyptians dyd some tyme: But soone after shall my wrath and myne indygnacion be fulfylled in the destructyon of them.

Moreouer, the Lord of hostes shall prepare a scourge for hym, lyke as was the slaughter of Madian vpon the rocke of Oreb. And he shall lyft vp hys rod ouer the see, as he dyd somtyme ouer the Egyptians. Then shall hys burthē be taken from thy shoulders, and hys yoke frō thy necke: yea, the same yoke shalbe corrupt for very fatnesse. He shall come to Aiah, and goo thorowe towarde Mygron: at Michmas shall he lay vp hys harnesse, and go ouer the foorde.

Gibea shalbe theyr restyng place: Ramath shal
G be afrayed: Gibea Saule shall flye away. The voyce of the noyse of thy horses (O daughter Gallim) shalbe heard vnto Lays and to Anothoth, which also shalbe in trouble. Madmena shall trēble for feare, but the cytezins of Gabim are manly, yet shall he remayne at Nob ỹ daye. After that shall he lyft vp hys hande agaynste the mount of the daughter Syon, the hyl of Jerusalem. But se, the Lord God of hoostes shall take awaye the proude from thence wyth feare. He shall hewe downe the proude, and fell ỹ hye mynded. The bulsches also of the wood shall he roote oute wyth yron, and Libanus shall haue a myghtie fall.

¶ The.xi. Chapter.

¶ The prophecyeth of the natiuyte of Christe, and of hys people: of the remnaunt of Israel, and of the fayth of the Heathen or Gentyles.

A ND there shal come a rod forth of ỹ kynred of Jsai, and a blossom shal florysh out of hys rote. The spirite of the Lord shall lyght vpon hym: the spyryte of wysdom and vnderstandynge, the spyryte of counsayle and strēgth, the spiryte of knowledge, and of the feare of the Lord: & shal make him feruēt in ỹ feare of God.

For he shal not geue sentence, after the thing that shalbe brought before his eyes, neyther reproue a matter at the fyrst hearyng, but wt righteousnesse shall he iudge the poore, and wyth polyticnesse shal he reproue the symple of ỹ world.

He shall smyte the worlde wyth the rodde of hys mouth, and wyth the breath of hys mouth shal he slaye the vngodly. Ryghteousnesse shalbe the gyrdle of hys loynes: truthe and faythfulnesse, the gyrdyng vp of hys reynes. The wolfe
B shall dwell wyth the lambe: and the Leoparde shall lye downe by the goate. Bullockes, lyons, and cattel shall kepe company together, so that a lytle chyld shall rule them.

The kowe & the beare shall fede together & there yōge ones shal lye together. The lyō shal eate strawe like the oxe or the kowe. The chyld whyle he sucketh shall haue a delyte to the serpentes nest, and whē he is weaned, he shall put hys hande into the cockatryce denne. No man shall do euel vnto another, no mā shall destroye another, in all the hyll of my holynesse. For the earth shalbe full of the knowledge of ỹ Lorde, euen as the see floweth ouer wyth water.

And in that day shall the Gentyles enquyre C after the roote of Jesse whych shalbe set vp for a token vnto the people, & hys dwellynge shalbe gloryous. At the same tyme shall the Lorde take in hande agayne, to conquere the rēnaunt of hys people (whych shalbe lefte alyue) from ỹ Assiryans, Egyptians, Arabyans, Moryans, Elamytes, Caldees, Aethiochyans: and from the Ilandes of the see. And he shall set vp a token amōge the Gentyles, and gather together the dispersed of Jsrael: yea, and the outecastes of Juda from the foure corners of the worlde. The hatred of Ephraim also & enemyes of Juda shalbe cleane roted out. Ephraim shal beare none euyll wyll to Juda, & Juda shall not hate Ephraim: but they both together shal flye vpō the shoulders of the Philistines toward ỹ west, and spoyle them together that dwell toward ỹ D East. The Idumytes and the Moabytes shall let theyr handes fall, and the Ammonites shalbe obedyent vnto them.

The Lord also shall cleaue the tonges of the Egiptyans see, and wyth a myghty wynd shal he lyfte vp hys hāde ouer Nilus, and shal smite hys seuen streames, and make men go ouer drie shod. And thus shall there be a waye for hys people that remayneth from the Assyrians, like as it happened to the Jsraelytes what tyme they departed out of the lande of Egypt.

¶ The.xii. Chapter.

¶ The songe of the church for the obteynynge of the victory and ouercommynge of the worlde.

SO that thē thou shalt say: O Lord A I wyll thanke the, for thou waste displeased at me: but refrayne thou from thy wrath, and comforte me. Beholde, God is my saluacyon in whō I wyll trust, & not be afrayed. For ỹ Lord God is my strength and my songe, he also is become my saluacyon.

Therfore with ioye shall ye drawe water out B of the welles of the sauyoure, and then shall ye saye: gyue thankes vnto the Lord, call vpō hys name, declare hys counsayles amonge the people, kepe them in remēbraunce, for hys name is excellent. Synge prayses vnto the Lord, for he hath done great thynges, as it is knowen in all the worlde. Crye out, and synge thou ỹ dwellest in Syon: for great is the holy one of Jsrael in the myddest of the.

¶ The.xiii. Chapter.

¶ The prophecyeth the destruccyon of Babylon: the captiuytie and the commynge agayne of the people.

THys is the heuy burthen of Baby- A lon, which Esay ỹ sonne of Amos dyd se. Lyfte vp the baner vpon ỹ hye hyll, call vnto them, holde vp your hande, that the prynces may go in at the doore. I haue sent for my deputyes & my gyauntes (sayth the Lorde) whych shal execute wrath: I wyll call for such as trymphe in my glorye. There is a noyse of a multitude in the mountaynes, lyke as of a great people, a russhynge as though the kyngdomes of the nacyons came together. (And the Lord of hostes musterth

munstreth hys armye to battayle.) They come out of a farre country, from the ende of heauen: Euen the Lorde hym selfe wyth the mynysters of hys wrath, to destroye ꝑ hole lande. Mourne ye, for the day of the Lord is at hande and shall
B come as a destroyer from the almyghty. Therfore shall all handes be letten downe & all mens hertes shal melt away, they shal stand in feare, carefulnesse and sorowe shal come vpon them, and they shall haue payne, as a woman ꝑ trauayleth wyth chyld. One shalbe abasshed of an other, & theyr faces shal burne lyke the flame of fyre. Behold, the daye of the Lord shall come terrybly, and full of indignacyon, furoure, and wrath to make the lande wast, and to roote out the synners therof. For the starres and planetes of heauē shal not geue theyr lyght, the sūne shalbe darkened in the rysynge, and the moone shall not shyne wyth his lyght. And I wyll punyshe the wyckednesse of the worlde, and ꝑ synnes of the vngodly, sayth the Lord.

C The hye stomackes of the proude wyl I take awaye, and wyll laye downe the boostyng of tyrauntes. I wyll make a man dearer then fyne golde, and a man to be more worth then a golden wedge of Ophyr. Therfore I wyl shake the heauen, and the earth shal remoue out of her place: in the wrath of the Lord of hostes, and in the day of hys fearefull indygnacyon. And Babylon shalbe as an hunted or chaced doo, and as a shepe that noman taketh vp. Euery mā shall turne to hys owne people, and flye ech one into hys owne lande. Whoso is founde alone, shalbe shot thorowe. And whoso gather together shal be destroyed with the swerde.

ps. cxxxvii. b

* Theyr chyldren shalbe slayne before theyr
D eyes, theyr houses spoyled, & theyr wyues rauysshed. For lo, I shall bryng vp the Medes agaynst them, whych shall not regarde syluer, nor be desyrous of gold. Wyth bowes shal they destroye the ponge chyldren, & haue no pyty vpon women wyth chylde, & theyr faces shall not spare the chyldren. And Babylon (that glory of kyngdomes and beautye of the Caldees honoure) shalbe destroyed euen as God destroyed
Gen. xix. c. * Sodō & Gomor. It shall not endure for euer, neyther shal there be any more dwellyng there, from generacyon to generacion.

The Arabyans shall pytche no tentes there neyther shall the shepherdes make theyr foldes there any more: but fearfull wylde beastes shal lye ther, & the houses shalbe full of great owles. Estriches shall dwell there, & apes shall daunce there, wylde cattes shall crye in the palaces, and dragons shalbe in the pleasaunte houses. And as for Babylons tyme it is at hande, & her dayes shall not be prolonged.

C The .xiiii. Chapter.

C The returne of the people from captiuytie. The prosperytye of the peple of God, & aflyccyon of theyr enemyes. The pryde of Babylon.

A BUt the Lorde wyll be mercifull vnto Jacob, and wyll yet chose Israel agayne, and set them in their owne lande. Straungers shall cleaue vnto thē, & get thē to ꝑ house of Jacob

The people shall take thē and carye thē home to theyr owne lande. And make them to enherit the house of Israel in the lande of the Lord, that they may be seruauntes & handemaydens of the Lord. They shall take those pryssonners whose captyues they had ben afore and rule those that had oppressed them. When the Lord nowe shall bryng the to rest frō the trauayle, feare, & hard bondage, that thou wast ladē wythal: thē shalt thou vse thys mockage vpon the kynge of Babylon, & saye: How happeneth it that ꝑ oppressour leaueth of? Is the golden trybute come to an ende? The Lord hath broken the sceptre of ꝑ vngodly, and the rod of the lordly. Which whē he is wroth smyteth the people wyth contynuall strokes, & tyranously raygneth ouer ꝑ Heathen, whom he persecuted wythout compassyō. And therfore the whole worlde is nowe at rest, and quyetnesse: and men synge for ioye.
B

Yea, euen the fyrre trees & Cedres of Lybanus, reioyse at thy fall, saying: Nowe that thou art layed downe, there come no mo vp to hewe downe vs. Hell also beneth trembleth to mete the at thy commyng, and for thy sake hath raysed hys deed, & all myghtye men and prynces of the earth. All kynges of the earth stande vp frō their seates, ꝑ they may al answere, and speake vnto the. Arte thou become weake also as we? art thou become like vnto vs? Thy pompe and thy pryde is layed downe into the pyt, and so is the melody of thy instrumētes. Wormes be layed vnder the, & wormes be thy couerynge.
C

Howe art thou fallen from heauen (O Lucifer) thou fayre morynge chylde? howe haste ꝑ gotten a fall euen to the grounde, & arte become weaker then the people? For thou saydeste in thyne hert: I wyll clyme vp into heauē, and exalt my throne aboue, besyde the starres of God. I wyll syt also vpon the holy mouñte toward ꝑ North, I wyl clyme vp aboue the cloudes, and wylbe lyke the hyghest of all. Yet thou shalt be brought downe to the depe of hell. They that seke the shall narowly loke vpō the, & thynke in thē selues, saying: Is this the mā that brought all landes in feare, and made the kyngdomes afrayed? Is thys he that made the world in a maner waste, and layed the cyties to the grounde, whych let not hys pryssonners go out?
D

The kynges of the nacyons lye euerye one in hys owne house wyth worshyppe, and thou art cast out of the graue lyke a fylthye abhominable braunche: lyke as deed mens raymente that are shot thorowe wyth the sweard and go downe to the stones of the depe: as a deed coorse that is troden vnder fete: and art not buryed wt them. Euen because that thou haste wasted thy lande, and destroyed thy people. The generacyō of the wycked shalbe without honoure for euer. Let there a way be sought to destroy theyr children, that be in their fathers wyckednesse that they come not vp agayne to possesse the lande, & fyll the worlde full of enemyes.
E

I wyll stande vp agaynste them (sayeth the Lorde of hostes) and root out the name and rēnaunte, sonne, and sonnes sonne of Babylon
F
(sayth

(sayth the Lorde) and wyll geue it to the Otters, & wyll make water puddles of it. And I wyll swepe them out with the besome of destruccyon, sayth the Lorde of hostes. The Lorde of hostes hath sworne an oth, saying: It shal come to passe as I haue determined, and shalbe fulfilled as I haue deuysed. So that Assyria shall I destroy in my lãde, and vpon my mountaynes wyl I treade hym vnder fote. Wherethorowe hys yoke shall come frõ them and hys burthen shalbe takẽ frõ their shulder. Thys deuise hath God taken thorowe the hole world: and thys is hys hande stretched out ouer all people. For yf the Lord of hostes determyne a thynge: who is able to dysanull it? And yf he stretcheth forthe hys hande, who maye holde it agayne?

G The same yeare that kyng Ahas dyed, God threatened on thys maner: Reioyse not (thou whole Palestina) because the rod of hym that beateth the is broken: for oute of the serpentes rote there shal come an adder, & the frute shalbe a fyrye flyinge worme. But the fyrsteborne of the poore shalbe fed, and ỹ symple shall dwel in safetye. Thy roote also wyl I destroye wt hũgre, & it shall slay thy remnaũt. Mourne thou port, wepe thou cytie, for (O whole lande of Palestina) thou art layed waste, for there shall come from the north a smoke that not one alone may abyde in hys place. Who shall then answere the messengers of the Gentyles? For the Lorde hath stablysshed Syon, and the poore of his people that be therin, do put theyr trust in hym.

¶The.xv.Chapter.

¶A prophecye agaynste Moab.

A THis is ỹ heuy burthẽ vpõ Moab At of Moab was destroied & ouerthrowẽ in ỹ night sealõ. Kyr also in Moab was destroyed, & perysshed in ỹ nyght. They wẽte vp to the ydols house euen to Dibõ to ỹ hye places to wepe for Nebo, & Moab did mourne for Medba: All their hedes were balde, and all theyr berdes shauen.

B In theyr stretes are they gyrded aboute wyth sackcloth. In all the toppes of theyr houses and stretes shalbe nothynge but mournynge & weppynge. Hesbon and Eleale shall cry, that theyr voyce shalbe herde vnto Jahaz. The worthyes also of Moab shall bleate oute, and crye for very sorowe of theyr myndes: Wo shal my herte be for Moabs sake. They shall flye vnto the cytie of Zoar which is lyke a fayre younge bullock of thre yere olde, for they shal al go vnto Luith weppynge. Euen so by the way towarde Horonaim they shall make lamentacion for their vtter destruccyõ. For the waters of Nimrim shal be dryed vp, by reason wherof the grasse is wythered, the herbes destroyed, & the grene thinges gone. For the residue that he hath done, they are lorye. As for their substaunce, the enemyes

D they haue caryed them to the brooke of ỹ wyllowes. For the crye went ouer the whole lande of Moab: vnto Eglaim & vnto Ber, Elim was ther nothyng but mournyng, because ỹ waters of Dimõ wer ful of bloud for Jỹ Lord shal sẽde more blonde vpõ Dimõ, & Lyõs vpõ ỹ rẽnaũte of the lande, & on them ỹ are escaped frõ Moab.

¶The.xvi.Chapter.

¶The destruccyon of Moab.

SEnde the Lorde of the worlde a lãbe A from the rocke that lyeth towarde ỹ deserte, vnto the hyll of the daughter Syon. For as for the daughters of Moab, they shalbe as a tremblynge byrde that is put out of haruest, for they shall carye them vnto Arnon: gather your coũsayll, come together in iudgement, couer vs wyth your shadow in the myddaye, as the nyght doeth hyde ỹ chaced, and bewraye not them that are fled, let my persecuted people dwell amonge you, Moab, be B thou theyr refuge agaynst the destroyer: for the aduersarye is brought to noughte, the robber is vndone, the tyraunt is wasted out of the lande. And in mercy shall the seate be prepared, and he shall syt vpon it in the trueth in the tabernacle of Dauid, iudgynge and sekynge iudgemente, and makynge haste vnto ryghteousnesse. We haue herd of ỹ pryde of Moab, he is very proud, presumpteous, arrogant, and ful of indignacyon and vayne are hys lyes. Therfore shall Moab make lamentacion because of the Moabites (that shalbe slayne) yea, they shal wayle all together. Because of the foundacions of ỹ cytie ỹ is made of brycke, shall ye complayne: euen ye lame people that are left onely behynde.

For the vynes of Hesbon are cut downe: As C for the vyne of Sybna, the lordes of ỹ Heathen haue broken downe her pryncipall braunches: they are come euen vnto Jazer, they wente on wandrynge vnto the wyldernesse. Her goodlye braũches were throwen downe as they wente ouer the see. Therfore wyl I mourne for Jazer, & for the vyne of Sibna. I wyll poure my teares vpon the, O Hesbon and Eleale, for ỹ crye of thyne enemyes is fallen vpõ thy sommer fruites, and vpon thy haruest. The mirth and chere is taken away out of the plentyful felde, and in the vynepardes, there shalbe no ioye nor gladnesse. The treader shall treade out no wyne D in the presses, the sõge of theyr mery chere haue I layed downe, Wherfore, my bowels shall rõble lyke an harpe for Moabs sake, and myne inwarde partes, for the cyties sake that is made of brycke. And it shall come to passe, that when it is sene that Moab shalbe made werye of hys hyl chapels, he shal come to hys tẽple to praye, but he shall not be able. So then, thys is the sayinge that the Lorde hath spokẽ concernyng Moab, syns that tyme. But nowe the Lorde hath spoken, sayinge: In thre yeres, which shal be as the yeres of an hyred seruaunte, shall the glory of Moab be turned into confusyon, thorowe oute all hys multytude, whyche is verye great. And that whyche remayneth, shalbe very small and feble.

¶The.xvii.Chapter.

¶A prophecye agaynste Damascus.

THis is the heuy burthẽ vpon Dama- A scus: beholde, Damascus is taken away, to be nomore a cytie, but shalbe a heape of broken stones. The waste

cyties

cytyes of Ader shalbe foldes for catell, whyche shall lye there, and there shalbe none to fraye thē awaye: Ephraim also shall nomore be stronge, and Damascus shall nomoare be a kyngedome, and the remnaunt of Siria shalbe as the glorye of ỹ chyldren of Israel, sayth the Lord of hostes And in that daye it shall come to passe, that Jacob shalbe made verye poore, and the fatnes of hys flesche shal waxe leane. And he shalbe as one that gathereth vp corne in herueste, euē lyke him whose harme reapeth the eares of corne.

He shalbe also lyke him that gathereth eares of corne in the valley of Raphaim. Some gathe rynge in dede shall there be lefte in it, euen as in ỹ shakynge of an olyue tree, there remayne two or thre beries in the toppe of the vttermost bow and foure or fyue in the brode fruytefull braunches thereof sayth the Lorde God of Israel.

B Then shall man turne agayne to hys maker and hys eyes shal haue respect to the holy one of Israel. As for the aulters whyche are hys owne handewoorcke, he shal not regarde them, and the thynges that hys fyngers haue made (as groues and ymages) those shall he not cast hys eye vnto. In that daye shall theyr stronge cytyes be as the forsaken shrubbes and braunches, which they left, because of the chyldren of Israell: and the lande shalbe desolate. Because thou hast forgotten God thy saluacion, & hast not bene mynd full of thy strong rock: therfore shalt thou set pleasaunt plantes, and shalt graffe the braunche of an other mannes vyne. In that daye shalt thou make thy plant to growe, and early in the morynnge shalt thou make thy seede to florysh. The harueste shalbe gone in the daye of enheritaunce and there shalbe sorow wythout hope of cōfort:

C Wo shalbe to the multytude of much people, whych shall make a sounde lyke the noyse of the see. And the vyolence of the nacions, which shal rage lyke the rushynge in of many waters: Euē lyke many waters shall ỹ people rage. God shal rebuke hym, and he shall flye farre of. He shalbe chased away lyke as drye strawe vpon the moū taynes before the wynde: and lyke a thyng that turneth before the storme at euen, beholde, ther is trouble: and or euer it be morynnge: loo, he is gone. Thys is the porcyon of them that oppresse vs, and the lot of them that robbe vs.

C The.xviii.Chapter.

C A prophecye agaynst Egypt.

A O That lande that trusteth vnder the shadowe of wynges, ỹ lande whych is beyonde the waters of Ethyopia Sendynge messaungers by the see, euen vesselles of redes ouer the wader. Get you hence (ye spedye messaungers) to a nacyon that is scatered abroade, and robbed of that they hadde, a fearfull people from theyr begynnynge hytherto: a nacyō troden downe by litle and lytle, whose landes the flodes haue spoyled. All ye inhabytoures of the worlde and indwellers of the earthe, looke vp when he setteth a token in the mountaynes, and herken when he bloweth wyth the trompe. For so the Lorde sayde vnto me: as for me, I will take my rest, and loke vpon the matter in my habitacyon, lyke a fayer heate after the rayne, and lyke a cloude of dewe in the heate of harueste.

For afore the harueste when the braunche is growen, there shall come rype fruyte oute of the floure: and he shall cut downe the increase with sythes, and the braunches shall he take awaye wyth hookes, Thus shall they be lefte together vnto the foules of the mountaynes & to the beastes of the earth: for in sommer the byrdes shall remayne vpon it, & euery beast of the lande shall be vpon it in the wynter. In that tyme shal there a presente be brought vnto the Lorde of Hostes euen a people that is scatered abroade, and robbed of that they hadde, that same people whych haue bene fearfull from theyr begynnynge hytherto, a nacyon troden downe by lytle and lytle whose lande the floudes haue spoyled, to ỹ place of the name of the Lorde of Hoostes, euen to the mount Syon.

C The.xix.Chapter.

C The prophecye agaynst Egypt.

THe heuye burthen of Egypte: Beholde, the Lord rydeth vpon a swift A
cloude, and shall come into Egypte and the Idols of Egypte shall tremble at the presence of hym, and the herte of Egypte shall quake in the mydd este of her. And I wyll set the Egyptcyans one agaynst another, so that one brother shal fyght agaynst another, and one neyghboure agaynste another, Cytye agaynste Cytye, and Realme agaynste Realme. The mynde also of Egypte shalbe cleane wythout councell wythin it selfe, and the deuyce that they take wyll I destroye, so ỹ they shall seke councell at Idols, and at sorcerers, at worckers wyth spretes and at sothsayers. And the Egyptcians wyll I geue ouer into the hande of a maruelous cruell lord, and a myghtye kyng shall haue dompynyon ouer them, sayth the Lord God of Hoostes: the waters of the see shal fayle and ỹ ryuer shall decrease, and be dryed vp. The waters shalbe drawen out: the ryuers of Egipt shalbe emptyed and dryed vp, the redes and flagges shabe cut downe. B

The gresse in the ryuer & by the ryuers banck and all that groweth by the ryuer shall wyther away, and be brought to naught. The fyshers also shall mourne, and all they that cast angle into the water, shal make lamentacion, and they ỹ laye forth theyr net besyde the waters shalbe roted out. Moreouer, they that worcke in flax and make fyne worckes: shalbe confounded: & so shal they that weue open worckes. For theyr open worckes shalbe euen destroyed, & al they ỹ make pondes and stues for fyshe shal come to naught.

But ye foolysche prynces of Zoan, ye wyse counsaylers of Pharao, whose wytt is turned to foolyshenes, howe say ye vnto Pharao. I am come C
of wyse men, and of auncyente kynges? Where are nowe the wyse men? Let thē tell the (yf they can) what the Lord of Hoostes hath deuysed vpon Egypte.

The prynces of Zoan are become foles, ỹ prynces of Noph are dysceaued, they haue dysceaued

Egypte, euen they that were taken for the cheke kynred therof. In the myddest of it hath ẏ Lorde poured the spyrete of wyckednesse, and they haue dysceaued Egipt in euery worcke therof: euẽ as a dyoncken mã stackereth in his vompyte. Nether shall the heade or tayle, the braunch or rede be hable to do any worcke in Egipt. In that day shal Egipte be lyke vnto wemen, It shalbe afrayed and stande in feare at the moeyon of the hand of the Lorde of hoostes, whych he shaketh ouer it. And Egypt shalbe afrayed of the lande of Juda so that euery one whyche maketh meneyon of it, shalbe afrayed thereat because of the councell of the Lorde of hoostes whyche he deuysed for it.

In that daye shall fyue cytyes in the lande of Egypt speake ẏ language of Canaan, & sweare by the Lorde of hostes, the cytye of desolacyon, shalbe called one of them In that daye shal ẏ aultare of the Lorde be in the myddes of the land of Egypt, & this tytle beside it: VNTO THE LORDE And it shalbe a token and a wytnesse vnto the Lorde of hoostes in the lande of Egypte. For they shal crye vnto the Lorde, because of such as trouble them, and he shal send them a Sauyour and a greate man to delyuer them.

D And the Lorde shalbe knowen in Egypt, and the Egyptians shall knowe the Lorde in ẏ daye and do sacrifyce & oblacion: yee, they shal vowe a vowe vnto the Lorde, and perfourme it. The Lorde also shal smyte Egipte sooze, & heale them agayne: and they shalbe conuerted vnto ẏ Lorde and he shalbe intreated of them, and shall heale them. In that daye shall there be a comen waye out of Egypte into Assyrya, and Assyrya shall come into Egypt: and Egypte into Assyria: so ẏ the Egyptyans and the Assirians shal serue the Lorde together, In that daye shal the nacyon of Israel be the thyrde wyth Egypt and Assyrya, and they shalbe blessed in the myddes of ẏ lande whyche lande the Lorde of hoostes hath blessed sayinge: blessed is my people of Egypte: Assur also is the worcke of myne handes: and Israell is myne enherytaunce.

The. xx. Chapter

¶ Agaynst Egypte and Ethyopia.

A IN the yeare that Tharthan came vnto Asdod (when Sargon the kynge of Assiria had sent him) & had fought agaynst Asdod, and taken it. At the same tyme spake the Lorde by ẏ hand of Esaye the sonne of Amos, sayinge: Goo, and take of the sackecloth from thy loynes, and put of thy shooe from thy foote. And he dyd so, walkynge naked and barefoote.

And the Lorde sayde: lyke as my seruaũte Esay hath walked naked and barefote for a sygne and wonder thre yeares vpon Egypte. And Ethyoppa: Euen so shall ẏ kynge of Assyrya take awaye oute of Egypte and out of Ethiopia, chyldren and olde men, naked and bare fote, wt theyr loynes vncouered, to the great shame of Egypt

They shalbe brought in feare also, and asha
B med one of another: Ethyopia of Egypte and Egypt of Ethyopia, consyderynge what glory they were in afore. And they ẏ dwell in the same Ile, shall saye in that daye: Behold, thus are we regarded. Whyther shall we flye for helpe, that we maye be delyuered from the kynge of Assyria And howe shall we escape?

¶ The. xxi. Chapter:

¶ Agaynst Babylon, Idumea, and Arabya.

THe burthen of the waste see, Euen A as the stormie wether that passeth thorowe at the none daye, to come from the wyldernes, from that horrible lande. A greuous vision was shewed vnto me: Let one dysceatefull offender come agaynste another, and one destroyer agaynste another. Up Elam, laye seege thou of Media, all theyr gronynge haue I layde downe. Therfore are my loynes fylled wyth sorowe: heupnes hath taken holde vpon me as the panges of a woman that is trauaylynge: It made me stoupe when I hearde it, and it vexed me when I sawe it. My hert panted, fearfulnes came vpon me. The nyght of voluptuousnesse, hath he turned agaynste me into feare. Whyle B they garnyshed the table, the watchman loked: And whyle he was eatynge and drynckynge (it was sayde) vp ye Captaynes take you to youre shylde. For thus hath the Lorde sayde vnto me, Go, and set a watcheman, to tell what he seeth. And he saw a charet wyth two horsmen sat vpon, with the carpage of anasse, and the carpage of a camel: So he loked and toke very dylygent hede. And the Lyon cryed, Lorde, I stande waytyng al the hole day, & am appointed to kepe my watch euery nyght. And beholde, here commeth a charet of men, wyth two horsemen. And he answered & sayde: Babylon is fallen, it is fallen, and the ymages of her goddes hathe he smytten downe vnto the grounde. Thou art he whom I must thresh, and thou belõgest to my corne floze Thys that I hearde of the Lorde of hoostes the God of Israell haue I shewed vnto you.

The burthẽ of Duma: he calleth vnto me out of Seyr: Watcheman what haste thou espyed C by nyghte? Watchman what haste thou espyed by nyghte? The watchman sayd: The mornyng commeth, and so doth the nyght. Yf ye wyl aske any question, then aske it: returne & come agayn

The burthen concernynge Arabya: In ẏ plaisaunt grounde of Arabya shall ye tarry all nyght euen in ẏ stretes of Dedanim. The inhabytours of the lande of Thema brought for the water to him that was thyrsty, they preuented hym with theyr breade that was fled awaye. For because of sweardes are they become fugytyue, euen for the drawen sweard, and for the bente bowe and because of the grenousnes of warre. For thus hath the Lorde sayde vnto me:

There is yet a yeare accordynge to the yeares of an hyred seruaunt and all the glorye of Cedar shal fayle. And the nombre of them that shal escape frome the bowes: shalbe punyshed by the myghtye chyldren of Cedar, for so the Lorde god of Israel hath spoken.

¶ The. xxii. Chapter.

¶ A prophecye agaynst Jerusalem.

The

A The burthen of the valley of the visiō
What hast thou to do heare, that ỹ
climest vnto ỹ house toppes? Thou
ỹ art full of occupynge, thou sedici-
ous & proude cytye: thy slayne men
are neyther put to death wyth swearde: nor dede
in battayle. All thy captaynes are fugytyue to-
gether, the archers haue taken them prysoners.
All they that are founde in the: are in captyuyte
together, because they fled farre of. There
Luke.xix.c fore sayde I: let me alone, and * I wyll make la
Ierem.xv.a mentacyon. Ye shall not be able to comforte me,
because of the destruccion of the daughter of my
people. For thys is a daye of trouble, of ruyne,
& the destruccyon that the Lorde wyll brynge to
passe in the valley of vysyon, breakynge downe
the cytye, and cryinge vnto the mountaynes.

B Elā bare ỹ quyuer wyth a charet of fotemen
& of horsmen, the cytye of Kyr shewed the shylde
open. Thy cheke vallaye also was full of charet-
tes, and the horsmen set theyr faces dyrectlye to
warde the gate, And in that daye dyd the enemy
take awaye the bewtye of Juda, & then dyddest
thou loke towarde the armoure of the house of ỹ
forest. Ye haue sene also the broken places of the
cytye of Dauyd, howe that they are many, and
ye gathered together ỹ waters of the lower pole
As for the houses of Jerusalem, ye haue nōbred
them, and the houses haue ye broken downe to
make the wall stronge. A pyt also haue ye made
betwene the two wales, for the waters of ỹ olde
poole and haue not regarded the maker thereof
nether had respect vnto hym that toke it in hand

C And in that daye dyd the Lorde God of hostes
call men vnto weppynge and mournynge, to bald
nesse and gyrdynge about wyth sackclothe. And
beholde, they haue ioye and gladnesse, slayinge
oxen & kyllynge shepe, eatynge flesche, and drync
4.Esdr.vi.c kynge wyne. * Let vs eate & dryncke, for to mo-
Sapien.iiii rowe we shall dye. And it came to the eares of ỹ
Lorde of hostes: This iniquytye shal not be pur-
ged from you tyll ye dye, sayeth the Lorde God
of hostes. Thus sayth the Lorde God of hos-
tes: Go, get the vnto yonder treasurer: euen vn
Esa.xxxvi.a to * Sebna whyche is the ruler of the house.
What hast thou to do here? and whom hast thou
here? that thou shuldest here hewe the out a sepul
chre as it were one that heweth hym out a sepul
chre on hygh, or that graueth an habytacyon for
hym selfe in an hearde rocke.

D Beholde, O thou man, the Lorde shall carye
the awaye into captyuyte, and shall surely couer
the wyth confusyon. The Lorde shall turne the
& ouer lyke a bal wyth hys handes (& shal send the)
into a farre countrye, there shalte thou dye, and
there (in steade of the Charettes of thy pompe)
shal the house of ỹ Lorde haue confusyon: I wyl
dryue the from thy place, & out of thy dwellynge
shall he ouerthrowe the. And in that daye shall
I call my seruaunte Elyakym the sonne of Hel-
kya. And wyth thy garmentes wyl I clothe hym
and wyth thy gyrdle wyll I strengthe hym: thy
power also wyll I commyt into hys hande, and
he shalbe a father of such as dwell in Jerusalem,
and in the house of Juda.

* And the keye of the house of Dauyd wyll I laye vpon hys shulder, so that he shall open and no man shall shut: he shall shut, and no mā shal open. And I wyll fasten him as a nayle in a sure place, and he shalbe the glorious seate of hys fa thers house. Moreouer, all generacyons and po-steryties shall hange vpon hym all the glory of theyr fathers house, all vesselles both great and small, & all instrumentes of measure & musyke. In that daye (sayeth the Lorde of hoostes) shal the nayle that it fastened in ỹ sure place, departe be broken, and fall, and the burthen that was vp on it, shulbe pluckt awaye: for so the Lord hath spoken. E Iohn.xii.b Apoca.iii.b

¶ The.xxiii. Chapter.

¶ A prophecy agaynst Tyrus, and a promysse that it shalbe restored agayne,

A The burthen of * Tyre: Mourne ye shyp
pes of Tharsis, for there cōmeth such
destruccyon, that ye shall not haue an
house to entre into: Oute of the lande
of Citym haue they knowelege of thys plage.
Be styll ye that dwell in the Ile, the marchaun-
es of Zydon, and such as passe ouer the see, haue
made the plenteous. The corne that groweth by
the greate waters of Nilus, and the frutes of ỹ
ryuer were her vitayles, so that it became a com
men marte of the nacyons. Be ashamed thou
Zidon, for the see, (euen the strength of the see,)
hathe spoken, sayinge: I haue not traupled nor
brought forth chyldren, nor nourished vp yonge
men or brought vp vyrgyns.
Esa.xxiii.a

When tydynges commeth to the Egyptyans,
they shalbe sorye for the rumoure that goeth of
Tire. Get you to Tharsis, mourne ye that dwel B
in the Ile. Is not thys that glorious Cytye of
yours, whyche hath bene of olde antyquyty. Her
owne fete shall carye her forthe to be a sotourner
into a farre countrye, Who hath deuysed thys a
gaynst Tyre (that geueth garlandes vnto other
cytyes) whose marchaūtes are prynces: & whose
captaynes are honourable in the worlde. Euen
the Lorde of hoostes hathe deuysed thys, to put
downe the pryde of all such as be glorious, and
to mynyshe all them that be proude vpon earthe
Get the oute of the lande vnto the daughter of
Tharsys: seynge thou hast nomore strength.

He that smote the kyngdomes together, hol- C
deth out his hande ouer the see, euen ỹ Lord hym
selfe hath geuen a commaundement against the
same commen place of marchaundyce, that they
shall vtterly destroye the myghte thereof. And
he sayd, Make nomore thy bost (O virgin thou
daughter Zidon) thou shalte be brought downe,
Up, get the ouer vnto Citim: where neuertheles
thou shalt haue no rest. Beholde thys people co-
me not of the Caldees: but Assurmade thē strōg
wyth great shyps. They set vp the stronge hold
therof, and destroyed his places, and he brought
it in decaye. Mourne ye shyppes of Tharsys for
youre strength is brought downe.

And in that daye shall Tyre be forgotten se- D
uenty yeres (according to ỹ yeres of one kyng)
and after the ende of the seuenty yeares shal Ty
re synge) as doth an harlot. Take an harpe, and

go aboute the cytye (thou harlot thou hast bene forgotten) make swete melody, singe mo longes that thou mayest be had in remembraunce. And after the ende of the seuentye yeares shal ỹ Lord vyset Tyre and she shall conuerte vnto her rewarde, and shall commyt foxnycacyon wyth all the kyngedomes of the earth that are in ỹ woxld

They xoccuppynge also and they xe reward shal be holye vnto the Lorde: They xe gaynes shal not be laied vp nox kepte in store, but it shalbe theirs that dwell before the Lorde: that they may eate ynough and haue clothynge sufficyent.

¶ The .xxiiii. Chapter.

¶ A prophecy of tribulacion to come vpon ỹ woxld because of synne

A BEholde, the Lorde maketh the earthe wast and emptye: he turneth it vpsyde downe, and scatereth abxoade the inhabytours thereof, And the preaste shalbe as the people, and the master as the seruaunt, the mastresse lyke the mayde, the seller lyke the byer: he that lendeth vpon vsury, lyke hym that boxoweth vpon vsury: the credytoure as ỹ detter: The woxlde shalbe cleane wasted and vtterly spoyled, fox so the Lorde hath spoken. The earth is soxye, and consumeth away: the woxlde is feble and perysheth, the proude people of the earth are come to naughte. The earth also is become vnpxofytable vnder the enhabytours ther of, which haue trangressed the lawes, chaunged ỹ oxdynaunce, broken the euerlastyng couenaũt

B Therfoxe hath the curse consumed the earthe & they that dwell therin, are fallen into trespasse Wherfoxe the enhabitours of the earth are perysshed wyth drought, & fewe men are left behynde The wyne fayleth: the wyne hath no myght, all they that haue bene mery of hert are come to mournyng. The myrth of tabxettes is layd downe, the noyse of such as haue made mery, is ceassed, the ioye at the Herpe is at an ende. They shall dxyncke no moxe wyne wỉ myrth, strong dxincke shalbe bytter to them that dxyncke it. The cyty of vanytye is broken downe, euery house is shut vp, that no man maye come in. In the stretes is there a crynge because of wyne, all chere is vanysshed awaye, the myrth of the woxlde is gone: in the cytye is lefte desolacyon, and the gate is

¶ smytten wyth destruccyon.

For in the myddes of the woxlde, euen among the people, it shall come to passe, as at the shakynge of Olyues: and as the grapes are when the vine herueste is done: They shal lyft vp their voyce, and make a mery noyce, and in magnifynge of the Lorde, shal they crye oute of the weste Wherfoxe prayse ye the Lorde in the valleys, euen the name of the Lorde God of Israel, in the Iles of the see. From the vttermost parte of the earth haue we hearde prayses & myrth, because of the xyghteous. And I sayde: I knowe a thyng in secrete: wo is me, the transgressours haue offended: the transgressours haue greuously offended. Fearefulnes, the pyt, and the snare are vpon the, O thou ỹ dwellest on the earth. It wyl come to passe that whosoeuer escapeth ỹ fearful noyse shall fall into the pyt. And he that commeth vp: out of the pyt, shalbe taken wyth the snare, For the wyndowes from on hygh are open, and the foundacyons of the earth are moued,

The earth is vtterly broken downe, the earth hath a sore ruyne, the earth quaketh exceadyngly. The earth shall releth to and fro, lyke a dxonkarde, & shalbe remoued lyke a tẽt (of one nyght) and the iniquite therof shalbe heaupe vpon it. It shall fall and not rise vp agayne. And in that daye shall the Lorde vyset the hoost aboue that is on hye, and the kynges of the woxld ỹ are vpõ the earth. And they shalbe gathered together, as they that be in pxison: and they shalbe shut vp inward, and after many dayes shal they be visited

D

* The mone shalbe abashed, and the sunne ashamed when the Lorde of hostes shal raygne in mount Syon and in Ierusalem wyth woxshypppe, and in the syghte of such as shalbe of hys councell. Luke.xxi.c

¶ The .xxv. Chapter.

¶ A thanckes geuynge to God fox hys woxckes.

THou arte the Lorde my God, I wyl magnyfye the, I wyl geue thankes vnto thy name. For ỹ hast broughte wonderfull thynges to passe, accoxdynge to thyne owne councels truly and faythfully. * Thou hast made of a cytye an heape of stones & broughte a strõge towne into decay. The habytacyon of straungers hast ỹ made to be no citie, nether shal it be buylded any moxe Therfoxe shall the myghtye people geue glorye vnto the, the cytie of the valeaunt heathen shal feare the. For thou hast bene a strength vnto the pooxe, and a succour fox the nedye in hys trouble A refuge agaynst euell wether, a shadowe agaynst the heate, For the blast of ragynge men is lyke a storme that casteth downe the wall.

A

* Esa.xxvi.a

B Lyke as ỹ bryngest heate downe out of a dxy place: so shalt thou suppxesse the noyse of alyaun tes. The heate is the shadowe of the clonde, the braunch of the myghtye shalbe broughte lowe. And in thys mountayne shal * the Lorde of hoostes make vnto al people a feast of plenteous & delycate thynges, euen of most pleasaunt & delite disches. And in this mountayne shal the Lorde destroy ỹ couerynge, ỹ al the people are wrapped in, & the haungynge ỹ is spxed vpon all nacyons. * As fox death he hath destroied it fox euer: And the Lorde God shall wype awaye teares from all faces, & the rebuke of hys people shall he take away out of al ỹ earth. For so ỹ Lorde hath sayde

B

* Luk.xiiii.d

* Ose.xiii. f. Apoca.vii.c xi cor.xv.f and.xxi.c.

And in that daye it shalbe sayde: Loo, thys is oure God, we haue wayted fox hym, * & he shall saue vs. Thys is the Lorde in whome we haue hoped, we wylbe mery and reioyce in the saluacyon that commethe of hym. For in thys mountayne shall the hande of the Lorde ceasse & Moab shalbe threshed vnder him, euen as strawe is threshed vpon the grounde. And he shall stretch oute hys hand in the myddes of them (as he that swymmeth, casteth out hys hãdes to swimme) & wỉ the strength of his handes shal he bxing downe theyr pryde. The stronge holde also and defence of thy walles hath he ouerthoxowen and cast downe & broughte them to ỹ ground, euẽ vnto dust:

C

* Ephes.ii.c.

¶ The .xxvi. Chapter

A songe

A longe of the deliueraunce of the people.

A pro.xbiii.& zachar.ij.a

IN that daye shall this longe besonge in the land of Juda.* We haue a stronge cytie. Saluacyon shall God appoynte in stede of walles and bulwarkes,

pſ.cxbij.d, *Open ye the gates that ryghteous people whych kepeth the trueth maye entre in. There myndeis set vpon the because thou preserueste Roma.b.a. them * in peace: yee, euen in peace: because they put their truste in the. Put ye your trust alway in the Lord: for in the Lord God ther is strenght Esa.xxb,a. for euermore. *For he hath brought downe the hye mynded cytezins. As for the proude cytie he hath brought it low, euen vnto the ground shall he cast it downe & bringe it vnto duste. The fote euen the fote of the poore, and the steps of suche as be in necessyte shall treade it downe.

B The path of equyte wylt thou graunt vnto ỹ Pro.xbi.a. iuste, o thou moost ryghteous, * thou shalt order Jerem.ij,d ỹ path of him that is ryghteous. Yee, in ỹ waye of thy iugementes, O Lorde, haue we put oure trust in the. Thy name also & the remembraunce of the is the thinge that our soule longethe for.

Psa.lxiii.a and.cxlii.a *My soule hath longed for the al the nyght, and with my spirite (whych is within me) wyll I seke the early in the morninge. For when thy iudgementes are in ỹ earth, ỹ inhabytours of ỹ world shall learne ryghteousnes. Shall the vngodlye man be fauoured, whych hath not learned ryghteousnes but doth wyckedly in the earth, where nothynge oughte to be done, but that whyche is ryghteous? He shall not se the glorye of the Lorde when thy hande is lyfte vp to stryke, they se it not: but they shall se it, and be confounded with the zele of the people, & the fyer that consumeth thyne enemyes shall deuoure them.

C Lorde vnto vs thou shalt prouyde peace: * for Phyl.ii.a thou also hast wrought all oure worckes in vs, O Lorde our God, other lordes besyde the haue subdued vs, but we wylbe myndful onlye of the and thy name: The dead wyll not lyue: and they that be out of lyfe wyll not ryse agayen, therfore haste thou visyted and rooted thē out: & destroyed all ỹ memory of thē. Thou haste increased the people (O Lorde) ỹ haste increased ỹ people, and thou are preaysed: thou hast sent thē farre of, vnto all the coastes of the earth. * Lorde in trouble Leu.xxbi.g haue they vysyted the: they powred oute their prayer when thy chastenynge was vpon them.

* Lyke as a woman wt chylde that drawethe D nye towarde her trauyll, is sorye & cryeth in her Jhon.xbi.c paynes, euen so haue we bene in thy syghte. O Lorde. * We haue bene wt childe & suffred paine, Rom.biii.d as though we had brought forthe wynde. For there is no saluacyon in ỹ earth neyther doeth inhabytours of the worlde submyt them selues.

C.Cor.bi.d. * Thy deade men shal lyue, euen wt my body shal they ryse agayne. Awake and synge ye ỹ dwell in duste. For the dewe is euen as the dewe of herbes, & the earth shal caste out them that be vnder Gene.xix.c her. Come my people, * entre thou into thy chābers, and shutte thy doores about the: * hyde thy Apoca.bi.a selfe for a lytle whyle, vntil the indygnacyon Hyche.i.a, be ouer paste. * For lo ỹ Lorde is commynge out of hys place, to visyte the wyckednesse of such as dwell vpon earthe. The earthe also shal disclose her owne bloude, and shal no more hyde thē that are slayne in her.

C The.xxvii. Chapter.

A prophecye of the commynge of Christ, and destruccyon of Idolatry.

IN that day, the lord wt his sore great & myghty swearde shall vysyte * Leuiathan ỹ fugityue serpent, euen Leuiathan that croked serpente, and he shal slay the dragon ỹ is in the see. In that day, se ỹ ye synge of the congregacō which is the vineyarde, ỹ bryngeth forth the best wyne Euen I the Lord do kepe it. In due seasons shal I water it, and least the enemy do it any harme I wyll both nyghte and daye preserue it. There is no displeasure in me els (when the vyneyarde bryngeth me forth breers and thornes) I wolde go thorow it by warre, and burne it vp together Let it take holde of my strength, and it shalbe at one wyth me, euen at one shall it be wyth me B

The dayes are commynge ỹ Jacob shal take roote. Israel shalbe grene and flourysche, and the worlde shalbe fylled wyth frute. Hathe he smytten hym as sore as he dyd the other that smote hym? Or is he slayne with so sore a slaughter as they had ỹ slewe him? In measure dothe he smyte hym, whyle he sendeth vnto hym such thynges, wherby he commeth to hys mynde agayne. For in the daye that the east winde bloweth sore, it taketh awaye the frutes, Thus therefore shal ỹ iniquytye of Jacob be reconsyled, and here is all the frupte of the takynge awaye of hys synne, yf he make all the stones of the aulter of Idoles, as chalke stones that are beaten in sunder, that their groues and Images ryse not vp agayne: C

Els shall the stronge cytye be desolate: and ỹ habytacyon forsaken and lefte lyke a wildernes There shall the calfe fede, and there shall he lye, and eate vp the graffes therof. When the braunches of it are dry, they are broken of, and the women come, and set them on fyre. * For it is a peo- Deu.xxxii.b ple of no vnderstandyng, and therfore he ỹ made thē shall not fauoure them, & he that created thē shall geue them no grace. And in that daye shall the Lorde make a threshing from the myddes of the ryuer Euphrates vnto the ryuer of Egypte & ye chyldren of Israel shalbe gathered together one to another. In that daye shall ỹ great trompe be blowne, so that they which were lost in the lande of Assyria, and they that were banished into the lande of Egypte, shall come and worship the Lorde in the holye mounte at Jerusalem.

C The.xxviii. Chapter.

Agaynst the pryde of Ephraim, and agaynste false preachers.

A Osee.xb.a

WO be vnto the crowne of pryde enē * to the drōken people of Ephraim whose great pompe is a flouret hat fadeth awaye vpon the heade of the valley of suche as be in welthe, and are ouerlade wyth wyne. Beholde, * there com- Mat.xbi.c. meth a vehemente and a sore daye from the Lorde like an vnmesurable hayle & perilous tempest euen lyke ỹ force of myghtye & horryble waters.

that vyolently beareth downe all thynges. The
crowne of the pryde of the droncken Ephraemy
Esay.xxi.a tes shalbe troden vnder fote:* so that the floure
of hys fayrenesse and bewtye, whyche is in the
heade of the valley of fatnes, shall fade awaye,
as doth an vntymelye rype fygge afore herueste
Whych whan a man seeth, he loketh vpon it, &
whyle it is yet in hys hande, he eateth it vp.

In that day shall the Lorde of Hoostes be the
B crowne of glory, & dyamounde of bewty vnto ỹ
residue of hys people, he wylbe also a spyrite of
perfecte knowlege to hym that sytteth in iudge-
ment and strength vnto them that turne awaye
the battell to the gate of the enemyes. But they
are out of the waye by reason of wyne yee, farre
out of ỹ way are they thorowe stronge dryncke
Esaye.xxii.c. *The preast also and ỹ prophet are gone astray
by the meanes of stronge dryncke, they are dron
ken wyth wyne, they go amysse thorowe strong
dryncke, they fayle in prophecyinge & stomble in
iudgement. For tables are so ful of vompte and
fylthynesse that no place is cleane. Whome then
shall such one teach knowlege? And whom shal
he make to vnderstande the thynges that he hea
reth? For they are as ignorannt as ponge chyl-
dren, ỹ are taken frome the mylke, & are weyned.

C For they that be suche, muste haue after one
Esaye.xxviii.a lesson, another lesson: *after one cõmaundemẽt
Mat.xviii.a another commaundemẽt, after one rule another
rule: after one instruccyon another instruccyon
there a lytle & there a lytle. For he that speaketh
vnto thys people, is euen as one that vseth rude
nes of speche, and a straunge language. Yf anye
man saye vnto them: lo, thys is the rest wherewh
ye maye ease hym that is werye, thys is the refre
6.Cor.xiiii.e shynge, they wyll not herken * Therefore, the
worde of the Lorde (lesson vpon lesson, commaũ
dement vpon comaundement, rule vpon rule, in
struccyon vpon instruccyon, there a lytle & there
a lytle) shalbe vnto them an occasyon of stom-
blyng that they maye go on, and fall backward
be bruised, tangled and snared.

D Wherfore, heare the worde of the Lorde ye,
mockers, ye that haue rule of thys people, which
is at Jerusalem. Because ye haue sayd: we haue
made a couenaunt wyth death, and wyth hel are
we at agremente. And thoughe there go forth a
sore plage, it shall not come vnto vs. For we ha
ue made falshode oure refuge, and vnder vanyte
are we hyd. Therfore sayth the Lorde God: Be
holde, I laye in Syon for a foundacyon a stone,
euen a tried stone, a precyous corner stone, a sure
foundacyon. Whoso beleueth, let hym not be to
hastye. Judgemente also wyll I laye to the rule
and ryghteousnesse to the balaunce, so that the
hayle shall take awaye youre vayne confydence
as a broome, and the preuy place of your refuge
shall the waters renne ouer.

And thus the couenaunte that ye made wyth
E deathe, shalbe dysanulled: and youre agrement
that ye made wyth Hell, shall not stande. Yee,
when the sore plage goeth forth, ye shalbe trodẽ
downe vnder it. From the time ỹ it goeth forthe
it shall take you awaye. For earlye in the mor-
nynge euery daye: yee, bothe daye and nyghte,
shal it go thorowe: and when the noyse therof is
perceaued, it shall gendre veracyon: For the bed
is narowe, and not large: and the couerynge soo
small that a man cannot wynde hym selfe vnder
it. *For the Lorde shall stande as in mount ‡Pa
rasym, & shalbe wrath lyke as in ỹ valley *Gy-
beon: that he may do hys straunge worcke, and
brynge to passe his acte, hys straunge acte.

Esa.xxxbic
‡ii.reg.v.b
*Josu.x.b
1.par.xiy.b

Nowe therfore se that ye be no mockers, lest
your punishment increase, for I haue heard of ỹ
Lorde of hoostes, that there shall come a shorte
ende vpon the whole earth. Heare ye then, & her-
ken vnto my voyce, consydre & ponder my spech
Doth not the husbandman plowe all the daye, &
openeth and breaketh the clottes of hys ground
that he maye sowe? when he hath made it plaine
wyll he not sprede abrode the fetches, and sowe
comyn, and cast in wheate, by measure, and the
appoynted barley and rye in theyr place? God
wyll instructe hym to haue dyscrecyon, euen hys
God wyll teach hym. For fetches shall not be
threshed wyth an harowe, neyther shall a carte
whele be broughte thorowe the comyn: but the
fetches are beaten oute wyth a staffe, and comin
wyth a rod. But the sede that breade is made of
is threshed, though it be not alwaye a threshing
And the cart whele must be brought ouer it, lest
he grynde it wyth hys teeth. This also commeth
of the Lorde of hoostes, whych worcketh wõ won-
derful wysdome, & bryngeth excellent worckes
to passe.

The xxix Chapter:

¶ A prophecye agaynst Jerusalem, and agaynst the dayne trappynges of men.

A
O vnto the, O Ariell thou cytye ỹ
ii.regu.b.b
Dauid dwelt in. Go on from yeare
to yeare, and let the lambes be slayn
I wyl laye syege vnto Ariel, so that
there shalbe heuynes & sorowe in it
and it shalbe vnto me euen as an alter of slaugh
ter. I wyll besege the rounde about, and fyght a
gaynst the thorowe a bulwarcke, and wyl reare
vp dytches agaynst the. Thou shalt be brought
downe, & shalt speake oute of the grounde, & thy
spech shal go lowe out of the dust. Thy voyce al
so shal come out of the ground lyke the voyce of
a wytch: and thy talkynge shall whysper out of
the dust. Moreouer, the noyse of thy straunge ene
*Psal.i.b
myes shalbe lyke thinne dust, and the multitude
of tyrauntes shalbe *as dry strawe that cannot
B tary: euen sodenly & in hast shal theyr blaste go.
Thou shalt be vysited of the Lorde of hoostes wh
thondre earthequake, and wyth a greate noyse
wyth storme & tempest & with the flame of consu
mynge fyre. And the multytude of al nacyons ỹ
fyght agaynst Ariel, shalbe as a dreame scene by
pr.xxxiii.c
nyght *euen so shal al they be, ỹ make war aga-
inst it, & strong holdes to ouercome it, & that lay
any syege vnto it. In conclusion, it shalbe euen as
when an hongry man dreameth ỹ he is eatynge,
& when he awaketh, hys soule is empty. Or as
when a thyrstye man dreameth that he is drync
kynge: and when he awaketh, he is yet faynte &
hys soule hathe apetyte. Euen so shall the mul-
titude of all nacyons that fyghte agaynst Sion

Pondre

C Ponder these thynges once in your myndes,
math.xv.b. & wonder.* Blynded are they them selues and the blynde guydes of other. They are dronken: but not wt wyne, they are vnstable but not thorowe stronge drynke. For the Lorde hath couered you wyth a slomberynge spryte, and hathe closed your eyes. Your prophetes also & rulers
Esay.vi.b. yͤ shulde se, them hath he couered.* And the visiō of all the prophetes is become vnto you, as the wordes of a boke that is sealed vp, whych men delyuer to one that is learned, saying: Reade yͤ in it. And he sayth: I cānot, for it is sealed. And the boke is geuen vnto him that is not learned, saying: Reade thou in it, and he sayth: I am not learned. Therfore thus hath the Lorde sayde:
math.xv.a mar.vii.a * For so moch as thys people when they be in trouble, do honour me wyth their mouth and wt theyr lyppes: but their herte is far fro me, & the
D feare whych they haue vnto me, procedeth of a cōmaūdement yͤ is taughte of men. Therfore wyll I do marualys amonge thys people, euen
Abdi.i.c i.Cor.i.c maruelous thynges (I say) and a wōder.* For the wysdome of their wyse mē shal perysh, & the vnderstāding of theyr witty mē shal hide it selfe

Wo vnto them yͤ kepeth secret theyr thoughtes, to hyde theyr counsel from the Lorde and do
esa.xlviii b ccc.xxiii.d. Ezech.ix.c theyr workes in darknesse, saying: * who seyth vs? & wo knoweth vs? Doutles, your destruccyon is) in my handes) in reputacion as the potters claye. And doth the worke say of hym that made it, he made not me? And doth an earthē vessel saye of him that fashioned it, he had no vnderstanding? Is it not harde at hande, that Lybanus shalbe turned into a lowe felde, and that the lowe feld shalbe taken as the wood? And in that daye shall deafe men heare the wordes of the boke, and the eyes of the blynde shal se euen out of the cloude & out of darcknes.

E The meke spryted also shalbe mery in yͤ Lord, and the poore amonge them that be lowly, shal reioyse in the holye one of Israel. For he yͤ dyd vyolence, is brought to naught, and yͤ scorneful man is consumed: and they roted out that were hasty so sone to vnrygh teousnes, making a mā to synne in the worde, and that take hym in a snare: whych reproued them in the open place: and they that haue turned the cause of the rygh teous to naught. Therfore thus sayth yͤ Lorde vnto the house of Jacob, euen thus sayeth he yͤ
esa.xxix a redemed Abraham: * Jacob shal not nowe be confounded, nor his face pale. But whē he seeth hys chyldren the worke of my handes in yͤ mydes of him, they shal sāctifie my name, & praise the holy Lorde of Jacob, & feare the God of Israel. They also that haue bene of an errontouse spryte shal come to vnderstādynge, & they that haue bene scornefull, shall learne doctryne.

C The.xxx. Chapter.

C Agaynste them that forsake the counsell of God & cleue to the counsell of men. The prophet also threatenethe the remnaunt of the people, that after the destruccion of Jerusalem went into Egypt.

A
esa.xlviii.b Alas, for those dysobedyente chyldren, (sayth the Lord) * that they wil take coū sell wythout me. Alas, yͤ they wyll take a secrete aduyce, and not oute of my spryte, and therfore adde they synne vnto synne. Euen they that walke to go downe into Egypt, and haue asked no questyō at my mouth but seke strēgth in the myght of Pharao, & trust in the shadowe of Egypte. Therfore shall the strength of Pharao be your cōfusion, & the trust in the shadowe of Egypt your shame. For his captaynes were at zoan, & his ambassadours came vnto Hanes * They were all ashamed of the people yͤ coulde do them no good, and that might not helpe thē, nor shewe them any profyte, but were theyr cōfusyon and rebuke. iiii. regum xviii.d Jer.xvi.b Eze.xvii.a

The heuy burthen of the beastes of the south B in a lande of trouble and anguyshe, frō whence shall come the ponge and olde Lyon, the vyper and fyry serpent that flyeth agaynst them that vpon coltes beare theyr ryches, & vpō Camels their treasures, to a people that can do them no good. For vayne & nothyng worth shall yͤ helpe of the Egyptyans be. Therfore haue I cryed vnto Jerusalē. They shal haue strēgth ynough, yf they wyll sette theyr myndes in quyetnes.
* Nowe therfore, go thy waye, and wryte thys esa.xxx.a before them in a table, & note it in a boke that it maye fynally remayne & be kepte styll for euer.

For thys is an obstynate people: * and dyssemblyng chyldren, chyldren that refuse to heare the lawe of the Lorde. esa.i.b

For they saye vnto the seers: Se not, and to C them yͤ be cleare of iudgemēt: loke not out right thynges for vs: but speake fayre wordes vnto vs: loke out errours, get you out of thys waye, departe out of thys path, & turne the holye one of Israel from vs. Wherfore thus sayth the holy one of Israell: Because youre hertes ryse agaynst thys worde, & because ye trust in wrōge dealynge & peruerse iudgement, & put your confydence therein. Therfore shall ye haue thys myscheke for youre destruccyon and fall, lyke as an hye wall that falleth, because of some ryfte or blaste, whose breakynge cometh sodenlye.
* And the hurte therof is lyke an erthen vessell, psal.ii.b whych breaketh wythout helpe: so yͤ in the burstyng of it, ther is not foūde one sheuer to fetche fyre in, or to take water wythal out of the pyt.

For thus sayth the Lorde God, euen the holy D one of Israel: In repentaūce & in * rest shall ye be safe: in quyetnes and sure confydence shalbe youre strengthe. But ye haue had no lust ther to, for ye haue sayd: No, but we wyll escape thorowe horses. (Therfore shall ye flye) and we wyll get vs vp vpon swyfte beastes. And therfore shall youre persecutours be swyfter. * A thousande shall flye at the rebuke of one, and at yͤ rebuke of fyue shall ye all flye, tyll ye be lefte as a shyppe mast vpon the top of a mountaine, and as a beaken vpon an hylle. * Therfore doth the Lord cause you to wayte that he maye haue mercy vpon you: to thintente, that he may haue the preeminēce, when he is gracious vnto you. For the Lorde is the God of iudgement. Blessed are all they that hope in him. Gro.xliii.c i.par xx.c Lxii.xxvi.a Jo.xvii.a xxxv.ii.a

Yͤ the people remayne in Sion, and at Jeru E salem, thou shalt not be in heuynes: but at the voyce of thy cōplaynt shal he haue mercy vpō yͤ

And when he heareth it he shall geue the an answer. And though the Lord geue you the bread of trouble: & the water of aduersytie, thy rayne shalbe nomore so skant but thyne eyes shall se thy rayne. Yee, and thyne eare shall heare ỹ talkynge of hym that doth speake behinde the.

deu.iiii. a * Thys is the waye, walke ye in it. Turne not aside, neyther to the ryght hande nor to ỹ lyft. Ye shall destroye also the couerynge of your syluer ymages, and the deckynge of youre golden ydols. Euē as fylthynes shal ye put thē away. And thou shalt saye vnto it. Get the hēce. Thē shall God geue rayne vnto thy seed, that ỹ shalt sowe the grounde wythal, and breade of the increase of the earth, whych shalbe fat & very plēteous. In that daye also, shall thy catell be fed in large pastures. The oxen lykewyse and the younge asses, that eate the grounde shall eate cleane prouendre, whyche is pourged wyth the wynde and the fanne.

Fynally, vpon euerye hye mountayne & hyll shall there be ryuers & streames of waters, * in the day of the great slaughter, whē the towers

ij.pet.iii b fall. Moreouer, the lyght of the mone shalbe as the lyght of the sunne, and the sunne lyght shall be seuen folde, and haue as moch shyne as in seuen dayes besyde, when the Lord byndeth vp ỹ sore of his people, and healeth the stroke of their wounde. Behold, the fame of the Lorde cōmeth from farre, & his presence is so hote, that no mā is able to abyde. His lyppes are full of indignacyon, and hys tonge is as a consuminge fyre. Hys breth is as a vehemente floude of water ỹ reacheth vp to ỹ necke. That he may sift away ỹ Heathen in the syue of vanity. And hys breth is as a bridle of errour in ỹ chawes of ỹ people.

And ye shall synge, lyke as in the nyght, whē

G the holye solemnitye begynneth. And ye shall haue gladnes of hert, lyke as when one cōmeth wyth a pype vnto the hyll of the Lorde, and to the mooste myghty one of Israell. And ỹ Lord shall cause hys gloryous voyce to be hearde, & shall declare hys stretched out arme wyth a terrible countenaunce & wyth the flame of a consuming fyer, wyth noysome lyghtenynge, wyth a shower, & wyth hayle stones. For thorowe the voyce of the Lorde shall * Assur be destroyed,

Esa.r.a whych smote other men wyth the rodde. And it shal come to passe, that whithersoeuer he goeth, the rodde shall cleaue vnto hym, whych ỹ Lord shall laye vpon him wyth tabrettes and harpes, & wyth great warre shall he fyght agaynst hys hoost. * For the fyer of payne is ordeyned from

mat.xxv d the begynnynge: yee, euen for kynges is it prepared. This hath the Lord set in the depe: and made it wyde: the burnynge wherof is fyer and much wood. The breth of the Lorde, whyche is a ryuer of brymstone doth kyndle it.

The.xxxi. Chapter.

The curseth them that forsake God, and seke for the helpe of men.

A WO be vnto them that go downe into Egypte for helpe, & trust in horses, and put their confydēce in charettes, because they be many, and in horsemen, because they be lusty & stronge. But they regarde not the holy one of Israel, & they aske no question at the Lorde. Where as he neuertheles (beyng wyser of al) plageth the wicked, and yet goeth not from his worde, when he steppeth forth, and taketh ỹ victory agaynst the housholde of the frowarde, & agaynst the helpe of euell doers. Nowe the Egipcyans are men, & not God, & theyr horses flesh and not spyret. And assone as the Lord stretcheth out hys hāde, then shal the helper fall, & he that shulde haue bene helped, and they shall al together be destroyed. For thus hath the Lord spoken vnto me: * Lyke as the Lyon or † Lyons whelpe roareth vpon ỹ praye that he hath gotten, and is not afrayde though the multitude of shepherdes crye out vpon hym neither abasshed for all the heape of them. So shall the Lorde of hostes come downe to fyght for mounte Syon, and defende hys hyll. Lyke as byrdes flotre about theyr nestes, * so shall the Lorde of hostes

deu.xxxii.b kepe, saue, defende, & delyuer Jerusalem.

B Apac.b.a † Gen.b.a

Therfore, O ye chyldren of Israel, turne a- C gayne, from that infidelitye, wherin you drowned youre selues. * For in that daye euery man

Esay.ii.c shall cast out hys ydols of syluer & hys ydols of golde, whych ye haue made wyth your owne hāndes vnto your synne. * Assur also shalbe slayne

esa.xxxvii.c wyth the sweard, not wyth a mans sweard, neD ther shal the sweard of any man deuoure him: And he shall flee frō the slaughter, & hys seruaūtes shalbe dysconfyted in their hertes. He shall go for feare to hys stronge holdes, & hys prynces shall flee frō hys badge. Thys hath ỹ Lorde spoken, whose lyghte burneth in Syon, & hys fyer in Jerusalem.

The.xxxii. Chapter.

The condicyons of good rulers and offycers.

A BEholde, a kynge shal gouerne after the rule of ryghteousnes, & the prynces shall rule, accordynge to the balaunce of equitie. And that mā shal be vnto mē as a defēce for ỹ wynde, & as a refuge for the tempest: lyke as a ryuer of water in a thyrste place, & ỹ shadowe of a great rocke in a dry lande. The eyes of the seynge shall not be dym, & the eares of them that heare, shall take dyligente hede.

The hert of the vnwyse shal attayne to knowB ledge, and the vnpryfyte tōge shal speake playnely and dystynctly. Then shall the foolysh nygarde be nomore called gētle, nor the churle lyberall. But the nygarde wyl be nygardly mynded, and hys herte wyll worke euell, and playe the ypocryte, and ymagyne abhomynacyons agaynst God, to make the hōgry leane, & to withholde drynck from the thyrsty. These are ỹ perlous weapons of the churlyshe, these by his shamefull counsels: that he maye begyle the poore with dysceatfull wordes: yee, euen there as he shulde geue sentence wyth the poore. * But ỹ pro.xxiii b liberall personne ymagneth honest thynges, & commeth vp for liberalytie vnto promocyon.

Up (ye ryche and ydell wemen) herken vnto my voyce. Ye careles cyties, marke my wor-C des,

des. After yeares and dayes shal ye be brought in fear, O ye careles cyties. For haruest shalbe out, and the grapegatherynge shall not come.
O ye rychydell cyties ye that feare no parell.
Be abashed, you that lyue in aboundaunce: trē-
ble, you that lyue careles: cast of youre raymēt,
make your selues bare, put sacke clothe aboute
you. For as the infantes wepe when theyr mo-
thers teates are dryed: so shal you wepe for your
fayre feldes & frutefull vynyardes. My peo-
ples felde shal brynge thornes & thistles: and so
shall it be euen in euerye house of voluptuous-
nesse, and in euery cytie that reioyseth. The pla
ces also shalbe broken, and the greatly occupy-
ed cyties desolate. The towres & bulwarkes
shall becomme dennes for euermore, the pleasur
of mules shalbe turned to pasture for shepe: vn-
to the tyme that the spyrite be powred vpon vs
from aboue. Then shall the wyldernes be a
frutefull felde, and the plenteous felde shalbe re
kened for a wood. Then shall equytie dwell in ỹ
desert, and ryghteousnes in a frutefull lande.
Rom.b.a * And the rewarde of ryghteousnesse shalbe
peace, and her frute rest and quyetnes for euer.
Je.xxxiii.c * And my people shall dwell in the ynnes of
peace, and in sure dwellynges in safe places of
comforte. And when the hayle falleth, it shal fal
in the woode, and the cytie shalbe set lowe in the
valley. O howe happy shall ye be, when ye shal
safely sowe your seed besyde all waters, & dryue
thyther the fete of your oxen and asses.

¶ The.xxxiii. Chapter.

¶ Thyreatenynge agaynst the Assyryans. A descry-
pcyon of them that shall se the Lorde.,

Woo to the that destroyest, whē thou
wastest not destroyed, thou breakest
the leage, where as none hath bro-
ken it wyth ỹ: for when thou shalt
Ezra.xxi.b leaue destroyinge, * thou thy selfe
Leu.xxiiii.d shalt be destroyed. And when thou ceasest from
Sapi.xi.c. breakynge the leage, then shal they breake it to
mat,vii.a the. O Lorde, haue mercy vpō vs: we haue put
our hole trust in the. Be an arme to vs early:
Psal.xx.b & *: our helth, in tyme of trouble. At that con-
fuse noyse, the people fled, & at thyne exaltynge,
the heathē were scatered. And the spoyles shal-
be gathered (whyche shalbe youres) as are the
gatherynge of Bruchus. And the multitude go
ing to it shalbe as locustes runnyng to and fro.
The Lorde is exalted, for it is he that dwel-
leth an hye: he hathe fylled Syon wyth iudge-
ment & ryghteousnes. And a sure stablyshynge
of thy tymes shalbe strength, healthe, wysdom
and knowledge: and the very feare of the Lord
walbe the treasure of it. Beholde, the messen-
gers shall crye wythout: & the ambassadours of
peace shall wepe bytterlye. The stretes are
wast ther walketh no mā therin. God hath bro
ken ỹ appoyntemēt, the cyties are caste away,
and mē are nothyng regarded, ỹ desolate earth
is in heuines. Libanus is shamed: & he wē down
Saron is lyke a wyldernesse: Basan and Char-
mel are spoyled of their frutes: & therfore saith
the Lorde, I wyll vp nowe: nowe wyll I be a-
uaunced: nowe wyll I be exalted as a myghty
type God. * Ye shall conceaue stubble, & beare Jere.v.c
strawe, and youre spyrite shalbe the fyer, that it
may consume you and the people shalbe burnt
lyke lyme, and as thornes burne that are hewē
of, and cast in the fyer. Nowe herken to ye that
are farre of, howe I haue done, and cōsydre my
power, ye that be at hande.
The synners at Sion are afrayd, a sodein fear ¶
fulnes is come vpon the ypocrites, what is he
amonge vs, saye they, that shall dwell by the
consumyng fyre? whych of vs maye abyde that
euerlastynge heat? * He that leadeth a godlye Psa.xxxiii.a
lyfe saye I, and speaketh the trueth. He that ab and xxxiii.a
horreth gaynes wonne by violence and discept:
he that kepeth hys hande that he touche no re-
warde: whych stoppeth hys eares, that he heare
no counsell agaynst ỹ innocent bloude: whyche
holdeth downe his eyes that he se none euel. He
it is that shall dwell on hye: whose sauegarde
shalbe in a bulwarke of rockes, to hym shalbe
geuē meat, & his waters shall not fayle. Thyne
eyes shall se the kynge in hys glorye: euen the
kynge of the farre countreys shall they se: thine
hert studyed for feare thynkynge thus. * What 1.Cor.i.a.
shall then become of the scrybe? of the receyuer
of our moneye? what of him that taxed our fay
rest houses? There shalt thou not se a people of
a straunge tonge to haue so diffused a lāguage,
ỹ it may not be vnderstande, neyther so straūge
a spech, but it shalbe perceaued. There shal Si-
on besene the heade cytie of our solēpne feastes.
There shall thyne eyes se Jerusalem ỹ glory- D
ous habitaciō: * the tabernacle that neuer shal Heb.xi.b
remoue: whose nayles shall neuer be taken out
worlde without ende: whose cordes euerychone
shall neuer corrupte: for the glorypous maiestye
of the Lorde shall there be presente amonge vs:
as a place, where fayre brode ryuers and strea-
mes are, thorowe the whyche shall neyther ga-
ley rowe, nor great shyppe sayle. * For ỹ Lord Jac.iiii.c.
is our iudge, the Lord is our lawe geuer. The
Lorde is our kinge, and he hym selfe shalbe oure
sauyoure. There are the cordes so layd abrode,
that they can not be better. And therfore they
haue not fyxed their mast, nor spred abrod their
sayle. Then there is dealed greate spoyle: yee,
lame men ronne after the praye. There lyeth
no mā that sayth: I am syck, but all euell is ta-
ken away from the people that dwell there.

¶ The.xxxiiii, Chapter.

¶ The last destruccyon of the Synagoge, in whyche
the kyngdome and prestlhode of that people was trās
lated to the church & congregacion of Chryst.

Come ye heathē & heare, take hede ye A
people. Herkē ỹ earth and al ỹ is ther-
in: thou rounde cōpas & all that grow-
eth there vpō, for ỹ Lord is angrye w̄
all people, & hys displeasure is kyndled against
al the multytude of thē, he hath destroyed thē,
and deliuered them to the slaughter. So ỹ their
slaine shalbe cast out, & their bodyes stinck that
euē ỹ very hilles shalbe wet w̄ the bloude of thē
All the starres of heauē shal wast, & the heathē
shall folde together lyke a roll, & all the starres
therof shall fall lyke as the leaues fall, from ỹ
vynes & fyggetrees. For my sweard shalbe ba-

thed in Heauē, & shall immediatly come downe in iudgement vpon Idumea, & vpon the people whych I haue cursed for my vengeaunce.

B And the Lordes swerd shalbe full of bloud, & be rusty with the fatnes & bloude of lambes and goates, wyth the fatnes of the kydneys of wethers. For the Lord shall kyll a great offerynge in Bozra, & a great slaughter in the land of Idumea. There shall the Unicornes fall wt thē, and the bulles with the giauntes, & their lande shalbe thorowly soked with bloude, & theyr groūde corrupte wyth fatnes. Unto the also, O Sion shall come the daye of the vengeaunce of God, & the yere when thyne owne iudgementes shalbe recompensed. And hys floudes shalbe turned to pytche, & his earth to brimstone: & there with shall the lande be kindled, so þ it shal not be quēched daye nor nyght: but smoke euermore, and so forth to lye wast. And no mā shal go thorow it for euer. But pellicanes, storkes, great oules & rauēs shal haue it in possessiō, & dwel therin.

C For God shal spreade out the lyne of desolatiō vpō it, & weye it with the stones of emptines. Whē kynges are called vpō, there shalbe none, & all prynces shalbe away. Thornes shal grow in their places, netles & thystles in their strōge holdes, þ the Dragons may haue their pleasure therin, & that they may be a court for estryches. There shal straunge visures & monsterous beastes mete one another, & the wylde kepe company together. There shal the lamia lye, & haue her lodging. There shal the oule make her nest, buylde, be there at home & bringe forth his pōge ones. There shall the kytes come together, eche one to hys lyke.

D Seke thorowe the scrypture of the Lord & read it. There shal none of these thynges be lyft out, there shall not one nor suche lyke, fayle. For what his mouth cōmaundeth, þ same doth hys spryte gather together, or fulfylleth. He hathe caste the lot for thē, & to those beastes hath hys handes deuyded þ lyne: therfore those shall possesse the enheritaunce frō generacyō to generacyon, and dwell therin for euer.

¶The.xxxv.Chapter.

¶Of the tyme and kyngdome of Chryste.

A But the desert & wildernes shal reioice, & wast grounde shalbe glad & florysche as the lylly. She shal florysh pleasaūtly & be ioyfull, and euer be geuyng thākes more & more. For the glory of Libanus, the bewtye of Charmel & Saron shalbe geuen her. These shall knowe the honoure of þ Lord, & the maiesty of our God. * And therfore strengthe þ weake handes, & confort the feble knees.

Heb.xii.b.

B Saye vnto them that are of a fearfull herte be of good chere, and feare not. * Beholde, your God commeth to take vengeaūce: and you shal se the reward þ God geueth. God cōmeth hys owne selfe, & wyl delyuer you. * Thē shall þ eyes of the blynde be lyghtened, and the eares of þ deafe opened. Then shall the lame man leap as an hert and the * dome mans tonge shal geue thankes. ‡ In the wyldernes also there shal welles spryng, and floudes of water in the desert.

Deute.xx.a and.xxvi.b

math.vi.a and.ix.c Luk.xvii.c

Psa.viii.a ‡Esa.xli.e xliii.c xlviii a

The dry ground shall turne to ryuers, and þ thyrsty to sprynges of water: Where as dragons dwelt afore, there shall growe swete flowres and grene rushys. There shalbe fotepathes & comē stretes, thys shalbe called the holy way. No vncleane personne shall go thorowe it: for the Lord hym selfe shall go wyth them, þ way, and the waykarer, nor ignoraunt shall not erre. There shalbe no lyon, & no raupshynge beastes shall come therin, nor be there but men redemed shall go there fre and safe. And the redemed of þ Lord, I saye: shall conuerte and come to Sion wyth thākesgeuynge. Euerlastynge ioye shall they haue pleasure, and gladnes shalbe amonge them. And as for all sorowe and heuynesse, it shall vanysche awaye.

C

D

¶The.xxxvi.Chapter.

¶Jerusalem is beseged by Sennacheryb in the tyme of kyng Hezekias.

A IN * the.xiiii. yere of kinge Hezekias came Sennacherib kyng of the Assyrians downe, to laye seage vnto all the stronge cyties of Juda, to cōquere thē. And the kynge of the Assyriās sent Rabsaketh from Lachis toward Jerusalem agaynst kyng Hezekias, wyth an exceadynge hoste which set hym by the condyte of the ouerpole in the waye þ goeth thorowe the fullers lande. And so there came forth vnto him Eliakin Helkias sonne þ president * Sobna the scrybe, & Joah Asaphs sonne the secretorye.

4.reg.xviii.a 2.par.xxxii.a Esay.xxxvi.b viii.b.r.a xvii.d.xxvii.a

xxa.xxv.a

And Rabsaketh sayd vnto them: Tell Hezekias, that the greate king of Assirya saith thus vnto hym: what presumpcyon is thys, þ thou trustest vnto? I sayd: Surely thou trustest in vayne wordes, when counsell & strength are necessary to battaile, or els wherto trustest þ, that thou castest thy self of from? * lo, thou puttest thy trust in a broken staffe of rede (I meane Egypt) wyych he that leaneth vpon, it goeth into hys hande and shuteth hym thorowe.

4.reg.xviii.a

Esay.xxxvi.a

B Euen so is Pharao þ kynge of Egypte, vnto all them that trust in him. But yf thou woldest saye to me: We trust in the Lord our God. A goodly God in dede: whose hye places and aultares Hezekia toke downe and cōmaunded Juda & Jerusalem to worshyppe onely before the aulter. Nowe therfore delyuer Hostages that thou rebelle nomore agaynst my Lorde þ kyng of Assiryans. And I wyll geue þ two thoulāde horses: yf thou be able to set men vpō thē. Howe darest thou resist the power of þ smalest prince, that my Lorde hath? howe darest thou truste in the charettes and horsemen of Egypt? Moreouer, thynkest thou that I am come vp hither to destroye thys lande without the Lordes wyll? The Lord sayde vnto me: go vp into the lande, that thou maye destroye it. Then sayde Eliakim, Sobna & Joah vnto Rabsaketh. Speake to vs thy seruauntes (we praye the) in the Siryans language, for we vnderstande it well.

C

And speake not to vs in the Jewes tōge, lest the folke heare wyych lyeth vpō the wal. Then answered Rabsaketh: thynk ye, þ the king sent me to speake thys onelye vnto the Lord & the? hath

hath he not sent me vnto them also that lye vpō the wall: ꝑ they may be cōpelled to eatte theyr owne donge, & drincke theyr owne stale wō you? And Rabsaketh stode styll, & cryed with a loude voice in the Jewes tonge, and sayd: nowe take hede, howe the great kynge of the Assirians, geueth you warnynge. ℂ Thus sayeth the kynge: Let not Hezekias dysceaue you: for he shal not be able to delyuer you. Moreouer, let not Hezekias comforte you in the Lorde, when he sayeth the Lorde without doubte, shal defēde vs, and shall not geue ouer this citie into the handes of the king of the Assirians, beleue hym not. But thus sayeth the kyng of Assiria: optayne my fauoure, enclyne to me, so maye euery man enioye his vyneyarde and syg trees, and dryncke the water of his cesterne, vnto the tyme I come my selfe and bryng you into a lāde ꝑ is lyke your owne, wherin is whete & wyne, whiche is both sowen with seed, & planted with vyneyardes. Let not Hezekias disceue you when he sayethe vnto you: the Lorde shall delyuer vs. * Might Esay.x.a the Gods of the Gētyles kepe euery mans land, from the power of the kynge of the Assirians. Where is ꝑ god of Hemath & Arphad? Where is ꝑ god of Sepharauim? And who was able to defende Samaria out of my hande? Or whiche of all the Gods of these landes hath delyuered theyr countrye out of my power? is the Lorde in dede able to delyuer Jerusalem from my hād Unto this Hezekias messaungers helde theyr tūges, & answered not one word, for ꝑ king had charged thē ꝑ they shuld gyue hym no answere. So came Eliakim Helkias sonne the presydent Sobna the Scrybe, and Joah Asphas sōne the secretorye, vnto Hezekias with rente clothes, and tolde hym the wordes of Rabsaketh

ℂ The. xxxvii. Chapter.

Hezekias humbleth hymselfe before the Lorde. The armye of Sennacheryb is slayne of the Angel of the Lord: and he hymselfe is kylled of his owne sonnes.

A When Hezekias herde that, he rente his clothes, * & put on a sackclothe and went into the tēple of ꝑ Lorde
iiii. re. xix. a but he sent Heliakim the presidēt, Sobna the scrybe, with the eldest
Jona. iij. a prestes clothed in * sacke vnto the prophet Esaye the sōne of Amoz, and they saide vnto him: Thus sayeth Hezekias: this is ꝑ daie of trouble of plage and blasphemye: for the chyldren are come to the place of byrthe: but there is no power to bryng them forth. The Lorde thy God (no doubte) hath well consydered the wordes of Rabsaketh, whome hys Lord ꝑ kyng of the Assyrians hathe sent to defye and blaspheme the lyupynge God, with suche wordes as the
B Lorde thy God hath heard ryghte well. And therfore lyfte vp thy prayer for the remnaunte that are lefte. So the seruauntes of the kynge Hezekias came to Esaye.

And Esaye gaue them thus answere, Say thus vnto youre Lorde: thus sayeth the Lorde, Be not afrayed of the wordes that thou haste heard where wyth the kynge of the Assirians
Esa. xxxvi. b seruauntes haue blasphemed me. * Beholde, I wyl cause a winde to go ouer hym assone as he heareth the rumoure, he shal go agayne into his countrye, there wyll I destroye hym wythe the swearde in hys one lande. * Nowe when Rabsaketh returned he founde ꝑ kyng of Assyria lay
i. Re. xvii. a inge seege to Lybnas, for he had vnderstande ꝑ
℄ he was departed from Lachys. For there came a rumoure that Tharakes kyng of Ethyoppa was come forthe to warre agaynste hym. And when the kynge of Assiria heard that, he sente other messengers to kinge Hezekias wyth thys commaundement. Saye thus to Hezekias kyng of Juda. Let not thy God dysceaue ꝑ, in whome thou hopest, and sayeste: Jerusalem shall not be geuen into the handes of the kynge of Assiria. For loo, thou knowest well howe the kynges of Assirya haue handled all the lande ꝑ they haue subuerted, and hopeste thou to escape? Were the people of the Gentyles (whome my progenytours conquered) delyuered at anye tyme thorowe theyr Gods? * As namelye, Gozan, Haran,
ii. re. xix. a Rezeph, and the chyldren of Eden, whyche were at Thassalar. Where is the kynge of Hemah, & the kynge of Arphad, and the kyng of the cytye Sepharauim Eua and Ana? Nowe when Hezekia had receaued the letter of the messaungers and reade it, he wente vp into the house of ꝑ Lorde, and opened the letter before the Lorde: and Hezekia, prayed before the Lorde on hys maner O Lorde of hoostes thou God of Israell, whych dwellest vpon * Cherubin. Thou arte the God, Exo. xxv. c that onely is God of all kyngdomes of the worlde for thou onely hast * created heauen and earthe, * Gen. i. a Baruc. iii. ‡ Enclyne thyne eare Lorde and consyder, open thyne eyes, O Lorde, and se, and ponder all the wordes vpon Sennacherib, whyche hathe sent hys embassage to blaspheme the lyupynge God. It is true O Lorde, that the kynges of Assyrya D haue conquered all kyngedomes and landes, and caste theyr goddes in the fyre. Notwythstandynge those were no gods, but the worckes of mens handes, of wood, or stone, therefore haue they destroyed them. Delyuer vs then, O Lorde oure God, from ꝑ handes of Sennacherib, that all kyngedomes of the earth maye knowe, that thou onely arte the Lorde. Then Esaye ꝑ sonne of Amos sent vnto Hezekia, saying: Thus sayeth the Lorde God of Israell. Wher as thou hast made thy prayer vnto me, as touchynge Sennacherib the kynge of Assyria thys is the answer that the Lorde hath geuen, concernynge hym. Dispysed arte thou, & mocked (O daughter Syon) he hath shaken his heade at the, O daughter Jerusalem. But thou Sennacherib: * whome * Zacha. ix. b Mat. xxi. b. Actes. iv. e hast thou defyed & blasphemed? Agaynst whom hast thou lyfted vp thy voyce, and exalted thy proude lokes? euen agaynst the holy one of Israell. Thou wyth thy seruauntes hast blasphemed the Lorde, and thus holdest ꝑ of thy selfe. I wyll couer the hye mountaynes and sydes of Lybanus wyth my horsemen. And there wyll I cutte dowe the hye Cedres trees and the fayreste fyre trees, I wyll vp into the hygth of it, and into ꝑ chefeste of hys tymber woddes. Yf there be no water, I wyll graue and drynke. And as for waters of defence, I shall drye them vp wyth ꝑ

fete

fete of mynne hoofte. Yee, haste thou not hearde what I haue taken in hande, and brought to passe of olde tyme? That same wyll I do nowe also: and waste, destroye and bryng stronge cytyes vnto heapes of stones. Their inhabyters shalbe lyke lame mã, brought in feare and confounded. They shalbe lyke ỹ grasse and grene herbes in the felde lyke the heyẽ vpon ỹ house toppes, that wethereth afore it be growne vp.

I knowe thy wayes, thy goynge forth and
F thy commyng home: yee, and thy madnesse agaynst me. Therfore thy furyousnes agaynste me, and thy pryde is come before me. I wyl put my rynge in thy nose, and my bridle byt in the chawes of the, and turne the aboute, euen the same waye thou cammest. I wyll geue the also this token (O Hezekia) this yeare shalte thou eate suche as groweth of it selfe: and the second yeare, that which springeth agayne of the same and in the third yeare, ye shal sowe & reape: yee ye shal plãte vineiardes, & enioy ỹ frutes therof

And such of the house of Juda as are escaped, shall come together, and the remenaunt shall take roote beneth, & bryng forth frute aboue. For the escaped shall go out of Jerusalẽ, and the remnaunt from the mount Sion.

And this shall the geleousy of the Lorde of
G hoostes bryng to passe. Therfore thus sayeth the Lorde concernyng the kynge of the Assirians. He shall not come into this cytie: and shall shote no arowe into it, there shall no shylde hurt it, nether shal they caste dytches aboute it. The same way that he came, he shal returne and not come at this citie sayeth the Lorde, And I wyl kepe and saue the cytye (sayeth he) for myne owne, and for my seruaunt Dauids sake.

iiij.re.xix.g Ecc.xlviii.b Esay.xxxvi.b h.mac.xv.d

*Thus the Angel of the Lorde went forthe and slue of the Assirians hoost, an. C. lxxx. and v. M. And whan men arose early in ỹ morning Beholde, they were slayne, and all laye full of deade bodyes. So Sennacheryb the kynge of the Assirians brake vp and dwelte at Niniue. Afterwarde it chaunced, as he praied in the tẽple of Nesrah his god, that Adramalach & Sarayer his owne sonnes slew him with ỹ swerd, and fledde into the lande of Armenya. And Asarhadon his sonne raygned in his steade.

¶ The.xxxviii. Chapter.

¶ Hezekya is sycke vnto deathe: but is yet reuyued by the Lorde: and lyueth fyftene yeares after: for whi che beneflyte he gyueth thankes.

A iiij.re.xx, a ij.p.xxxviij.e

In tõge afore this was Hezekia sycke vnto ỹ death, *and the prophet Esaie ỹ sõne of Amoz, came vnto hym, and sayde: Thus commaunded the Lorde: Set thyne house in ordre, for thou must dye, and shalte not escape. Then Hezekias turned his face toward the wall, and prayed vnto the Lorde, & sayde: Remember (O Lorde) that I haue walked before the in trueth, and a stedfast herte, and haue done the thyng that is pleasaunt to the. And Hezekia wept sore. Then sayde God vnto Esaie: Go and speake vnto Hezekia: The Lorde God of David the father sendeth the this worde: I haue hearde thy prayer, and considered thy teares, * beholde, I wil put fyftene yeares mo vnto thy lyfe, and delyuer the and the cytye also, from the hande of the kynge of Assyria, for I wil defende the cytye: *And take the this token of the Lorde, that he wyll do it, as he hath spoken: Beholde I wyll returne the shadowe of Ahaz dyal, that now is layde oute with the sunne and bryng it ten degrees bakward *So the sunne turned ten degrees bakward, ỹ which he was descẽded afore

Jonas.iiij

iij.reg.ij. g

Josue.x.c

¶ A thankes geuynge, which Hezekia kynge of Juda wrote when he had bene sycke and was recouered.

B

I Thought I shulde haue gone to the gates of hell, whẽ myne age was shortened, and haue wãted the residue of mine ieres, I sayd within my selfe: I shal neuer vp set the Lorde (the Lorde I saye) in this lyfe. I shal neuer se man amõge ỹ dwellers of the world. Myne age is folden vp together, and taken away frõ me lyke a shepherds cottage I haue hewẽ of my lyfe by my sinnes: lyke as a weauer cutteth of his webbe. He wyll with pynynge sycknesse make an ende of me: yee, he wyll make an ende of me in one daye: * I thoughte, I wolde haue lyued vntyll the morowe, but he bruse d my bones lyke a Lyon, and in one daye thou wylt make an ende of me.

Job.xiiij.b

C

Then chatred I lyke a swalowe, and lyke, a Crane and morned as a doue. I lyft vp myne eyes in to the heyghte: O Lorde (sayd) I my sickness kepeth me down: ease thou me: What shall I saye? The Lorde hath made a promysse to me. Yee, and he hymselfe hathe performed it. I shall therfore so longe as I lyue remember this bytternes of my lyfe. O Lorde men may lyue beyonde theyr yeres: and I wyll declare to all men, that euen in those yeares I haue a ioyfull lyfe & that it was thou ỹ causedest me to slepe again thou hast geuẽ lyfe to me Behold bitter as gal was my pẽsifnes, so fore lõged I for helth. And it was thy pleasur to deliuer my life frõ ỹ filthi pyt, for ỹ it is (O Lorde) that hast cast all my synnes behinde thy backe.

*For Hell prayseth not the, death doth not magnyfye ỹ, they that go downe into the graue prayse not the trueth: but the lyuynge: yee: the lyuynge knowlege the, lyke as I do this daye. The father telleth his childrẽ of thy faythfulnes. *To heale me is the Lordes worcke, and we wyl syng my songes in thy house, al ỹ daies of oure lyfe. And Esay said take a plaster of figges and laye it vpõ the fore, so shal it be whole. Then sayd Hezekia o what a great myracle is this, that I shal go vp into the house of ỹ Lord

*Psa.vi,a lxxxviii,b cxb,b

*Lu,i.g

¶ The.xxxix. Chapter.

¶ Hezekia is reproued of blaye, because he shewed his treasure vnto the embassadours of Babylon.

A iiij.re.xx.e

At * same tyme, Merodach Baladam, Baladamus sonne, king of Babylon, sent letters and presẽtes to Hezekia. For he vnderstode how that he had ben sick, and was recouered

ii.pa.xxx.c. B nered agayne. And Hezekia was glad therof, and shewed them the commodytye of his treasure, of syluer, of golde, of spyces and rootes of precyous oyles, all that was in his cubberdes and treasure houses. There was not one thyng in Hezekias house, and so throwouthe all his kyngdom but he let them se it.

Then came Esaye the prophete to kyng Hezekia, and sayde vnto hym: What haue the men sayde and frome whence came they vnto the: Hezekia aunswered, they came oute of a farre countrye vnto me out of Babylon: Esay said, what haue they loked vpon in thine house? Hezekia answered: All that is in myne house haue they sene: and there is nothyng in my treasure but I shewed it them.

C Then sayde Esaye vnto Hezekia: Under-
iiii.regum. xviii.c stande the worde of the Lorde of hostes. * Beholde the tyme wyll come that euerye thynge which is in thyne house, and all that thy progenitours haue layed vp in store vntyll this daye shalbe caryed to Babylon, and nothynge lefte behynd. Thus sayeth the Lord: Yea and parte of thy sones, that come of the, and whome thou
D shalt get shalbe caryed hence, and become geldyd chamberlaynes in the kynge of Babylons courte. Then sayde Hezekia to Esaye. Nowe God prosper his owne counsayle whiche thou haste tolde me. He sayd moreouer. So that ther be peace and faythfulnes in my tyme.

C The.xl. Chapter.

C The commyng of S. Jhon Baptyst, The preparacion of the Apostles, The callyng of the Gentyles.

A COmfort my people (O ye prophetes) comfort my people, saieth your god, comforth Jerusalē at the hert and tell her: that her trauayle is at an ende that her offence is pardoned that she hath receaued of the Lordes hande sufmath.iii.a marck.ia. Luke.iij.a John.i.c Esa.lxij.c fycyent correccyon for all her synnes. * A voice cryed in wyldernesse: Prepare the waye of the Lorde in the wyldernesse, make streyght the path for our God in the desert. Let al valleyes be exalted, and euery mountayne and hylle be layed lowe: what so is crooked, let it be made streyght and let the roughe, be made playnfeldes. * For the glory of the Lorde shall appeare,
Iohn,r.b B and all flesh shall at ones se it, for why? ỹ mouth of the Lorde hath spoken it.

The same voyce spake. Nowe crye. And the
Psalm.r.c prophete answered: what shal I crie? * that all
Jacob.i.c i.Peter.i.b flesshe is grasse, and that al the goodlynesse ther
Ecc.xliii.b of is as the floure of the felde: The grasse is withered, the floure falleth awaye. Euen so is the people as grasse, when the brethe of the Lorde bloweth vpō them. Neuertheless whether the grasse whyther, or that floure fade away. * Yet
Ps,xxxiii.b and.cxbii.& i.Peter.i.d Jacob.i.b the worde of our God endureth for euer. Go vp vnto the hye hyll (O Sion) thou that bryngest good tydynges, lyft vp thy voyce with power O thou preacher Jerusalem. Lyfte it vp without feare, and saye vnto the cytyes of Juda:
C Beholde youre God, beholde: the: Lorde God shall come with power, and beare rule with his arme. Beholde, he bryngeth hys treasure wyth hym and his worke go before hym. He shall fede hys flocke lyke an herdeman. He shall gather the lambes together wyth his arme, and carye them in hys bosome, and shall kyndly entreate those that beare ponge.

Who hath holden the waters in hys fyste? Who hathe measured heauen whyth hys spanne and hath comprehended all the earth of the worlde in theyr measures? Who hath weyed the mountaynes and hylles in a ballaunce? Who hathe reformed the mynde of the Lorde? or to whome hath he shewed his counsell? * Or who is of hys
D councell to teach hym? or who hathe geuen hym Sapi.ix.b Rom.xi.b vnderstandynge and hath taught hym the path of iudgement? Who taughte hym connyng and opened vnto hym the waye of vnderstandynge? Behold al people are in comparison of hym as a droppe to a bucketful, and are counted as the lest thynge that the balaunce weyeth. Yee and the Iles he taketh vp as a very lytle thynge. Lybanus is not sufficyent to mynyster fyre for his offerynge, & all the beastes therof, are not ynough to one sacrifyce. All people in comparyson of
Esa.xlvij.a hym are reckened as nothynge * yf they be com
E parede wyth hym, lesse then nothynge & as it that is not. To whom then wyll ye lyken God? or what similytude wyll ye set vp vnto hym? Shal the caruer make hym a carued ymage? and shal the goldesmyth couer hym wythe golde, or caste hym into a fourme of syluer plates? Moreouer, shall the ymagemaker (that the pore man which is dysposed maye haue some thynge to set vp also) seke out & chose a tre that is not rotten, & carue therout an ymage that moueth not? Knowe ye nothynge, O wretches? Heard ye neuer of it Hath it not bene preached vnto you since the begynnynge? Haue ye not bene enfourmed of thys by the foundacyon of the earth, ỹ he sytteth vpō the cyrcle of the worlde, and that all the inhabytours of the worlde are in comparyson of hym, but as greshoppers? * That he spredeth out the
Esa.xliiii.a F heauens as a couerynge & that he stretcheth them out, as a tente to dwel in? That he bringeth princes to nothyng, & the Iudges of the earth to dust so that of them it maye be sayde they be not planted nor sowen agayne, neyther theyr stocke rooted agayne in the earthe. For assone as he bloweth vpon them, they whyter and fade away lyke the strawe in a whyrle wynde. To whome nowe wyll ye lyken me, & whome shall I be lyke sayeth ỹ holy one: Lyfte vp youre eyes on hye, & consyder: * who hath made these thynges, which
Ps.ciiij.a G come out by so greate heapes? and he can call thē al by theyr names. For there is nothyng hyd vnto the greatnes fo hys power, strength & myght How may thē Jacob thynck, or howe may Israell saye. My wayes are hyd from the Lorde and my God knoweth not of my iugemētes. Knowest ỹ not? or haste ỹ not heard that the euerlastig God ỹ Lord which made all ỹ corners of ỹ earth is neither werye nor faynt? and ỹ hys wysdome cā, not be comprehended: but ỹ he geueth strengthe vnto ỹ werye, & power vnto the faynt? Chyldren are werye & faynt, & the strongest men fall. * But
Jer.xxxii.b vnto them ỹ haue the Lord before theyr eyes, shal

strengthe

strenghte be increased. Aegles wynges shall growe vpon them, when they runne they shall not fall: & when they goo they shal not be wery

¶ The. xli. Chapter.

¶ To the goodnes and mercy of God toward the people.

A BE styll (ye lãdes) & herkẽ vnto me. Be strõge ye people. Come hether & shewe me youre cause, we wyl go to ỹ lawe together. Who rayled vp ỹ iust man frõ the rysynge of ỹ sunne, & called him to go forth: who cast down ỹ people, & subdued ỹ kinges before him, ỹ he may throwe thẽ all to ỹ groũde wt his swearde, & scatre thẽ lyke stuble wt his bowe: He foloweth vpon thẽ, and goeth safely himselfe. And ỹ in a way wher before his fote had not trodẽ. Who hath made and

B created all these thynges: euen he ỹ called ỹ ge-
esa.xliiii.a neracions frõ the begynnyng: * Euen I ỹ Lord,
and.xlviii.c which am ỹ fyrst, & with ỹ laste. The yles sawe
Apoca.i.b it, & dyd feare, and the endes of the earthe, were abashed drewe nye, & came hether. Euery mã exhorted his neyghbour, & brother, & bad hym be strõge. The carpẽter comforted the goldsmyth, and ỹ goldsmith ỹ hamer mã sayeng: Giue wel do very wel in it. It shalbe good, ỹ we fastẽ this cast worcke: & then they fastened it with nayles that it shulde not be moued. But ỹ Israell arte

C my seruaũt: ỹ Jacob art elect thou art ỹ seede of Abrahã my beloued, thou art he whõ I led frõ the endes of the earth by the hãde. For I called the from farre, euen frõ amõge the glorious mẽ of it, & sayde vnto the: Thou art my seruaunte.
esay.xliii.b I haue chosen the, & not cast the away * be not a frayed, for I am wt the. Melt not away as war for I am thy God, to strength the, help the, and to kepe the wt this ryght hãde of mine. Behold all they ỹ resyst the, shal come to confusion and shame, & thyne aduersaries shalbe destroied and brought to naught. So ỹ whoso seketh after thẽ shal not fynde thẽ. Thy destroiers shal perish and so shall they ỹ vndertake to make batayl agaynst ỹ, be as ỹ is not, & as a thing of naught. For I ỹ Lord & God wyl strengthen thy ryght hande Euen I ỹ saye vnto the. Feare not: I wil help ỹ. Be not afraied thou litle worme Jacob, and thou despysed Israel: for I wyll helpe the, sayeth ỹ Lorde, & ỹ holy one of Israel thyne ad-

D uenger. Behold, I wyll make ỹ a treading cart and a newe flaile ỹ thou maiest threshe & grinde the mountaynes, and bryng the hylles to poulder. Thou shalt fanne them, & the wynd shal carye them awaye, and the whyrlewinde shal scater them. But thou shalt reioice in ỹ Lorde, and shalt delyte in praysyng the holy one of Israel.
Gen.xvii.c * When the thyrsty & pore seke water & find

E none, & whẽ theyr tonge is drye of thrist, I geue it them sayeth the Lord: I ỹ God of Israel forsake them not * I bringe forth floudes in the hilesa.xxxv.b xliii.xliiii.a les, & welles in the playne feldes: I turne ỹ wildernes to ryuers, & the drye lande to cõduites of water. I plante in the waste grounde trees of ce dre, boxe, myrre, and olyues. And in the drye, I set fyre trees, elmes & hawthornes together All this do I, that they al together, may se and marke, perceaue with theyr hartes and cõsidre that the hande of the Lorde maketh these thynges & that the holy one of Israell bryngeth thẽ to passe Stande at your cause (sayeth ỹ Lord,) and bryng forth your strongest groũde, saieth the kynge of Jacob. Let thẽ bryng forth theyr goddes, & let their gods tel vs what shal chaũce hereafter: yee, let thẽ shewe vs the thinges ỹ are past, what thei be: let them declare thẽ vnto vs: that we maie take them to herte, and knowe thẽ hereafter. Ether shewe vs thinges for to come, and tell vs what shalbe done hereafter: so shall we knowe, ỹ you are gods, do some thing ether good or bad: so wyl we bothe knowlege ỹ same, and tel it out. Beholde, ye are gods of naughte, and your makyng is of naught: yee, abhomynable is the man ỹ hath chosẽ you. Neuertheles

G * I haue waked vp one frõ the north, & he shall esa.xliii.a come. And another frõ the east, which shall call vppon my name, & shal treade vpon princes as vpon claye: & as the potter treadeth downe the myre. Who declared this frõ ỹ begynning, and we wyl knowe him: Or from ỹ old times, & we wyl cõfesse & saye ỹ he is righteus. But there is none ỹ sheweth or declareth any thyng: there is none also that heareth your wordes. The fyrst is that shall saye to Syõ. Beholde, behold they are present: & to Jerusalẽ it selfe wyll I geue an Euangelist. But when I cõsider, there is not a man among them nor any that can geue counsell nor when I examen thẽ that can answere one worde. Loo, wycked are they, & vaine with the thynges also that they take in hande, yee, theyre ymages are but wynde & vayn thinges.

¶ The. xlii. Chapter.

¶ The commyng of Christ: and his baptisme.

BEholde * this is my seruaunt vppon whome I leane, my electe in whome my soule is pacyfyed, I haue geuen hym my spyrete, that he maye shewe forth Judgement, and equytie among the Gentyles. He shall not be an outcryer, nor lyfte vp his voyce. His voyce shall not be hearde in the stretes. And a broysed rede shal he not breke and the smoking flaxe shal he not quẽch but faithful and truly shal he geue Judgemẽt, nor be pẽsyue nor carefull, that he may restore ryghteousnes vnto the erth, & the gẽtyles also shal kepe his lawes * For thus sayeth God ỹ Lord vnto hym: esay.xlix.b (euen he that made the heauẽs & spred them abrode, & set forth ỹ earth wt her increase: which geueth breath vnto ỹ people ỹ is in it: & spyrete to thẽ ỹ dwel therin) I ỹ Lorde haue called the Luke.ii.e in righteousnes, and led the by the hãde. * Therfore wyll I also defẽde the, & geue ỹ for a couenaunt of ỹ people, & to be ỹ * lyght of ỹ Gẽtiles zach.ix.b that thou mayest open ỹ eies of the blinde, * let out ỹ prysoners from theyr bondes: & thẽ ỹ syt in darckenes, out of the dongeon house. Euen I psal.ci.a am ỹ Lord & this is my name: * And my glory wil I geue to none other, nether mine honour to grauẽ images. Behold, old thinges are come to passe & new thynges do I declare. And or euer thei come, I tel you of thẽ. Sing vnto ỹ Lorde, a newe songe of thãkesgeuyng, blowe out his

¶ preayse

prayse from the ende of the worlde. They that be vpon the see, and all that is ther in prayse hym, the Iles & all they ẏ dwell in them. Let the wyll
C dernes wyth the cyties lyfte vp theyr voyce, the townes also ẏ they of Ceder dwell in. Let them be glad ẏ syt vpon rockes of stone, and let them crye downe from ẏ hye mountaynes a clerybynge glorye vnto the Lorde, & magnyfie hym among the Gentyles. The Lorde shall come forthe as a Gyaunt & take a stomacke vnto hym lyke a fresshe man of warre. He shall roze and crye, & ouercome hys enemyes. I haue longe holden my peace (sayeth the Lorde) I haue ben styll and refrayned my selfe, but nowe I wyll crye lyke a trauelynge woman, and at once wyll I destroye and deuoure, I wyl make wast both mountayne and
D hyll, & drye vp euery grene thyng that groweth thereon. I wyll drye vp the floudes of water, & dryncke vp the ryuers. I wyll bryng the blynde into a strete, that they knowe not, & lede them in to a fotpath ẏ they are ignorant in. I shall make darckenes lyght before them, and the lyght that is croked to be strayght. These thynges haue I
Es.xlviii.b done vnto them, and not forsaken them. * They are fallen backe: yee & let them be ashamed earnestly, that hoope in Idoles, and saye to fashyoned ymages: ye are our gods. Heare, O ye deafe men, and sharpen your syghtes to se (O ye blyn
Mat.xi.b de) ‡ Who is blynde but my seruaunt? Or so deafe as my messenger, whom I sente vnto them? For who is the ruler so blynde (saye they) as the perfecte man & so blynd as the Lordes seruaunt Thou vnderstandest much, & kepest nothing, the eares are open, & no men heareth. The Lorde is mercyfull vnto them for hys rightheousnes sake ẏ hys worde myghte be magnyfyed, & prayse: But the people them selues is robbed & troden vnder ẏ fote, chayned in dongeons, & they all (I
Dt.xxviii.b saye) be shut into preason houses. * They are caryed awaye captyue, & no man doth lose them. They be troden vnder fote & no mã doth labour to bringe thẽ agayn. * But who is he among you
Danie.ix.a Tob.iii.a Baruc i.d that pondreth thys, that consydereth it, & taketh
Esa.xlviii.b it for a warnynge in tyme to come?

* Who suffered Jacob be troden vnder fote, & Israell to be spoyled? Dyd not the Lorde? Because we haue synned agaynst hym, and haue had no delyte to walke in hys wayes, nether be ne obedyent vnto hys lawe. Therefore he hathe poured vpon hym hys wrathfull displeasure & stronge battel, whyche fyreth hym in euery syde yet wyll he not vnderstande, he burneth him vp yet spyketh it not into hys herte.

C The.xliii. Chapter

God promyseth to sende his Christe, whiche shall delyuer his people. He forgyueth synnes for his owne sake.

A
Esa.xx.xlviii
Esa.xli.b
Deu.xxxii.b
and.xxxi.b
Epor.iiii.c
Dan.iii.a

BVt nowe, the Lorde that made the O Jacob, and he that fashioned the O Israel, sayeth thus: ‡ Feare not for I haue redemed ẏ. * I haue called ẏ by name, thou art myne owne. * Yf thou goest thorowe the water, I wyll be w̃ the, ẏ the strong floudes shulde not plucke the awaye * And yf thou walkest thorowe the fyre, it shall not burne the, and the flamme shall not kyndle vpon the. For, I am the Lorde thy God, the holy one of Israel thy sauiour. I gaue Egipt for thy delyueraunce, the Morians, & the Sabees for the: because ẏ wast deare in my syght, & because I set by the, & loued the. I wyll geue ouer all men for the, and delyuer vp all people for thy B
sake, feare not: for I am wyth the. * I wyl bring thy sede frome thy Easte, and gather the toge Esay.xli.b
ther from the Weste. I wyll saye to the North: mat.viii.b
let goo. And to the southe, kepe not backe: ‡ but B
bring me my sonnes from farre, & my daughters Esa.xxix.a
from the endes of the worlde. Galat.iy.a
Namely al those ẏ be called after my name. For them I haue created, fassyoned and made for my honoure.
* Bring forthe ẏ people, whych is blynd and yet Luk.xiiii.c
hath eyes, whyche are deaf all though they haue eares. * Yf all nacyons come in one & be gathered Ephe.ii.c
together: whych among them shal declare such thynges, & to tell vs what is to come? Let them bryng theyr wetnes so shall they be fre, els let them beare, and say: it is truth. You are my wytnesses (sayeth the Lord) & my seruaunt, whom I haue chosẽ, therfore be certyfied & geue me faythful credence, & cõsider * ẏ I am he, before whom Esa.xliii.b
ther was neuer any God, & that there shalbe none Apoca.i.b
after me. I am, euen I am the onely Lorde ‡ & Osee.xiii.b
beside me there is no sauyour. I geue warnyng C
I made whole, I taught you, when there was no straunge God amonge you. And thys record must ye beare youre selues: (sayeth the Lorde) ẏ I am God. And euen he am I frome the begynnynge, and * there is none ẏ can take any thynge Jhon.x.c
out of my hande, I do the worcke and who shall be able to let it? Thus sayeth the Lorde the holy one of Israell youre redemer: * for youre sake I Esay.b.a
haue sent to Babylon, and brought downe the strongest of them. All they are fugytyue wyth ẏ Chaldees that boste them of theyr shippes. Euẽ I the Lorde your holy one whych haue made Israell, and I am your kynge. Thus sayeth ẏ Lord (* Euen he that maketh a way in the * see, and a Iosu.iii.c
fotepath in ẏ mighty waters) * whych bringeth Exo.xiiii.c
forth the charettes and horses, the hoost and the Esay.x.a
power of warre, that they maye fall and neuer and.xxxii.c
ryse, and be extyncte, lyke as towe is quenched.

Remember not thynges of olde, and regarde D
nothynge that is paste: Beholde, I shall make a newe thynge, and shortely shal it apere, and shal you not knowe it? I wyll make stretes in the desert, and ryuers of water in the wildernesse: The wylde beastes shall worshyppe me: the dragons and the young Estriches. * For I shal geue wa- Isai.xl.d
ter in the wylderues, and streames in the deserte Esa.xxxb.b
ẏ may geue drincke to my people, whom I chose xli.c.xliii.a
Thys people haue I made for my selfe: and they shall shewe forth my prayse. For ẏ (Jacob) wol dest not call vpon me, but ẏ haddeste an vnlucke towarde me O Israel Thou gauest me not thy beastes for burnte offeringes, nether diddest honour me wyth thy sacrifyces. Thou boughtest me no deare spyce wyth thy mony, nether pouredest the fatte of thy sacrifyces vpon me. * Howe Esay.i.b
beit, I haue not bene chargeable vnto the, in offe Iere.xviii
rynges, nether greuous in incẽce. But thou hast laden me wyth thy synnes, and weryed me with

thyne

Isa.xliii a
Jer.xxxi.b
thyne vngodlynes * Where as I yet, euen I am he only that for myne owne selues sake do away thyne offences and forget thy synnes, so that I wyll neuer thynche vpon them. Put me nowe in remembraunce (for we wyll reason together) & shewe what thou haste for the, to make the righteous. * Thy fyrste father offended sore, and thy rulers haue synned agaynste me. Therfore I ether suspēded, or slue the chefeste princes. I dyd curse Jacob, and gaue Israell into reproke.

Gene, iii.b
Num, xx.b

The.lxiiii.Chapter

¶ Christ promyseth to delyuer hys churche.

AND heare nowe, O Jacob my seruaunt, and Israell whome I haue chosen, for thus sayeth the Lorde, that made the, fashyoned the, and helped the, euen from thy mothers wombe

Esai xxvb
xliv, xlviii, c
Be not afrayeth, O Jacob my seruaunt ỹ ryght teous whome I haue chosen * For I shall poure water vpon the drye grounde, and ryuers vpon the thyrstye. * I shall pour my spyrete vpon thy seede, and myne encrease vpon thy stocke. They shall growe together lyke as the grasse, and as the wyllowes by the waters syde. One shal saye I am the Lordes: Another shall call him self after the name of Jacob. The thyrd shall subscribe wyth his hande vnto the Lord, and geue himselfe vnder the name of Israel.

Ezec.xxxvia
Joel ij.f
Actes.ii.b

Thus hath the Lorde spoken, euen the kynge of Israell and his redemer, the Lorde of hoostes * I am the fyrst and the last, and wythout me is there no God, Yf any be lyke me, let him cal for ỹ thyng past, and openly shewit, and lay it playne before me, what hath chaunsed synce I appoynted the people of the worlde, & what shalbe short ly, or what shall come to passe, in tyme longe to come, let thē shew these thinges. Be not abashed nor afrayed For haue not I euer told you hether to & warned you? Ye can beare me recorde youre selues. Is there any God excepte me? or any maker that I shulde not knowe hym?

B

Esa.xli.a
Apoc.xvij.c
Esa.xliiij.b
Apo.i.b.
Esa.xlviii,c

All keruers of ymages are but vayne, and the karued ymages that they loue, can do no good. They must beare record them selues, that (seing they cā nether se, nor vnderstand: they shalbe cō founded. * Who dare then make a God, or fashyon an ymage, that is profytable for nothynge?

Esa.xlii.b

Ecclesi.xxxiii.b
Sap.xiii.c
* Beholde al the felowesshyppe of them muste be brought to confusyon. And truly as the worcke masters of them are men, they shalbe gathered together, they shall stande, tremble, and be confounded one wyth another. The smyth maketh an axe, and tempereth it wyth hoote cooles, and fashyoneth it wythe hammers, and worketh it wyth all the strenghte of hys armes: yee, somety me he is faynte for very hunger, and so thurstye that he hath nomore power. The carpenter (or ymage karuer) taketh measure of the tymber, & spreadeth forth hys lyne: he maketh it wyth some coloure, he planeth it, he ruleth it, and squareth it, and maketh it after the ymage of a man: and accordynge to the bewtye of a man that it maye stande in the temple.

¶ Moreouer, he goeth out to hewe downe Cedre trees. He bringethe home Elmes and Okes and takynge a bolde courage, he seketh oute the best tymber of the wodd. He hym selfe hath planted a pine tre, which ỹ raine hath swelled, which wodde serueth for men to burne. Of thys he taketh and warmeth hym selfe with al: he maketh a fyre of it to bake breade. And afterwarde maketh a god thereof, to honoure it, and an ydoll to knele before it. One peace he burneth in the fyre wyth another he rosteth flesche, that he maye eat rost hys belly full: wyth the thyrde he warmeth hym selfe, and sayeth Aha. I am wel warmed I haue bene at the fyre. And of the residue he maketh hym a God, & an ydoll for hym selfe. He kneleth before it, he worshippeth it, he prayeth vnto it, and sayth: delyuer me, for thou arte my God. * Esa.xliic

* Yet men nether consyder nor vnderstande, because theyr eyes be stopped, that they cannot se: and theyr hertes, that they cannot perceaue. They pondre not in theyr myndes, for they haue nether knowlege nor vnderstandynge to thinke thus. I haue brent one pece in the fyre. I haue baked breade wyth the cooles therof, I haue rosted flesche wyth all: and eaten it: shall I nowe of the residue make an abhompnable Idoll, and fall downe before a rotten pece of wodde? Thus he doth but lese hys labour: and hys hert whyche is dysceaued doth turne hym aside, so that none of them can haue a fre conscience to thincke may not I erre?

Consyder thys (O Jacob and Israel) for thou art my seruaunt. I haue made the, that thou myghtest serue me. O Israell forget me not ‡ As for thyne offences, I haue dryuen them awaye, lyke the cloudes, and thy synnes as the myst: Turne the agayne vnto me. For I haue redemed the.

D
Esa.xliii.b

Be gladde ye heauens: whome the Lorde hath made, for the Lorde hath dealt graciously wyth hys people: lette all that is here beneth vpon the earth be ioyefull. Reioyce ye mountaynes and wooddes, wyth all the trees therof, for the Lord hath redemed Jacob, and wyll shewe hys mercy vpon Israel. Thus sayeth the Lord thy redemer euen he that fashyoned the frome thy mothers wombe. * I the Lorde do all thynges my selfe a lone. I onely spread oute the heauens, and I only haue layde the foundacyon of the earth by myne owne selfe. I destroye the tokens of wytches and make the sothsayers fooles. As for the wyse I turne them backwarde, and make theyr connynge foolyshenes.

Gen.ii.a
Esa.xlv,c

He doth set vp the purpose of hys seruaunte and fulfylleth the councell of hys messaungers, Concernynge Jerusalem he sayeth: It shalbe inhabyted. And of the cytyes of Juda: They shalbe buylded agayne, and I wyll repayre theyr decayed places: He sayeth to the grounde: be drye And I wyll drye vp the water floudes, He sayth of Cyrus: He is my hearde man, so ỹ he shall fulfyll all thynges after my wyll. He sayth also of Jerusalem: It shalbe builded, and of the temple it shalbe fast grounded.

¶ The.xlv.Chapter.

¶ The delyueraunce of the people by Cyrus. The commynge of Christ, and callynge of the Gentyles

Thus

THus sayeth the Lord vnto Cyrus his anoynted, whom I haue taken by the ryght hand, to subdue nacyons before hym. * I wyll lose ẏ gyrdle of kynges and I wyll open the gates before hys face, & not to shut theyr dores. I wyll go before the, & make the croked streyght, I shall breake the brasen dores, and burst the yron barres, I shal geue the ẏ hyd treasure, and the thynge whych is secretely kept, that thou mayest knowe ẏ I am the Lorde God of Israel which haue called the by thy name and * that for Jacob my seruaũtes sake, and for Israel my chosen. For I called the by name, and ordayned the or euer thou kneweste me. * Euen I the Lorde before whome there is no other: for wythout me ther is no God: ‡ I haue prepared ẏ or euer thou knewest me, that I myght be known from the rysyng of the sonne to ẏ going downe of the same, ẏ al is nothyng without me. For I am the Lord, and ther is els none, It is I that *created the lyghte & darckenes. ‡ I make peace and trouble: yee, euen I ẏ Lorde do all these thinges. Ye heauens from aboue droppe downe, and let the cloudes rayne righteousnes. The earth openeth it selfe, and bryngeth forth health, ẏ therby ryghteousnes maye florysshe. Euen I the Lorde brynge it to passe. * Wo be vnto hym that stryueth wyth hys maker, the potsherd with the potter. Sayth the clay to the potter: What makest thou? or thy worcke serueth for nothyng. Wo be vnto hym that sayeth to hys father, Why begettest thou? And to his mother, Why barest thou, Thus sayeth the Lord, euen the holye one and maker of Israel. Aske me of thinges for to come concernynge my sonnes: and put me in remembraunce as touchynge the worckes of my handes. I haue made the earth, and created man vpon it: Wyth myne handes haue I spread forthe heauen, and geuen a commaundement for al the hoost therof. I shall wake hym vp wyth ryghteousnes, and ordre all hys wayes.

* He shall buylde my cytie, and let out my prysoners, and that nether for gyfte nor rewardes, sayth the Lorde of hostes: Thus sayth the lord The occuppers of Egypt. The marchauntes of the Moryans and Sabees, shall come vnto the wyth trybut, they shalbe thyne: they shall folow the, and go wyth cheynes vpon theyr fete. They shall fall downe before the, and make supplycacyon vnto the. For God (wythoute whom ther is none other God) shalbe wyth the. * O howe prokounde arte thou O God, thou God and Sauyoure of Israel? Confounded are they all, and put to dyshonoure: they are gone hence together wyth shame, euen the makers of Images. But Israell shalbe saued in the Lorde: whyche is the euerlastynge saluacyon. Ye shal not come to shame nor confusyon worlde wythoute ende. For thus sayeth the Lorde, * euen he ẏ created heauẽ the God ẏ made the earth, that fashioned it, and set it forth. He dyd not make it for naught, but to be inhabyted. Euen I the Lorde wythoute whõ there is none other * I haue not spoken secretly, neyther in darcke places of the erth. It is not for naught, ẏ I sayde vnto the sede of Jacob seke me I am the Lorde whyche when I speake, declare the thynge ẏ is ryghteous and true, gather you and come together, drawe nye hether, you ẏ are escaped of ẏ people. * Haue they any vnderstandynge, ẏ set vp the stockes of theyr Idoles, and pray vnto a god, ẏ cannot helpe them? drawe nye come hether, and let them aske coũcel one at another, and shewe forth: What is he ẏ tolde this before? or who spake of it euer sence the beginning Haue not I the Lord doone it? * without whom there is none other God? ẏ true God & sauyour, and there is els none but I? ‡ And therfore turne you vnto me (all ye endes of the earth) ẏ ye may be saued: for I am God, and there is els none, I sweare by my selfe, oute of my mouth commethe the word of ryghteousnes, and that no man may turne: * but al knees shal bowe vnto me, and all tonges shall sweare by my name, sayinge: Verely, in the Lorde is my righteousnes and strength To him shal men come, but al they that thyncke scorne of hym, shalbe confoũded. And the whole sede of Israell shalbe iustyfyed, and make theyr boast in the Lorde.

¶ The. xlvi. Chapter.

¶ Idolatrye is reproued, The health that commeth by Chryst is prophecyed

BEl is fallen. Nabo is broken downe whose Images were a burthen for the beastes and cattell, to ouerlade them, and to make thẽ wery. They are sonke downe, & fallen together for they maye not ease thẽ of theyr burthen, therfore must they go into captyuytye.

Herken vnto me, O house of Jacob, and al ye that remayne yet of the housholde of Israel whõ I haue borne frome youre mothers wombe: and brought you vp from youre byrth, tyll ye were growen. I, I, whyche shall beare you vnto your laste age. I haue made you: I wyll also norysshe you, beare you, and saue you. * Whome wyll ye make me lyke, or to whome wyll ye make me equall or compare me that I shulde be lyke hym, in fashyon or Image, that I maye be lyke hym? * Ye foles (no doubt) wyll take out syluer & gold oute of youre purses, and weye yt, & hyre a goldsmyth to make a God of it, that men maye knele downe and worshyppe it. * Yet must he be take on mennes sholders, and borne and sette in hys place that he maye stande, and not moue oute of hys place. Alas that men shulde crye vnto hym whyche geueth no answere: and delyuer not the man that calleth vpon hym from hys trouble. ¶

Consyder thys well, and be ashamed. Go into youre owne selues (O ye runnagates) Remẽbre the thynges whych are past, synce the begynnynge of the worlde, that I am God, and ẏ ther is els no God: yee, and there is nothynge lyke vnto me, in the begynnynge of a thynge I shewe ẏ ende thereof: and I tell before, thynges that are not yet come to passe. Myne counsel standeth stedfastly stablyshed, and I fulfyl al my pleasure * I call a byrde out of ẏ east, and the man by whom my councel shalbe fulfylled out of far countryes as sone as I thyncke to deuyse a thynge. I do it.

Heare me, O ye that are of an hye stomacke, but arre from ryghteousnes, I shall bryng forth my righteousnes. It is not farre, and my health shall not tary longe awaye. I wyll laye healthe in Syon, and in Israel my glorye.

¶ The.xlvii.Chapter.

A The worde of the Lorde agaynst Babylon.

BUt as for the (O daughter: thou wyfe of Babylon) syt thou downe in the dust, syt vpon the ground, and not in a throne. (O thou maiden of Caldea) Thou shalt nomore be called tendre and pleasaunt. Bryng forth the querne: and grynde mele, vntrusse thy brodered heare, put of thy shoes, make bare thy knees, and wade thorowe the wa
Ezec. xvi.d Naum iii.a ter ryuers, * Thy shame shalbe dyscouered and thy reproch shalbe sene. For I wyll auenge me of the, & wyll shewe no mercye to the as I do to other men, sayeth oure redemer: whych is cal-
B led the Lorde of hoostes the holy one of Israell

Syt styll, holde thy tounge, and get the into some darcke corner, (O daughter Caldea) for thou shalt nomore be called ladye of kingdomes I was so wrathe wyth my people, that I pu-
Reso.xxxi.b. Jerem.l.b. nyshed myne enherytaunce, and gaue them into thy power. ‡ Neuertheles, ỳ shewdeste them no mercy, but euen the very aged men of them dyddest thou oppresse ryght sore with thy yoke, and thou thoughtest thus: I shalbe ladye for euer. And besyde all ỳ, thou haste not regarded these thynges, nether remembred what was the ende of ỳ citie Jerusalem. Heare nowe therfore, thou wylful, ỳ syttest so careles, and speakest thus
Esay. xl.b. Reso.xviii.b in thyne herte: * I am alone and wythoute me is
C there none: I shall neuer be wyddowe nor desolate agayne. And yet both these thynges shal come to ỳ vpon a daye in the twynckling of an eye
Daniel.b.e ‡ Namely, wyddowheade and desolacyon. They shall myghtely fall vpon the, for the multytude of wytches, and for the great heape of thy coun-
Esay.xlvi.a iurers. For thou hast trusted in thy wyckednes and hast sayd: * No man seeth me. Thyne owne wysedome and cunnyng hath dysceaued the. In that thou hast sayde: I am alone, and wythoute me there is none. Therefore shall trouble come vpon the and thou shalt not know from whence it shall aryse. Myscheke shall fal vpon the, which
D thou shalt not be able to put of. A sodayne vtter destruccion shal come vpon the or euer ỳ beware

Nowe go to thyne counturers, and to the multytude of thy wytches (wyth whome thou haste wery'd thy selfe from thy youthe) yf they maye helpe the or strengthe ỳ. Thou hast hytherto had many councels of them: so let the heauen gasers and the beholders of starres, and moone prophetes come on nowe and delyuer the: yee, and lette them shewe when these thynges shall come vpon the. Behold, they shalbe lyke strawe, which yf it be kyndled wyth fyre no man may ryd it for the vehemẽnence of the flame. And yet it geueth no sinders to warme a man by, nor cleare fyre to syt by. Thus are they wyth whom thou hast wery'd thyselfe: and thus are thy marcheauntes that haue bene wyth the from thy youth: Euery one hath taken hys owne way and none of them shal defende the.

¶ The.xlviii.Chapter.

¶ The hypocrysye of the Jewes is reproued. The Lord alone wyll be worshypped, whych hath chosene vs and which socoreth vs for hys owne sake.

HEare thys, O thou house of Jacob, A ye that are called by the name of Israell, and are come oute of one stocke wyth Juda: Whych sware by the name of the Lorde, and beare wytnesse by the God of Israell (but not wyth truthe and ryght) whyche are called * fre men of the holy cy-
Ephe.ii.b tye, are groũded vpon ỳ God of Israel, * whose
Esaye.li.c. and .lviii.a Jere.xxxi.c name is the Lorde of hoostes.

The thynges that I shewed you euer sence the begynnynge haue I not brought them to passe immediatly as they came out of my mouth and declared them: and they are come: Howebe it, I know that thou art obstynate, and that thy necke bathe an yron vayne, and that thy browe is brasse, neuertheles I haue euer synce the begynnyng shewed ỳ of thynges for to come, and declared thẽ vnto the, or euer they came to passe: that thou shuldest not saye, myne ydoll hathe done it, my carued or molten ymage hath shewed it. Thou herdest it before and beholde, it is come to passe and whether can ye prophecy of thinges to come? But as for me I tolde the before at the begynnyng, newe and secrete thynges that thou knowweste not of, * And some done nowe, not of
cf.xxxviii.a olde tyme, whereof thou neuer heardeste before, B they were brought to passe: ỳ thou canst not say Beholde I knewe of them: Moreouer, there be some wherof ỳ hast nether heard nor known, nether haue they bene opened vnto thyne eares afore tyme, For I knewe that thou woldest malycyously offende, therefore haue I called ỳ a transgressoure, euen frõ thy mothers wõbe. Neuertheles, for myne names sake, I wyll wythdrawe my wrath, and it shalbe for myne honours sake yf I pacyently forbeare the and rote the not out Beholde, I haue pourged the, yet not as syluer
Exod.iii.b. * I haue chosen the in the fyre of affliccyon, and that only for myne owne sake: yee, * euen for my
Esaye.xli.a xlii. b.and xliii.b ne owne sake wyll I do thys or els, what dyshonoure wolde they do to my name? Herken vnto me, O Jacob and Israel whom I haue called,

I am euen he that is, I am the fyrst and ỳ last My hande hath layde ỳ foundacyon of the earth C and my ryght hande hath spanned ouer the heauens. Assoone as I call them they are there. Gather you altogether and herken: whyche of ponder goddes hath declared thys? The Lorde hath a loue vnto hym, and he shal perfourme hys wil agaynst Babel, and declare hys power agaynst the Chaldees. I my selfe alone, euen I haue told you thys before: Yee, I dyd call hym: and bryng hym forth: and he shall make hys wayes prosperous, Come nye and heare thys: haue I spoken anye thynge darckelye, sence the begynnynge? when a thynge begynneth I am ther. Wherfore the Lorde God & hys spryte hath sente me. And thus sayth the Lorde God thy redemer, the holy one of Israel. I am the Lorde thy God: whyche
Rom.viii.b i.Tymo.iii.b Tymo.iii.b teache the * profytable thynges, and leade

the

Deu.xxviii.c the thy waye, that thou shuldest go. ‡ O that ỹ haddest regarded my cõmaũdementes, then had thy welthynes ben as the water streame, and thy ryghteousnes as the waues flowyng in the see.

D Thy sede also had ben lyke as ỹ sande in ỹ see, and the krupte of thy body lyke ỹ grauell stones therof. His name shulde not be rooted out: nor

Jerem.li.a destroyed before me. * Go away from Babylon, i.Esdra.i.b flye from the Caldees, with a mery voyce speake of this, declare it abrode, and go forth vnto the ende of the worlde, saye ye: The Lorde hath redemed his seruaunt Jacob, that they suffered no thurste, he ledde them thorowe the wyldernes, ‡ caused the waters to flowe out vnto them from

Exo.xvii.b out of the rocke. * He claue the rocke asonder, ‡
Num.xx.b: the water gushed out. ‡ As for the vngodly, they
Esay.lvii.e haue no peace, sayth the Lorde:

¶ The.xlix.Chapter.

¶ Christ shall gather together all nacyons be they neuer so farre of.

A Ye Iles, herken vnto me, ‡ take hede ye people from farre. The Lorde hath called me fro my byrthe, and made

Esaye.li.c. mencyon of my name fro my mothers wombe: he * hath made my mouth

‡Ephe.vi.c ‡ lyke a sharpe swerde vnder the shadowe of his hande hath he defended me, and hydde me in his quyuer as a good arowe, and sayde vnto me.

Jho.xvii.d Thou arte my seruaunt Israel, ‡ I wyll be honoured in the. Then answered I: I haue lost my labour, I haue spent my strength in vayne.

B Neuertheless I wyll cõmyt my cause and my worke vnto the Lorde my God. And now sayth the Lorde, euen he that fashyoned me fro my mothers wombe to be his seruaunte, that I may bryngе Jacob agayn vnto hym: howbeit Israell wyll not be gathered vnto hym agayn. In whose syght I am great, whiche also is my Lorde, my God, ‡ my strength. And he sayd: it is but a smal thynge that thou arte my seruaunt, to set vp the kynredes of Jacob, ‡ to restore the destruction

Esay.lii.b. of Israel. * For I haue made the the lyght of the
Jhon.viii.b Gentyles, that thou mayst be my helth vnto the
Acte.xiii.c. ende of the worlde.

¶ Moreouer, thus sayth the Lorde the redemer and holy one of Israel: bycause of the abhorryng ‡ despisyng amonge the Gentyles, concernynge the seruaunt of all them that beare rule. Kynges and prynces shall se, and arise and worshyp, bycause of the Lorde that is faythfull: and bycause of the holy one of Israel, whiche hath chosen the.

ii.Cor vi.a And thus sayth the Lorde: * In the tyme accep-
Jerem.xv.a ted haue I herde the, and in the daye of saluacion
Esay.xlix.a haue I helped the. ‡ I wyll preserue the, ‡ make
‡Esa.xlix.a the to be the attonement of the people, that thou mayst helpe vp the earth agayne: and possesse

zachar.ix.b agayne the desolate herytages. * That thou
Luke.iiii.b mayst saye to the prysoners: go forth, and to them that are in darcknes, come into the lyght, they shall fede in the hye wayes, and gette theyr

Apoca.vii.c pasture in all hye places.

* They shall neyther hunger nor thurst, heate nor sunne shal not hurt them. For he ỹ fauoureth them, shal leade thẽ, ‡ giue thẽ drynke of ỹ spring of wels. I wyl make wayes vpõ al my moũtaynes, and my foote pathes shalbe exalted. And beholde they shall come from farre: lo, some frome the north ‡ west, some from the lande of Sinys, whych is in the south * Reioyce ye heauens: and synge prayses, thou earth. Talke of ioye ye hylles, for God hath comforted hys people, and wyl haue mercye vpon hys that be in trouble.

D Esaye.lii.a

Roman.xia But Sion sayd, * God hath forsakẽ, ‡ mylord hath forgottẽ me. Wil a wyfe forget ỹ chylde of her wombe, ‡ not pytie the sonne whom she hath borne? And though she do forget, yet wyll I not forget the. Beholde, I haue wrytten the vpon my hãdes, thy walles are euer in my syght. They make hast to buylde the vp agayne. As for those ỹ ouerthrewe the, ‡ made the waste, they shal departe from the. * Lyfte vp thyne eyes, ‡ looke about the: al these gather them together ‡ come to the. As truly as I lyue (sayth the Lorde) ỹ shalte put them all vpon the: as an apperell, and gyrde thẽ to the as a bryde doth her Jewels. As for thy lande ỹ lyeth desolate, wasted ‡ destroyed, it shal be to narowe for them ỹ shal dwel in it. And they that wold deuoure the, they shalbe farre awaye. Then ỹ chyld whom ỹ barẽ shal bryng forth vnthe, shall saye in thyne eare: thys place is to narowe, geue place that I maye haue rowme. Thẽ shalt ỹ thyncke by thy selfe: Who hath begotten me these? seinge I am barẽ alone, a captyue ‡ an outcast? And who hath norysshed thẽ vp for me? I am desolate ‡ alone, but frõ whẽce come these

E Erod.xix.a. Esaye.xl.a

And therfore thus sayth ỹ Lorde God: Behold I wyl stretche out myne hande to the Gentyles and set vp my token to the people. They shall bryng the thy sonnes in theyr lappes: and carye thy doughters vnto the vpon theyr shoulders. For kynges shalbe thy nursyng fathers, ‡ Quenes shalbe thy nursyng mothers. They shal fal before the with theyr faces flat vpõ the earth: ‡ lycke vp the dust of thy feete: that thou mayeste knowe how that I am the Lorde. * And whoso putteth his trust in me shall not be confounded. Who spoyled the gyaunt of his pray? for who taketh the prisoner from the myghtye? And therfore thus sayth the Lorde: The prisoners shalbe taken from the gyaunt: and the spoyle delyuered from the violent, for I wyll mayntayne thy cause agaynste thyne aduersaryes, and saue thy sonnes. And wyl fede thyne enemyes with their owne flesh, and make them drynk of their owne bloude, as of swete wyne. And all flesche shall knowe, O Jacob, that I am the Lorde, thy sauyour, thy noble redemer.

Roma.iv.b

G

¶ The.l.Chapter.

¶ The Jewes are reproued, and also called.

Thus sayth the Lord: * where is the byl of your mothers deuorcemẽt ỹ I sent her away? for who is the vsurer to whõ I solde you? * Beholde, for youre owne offences are ye solde, ‡ bycause of youre transgression, is youre mother forsakẽ. For why wold noman receyue me, when I came? ‡ when I called, nomã gaue me aunswere. * Is my hande shortened, that it myght not helpe? or haue I not power to delyuer? lo at a worde I drinke vp the see, * ‡ of water floudes I make drye lande: so that for want

A Jere.iii.a

Esaye.liv.a

Nume.xi.c Esaye.lxi.a ‡Ier.xliii.a Josu.iii.b

ok water the kyche corrupte and dye for thyrste.
Exodu,r.a. *As for heauen, I cloth with darckenes, and put
as it were a sacke vpon it:
B The Lord God hath geuen me a wel learned
*1.Cori.i.a tonge, *so that I can comfort them whyche are
troubled: yee, and that in due season, he waken-
neth me vp by tymes in the morninge, by times
in the morninge, I saye: he wyl wake myne eare
psa.xxxix,b that I myght herken as to the scole masters. *The
Hebr.co,r,a Lorde God hath opened myne eare, therfore can
mat.xxvi. g I not: saye naye: nor wythdrawe my selfe: ‡but
Luke. xx.c. C I offer my backe vnto the smyters, and my che-
*Psal.lb.a kes to the nippers. * I turne not my face frome
Heb.xiii.a. shame and spyttynge: and the Lorde God shall
helpe me therefore shall I not be confounded I
haue herdened my face lyke a flynte stoone, for I
am sure that I shall not come to confusyon. He
is at hand that iustyfyeth me, who wyll then go
wyth me to lawe? Let vs stande one agaynst a-
Rom.viii.d nother: yf there be any that wyll reason with me
let hym come here forth to me. *Behold, ỹ Lord
Psalm.civ b God standeth by me, what is he then that can cõ
i.Pete.iii.b demne? loo, *they shalbe lyke as an olde clothe
the moth shall eate them vp.

Therefore, whoso feareth the Lorde amonge
you, let hym heare the voyce of hys seruaunte.
Whoso walketh in darckenes, and no lyght shy-
neth vpõ hym, let hym put hys trust in the name
of the Lorde, & holde hym by hys God, But take
hede, ye all kyndle a fyre of the wrath of God, &
steare vp the cooles, walke on in the glysterynge
of your owne fyre, and in the cooles that ye haue
kyndled. Thys commeth vnto you frõ my hand
namely that ye shall slepe in sorowe.

C The.li. Chapter.

C Consolacyon and comfort is prompsed vnto the faythfull.

A HErken vnto me, ye that hold of rygh
teousnes, and ye that seke the Lorde
Take hede vnto the stone, wherevnto
ye are hewen, and to the graue wher
out ye are dygged. Consyder *Abra-
*Ge.xxi.a Rom.iiii.a ham youre father and Sara that bare you: how
1Gen.xii.a ỹ ‡I called hym alone, and blessed hym, and encre
sed hym. Therfore shal the Lorde comforte Sy-
on, and repayre all her decaye, makynge her de-
sert as a paradyce: and her wyldernes as the gar
den of the Lorde. Myrth and ioye shalbe founde
there, thanksgeuyng & the voyce of prayse.
Esaye.ii.a. Haue respecte vnto me then, O my people both
hygh and lowe and laye thyne eare to me * for a
lawe an ordynaũce shal go forth fro me, to lygh
B ten the Gentyles. It is heard by that my health
and my righteousnes shall go forth and the peo
ple shalbe ordred with myne arme. The plandes
that be in the Gentyles, shall hoope in me, & put
theyr trust in myne harme. Lyft vp your eyes to
Psalm.civ ward heauen, and loke vpon the earth benethe.
mat.xxiiii.c *For ỹ heauens shal vanysh away lyke smoke
ii.pete.iii.b and the earthe shall waxe olde lyke a clothe, and
they that dwell therin shall perysche in lyke ma-
ner. But my saluacyon shal endure for euer, and
my righteousnesse shall not ceasse. Herken vnto
Iere.xxxi.c me ye that haue pleasure in righteousnes, thou
Mat.v.d. people that *beares t my lawe in thyne herte.
Luke.xii.a. ‡Fere not the curse of men: be not afrayed of
they r blasphemyes, and reuplynges * for worm- Psal.cii.b
mes and mothes shall eate them vp lyke cloth & C
woll. But my righteousnes shal endure for euer
and my saufynge health from generacyon to ge-
neracyon. Wake vp, wake vp, and be strong. O
thou arme of the Lord, wake vp: lyke as in tyme
past euer and sence the worlde beganne.
Esa.xiiii.b *Art not thou the same arme, that hast woun Exo.xiiii.c,
ded the proude Egypte, & hewen the Dragon in
peces? Art not thou euen he whych hast dryed vp
the depe of the see, whyche hast made playne the
see grounde ỹ the delyuered myght go thorow?
Therfore the redemed of the Lorde shall turne a
gayne, & come wyth ioye vnto Syon, ther to en- D
dure for euer. *That myrth and gladnes might i.Esdre.i.b
be wyth them, that sorowe and wo myght flee frõ
them. *Yee, I, I am e uen he, ỹ in all thynges ge ii.corin.i.c
ueth you consolacyon. What art thou then, that
feareste a mortall man: the chylde of man, whych
*goeth awaye as doth the flour? And forgettest Esaye.xl.a
the Lorde that made the, that spred out the hea- i.Petre.i.b
uens, and layde the foundacyons of the earth.

But thou arte euer afrayed for the fyghte of E
thyne oppressoure, whych is readye to do harme
Wher is the wrath of the oppressour? The tyme
commeth on fast when the prysoner shalbe low-
sed, and he shall not dye in the dongeon, nor yet
be consumed by kamphement, *I am thy Lorde Mat.viii.a
thy God (that make ỹ see to be stil, and to rage:) El.xlviii.a
whose name is the Lorde of hoostes ‡ I haue put Esay.xlix.a
my wordes in thy mouth, and haue defended the
in the shadowe of my hande: that I maye plante
the heauens, and laye the foundacyon of ỹ earth
and saye vnto Syon: thou arte my people.

Awake, awake, and stande vp. O Jerusalem, F
thou that from the hande of the Lorde hast dron
ken out *the cup of hys wrathe: thou that haste psa.lxxb.b,
supped of, and sucke out the dregges of his dead Jere.xx,b,s
lye cuppe to the bottome. For amonge al the sõ-
nes whome he hathe begotten, there is not one ỹ
maye holde it vp, and not one to leade it by the
hande of all the sonnes that he hath norysshed.
Both these thynges are happened vnto the, but
who is sorye for it? Yee, destruccyon: wastynge,
hunger and sweard, but who wyl comforte the?
Thy sonnes lye comfortelesse at the heade of eue G
rye strete lyke a taken venyson, and are full of
the terryble wrath of the Lorde, and punyshmẽt
of thy God. And therfore, thou miserable & dron
ken (howbeit not wyth wine,) hear thys: Thus
sayth the Lorde: thy Lorde, & God ỹ defender of
hys people: Beholde: I wyl take the slombrynge
cuppe oute of thy hande, euen the cuppe with the
dregges of my wrath: that from hẽceforth, thou
shalt neuer dryncke it more, but I wyll put it in
to they r hande that trouble the: whych haue spo
ken to thy soule, stoupe downe, that we maye go
ouer the, and thou laydest thy bodye euen wyth ỹ
grounde, and as the strete to go vpon.

The lii. Chapter

A consolacion and comforte to the people of God.

VP Syon vp, take thy strengthe vnto ỹ A
put on thy honeste rayment, O Jeru-
salem, thou holye cytye. For from thys
time forth: there shal no vncyrcumcised
nor

nor vncleane persone come in the. Shake the frō the dust: aryse and stande vp, O Jerusalē: Pluk out thy necke from the bond of ꝑ captiue daughter Syon for thus sayth the Lorde, * ye are sold for naught, therfore shall ye be redemed also wout any monye. For thus sayeth the Lorde God * My people wente downe afore tyme into Egypt there to be straungers, ‡ and the kynge of ꝑ Assyrians oppressed thē without any cause. And nowe what prokyte is it to me (sayth the Lorde) that my people is frely caried awaye, & brought into heupnes by theyr rulers, * & my name euer styll blasphemed sayth the Lorde? But that my people maye knowe my name, therfore I say in that daye they shall knowe it, that I am he that do speake I saye euen I. * Howe bewtyful are the fete of the ambassadour, ꝑ bryngeth the message from the mountayne, & proclaymeth peace that bryngeth good tydynges, and preacheth helth, & sayeth vnto Syon: thy God is the kyng Thy watchemen shal lyft vp theyr voyce: wyth loud voyce shal they preach of hym for they shal * se hym present, when ꝑ Lord shal conuert Siō

B * Be glad wyth thanksgeuynge. O thou desolate Jerusalem, & reioyce together: for the Lorde hath comforted his people, he hath delyuered Jerusalem. The Lorde hathe made bare hys holye arme, & shewed it forth in the syght of all the Gētyles, * and all the endes of the earth hath sene ꝑ sauynge health of our God ‡ Awaye awaye, get you out from thence, & touch no vncleane thyng Go out from amonge suche. And be cleane that beare the vessels of the Lorde. For ye shall not escape by runnynge nor by flyinge awaye: but * ꝑ Lorde shall go before you, and the God of Israell shall gather you together.

Behold, my seruaunt shal deale wysely therfore shall he be magnyfyed, exalted, and greatly honoured. Lyke as the multytude shall wonder vpon hym, because hys face shalbe so defourmed and not as a mans face, hys * bewty lyke no mā Euen so shall the multytude of ꝑ Gentyles loke vnto hym, and kynges shal shut theyr mouthes before hym * For they that haue not bene told of hym, shall see hym, and they that heard nothyng of hym shal beholde hym.

¶ The. liii. Chapter.

¶ He prophecyeth eudently of the Passyon of our Sauyour Jesus Christ.

A BUt who hath * geuen credence vnto the thing that we haue heard? Or to whō is the arme of the Lorde knowen? For he dyd growe before the Lorde lyke as a braunch and as a rote in a drye grounde, * He hath nether bewtye nor fauoure. When we shal loke vpon hym there shalbe no fayrnes: we shall haue no lust vnto hym. * He is dyspysed & abhorred of men, he is such a man as is full of sorowe & as hath good experyence of infyrmities: We haue rekened hym so vyle, ꝑ we hyd our faces from hym: yee, he was dyspysed and therfore we regarded him not, Howbeit * he onely hath taken on hym our infirmities, & borne our paynes. Yet we dyd iudge hym, as though he were plaged and cast downe of God: and punysched * where as he (not wythstandynge) was wounded for oure offences, and smytten for our wyckednes. For the chastesment of oure peace was layde vpon hym, and wyth hys stryppes we are healed.

C

* As for vs, we haue goone all astraye (lyke shepe) euery one hath turned hys owne waye. But the Lorde hath heaped together vpon him ꝑ iniquitie of vs al He suffred vyolence and was euell intreated, and dyd not yet open his mouth * He shalbe led as a shepe to be slayne, yet shall he be as styll as a lambe before the shearer, and not open hys mouthe. He was had awaye frome prysō: hys cause not heard and wythout anye indgemente: Whose generacyon yet who maye nombre? he was cut of from the ground of the lyuynge: wherfore punyshemente dyd go vpon hym, for the transgressyon of my people, which in dede had deserued that punishment. * His graue was geuen hym wyth the condempned, and wyth the ryche man at hys death * Where as he dyd neuer vyolence nor vnryght, neyther hath there bene any dysceatfulnes in hys mouth.

D * Yet hath it pleased the Lorde thus to burste hym wyth plages, and to smyte hym wyth infyrmyte, that when he had made hys soule an offerynge for synne he myght se longe lastyng seed. And thys deuyce of the Lorde shall prosper in hys hande. Wyth trauell and labour of hys soule, shall he optayne frute and he shalbe satysfyed * by the knowlege of hym which is my ryghteous seruaunt: he shal iustyfye the multytude, for he shal beare awaye theyr synnes. Therfore wil I geue hym the multytude for hys parte, and he shal deuyde the spoyle wyth ꝑ strongest, because he geueth ouer hys soule to death, * And is reckened amonge the trangressours, which neuerthelesse hath taken awaye the synnes of the multytude, and made intercessyon for the mysdoers.

¶ The. liiii. Chapter.

¶ Of the greate dompnyon of Chryst. The indygnacyon of God endureth but a shorte space, but hys mercye is euerlastynge,

A BE glad nowe, * thou baren that bearest not, reioyce, synge, and be merye thou that arte not wyth chylde: For the desolate hath mō chyldren then the maryed wyfe, sayeth the Lorde. Make thy tentes wyder, and spreade out the hangynges of thyne habitacion: spare not, lay forth thy cordes, and make faste thy stakes, for thou shalte be multyplyed on the ryghte syde and on the lefte, and thy seede shall haue the Gentyles in possessiō and dwel in the desolate cities. Feare not, for thou shalt not be confounded: Be not ashamed, for thou shalte not come to confusyon. Yee, thou shalte forget the shame of thy youth & shalte not remember the dyshonoure of thy wyd dowheade. For he that made the shalbe thy lord * and husbande (whose name is ‡ the Lorde of hostes) and thy redemer shalbe euen the holye one of Israel, the Lorde of the whole world. For the Lord hath called the beyng as a desolate sorowfull woman, and as a ponge wyfe that hath broken her wedlocke sayth thy God.

B * A lytle whyle haue I forsaken the, but wyth great mercyfulnes shall I take the vp vnto me,

Roma. viii d
Gene. xlvi a
Exodus. i. a
xliii regum xviii, c.
Eze. xxxvi b
Roma. xi. b
Num. xi. a:
Roman. x. c
Esay. xl. c
Esay. xlix. c
Esay. lxv. a
Roma. x. b. c
Esay. liii. c
Hebreo. v. a
Mat. viii. b
i. Peter. ii. c
i Cor. vi. c
Jhon. xii c.
Roma. xii. e
Esaye. liii. c
Esay. xlix. c
Roma. xi. b
Esay. liii. c
Esay. xlix. c
Esay. xlix. c
Esay. xlix

C When I was angrye, I hyd my face from ꝑ for a lytle season, but thorowe euerlastynge mercye haue I pardoned the, sayth the Lorde thy redemer. *and thys is vnto me as the water of Noe, for lyke as I haue swore ꝑ I wyll not brynge the water of Noe any more vpon the worlde *so haue I swore that I wyll neuer be angry wyth the, nor reproue the: The mountaynes shall remoue, and the hylles shall fall downe: but my louynge kyndnes shall not moue, and the bonde of my peace shall not fal downe from the, sayth the Lorde thy mercyfull louer. Beholde, thou poore ouerwhelmed with tempest and *wythout comforte: I wyl make thy walles of precious stones and thy foundacyon of Saphyres, thy wyndowes of Chrystall, thy gates of fyne cleare stoone, and all thy borders of pleasaunt stones.

*Thy chyldren shal all be taught of God, & I wyl geue them plenteousnes of peace. In ryghteousnes shalt ꝑ be groũded, & be farre frõ oppressiõ, for ꝑ which ꝑ nedest not to be afraied, nether for hynderaunce, for it shall not come nye ꝑ. Beholde, the aleaunt ꝑ was farre frõ me, shall dwel with the and he ꝑ fighteth battel agaynst ꝑ shal perysche. Beholde, I make the smyth ꝑ bloweth the cooles in the fyre, & he maketh a weapẽ after his handy worck. I make also the waster to destroye: but all the weapons ꝑ are made agaynst the, shall not prosper. *And as for all tonges ꝑ shal resyst the in iudgemẽt, ꝑ shalt ouercome them: and condempne them. Thys is the heryta ge of the Lordes seruauntes, and theyr ryghteousnes commeth of me sayth the Lorde.

C The.lv. Chapter.

A consolacyon and comforte to the people. The fruyte and profet of the worde of God.

*Come to ꝑ waters al ye that be thyrsty, and ye ꝑ haue no monye. Come bye that ye maye haue to eate. Come, bye wyne and mylke wythout any monye, or mony worth, wherefore do ye laye out youre mony for ꝑ thynge ꝑ fedeth not, & spẽde your laboure about the thyng ꝑ satisfieth you not? But herken, herken rather vnto me, and ye shal eate of the best, & your soule shall haue her pleasure in plenteousnes. Enclyne youre eares, and come vnto me, take heade (I saye) and your soule shal lyue. *For I wyll make an euerlastynge couenaunt wyth you euen the sure mercyes of Dauid

B Beholde, I gaue hym for a wytnes among ꝑ folke, for a Prynce & captayne vnto the people, Lo thou shalte call an vnknowen people, & a people that had no knowlege of the shall runne vnto the: because of the Lorde thy God, & the holye one of Israell, whyche glorifyed the. Seke the Lorde whyle he maye be founde: and call vpon hi whyle he is nye. *Let ꝑ vngodly mã forsake his owne wayes, and the vnryghteous hys owne ymagynacyons, and turne agayne vnto the Lord so shall he be mercyful vnto hym, and to our god for he is verye redye to forgeue.

For thus sayeth the Lorde: my thoughtes are C not your thoughtes, and your wayes are not my wayes, but as farre as the heauens are hyer thẽ the earth, so farre do my wayes exceade youres, and my thoughtes yours. * And lyke as the rayne and snowe commeth downe from heauen, and returneth not thyther agayne but watereth the earth, maketh it fruytfull and grene, ꝑ it maye geue come vnto the sower, and breade to hym that eateth, So the worde also that commeth out of my mouth: shall not turne agayne voyde vnto me, but shall accomplyshe my wyll and prospere in the thynge wherto I sende it.

And so shall ye go forth wyth ioye, and be led wyth peace, The mountaynes & hyls shal syng D wyth you for ioye, and all the trees of the felde shall clappe theyr handes. For thornes ther shal growe fyrre trees: and the Mirre tree in the stede of breares, And this shalbe done to the prayse of the Lorde, and for an euerlastynge token ꝑ shall not be taken awaye.

C The.lvi. Chapter.

C An exhortacyon to iudgemente and to ryghteousnes, and to the spyrytuall keppynge of the Sabboth, Agaynst Shepharders that deuoure theyr flocke.

Thus sayth the Lorde: * kepe equytye: A and do ryghte, for my sauynge health shall come shortly, and my ryghteousnes shalbe opened. Blessed is the man that doth thys and the mans chylde whyche kepeth the same. *He that taketh hede, that he vnhalow not the Sabboth (that is) he that kepeth hym selfe that he do none euel. Then shal not the straunger, whyche cleaueth to the Lorde saye: * Alas the Lord hath shut me cleane out from his people. Neyther shall *the gelded man saye: loo, I am a drye tree. For thus sayeth the Lord vnto the gelded that kepeth my Sabboth. Namelye that holdeth greatly of the thynge that pleaseth me, and kepeth my couenaunte: Vnto them wyll I geue in my houshold, and within my walles, a better heritage & name then yf they had ben called sonnes and daughters. *I wyl geue them an C euerlastyng name, that shal not perysh. Agayne the straungers that stycke to the Lorde, to serue hym, and to loue hys name: *and to be hys seruauntes. And al they whych kepe thẽ selues, that they vnhalowe not the Sabboth namely, that they fulfyl my couenaunt, Them wyl I bryng to my holy moũtayne, & make thẽ ioyfull in my house of prayer. Theyr burnt offerynges & sacrifyces shalbe accepted vpõ mine aulter. *For my house shalbe called ã house of prayer for al people Thus sayeth the Lorde God whyche gathereth together the scatered of Israel: I wyl bryng yet another congregacyon to hym. Come all ye beastes of the felde, that ye maye deuour all the beastes of the wod. *For hys watchmẽ are al blynd they haue altogether no vnderstandynge, they are all dome dogges, not beynge able to barke: they are sleppe, doggyshe are they, and lye snortynge: they are shameleſſe dogges, that be neuer satysfyed. The shepperdes also in lyke maner haue no vnderstandynge, *but euerye man turneth hys owne waye, euerye one after hys owne couetousnes wyth all hys power. * Come (saye they) I wyll fetch wyne, so shall we fyll oure selues: that we may be dronken And do to morow lyke as to daye: yee, and much more.

The

¶The.lvii.Chapter:

¶The Jewes are reuoked for their iniurye done to Christ

A Sap.ii.b

THe *ryghtous perysheth, and noman regardeth it in his hert. Good godly people are taken awaye, and noman consydzeth it. Namely, that the righteous is conueyed away from the wicked. He commeth into peace, and godly men rest in theyr chaumbzes, and before the godlye man goethe peace. Come hither therfore ye charmers chyldzen, * ye sonnes of the aduoutrer, and the whore: wherin take ye your pleasure? vpō whō gape ye with youre mouth, and bleare out your tonge? Are ye not chyldzen of aduoutrye? And a seed of dissymulation? *Ye make your fyre vnder the okes, and vnder all grene trees, and ye offre chyldzen in the valleyes and dēnes of stone Thy parte shalbe with the stonye rockes by the ryuer. Yea, euen these shalbe thy parte. For ther thou hast poured meate and dzynkoffryng vnto them. Shoulde I delyte in that? Thou haste made thy bed vpon hye mountaynes, thou wentest vp thyther, and there thou hast slayne sacrifyces. *Behynde the dozes and postes hast thou set vp thy remembzaunce.

Mat.xii.b

Ezech.xvi.b Esay.lvi.a Jere.vii.a De.xviii.b. Ezec.xx.b Leu.xx.a Deu.xxvii.c

B De.xxviii.b

When thou haddest discouered thy selfe to another then me, when thou wētest vp, & made thy bed wyder, & with those ydoles hast thou made a couenaūt, & louedst their couches, where thou sawest them. Thou wentest streyght to kynges with *oyle & dyuers oyntmentes (that is) thou hast sent thy messengers farre of, & yet art thou fallen into the pytte therby. Thou art wery for the multitude of thyne owne wayes, yet saydest thou neuer: I wyll leaue of. *Thou hast had the lyfe that thy handes wzought, & therfore ỹ arte careleße. For whē wylt thou be abashed oz feare seing thou hast bzoken thy pzomyse, and remēbzest not me, neither hast me in thyne hert? Thinkest thou, that I also will holde my peace (as afore tyme) that thou feareſt me not? Yea, verely I wyll declare thy goodneße & thy wozkes, but they shall not pzofyte the: when thou cryest, let thy chosen hepe deliuer the. But the wynde shal blowe them forth, and vanitie shall take them all away. *Neuertheleße, they ỹ put their truſt in me, shall enherite the lande: and haue my holye hyll in possessyon.

Ezec.xvi.b Dse.vii.a

Psal.l.b esa.lvi.a

Psal.cxii.a Jere.iii.c

Roma.vi.a

D esay.vi.c

And therfore thus he sayth: *Make playne, make playne: & clense the stret, take vp thy stumblyng blockes oute of the waye ỹ leadeth to my people. For thus sayeth the hye and excellente, euen he ỹ dwelleth in euerlastyngneße, whooße name is the holy one: *I dwell hye aboue: and in the Sanctuary, and with hym also that is of a contrite and humble spyzite do I dwel: that I may heale a troubled mynde, & a contryte herte. †For I chyde not euer, and am not wzoth wyth out ende. But the blastyng goeth from me: and is included in the bodye, and I made the breath: I am wzoth with hym for his couetousneße. I smyte hym, I hyde me, & am angry, whē he turneth hym selfe, and foloweth the by waye of his owne herte. I haue sene his wayes, and I deale hym *I leade hym, and restoze to hym comfort,

Luke.xv.a

and to those that were sozye with hym. I make the frutes of thankesgyuyng, that he may saye: Peace, peace *vnto them that are farre of, and to them that are nyghe, sayeth the Lozde, and I make hym whole. But the wycked are lyke the ragynge se, that can not reste, whose water fometh with the myze and grauell. *Euen so the wycked haue no peace, sayth God.

Ephe.ii.c

esa.xlviii.d

¶The.lviii.Chapter.

¶The Lord (by the mouth of the Pzophet) repzoueth the people for their fastyng, which were full of hypocrycye.

CRye *nowe as loude as thou canst, leaue not of, lyft vp thy voyce lyke a trompet, & shewe my people their offences, & the house of Jacob their synnes. For they seke me dayly, and wyll know my wayes, euen as it were a people that dyd rycht, & had not forsaken the statutes of their God. They argue with me concernyng rycht iudgement, and wyll be nye vnto God. *Wherfore fast we (saye they) and thou seest it not? we put our lyues to straytneße, and thou regardest it not.

A Ezec.xiii Jere.vi.a

Mat.vi.b

*Behold, when ye fast, your lust remaynyth styl, for ye do no leße violēce to your betters: lo, ye fast to, stryke & debate, & to smyte wᵗ ỹ fyst of wyckednesse. Nowe ye shall not faste thus that you maye make youre voyce be heard aboue. *Thinke ye this fast pleaseth me, ỹ a mā shulde chastē him selfe for a day, & to wzyth his heed about lyke a hoke, & to lye vpō ỹ earth in an hearye cloth? Shoulde that be called fastynge, oz a daye that pleaseth the Lozde? Doeth not this straynge rather please me, ỹ thou *loose hym oute of bondage, that is in thy daūger? that ỹ breake the othe of wycked bargaynes? that thou let the oppzessed go free, and take from thē all maner of burthēs? *to deale thy breed to the hungry, and bzynge the poore wandzynge, home into thyne house? when thou seest ỹ naked that thou couer hym, & hyde not thy face from thy neyghboure, (and despyse not thyne owne flesh.

esay.i.b

B Zac.vii.a.b

Deu.xv.a

Ezec.xviii.d Math.xv.c

*Then shal thy light breake forth as the morning, & thy health flozysh right shortly: thy righteousnesse shal go before the, and the glozy of the Lozd shal embrace the. *Thē yf thou callest, the Lozd shall answere the: yf ỹ cryest, he shall saye: here I am. Yea, yf thou layest away frō the thy burthens, and holdest thy fyngers, *ceasest frō blasphemous talkynge, yf thou haste compassiō vpon the hungry, and refreshest the troubled soule: Then shall the lyghte spzynge oute in the darkenesse, & thy darkenesse shalbe as the none day. The Lozd shal euer be thy guyde, & satisfy ỹ desyze of thyne hert in ỹ tyme of dzought & fyl thy bones wᵗ mary. Thou shalt be lyke a freshe watred gardē *lyke ỹ fountayne of watery ỹ neuer leaueth runnynge. Then the places ỹ haue euer ben waste shalbe buylded of the: there shalt thou lay a foundacion for many kynreds. Thou shalt be called the maker vp of hedges, and the bulder agayne of the waye of the Sabboth.

¶ Luke.xii.d

zach.vii.a Math.v.b

esay.lvi.a lxvi.d

Yea, yf thou turne thy fete in the *Sabboth, so that thou do not the thing which pleaseth thy selfe in my holy daye, and thou call the pleasaūt

holye and glorypous Sabboth of the Lorde, and that thou geue hym the honoure, so that thou do not after thyne owne ymagynacyon, nether seke thyne owne wyl, nor speake thine owne wordes

Then shalte thou haue thy pleasure in the Lorde, and I wyl carye the hye aboue the earth, & fede the wyth the heritage of Jacob thy father for the Lordes owne mouth hathe so promysed.

The .lix Chapter

¶ The Lorde is myghtye to saue, and readye to heare our request.

Esaye.l.a. Nume.xi.b

BEholde, * the Lordes hande is not so shortened that it cannot helpe, nether is hys eare so stopped that it may not heare. But * your mysdedes haue sepe-
Jerem.b.b *Esay.i.b. rated you from your God, and your * sinnes hyde hys face from you, that he heareth you not. For youre handes are defyled with bloude, and your fyngers wyth vnryghteousnesse. Youre lyppes speake leasynges, and youre tounge setteth oute wyckednes: No man regardeth ryghteousnesse, and no man iudgeth truly, Euerye man hopeth
*Job.xv.b Psal.vii.b in vayne thynges, and ymagyneth disceate * conceaueth wearenes, & bryngeth forthe euel. They brede Cockatrice egges, and weaue the spyders webbe: Who so eate the of theyr egges, dyethe. But yf one treade vpon them: ther commeth vp a serpente. Theyr webbe maketh no clothe, and they maye not couer them wyth theyr laboures. Theyr dedes are the dedes of wyckednesse, and the worck of robbery is in theyr hãdes. * Theyr
Prouer.i.a Psalm.v.d and.xiii.a feete runne to euell, and they make hast to shedd innocent bloude, theyr counsels are wicked counsels, harme * and destruccyon are in theyr wayes
Roma.xiii.d But the waye of peace they know not. In their goinges is no equite: theyr wayes are so croked B & whosoeuer goeth therin: knoweth of no peace And thys is the cause that equyte is so far from vs, and that ryghteousnes commeth not nye vs
Esaye.v.a Job.xxv.c * We loke for lyghte, loo, it is darcknes, for the morynge shyne: se, we walke in the darcke:

De.xxviii.c Johñ.xii.c ‡ We grope lyke the blynde vpon the wal, we grope euen as one yͤ hathe none eyes. We stõble at yͤ none daye as though it were toward nyght in the fallynge places, lyke men that are halfe deade. We rooze all lyke Beares, and mourne styll lyke doues. We loke for equyte, but there is none: for healthy, but it is farre from vs, For our offences are manye before the, and oure synnes testyfye agaynst vs: Yee, we müst confesse that we offende, and knowlege that we do amysse: Namely, transgresse and dyssemble agaynst the Lorde, and fall awaye frome oure God vsynge presumpteous and trayterous ymagynacyons, and castynge fals matters into oure hertes. And therfore is equyte gone aside, and ryghteousnes
Osee.iiij.a standeth farre of, * truthe is fallen downe in the strete, and the thyng that is playne & open, may not be shewed, Yee the truth is taken away, and he that refrayneth hym selfe from euel, muste be spoyled. When the Lorde sawe this, it displeased hym sore, that there was no equyte. He sawe also, that there was no man ryghteous and he wondred that there was no man to helpe hym. Wherefore he helde hym by hys owne power, and he sustayned hym by hys owne ryghteousnes. He * put righteousnes vpon hym for a brest plate, he set the helme of healthy vpon hys heade. Ephes.vi.b Thes.v.a He put on wrath in steade of clothyng, and toke gelousye aboute hym for a cloke: (lyke as when a man goeth forth wrathfully to recompence his enemys, and to be aduenged of hys aduersaries) ¶ Namelye, that he myght recõpence and reward the Ilandes, wher thorow the name of the Lord myghte be feared from the rysynge of the sunne and hys maiestye, vnto the going downe of the same. For he shal come as a vyolent water streame whyche the winde of the Lorde hathe moued

* But vnto Syon there shal come a redemer Psalm.xiiii.a Roma.xi.b and vnto them in Jacob that turne from wickednes sayth the Lorde. I wyll make thys couenaunt with them (sayth the Lorde) My spyrete that is vpõ yͤ, and yͤ wordes whych I haue put in thy mouth shall neuer go out of thy mouth, nor oute of the mouth of thy chyldres childrem, from this tyme forth for euermore worlde wythoute ende, sayth the Lorde.

¶ The .lx. Chapter. ✠

¶ A consolacyon and comforte to Jerusalem.

ARYSE the vp by tymes, be bryghte
Esay.xxvi.a Ephes.v.b. *(O Jerusalem) for thy * lyghte cometh and the glorye of the Lorde is rysen vp vpon the. For loo, whyle yͤ darckenesse and cloude coureth the earth & the people, the Lorde shal shewe yͤ lyght and hys glorye shalbe sene in the. * The Gentyles shall come to thy lyghte, and kynges to the
Esay.xlix.b brightnes yͤ springethe forthe vpon the. * Lyfte Esay.xlix.b vp thyne eyes, and looke rounde aboute the. All mar.viii.d these gather them selues: and come to the, thy sõnes shall come vnto the from farre, & thy doughters shall gather them selues to yͤ on euery syde. Gen.xb a Then thou shalt se thys: and be glorypous, thou shalt maruayle exceadyngelye, and thyne herte shalbe opened, when the aboundaunce of these shalbe couered vnto the (that is) whẽ the ryches of the Gentyles shall come vnto the, The multytude of Camels, shall couer the, the Dromedaryes of Madyan and Epha, * All they of Saba, B Psa.lxxii.b Math.ii.b shall come, bryngyng golde and incence, & shewinge the prayse of the Lorde. ¶ All catell of Cedar shalbe gathered vnto the, yͤ rãmes of Nabaioth shall serue the, to be offered acceptablye vpon the aulter, * whyche I haue chosen: and in yͤ Hebr.viii.b house of my glorye whych I haue garnysched. But what are these that fle here like the cloudes and as the doues flyinge to theyr wyndowes?

The Iles also shall wayte for me, and specyally the shyppes of Tharsys, yͤ they maye bryng thy sonnes from farre, and theyr syluer and their golde wyth them, vnto the name of the Lorde thy God, vnto the holy one of Israell, that hath glorykyed the: * Straungers shall buylde vp Esay.lxiii.b thy walles, and the kynges shall do the seruyce For when I was angry, I smote the: and of my mercye, I pardoned the * thy gates shall stande ¶ open styl both day and nyght, and neuer be shut Apoca.xxi.b that the hoofte of the Gentyles maye come, and that theyr kynges may be brought vnto yͤ. For euery people & kyngedome that serueth not the, shall

shall perysshe and be destroyed with vtter destruccyon. The glory of Lybanus shall come vnto ỹ The fyre trees. Boxes and Cedres togyther, to garnysh the place of my Sanctuarye for I wyll glorifye the place of my feete,

Moreouer, those shall come knelynge vnto the, that haue vexed the: and all they that dyspysed the, shall fall downe at thy fote. Thou shalt be called the cytye of the Lorde, Syon the cytye of the holye one of Israell. Because thou haste bene forsaken and hated: soo that noman wente thorowe the: I wyll make the glorious for euer and ioyfull thorowe out al posteryties. * Thou Esa.xlix.c shalte sucke the mylke of the Gentyles, and kynges breestes shall fede the. And thou shalt knowe that I the Lorde am thy sauioure and redemer the myghtye one of Jacob. For brasse wyll I geue the golde, and for yron syluer: for wood brasse and for stones yron. I wyll turne thyne oppressyon into peace, and thyne exaccyons into ryghteousnes. Violence and robbery shal neuer be heard of in thy lande, neyther harme and destruccyon whythin thy borders. Thy walles shalbe called Apoc.xxi.a health, and thy gates the prayse of God. * The sunne shal neuer be thy day lyght: and the lyght of the moone shall neuer shyne vnto the: but the Lorde hym selfe shalbe thyne euerlastyng lyght and thy God shalbe thy glorye.

Apoc.xxii.b * The sunne shall neuer go downe, and the mone shal not be hyd: for the Lord hym selfe shal be thyne euerlastynge lyght, and thy sorowfull dayes shalbe ended. Thy people shalbe all ryghteous and possesse thy land euer, the floure of my plantynge: the worcke of my handes, where of I wyll reioyce. The yongest and least shall growe into a thousande, and the symplest into a strong people: I the Lorde shall shortelye bringe thys thynge to passe in hys tyme.

¶ The lxi. Chapter.

¶ He prophesyeth ỹ Christe shalbe annoynted & sent to preache

A Luke.iiii.c and.vii.c Esa.xi.a. THe spryte of the Lorde God is vpon me, for the Lorde hath annoynted me, and sente me to preach good thynges vnto the power, that I myght bynde Esa.xlvii.b and.lxi.a. vp the wounded hertes * that I myght preache delyueraunce to the captyue, and open the prysō to them that are bounde: that I myghte declare the acceptable yeare of the Lorde, and the daye Math.xi.a and.xi.a of vengeaunce of our God: * that I myght com forth all them that are in heuynes, that I myght geue vnto them that mourne in Syon, that I myght geue I saye beawty in steade of ashes, ioyfull oyntment for syghtynge, pleasaunt rayment for an heuye mynde. That they myghte be called trees of ryghteousnes, a plantynge of the Lorde for hym to reioyce in.

B They shall buylde the longe roughe wyldernes, & set vp the wylde desert, they shal repayre ỹ waste places, & such as haue bene voyde thorowe oute many generacions. Straungers shal stand and fede youre catell, and the Aleauntes shalbe Esa.xlvi.e Jer.xxxiii.a youre plowmen & dressers of your vynes. * But ye shalbe named the prestes of ỹ Lord, & mē shal call you the seruauntes of our God. Ye shall enioye the goodes of the Gentyls, and triumphe in they^r substaunce. For your great reproke you shall haue double ioye, and for shame shall they haue ioye of they^r porcyon. For they shall haue double possessyon in they^r lāde, and euerlastyng ioye shalbe with them. For I the Lorde which loue right and hate robbery (though it were offered me) shall make they^r worckes full of faythfulnes and make an euerlastynge couenaunte with them.

They^r seede also: and they^r generacion shall ¶ be knowen amonge the Gentyles, and amonge the people. All they that se them, shall knowe that they are the hygh blessed sede of the Lorde, And therfore * I am ioyfull in the Lorde, and Luke.ii.b my soule reioyseth in my God ‡ For he hathe Psalm. cxxxii. a put vpon me the garment of saluacyon, and couered me with the mantell of ryghteousnesse.

*He shall decke me lyke a brydegrome, and as Ezec.xvi. d a bryde that hath her apparell vpon her.

For lyke as the grounde bryngeth forth frute and as the garden shoteth forth seed: so shall the Lorde God cause ryghteousnes, and prayse to flo^rysshe forth before all the Heathen.

¶ The.lxii. Chapter.

A prophesye of the commynge of Christ.

FOr Sions sake therfore wil I not holde my tōge, and for Jerusalems A sake I wyl not cease vntyll they^r ryghteousnes breake forth as the shyning lyght, and they^r saluacyon as a burnynge lampe: Then shall the Gentyles se thy reghteousnesse, and all kynges thy glory. Thou shalt be named with * a new name, John i.a Apoca.ii.c which ỹ mouth of the Lord shall shewe. Thou shalt be a crowne in the hande of the Lord, and a glorious garlād in the hand of thy God. Frō B this tyme for the thou shalt neuer be called the forsaken, & thy lande shalbe no more called the wyldernesse, but thou shalte be called my pleasure is in her: and thy lāde shalbe called ỹ maried woman, for the Lorde loueth the & thy lande shall be ioned in marryage. * And like as a yōg Ezec.xvi.b man taketh a doughter to marryage, so shal thy Osee.ii.c sōne be maried vnto ỹ. And as a brydegrome is Esa.lxiii.a glad of his bryde, so shal thy God reioice ouer ỹ

I haue set watchmen vpon thy walles (O ¶ Jerusalem) which shall neyther ceasse daye nor nyghte to preache the Lorde. And ye also that remember the Lord, ye shal not kepe hym close, nor leaue to speake of hym vntyll Jerusalem be set vp, & made ỹ prayse of ỹ world. The Lord hath sworne by his ryght hande & by his strong arme, that frō hencefoorth he wyll not geue thy corne to be meat for thine enemies, nor thy wine (wherin thou hast labourcd) to be dryncke for the straungers. But they that haue gathered in the corne shall eate it, and geue thanckes vnto the Lord and they that haue borne in the wyne, shal dryncke it in the courte of my Sanctuarye

Go you, go you thorow the gates make clene D the waye for the people, make playne, make playne the fotepath, and take awaie the stoones oute of it, and set oute a token for the people.

Beholde, the Lorde proclaymeth vnto the Esay.xi.b ende^s of the world: * tel the daughter Syon: se zacha.i.b Math.xxi.a

thy Sauyoure commeth: beholde, he bryngeth his treasure with hym, and his worckes go before him. For they whome the Lorde deliuereth
Esa.lxiii.a shalbe called the * holy people: and as for the, thou shalt be named the greately occupyed, and not the forsaken cytye.

¶ The.lxiii. Chapter.

¶ Of the redempcion promysed to the people.

A WHat is he this, that commeth from Edon, wyth red colered clothes of Bosra? (which is so costlye cloth) and commeth in so myghtely with al his strengthe. I am he that teacheth ryghteousnes, and am of power to helpe. Wherfore then is thy clothing red, and thy rayment lyke his that treadeth in the wyne presse? I haue troden the presse my selfe alone, and of all people there is not one with me.

Thus wyll I treade downe myne enemyes in my wrath, and set my fete vpon them in my indignation. And theyr bloude shal be sprunge my clothes, and so wyl I staine all my raymēt.

B * For the daye of vengeaunce is assygned in
Deu.xxxiii.b my herte, and the yeare when my people shalbe delyuered is come. I loked aboute me, and ther was no man to shewe me any help: I marueled that no man helde me vp. Then I helde me by myne owne arme, and my feruentnesse sustayned me. And thus wyl I treade downe the people in my wrath, and bath them in my displeasure, & vpon ẏ earth wyl I laye theyr strength.

* I wyll declare the goodes of the Lorde, yee,
Exo.xv.a and the prayse of the Lord for all that he hathe
Esay.xii.a geuen vs, for the great good that he hathe done for Israell: whiche he hathe geuen them of his owne fauour, and accordyng to the multytude of hys louynge kyndnes. For he sayde: These no doubt are my people, and no shrincking children, & so he was theyr sauyour. In theyr troubles, * he was also troubled with them, and the
Exo.xiii. xiiii.d xvi.a aungell that went forthfrom his presence delyuered them: ¶ Of very loue and kyndnes that he had vnto thē, he redemed thē. He hath borne them and caryed them vp, euer sence the worlde began, But after they prouoked him to wrath, and vexed his holy minde, he was theyr enemy, and fought against thē hymselfe. Yet remēbred Israell the olde tyme of Moses and his people
Exo.xiiii.c + saieng: Where is he that brought them from
Ps.lxxvii.b the water of the see * with them that fede hys shepe: wher is he that hath geuē his holy spyrete amonge them? he led them by the ryghte hande of Moses with his glorypous arme: deuydynge the water before them (wherby he gat himselfe an euerlastynge name) he led them in the depe, as an horse is led in the playne, that they shulde not stumble as a tame beaste goeth in the felde: and the breth geuen of God, geueth hym rest.

D Thus (O God) haste thou led thy people, to
Deu.xxvi.d Baruc.ii.c. make thy selfe a glorious name withal. * Loke downe then from heauen, and beholde the dwellynge place of thy Sanctuarye, and thy glorye Howe is it that thy gelousy, thy strenght, the
Math.vi.b Luk.xi.a and.xvii.a multitude of thy mercies, and thy louyng kindnes wil not be entreated of vs? Yet arte ẏ * our father. For Abraham knoweth vs not neyther is Israell acquaynted wyth vs. But thou Lord arte oure father and redemer, and thy name is euerlastynge. O Lorde, * wherfore haste thou led
Psal.lxxix vs oute of thy waye: Wherfore hast thou hardened oure hertes, that we feare the not? Be at on wyth vs agayn, for thy seruauntes sake, and for the generatyon of thyne heritage. Thy people haue had but a litle of thy Sāctuarie in possessiō for oure enemyes haue troden downe the holye place. And we were thyne from the begynnyng when thou wast not theyr Lorde, for they haue not called vpon thy name.

¶ The.lxiiii. Chapter.

¶ The prophete (vnder the person of the Jewes) bewayleth theyr exile and banyshement, & maynes ryghteousnes is lyke a clothdefyled wyth the floures of a woman,

A OThat thou woldest cleaue the hea- A
uen it sonder, and come downe: that the mountaynes myght melte away at thy presence, lyke as an whote fyer: and that the malycyous myghte boylye as ẏ water dothe vpon the fyre.

Wherby thy name myght by knowen amōg thyne enemyes, and that the Gentyles might tremble before the. When thou wroughteste wonders straunge worckes, we loked not for them. Thou cammest downe, and the hylles melted at thy presence For sence the begynnyng * of
Isco.ii.a ẏ worlde it hath not bene heard or perceaued neyther hath any eye sene another god besyd ẏ wiche doeste so much for tyem ẏ put theyr truste in the

Thou helpest hym that doth ryght wythe B
chearfulnesse and them that thyncke vpon thy wayes. But loo: thou hast bene angrye, for we offended, and haue bene euer in sinne, though the worlde haue cleaued to them * yet shall we be
Roma.iii.b Esa.lxiiii a saued. We are al as an vncleane thyng & al oure ryghteousnes are as the clothes strayned wt floures of a woman, we fal euerychon as the leafe, for oure synnes carye vs awaye lyke the wynd. Ther is noman that called vpon thy name, ¶ that standeth vp to take olde by thy. Therfore hydest thou thy face from vs, and consumest vs because of our synnes. But nowe, O Lorde, thou father of ours * we are thy claye, and thou arte
Roma.ix. oure potter, & we al are the worcke of thy handes
Esa.lxxiii.a ‡ Be not so fore dyspleased (O Lorde) and kepe
Jerem.x.d not oure offences to long in thy remembraunce, but consyder that we are all thy people. The cyty of thy Sāctuary lyeth wast * Sion is a wyldernes, and Jerusalem a deserte. Oure holye
Esych.iii.c house whych is oure bewtye, wher oure fathers praysed the, is brent vp: yee all oure commodytyes and pleasures are wasted awaye. Wylt ẏ not be intreated (Lorde) for al thys? Wylt thou holde thy peace and scorge vs so sore?

¶ The.lxv. Chapter.

¶ The felycytie of Jerusalem and the callynge of the heathen. A

Esa. lii.c *Hey seke me, that hytherto haue not
Roma.x.a asked for me, they fynde me ẏ heyther to haue not soughte me. I haue sayde I am here, ‡ I am here. I am found of a people ẏ neuer called vpon my name. For thus long haue I euer holden out my hādes to an vnfaythful people that go not the ryght waye, but after

after theyr owne ymagynacyõs: To a people ꝑ
Deu.xii.b is euer dekynge me to my face. * They make
and.xliii.b theyr oblacyons in gardens, & theyr smoke vpon
Exo.xx.d ‡aulters of brycke, they lurke amonge the gra-
ues: and lye in theyr dennes all nyght. * They eat
Deu.xiiii.a swynes flesche: & vncleane broth is in theyr vesse-
Leui.xi.a les. Yf thou commeste nye them, they sayd touch
me not: for I am holyer then thou,
B All these men when I am angrye, shalbe tur
mat.xxvi.b ned to smoke and ‡fyre that shall burne for euer
Beholde, it is wrytten before my face, & shall not
Jere.vii.a be forgotten, but recompensed. * I shal rewarde
Esay.lxii.a it them into theyr bosome: I meane youre mysde
Ezech.xi.d des, and the mysdedes of your fathers together
(sayth the ꝑ Lord) whych haue made theyr smokes
vpon the mountaynes, and blasphemed me vpõ
the hylles: therfore wyl I measure theyr olde de
Roma.xi.b des into theyr bosome agayne. Moreouer, thus
sayth the Lorde: * lyke as when one wolde ga-
ther holy grapes, men saye vnto him: breake it
iii.reg.xi.c not of, for it is holy: ‡ euen so wyll I do also for
Roma.ix.c my seruauntes sakes, that I wyll not destroye
them all. But I wyll take a seed out of Jacob &
out of Juda one, to take possessyon of my hyll.
My chosen shall possesse these thynges & my ser-
Josu.xiii.d uauntes shal dwell there. Saron shalbe a shepe
C folde, and * the valleye of Achor shal geue ꝑ stal
lynge for the cattell of my people that feare me.
Mouer.i.c * But as for you, ye are they ꝑ haue forsakẽ the
Jere.viii.b Lord, and forgotten my holy hyl. Ye haue set vp
an aulter vnto Juppyter, and geuen rych drynk-
offrynges vnto the planetes. Therfore wyll I
nombre you wyth the swerde, that ye shalbe de-
stroyed all togyther. For when I called, no man
gaue me answere: whẽ I spake, ye harkened not
vnto me but dyd wyckednesse before myne eyes
and chose the thynge that pleased me not.
Therfore, thus sayth the Lorde God: Beholde
my seruauntes shall eate, but ye shal haue hũger
Beholde, my seruaũtes shall drynke, but ye shal
suffer thyrste. Beholde, my seruauntes shall be
mery but ye shalbe confounded. Behold, my ser
nauntes shall reioyce for a very quietnes of hert
But ye shal crye for sorow of herte: and cõplayn
for veracyõ of mynd. Youre nam ye shal leaue ac
cursed amonge my chosen, for God the Lorde
Jere.xv.b shall slaye you, and call his seruauntes by a no-
ii.corin.i.c ther name. * Whoso reioyseth vpon earth, shall
ii.cor.xi.c reioyse in the true God. And whoso sweareth
vpon ꝑ earth shall sweare in the true God. For
the olde enemy shalbe forgotten, and taken a-
ii.Pet.iii.b waye out of my syghte: * For loo, I shal make
Apoc.xxi.a a newe heauen and a newe earth. And as for the
olde, they shal neuer be thought vpon, nor kepte
in mynd: but the Lord sayethe: be glad and euer-
moar reioyse, for the thynges ꝑ I shall do
D For why? Beholde, I shall make a ioyfull
Jerusalem, and hys people ioyful: yee, I my sel-
fe wyll reioyse wyth Jerusalem, and be glad wt
Apoc.xxi.a my people. * And the voyce of weppynge & way-
lynge shall not be heard in her from thence forth
Ther shall neyther be chyld, nor olde man, that
haue not theyr full dayes. But when the chylde
commeth to an. C. yeare olde it shall dye. And yf
he that is an. C. year of age do wrong he shalbe
cursed * They shall buylde houses and dwell in
Deu.xxviii.c them they shall plant vyneyardes, and eate the
frute of them: They shall not buylde and a no-
ther possesse: they shal not plant, & another eate
Gene.iii.b * But the lyfe of my people shalbe lyke a tree,
Jere.xvii.b and so shall the worcke of theyr handes.
Psalm.i.a My chosen shall lyue longe, they shall not
laboure in vayne, nor beget with trouble: for
they are the hygh blessed seede of the Lorde, and
theyr frutes with them. And it shalbe, that or
euer they call, I shall answere them.
Esa.xi.b Whyle they are yet but thynckynge howe
to speake, I shall heare them. * The wolfe and
Gene.iii.c the lambe shal fede together, and the Lyon shal
eat hay lyke ꝑ bullocke. * But earth shalbe the
serpentes meate. There shall noman hurte nor
slay another, in al my holy hyl, saieth the Lord.

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¶ God dwelleth not in temples made by mannes hande,
He despyseth sacrifyces done without mercy and fayth.
God cõforteth them that are troubled for his sake, among
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THus sayeth the Lorde: * Heauen is
iiii.reg.viii.c myne seate, and the earth is my foote-
ii.para.xxi.c stole, where shal nowe the house stãd
Actes.vii.f that ye wyll buylde vnto me? And
where shalbe the place that I wyll dwell in?
As for these thinges my hande hath made them
all, and they are all created, sayeth the Lorde
* Whiche of them shall I then regarde? Euen
Psalm.i.b hym that is poore & of a lowly troubled spyrite,
Esa.lxvii.c and stãdeth in awe of my wordes. For whoso
and.xxi.a slayeth an oxe for me doth me so greate dishо-
nour as he that kylleth a man. He that kylleth
a shepe for me, knetcheth a dogge. He that bryn-
geth me meatofferinges, offereth swines bloude
Whoso maketh me a memorial of incence,
prayseth the thynge that is vnryghte. Yet take
they such thynges in hande, and theyr soule de-
lyteth in these abhominacyons.
W * Therfore wyll I also haue pleasure in lagh
Joẽl.vi.b inge thẽ to scorne, and the thing that they feare
Esay.lxv.b wyl I bringe vpon them, * For when I called
Prouer.i.b no man gaue answere: when I spake they wold
not heare: But dyd wickednes before mine eyes
and chose the thynges that displease me. Heare
the worde of the Lord all that feare the thynge
which he speaketh. Your brethrẽ that hate you
and cast you oute for my names sake, saye: The
Lorde is greuous agaynst vs: but you shall se
hym in ioye when they shalbe confounded.
E * Then shalbe hearde a great noyse from the
zach.xiiii.a cytye and the temple, the voyce of the Lorde,
that wyl rewarde, and recompẽce his enemies,
lyke as when a wife bringeth forth a mã child,
or euer she suffer the payne of the byrth, and an-
guysh of the trauell. Who euer heard or sawe
suche thinges? doth the ground beare in one day
or are the people borne at once, as Syon trauа-
led in child byrth and bare her sonnes? For thus
sayeth the Lorde.
D * Am I he that maketh other to beare, and
Gene.xxx.a beare not my selfe? Am not I he that beareth
xxi.Esay.xxx.a and maketh barren: sayeth thy God? Reioyse
with Jerusalẽ, and be glad with her, all ye that
Matth.v.a loue her: * Be ioyful with her, al ye ꝑ mourned
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iiii.reg.viii.c myne seate, and the earth is my foote-
ii.para.xxi.c stole, where shal nowe the house stãd
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Matth.v.a loue her: * Be ioyful with her, al ye ꝑ mourned
for her

my people then: we are Lordes, we wyll come no more vnto the? Dothe a mayden forget her raiment, or a bryde her stomacher? But as for my people, they haue forgotten my dayes innumerable. Why bosteste thou thy wayes so high lye (to optayne fauoure therethorowe) when
H thou haste yet stayned them with blasphemies: and teacheste thyne owne wayes?

deu.xviii.b Jer,bii.a.b Ezech.xx.d Psal c,b,c * Upon thy wynges is founde the bloude of poore and innocent people, and that not in corners and holes onely, but openly in all these places. Yet darest thou say: I am ✠ (without sinne and) gyltlesse. Tush his wrathe can not come vpon me. Beholde, I condempne the in Judgemente, because thou darrest saye: I haue not offended. And why runnest thou so often to and fro to chaunge thy waies? For thou shalt be confounded as well of Egypt, as of the Assirians, yee, thou shalt go thy waye from them: and smyte thyne handes together vpon thine heade. Because the Lorde doth abhorre that confydence and hoope of thyne, and thou shalt not prospere withall.

¶ The.iii. Chapter.

¶ God beyng mercyfull calleth vnto repentaunce his people whiche he had forsaken for theyr whordome with idols. He exhorteth Israell vnto repentaunce promptynge the shepherdes that shulde haue the true knowledge of God. The returne of Israel vnto God: confessyng theyr offence,

A Deu.xxiiij.a

Dmenly, * when a man putteth awaye his wyfe, and she goeth from hym, and maryeth with an other, then the question is: shuld he resort vnto her anye more after that? Is not this felde then defiled and vncleane? * But as for the, thou hast played the harlot with manye louers: yet turne agayne to me, sayeth the Lorde. Lyfte vp thine eies vnto the hilaulters and loke yf thou be not defyled with whordom. Thou hast wayted for them in the stretes, and as a murther in the wyldernes. Thorowe thy whordome and shamefull blasphemyes: is the lande defyled.

Osee.ii.a Eze.xvi.b

B xii,xv.xvi.a * This is the cause that the rayne and euenynge dewe hath ceased. Thou hast gotten the an whores forheade and wilte not be ashamed Elles woldest thou saye vnto me: O my father thou art he that hast brought me vp, and ledde me fro my youth: Wilt thou then put me away, and cast me of for euer? Or wylte thou withdrawe thy selfe cleane from me? Neuertheles, thou speakest suche wordes, but thou art euer doynge worse and worse.

C Jer.i.a.ii.b iiii,xv.vii.b * The Lorde sayde also vnto me: in the tyme of Josyah the kynge, hast thou sene what the rebellyon of Israell hath done? howe she hathe runne vp vppon all the hylles, and amonge all the thycktrees, and there plaied the harlot, hast thou sene also (when she had done all this) howe I sayde vnto her: that she shulde turne agayne vnto me, and yet she is not returned?

exe.xxiii.b * Juda that vnfaythfull syster of hers also sawe this: namelye: that after I had well sene the aduoutrye of the shrynckyng harlot Israell * I put her awai, & gaue her a bil of deuorcemēt

iiii.xv.xvii.a For all this, her vnfaythfull syster Juda was not ashamed, but wente backe, and played the whore also: Yee, and the noyse of her whoore dome hath defyled the whole land. For she hathe commytted fornycacyon wyth stones & stockes.

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D Osee.b.a Ezec.xvi.c Psal,cvii.a Jere.b. b Esay.lvii.a

* O ye dysobedyent chyldren, turne agayn sayeth the Lorde, & I wyll be maryed wyth you. For I wil take one out of ỹ cyty, & ii. out of one generatyon, from amonge you & bringe you into Syon: & wyll geue you herdemē after myne one mynde, whych shal fede you wt learnynge & wysdome. Moreouer, when ye be encreased and multyplyed in the lande, then (sayeth the Lord) there shall nomoare booste be made of the Arke of the Lordes testamente: and noman shal thyncke vpon it, nether shall any man make mencyon of it for from thēce it shal nether be vysyted nor honored wyth gyftes. * Then shall Jerusalem be called the Lordes seat, and al Heythen shalbe gathered vnto it: for ỹ name of the Lordes sake, which shal be set vp at Jerusalem. And from that tyme forth they shal folowe nomoore the ymagynacyon of theyr owe forwarde herte.

E Jere.iii.a.b Osee.xiii.a Eze.xi .b c

Then those that be of the house of Juda shall go vnto house of Israell * and they shall come togyther oute of the North, into the same lande that I haue gyuen your fathers. I haue shewed also, howe I toke the vp beyeng but a chyld and gaue the a pleasaunte lande for thyne heryptage: yea, and a goodly hoste of the heythen, and how I commaunded the, that thou shuldeste * call me father onely, and not to shrynke fro me.

F Mat.xxiii.b

But lyke as a woman vnfaythfully fayleth her husbande, so are ye vnfaythful vnto me (O ye house of Israell) sayethe the Lorde.

Jere.xxxi,c * And therfore the voyce of the chyldren of Israell was herde on hye, weppynge and waylyng: for they haue defyled theyr waye, and forgotten God the Lorde.

G Mat.xxiii.b

O ye disobedyent chyldren, turne agayne (sayenge, lo we are thyne, for thou arte the Lorde oure God:) And so shall I heale youre backturnynges. Truly, vaynely trustethe he for healpe that looketh for it in the hylles, and in vayne is it sought in the multytude of ỹ mountaynes, * but ỹ health of Israel standeth onely vpon God our Lorde. * Confusyon hath deuored oure fathers labour from our youghte vp: yea, theyr shepe & bullockes, their sonnes & daughters. So do we also

Osee.xiii.a Actes.iiii.a Thre.b. a Danie.ix.a Baruc.i. b Jere.xliii.b

my people then: we are Lordes, we wyll come no more vnto the? Dothe a mayden forget her raiment, or a bryde her stomacher? But as for my people, they haue forgotten my dayes innumerable. Why bosteste thou thy wayes so high lye (to optayne fauoure therethorowe) when
H thou haste yet stayned them with blasphemies: and teacheste thyne owne wayes?

deu.xviii.b Jer,bii.a.b Ezech.xx.d Psal c,b,c * Upon thy wynges is founde the bloude of poore and innocent people, and that not in corners and holes onely, but openly in all these places. Yet darest thou say: I am ✠ (without sinne and) gyltlesse. Tush his wrathe can not come vpon me. Beholde, I condempne the in Judgemente, because thou darrest saye: I haue not offended. And why runnest thou so often to and fro to chaunge thy waies? For thou shalt be confounded as well of Egypt, as of the Assirians, yee, thou shalt go thy waye from them: and smyte thyne handes together vpon thine heade. Because the Lorde doth abhorre that confydence and hoope of thyne, and thou shalt not prospere withall.

¶ The.iii. Chapter.

¶ God beyng mercyfull calleth vnto repentaunce his people whiche he had forsaken for theyr whordome with idols. He exhorteth Israell vnto repentaunce promptynge the shepherdes that shulde haue the true knowledge of God. The returne of Israel vnto God: confessyng theyr offence,

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E Jere.iii.a.b Osee.xiii.a Eze.xi .b c

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Osee.xiii.a Actes.iiii.a Thre.b. a Danie.ix.a Baruc.i. b Jere.xliii.b

also slepe in oure confusion, and shame coueretb vs, * for we and oure fathers from oure youthe vp vnto thys daye haue synned agaynste ỹ Lord oure God, and haue not obeyed the voyce of the Lorde oure God.

psa.cvi.e
esa.lxiiii.a
Judi.viii.c
esdr.i.ix.b
and,x.b

¶ The.iiii. Chapter.

¶ The true repentaunce or retornyng to God. He exhorteth to the circumcision of the hert. The destruction of Jewrye is proclamed, for the malyce of theyr hertes.

IF thou wylt turne the, then turne vnto me, sayth the Lord. And yf thou wylt put away thyne abhomynacyons oute of my syghte, ỹ shalte not be moued: * And shalte sweare. The Lord lyueth: in truthe, in equytie & ryghteousnesse: & all people shalbe fortunable & joyfull in hym. For thus sayth ỹ Lord to all Juda and Jerusalem: plow your land and sowe not amonge the thornes. * Be circumcysed in the Lorde. & cut away the foreskyn of youre hertes, all ye of Juda and all the indwellers of Jerusalem. * that my indygnacyō breake not out lyke fyre & kindle, so ỹ nomā may quēche it, because of the wyckednesse of youre ymagynacyons.

Je.b.a
Jere.b.a
Jere.vi.b.a
Collos.ij.b
Jere.xi.c

BE * Preache in Juda and Jerusalem, crye oute and speake: blowe the trompettes in the lande, crye that euery man maye heare, gathere togyther and saye: Gathere you togythere, and we wyll goo into stronge cyties. Set vp the token in Syon, spede you, and make no tarynge * For I wyll bringe a greate plage, and a great destruction from the North. For the spoiler of the Gētyles is broken vp from hys place, as a lyon out of hys denne, that I maye make thy lande waste and destroy the cyties, so that no man may dwel therin. Wherfore, gyrde your selues about with sacke clothe, mourne, and wepe, for the fearful wrath of the Lord is not with drawen from vs.

Esa.lxiiii.a
Jere.i.b

¶ At the same tyme (sayeth the Lorde) the herte of the kyng and of the princes shalbe gone the preestes shalbe astonished, and the Prophetes shalbe sore afrayed, Then sayd I O lord God, hatte thou then disceyued thys people and Jerusalem, sayinge: * Ye shall haue peace, and nowe the swearde goeth thorowe theyr lyues. Then shall it be sayde to the people and to Jerusalem: * a stronge wynde in the hye places of the wyldernesse commeth thorowe the waye of my people: but neyther to fan, nor to cleanse.

Deu.xxiii.a

DAfter that, shall there come vnto me a strong wynde frome those places, and then wyll I also gyue sentence vppon them. For lo, he commeth vp lyke as a cloude, and hys charettes are lyke a storme wynde: * Hys horsmen are swyfter then the aegle. Woo vnto vs, for we are destroyed. O Jerusalem, & washe thyne herte from wyckednesse, that thou mayeste be helped. Howe longe shall thy noysome thoughtes remayne wyth the?

Thre.iii.a
Dan.vii.a
Psa.ii.a
Esay.i.c

For a voyce from Dan and from the hyll of Ephrahim speaketh out, & telleth of a destructyō Remembre ỹ heathen, and gyue Jerusalem warnynge, and preache vnto her that watchers ouer her are commynge frome farre countryes. They haue cryed oute agaynste the cyties of Juda. And they haue besette heyr aboute in euery place lyke as the watchemen in the felde: * For they haue provoked me to wrath, saith ỹ Lord.

zacha.viii.c
&
xiv.re.ꝑblō
ie.9.c.fiiiii.d

* Thy wayes & thy thoughtes, haue brought the vnto this, suche is thyne owne wickednesse and dysobedyence, and bycause it is a bytter thynge, it hath stryken the to the herte. Ah my helpe, ah my helpe (shalte thou crye) howe is my herte so sore! my herte panteth within me: I can not be styll, for I haue herde the cryenge of the trompettes, and peales of warre. They crye: murther vppon murther, the hole lande shall perysshe. Immedyatly, my tentes were destroyed, and my hangynges in the twinkelynge of an eye. Howe longe shall I se the tokens of warre and heare the noyse of the trōpettes? Neuertheles, this shal come vpon thē, * bycause my people is become folysshe, and hath not knowen me. * They are the chyldren of foolyshnesse, and without any discretion. To do eupll, they haue wyt innough: but to do well, they haue no wysdome. I haue loked vpō the earth, and se: it was waste and voyd. I loked towarde heauen, and it had no shyne. I beheld the mountaynes: and lo, they trembled, and all the hylles were in feare. I loked aboute me, and there was no bodye, and all the byrdes of the ayre were awaye. I marked well, and the plowed felde was become waste: yea: all theyr cities were broken downe at the presence of the Lorde, and indignacion of his wrath.

Esay.b.b
Baru.iii.b
Osee.iiii.b

F

G

For thus hath the Lorde sayde: The hole lāde shalbe desolate, yet wyll I not then haue done. And therfore shall the earth mourne, and the heauen be sory aboue: for the thyng that I haue spoken (to the prophetes) and taken vpon me to do, shall not repent me, and I wyl not go frō it. The hole lāde shal flye, for the noyse of ỹ horsmen and bowemen: they shal runne into dēnes, into woddes, and clym vp the stony rockes: All the cities shalbe voyed, & no man dwellig therin:

What wilt thou now do, ỹ being destroyed? * For though thou clothest thy selfe with scarlet, and deckest the with golde: * though thou paynteste thy face with colours, yet shalt thou trym thyselfe in vayne. For those that hytherto haue ben thy great fauourers, shal abhorre the, and go about to slaye the. For I heare a noyse, lyke as it were of a womā traueling, or one labouryng of her fyrst chylde: Euen the voyce of the doughter Siō, ỹ casteth out her armes, and sowneth, saying: Ah, woo is me, how sore vexed and faint is my hert:, for feare of ỹ murtherers?

Jerem.iii.e
iiii.reg.ix.e

¶ The.v. Chapter.

¶ In Jewry is there no righteous or faythful man found, eyther amongest the people or the rulers, for whose sake the Lord shoulde spare the citie. Wherfore Jewry is destroyed of the Assyrians,

LOke thorowe Jerusalem, beholde and se: Seke thorowe here stretes also within, yf ye can fynde one man that doeth equall and ryght, or seketh for the trueth, and I shall spare that citie (saith the Lorde) * For though they can saye: the Lorde lyueth, yet do they sweare to dissemble.

ie.v.a.viie

Where as thou (O Lorde) lokeste onelye vppon fayth and truthe.

Thou

Thou haſt ſcourged them, but they toke no re=
pentaunce: thou haſt cozrected them foz amen=
dement, but they refuſed thy cozrecpcon. They
made theyz faces harder then a ſtone, and wold
not amende.

B Therfoz I thought in my ſelfe: peraduẽture
they are ſo ſympleand folyſh, that they vnder=
ſtãde nothyng of ỹ Lozdes waye & iudgemẽtes
Deu.pb.d * of our God. * Therfoze wyll I go vnto theyze
hedes and rulers, and talke with them, yf they
knowe the waye of ỹ Lozd and the iudgemẽtes
of our God. But theſe (in lyke maner) haue bzo
ken the pocke, and burſte the bondes in ſondze.
den.xxxii.d * Wherfoze, a lyon out of the woode hathe
hurte them, and a wolfe in the euenyng ſhal de=
ſtroye them. The Leoparde doth lye lurkynge
by theyz cities, to teare in peces all them that
come therout. Foz theyz offences are multy=
plyed, and theyz departing away is encreaſed.
Shulde I then foz all this haue mercye vppon
Sophon.ia the? Thy chyldzẽ haue foꝛſaken me, & * ſwozne
by them that are no goddes. And albeit, that I
fedde them to the ful, yet they fall to aduoutry,
C and haunte harlottes houſes.

In the deſyze of vnclẽly luſt, they are become
lyke the ſtoned hozſe * euery man neyeth at his
Eze.xxii.b neyghbours wyfe: * Shoulde I not coz=
Jere.ix.a recte this, ſaieth ỹ Lozd? Shuld I not be auen=
ged of euery people ỹ is like vnto this? Clyme
vp vpon theyz walles, beate them downe, but
deſtroie them not vtterlye: take awaye theyze
foztreſſes, bycauſe they are not the Lozdes.
Foz vnfaythfully hath the houſe of Iſrael and
ii.Pe.ii.a Juda foꝛſaken me, ſayeth the Lozde: * They
haue denyed the Lozde, and ſayde: it is not he
Jere.v.xiiii. and.xxiiii.c that loked vpon vs. ‡ Tuſh there ſhall no myſ
Deu.xxix.c foztune come vpon vs, we ſhal ſe neither ſwerd
Sopho.i.e noz hungre, * As foz the warning of ỹ pzophe=
‡Jere.v.b. and.xx.b tes they take it but foz wynde: yea there is none
of theſe whiche wyll tell them, that ſuche thyn=
ges ſhall happen vnto them.

D Wherfoze, thus ſaieth ỹ Lozd God of hoſtes:
eſa.xxxiii.b bycauſe ye ſpeake ſuch wozdes, behold: * The
wozdes that are in thy mouth wyll I turne to
fyze, and make the people to be wodde, that the
De.xxviii.c fyze may conſume them. * Lo, I wyll bzynge
baruc.iiii.e a people vpon you frõfarre, O houſe of Iſraell
(ſayeth the Lozde) a myghty people, an olde
people, a people whoſe ſpeache thou knoweſt
not, neyther vnderſtandeſt what they ſaye.
Theyze arowes are ſodayne deathe: yea, they
them ſelues be very gyauntes. This people
ſhall eate vp thy frute and thy meate: yea, they
ſhall deuoure thy ſonnes & thy doughters, thy
ſhepe and thy bullockes. They ſhall eate vp
thy grapes, & fygges. As foz thy ſtrong & well
fenſed cities, whrein thou dyddeſt truſte, they
ſhall bzynge to ponertye, and that thozowe the
ſwerde. * Neuertheleſſe I wyll not then haue
Jere.xxi.b dõne with you, ſayth the Lozd. But yf they ſay
wherfoze doth ỹ Lozd our God al this vnto vs?
de.xxviii.g Then anſwere them: * bycauſe, that lyke as
ye haue foꝛſaken me, and ſerued ſtraunge god
des in your owne lande, euen ſo ſhall ye ſerue
other goddes alſo in a ſtraunge lande. Preache
thys vnto the houſe of Jacob and crye it out in
Juda, and ſaye thus: Heare thys (thou folyſhe
and vndiſcrete people) * ye haue eyes but ye ſe
Eſa.vi.b Joha.xi.d not: eares haue ye but ye heare not. Feare ye
not me, ſayth the Lozde? Are ye not aſhamed to
Job.xxvi.b.xxviii. loke me in the face? * whych bind ỹ ſee wyth the
ſande, ſo that it cannot paſſe hys boundes. Foz
though it rage, yet can it do nothynge, & though
the waues therof do ſwell, yet maye they not go
ouer. But thys people hath a falſe and obſtinate
harte: they are departed and gone away fro me.
They thynke not in theyz hartes: O let vs feare E
the Lozde oure God, that geueth vs rayne early
and late, when nede is: whyche kepeth euer ſtyll
the harueſt foz vs perly.

Eſa.lix.a * Neuertheleſſe, youre myſdedes haue tur=
ned theſe from you, & youre ſynnes haue robbed
you herof. Foz amonge my people are founde
wycked perſones, that pzyuely laye ſnares and
wayt foz men, to take them and deſtroye them.
And lyke as a net is full of byzdes, ſo are theyze
houſes full of that whych they haue gotten wyth
falſhed and diſceyte. Herof commeth theiz great
ſubſtaunce and rycheſſe, herof are they fat and G
welthy, & are moze myſcheuous then any other.

Eſay.i.a * They minyſtre not the lawe: they make no
ende of the fatherleſſe cauſe: yea, and they pzo=
ſpere: yet the iudge not the pooze accozdynge to
equyte. * Shuld I not punyſhe theſe thynges.
Jer.v.bix. ſayth the Lozde? ſhulde I not be auenged of all
ſuche people as theſe be? Hozryble and greuous
thynges are done in the lande. The pzophetes
teache falſely, and the pzeaſtes receaue gyftes,
and my people * hath pleaſure therin. What
Oſee.bii.a Rom.i.d wyll come therof at the laſte?

¶ The. vi. Chapter.

¶ The ſynnes foz which Jeruſalem is a ſkyet. Vncyzcumcyſed
eares. Couetouſnes. Diſceate. The Lozde reiecteth the ſacry=
fyces of the Jewes. The commynge of the Babylonians is pzo=
phecyed agayne.

A Come oute of Jeruſalem, ye ſtronge
chyldzẽ of Ben Jamin blowe vp the
ii.re.xxii.a trompettes ye * Tecuptes, ſet vp a
token vnto Bethcaran, foz a plage
and agreate myſerye appereth out
from the Nozth. I wyl lyken ỹ daughter Syon
to a fayze & tendze woman, and to her ſhall come
the ſhepherders wỏ theyz flockes. Theyz tentes
B ſhall they pytche round about her, and euerye
one ſhall feede them that are vnder hys hande.
Make battayll agaynſte her (ſhall they ſaye)
Aryſe, let vs go vp, whyle it is yet day. Alas,
the daye goeth away, & the nyght ſhadowes fall
downe. Aryſe, let vs go vp by nyghte, & deſtroy
her ſtronge holdes, foz thus hath ỹ Lozde of ho=
ſtes commaunded. Hewe down her trees, and ſet
vp bulwozkes agaynſt Jeruſalem, foz the tyme
is come that thys citye muſt be punyſhed: foz in
C her is all malycyouſneſſe. Lyke as a condyte
ſpouteth out waters, ſo ſhe ſpeuteth oute her
wyckedneſſe. Robbery and vnrpghteouneſſe is
herde in her, ſozowe and woundes are euer there
in my ſyghe. Amende the (O Jeruſalem) leſte
I wythdzawe my hart frõ the, & make ỹ deſolat
and thy land alſo, ỹ noman dwell in it. Foz thus

ſayth

sayth the Lorde of hooſtes. The reſydue of Iſrael ſhalbe gathered, as the remuaunte of grapes.
And therefore turne thyne hande agayne into
C the baſket, lyke the grape gatherer. But vnto whome ſhall I ſpeake, whom ſhal I warne that
Jere. liii. a. and. lv. d. he maye take hede? * Theyr eares are ſo vncyrcumcyſed, that they maye not heare.
Jeremy. v. c and. xx. d Beholde, * they take the worde of God but for a ſcorne, & haue no luſt therto. And therefore I am ſo ful of thyne indygnacion, (O Lorde) that I maye ſuffer no lenger, but ſhed it out vpon the chyldren ỳ are wythout and vpon al ponge men. Yee, the man muſte be taken pryſoner wyth the wyfe, and the aged wyth the crepell. Theyr houſes with theyr landes, & wyues ſhalbe turned vnto ſtraungers when I ſtretch out myne hand vpon the inhabyters of thys lande, ſayth the Lorde
Eſaye. lvi. c Jere. viii. b * For from the leſt vnto the moſt, they hang all vpon coueteouſnes, & from the pryephet vnto the preaſt: they go al aboute wyth falſched and lyes.
D * And beſyde that, they heale the hurte of my
Eſaye. lvi, c Jere. viii. b Eze. xiii. b people wyth ſwete wordes, ſaying: peace, peace when ther is no peace at al. Were they aſhamed when they had cõmytted abhominacion? Truly
Jere. viii. c nay they be paſt ſhame. * And therfore they ſhal fall among the ſlayne & in the houre when I ſhal vyſet them, they ſhalbe broughte downe ſayeth the Lorde: Thus ſayth the Lorde: go into the ſtretes, conſyder and make inquyſicyon for the olde waye, and yf it be the good & ryghte waye, then go therin, that ye maye fynde reſt for youre ſoules. But they ſaye we wyl not walke therin, & I wyll ſet watch men ouer you, and therfore take hede vnto the voyce of the trõpet. But they ſaye
E we wyll not take hede. Heare therfore ye gentyles, & thou congregacyon ſhalte knowe, what I haue deuyſed for them. Heare thou earth alſo, be
Jerem. xix. a holde, I wyll cauſe * a plage to come vpon thys people, euen the frute of theyr owne ymaginacyons. For they haue not bene obedyent vnto my wordes & to my lawe, but abhorred them Wher
* Eſay. i. b Jere. vii, c. fore * brynge ye me incenſe from Saba, & ſwete ſmellynge Calamus frõ farre countryes? Youre burnt offeringes diſpleaſe me, & I reioyce not in your ſacrifices. And therfore thus ſayth ỳ Lorde behold, I wyll make thys people fall, & therfore ſhal fal frõ among them the father wyth the chyldren, one neyghbour ſhal peryſhe wyth another
F Thus ſayth the Lorde, * Beholde there ſhall
Jerem. i. c and. b. a. Aba. i. c. come a people from the Northe: and a great people ſhall aryſe frõ the endes of ỳ earth, wt bowes and wyth dartes ſhall they be weaponed. It is a rough & fearce people, & an vnmercyfull people, theyr voyce roareth lyke the ſee, they ryde vpon horſes wel appoynted to the battell agaynſt the
D daughter Syon. The crye of them haue we hearde. Oure armes are feble, heuynes and ſorowe is come vpon vs, as vpõ a womã trauelyng wyth chylde: Let no man go forth into the felde let no man come vpon the hye ſtrete: for the ſwearde and feare of the enemyes is on euerye ſyde.
G Wherfore gyrde a ſacke cloth aboute the (O thou daughter of my people) ſprynckle thy ſelfe
Amo. viii. b wyth aſhes: * mourne & wepe bytterly as vpon thy ne onely beloued ſonne. For ỳ deſtroier ſhall ſodenlye fall vpon vs. Them haue I ſette for a ſtronge tower (O thou pryephet) and a well fenſed wal amonge my people, to ſeke & to try theyr wayes. * For they are al ſtubburne apoſtates & fallen awye, walkynge dyſceptfullye, they are cleane braſſe, and pyn, for they hurt and deſtroy euery mã. The bellous are brent in the fyre, the leade is not molten: the melter melteth in vayne for the euel is not taken away from them. Therfore do they call them naughtye ſyluer, becauſe the Lorde hath caſt them out.

Psal. xiii. a and. liii a Roma. iii. c

C The. vii. Chapter

C Jeremy is commaunded to ſhewe vnto the people the worde of God, whyche truſteth in the outwarde ſeruyce of the temple, The euels that ſhall happen to the Jewes for the dyſpyſynge of theyr pryephetes. Sacryfyces doth not the Lorde chefely requyre of the Jewes, but that they ſhulde obeye hys worde.

A THeſe are ỳ wordes that God ſpake vnto Jeremy, ſayinge: * Stand vnder the gate of the Lordes houſe and
Jere. xxvi. b and. xxvi, a. crye out theſe wordes there wyth a loude voyce and ſaye: Heare ỳ word of the Lorde al ye of Juda, ỳ go in at thys dore to worſhyp the Lorde. Thus ſayth the Lorde of hoſtes, the God of Iſrael. * Amende your wayes & your coũcels, & I wyl let you dwel in thys place.
* Eſay. i. c Jere. xxvi. c Truſt not in falſe lyinge wordes, ſayinge: here is the temple of the Lorde, here is the temple of ỳ Lorde, here is the temple of the Lorde.
B But rather in dede amende your wayes and
Exo. xxiii. c zacha. viii. c Leu. xxix. c Job. xxix. c councels, * and iudge ryghte betwyxte a man & hys neyghboure, oppreſſe not the ſtraunger, the fatherleſſe, and the wyddowe: ſhed not innocent bloude in thys place, cleaue not to ſtraunge godes to your owne deſtruccion, then wil I let you dwel in thys place: yee, in the lande that I gaue afore tyme vnto your fathers for euer. But take hede: ye truſt in lyinge tales, that begyle you and do you no good: For when ye haue ſtollen, murthered, commytted adoutrye, and periurye. When ye haue offered vnto Baall, folowynge ſtraunge and vnknowen gods ſhall ye be vnpunyſhed? Yet then come ye and ſtand before me in thys houſe (* whych hath my name geuen vnto it) & ſay: Tuche, we are abſoluted quyte, though we haue done all theſe abhompnacyons.
* iii. regum viii. ix.
C Eſaye. lix. b Job. ix. b Math. xxi b † Jere. xxxii * For bur a Jere. xxvi a i. regum. iii iiii. b. bi.
* What? thyncke you thys houſe that heareth my name, is a den of theues? † And yet I ſe what you thyncke, ſayth the Lorde. Go to my place in Syloh, * where vnto I gaue my name afore tyme, and loke well † what I dyd to the ſame place for the wyckednes of my people of Iſraell. And nowe though ye haue done al theſe dedes (ſayth the Lorde) and I my ſelfe roſe vp euer by tymes to warne you and to comen wyth you, yet wold
Pyoner. i. c. Eſay. lxv. b Luke. xxi. a ye not heare me. * I called ye wold not anſwere And therfore † euen as I haue done vnto Syloh ſo wyll I do to thys houſe, that my name is geuen vnto (and that you put your truſt in) yee, vnto the place that I haue geuen to you: and your fathers. And I ſhall thruſt you out of my ſyght
1. reg. xvii. a * as I haue caſt out all your brethren the whole ſede of Ephraim.
D † Therefore, thou ſhalte not praye for thys
† Jer. xiiii. b Ezech. xiii. b 1. Jhon. v. c people, thou ſhalt nether geue thankes, nor byd

prayer for them: thou shalt make no intercessyon to me for them, for in no wyse wyl I here the. Se est thou not what they do in the cytyes of Juda, Jer.xliiii.c and in the stretes of Jerusalem? * The chyldren gather styckes, the fathers kyndle the fyre, the women knede dough: to bake kakes for ỹ quene of heauen, They powre out dryncke offerynges vnto straunge gods, to prouoke me vnto wrath Howbeit they hurt not me (sayth the Lorde) but rather confounde and shame them selues. And therfore thus sayth the Lorde God: beholde, my wrath and my indygnacyon shalbe poured oute vpon thys place, vpon men and catell, vpon the trees in the felde, and frute of the lande, & it shal E be burnt so that no man maye quench it.

*Esaye.i.a Thus sayth the Lorde of hoostes the God of Israel: Heape vp youre burntoffrynges wyth

.v.Deut.xii.a Esa.xliii.a. your sacrifyces, and eate the flesshe. * For when I brought youre fathers out of Egypt I spake no worde vnto them of burntoffrynges and sa

*Exo.xix.a crifyces: but thys I commaunded them, saying *herken and obeye my voyce, and I shalbe your God, and ye shalbe my people: so that ye walke in all ỹ wayes whych I haue commaunded you,

zacha.vii.a that ye maye prosper. *But they were not obedient, they inclined not their eares therunto, but went after theyr owne ymagynacyõs, and after the mocyons of theyr owne wycked herte, and so turned them selues away, and conuerted not vnto me. And this haue they done, from the tyme ỹ your fathers came out of Egypt, vnto thys day F *Jer.xxv.a xxix.c.xliiii.a *Neuertheles, I sente vnto you, all my seruauntes the prophetes. I rose vp early and sente you worde: yet wolde they not herken, nor offer me theyr eares, but were obstinate, & worse then theyr fathers. And thou shalte nowe speake all these wordes vnto them, but they shal not heare the, thou shalt cry vnto them, but they shall not answere the. Therfore shalt thou say vnto them thys is the people, that nether heareth the voyce of the Lorde theyr God, nor receaueth hys correc

Jerem.v.a. cyon. *Faythfulnes and truthe is cleane rooted out of theyr mouth.

G *Ezec.v.a. *Wherfore cut of thyne heare, O Jerusalem and cast it awaye, take vp a complaynt on hye, for the Lorde hath caste awaye, and scatered the people that he is dyspleased wyth all. For the

Jer.xxxii.d chyldren of Juda haue done euell in my syghte, sayth the Lorde. *They haue set vp theyr abhomynacions in the house that hath my name, and haue defyled it. They haue also buylded an aul-

De.xxvii.c. xiii.regum. xxviiii.c ps.cvi.c Jere.xviii.a ter at *Topheth, whyche is in the valleye of the chyldren of Hennom, ỹ they myght burne theyr sonnes and daughters in fyre, whych I neuer cõmaunded thẽ nether came it euer in my thought And therfore beholde, the dayes shall come (sayeth the Lorde) that it shall no more be called Topheth, or the valley of the chyldren of Hennom,

Jerem.xix.c but ỹ valley of slaughter, *for in Topheth, they

Jere.viii.b and.xl.e shalbe buryed, because they shall elles haue no rowme. * Yee, the deade bodyes of thys people shalbe eaten vp of the foules of the ayre: & wylde beastes of the earth, and no man shall fray them

Jere.xvi.b and xvi.d Ezec.xvi.b awaye. *And as for the voyce of myrthe & gladnesse of the Cytyes of Juda, and Jerusalem the voyce of ỹ bryde grome, and of the bryde, I wyl make them ceasse: for the lande shalbe desolate.

¶ The.viii. Chapter.

¶ The destruccyon of the Jewes. The Lorde moueth the people to amendement, rekenynge vp theyr synnes. He reprehendeth the lying doctryne of the prophetes and prestes.

AT the same tyme sayeth the Lorde, A the bones of the kynges of Juda, ỹ bones of hys princes, the bones of the preastes and prophetes: yee and the bones of the cytyzyns of Jerusa lem shalbe brought out of their graues and layd agaynst *ỹ sunne the mone, and all the heauenlye *Deu.xviii.c host: whom they loued, whome they serued: whõ they ranne after, whome they sought and worshypped. They shal nether begathered together nor buryed, but shal lye as donge vpon the earth to theyr shame and dyspyspynge.

*And all they that remayne of thys wycked Luk.xvii.c generacyon, shal desyre rather to dye thẽ to lyue where soeuer they remayne and where as I scater them, sayth the Lorde of hostes. Thus shalt thou saye vnto them also, thus sayeth the Lorde B Do men fall so, that they ryse not vp agayne? Or yf Israel repent, wil not God turne agayne to them? Wherfore then is thys people and Jerusalem gone so farre backe that they turne not agayne? They are euer the longer the more obstynate, and wyll not be conuerted.

*For I haue looked and considred, but there Ezech.xiii.c is no man that speaketh a good worde: there is no man that taketh repentaunce for hys synne ỹ wyll so muche as saye: wherefore, haue I doone thys? But euerye man (as soone as he is turned backe) runneth for the strength, lyke a wylde horse in a battell: The Storcke in the ayre knoweth hys apoynted tyme, the Turtle doue: the Swalowe and the Crane, consyder the time of theyr trauel *but my people wyll not knowe the tyme of the *Esaye.i.a punyshemente of the Lorde. Howe darre ye saye then, we are wyse, we haue the lawe of the Lorde amonge vs?

Truelye in vayne hathe he prepared hys penne C and vaynly haue ỹ wryters wrytten it, therfore shal the wyse be confounded, they shalbe afrayd and taken: for lo, *they haue caste out the worde Deut.xiii.a Psal.xiii.a of the Lorde: what wysdome can thẽ be amonge them? Wherfore I wyll geue theyr wyues vnto aleauntes, and theyr feldes to destroyers.

*For from the loweste to the hyeste: they fol- D lowe all fylthy lucre, and from the prophet vnto Ezech.xiii.b the preast, they deale all wyth lyes. *Neuertheles, they heale the hurte of my people very frendly, saying: peace, peace, where there is no peace at all. Fye for shame, howe abhomynable thynges do they? & yet they be not ashamed: yee, they knowe of no shame. *Wherfore in the tyme of Jere.vi.d theyr vysitacyon, they shal fal amonge the dead bodyes, and be ouerthrowne sayeth the Lorde.

Moreouer I wyll consume them in dede (sayeth the Lord) so that there shall not be one grape vpon the vyne, nether one fyge vpon the fygtre and the leaues shalbe plukte of. And the thynge that I haue geuen them shalbe taken from them why prolonge we the tyme. Let vs gather oure selues

Esay.lxi.c, Jerem.xi.b Ezec.xxi.b

Jere.vi.d

Felues together, and go into the stronge Cytye, there shall we be in reste. For the Lord our God hath put vs to scylence & geuen vs water myxte wyth gall, to dryncke, because we haue synned
Jere.viii.b against hym. *We loked for peace, and we fare not the better, we wayted for the tyme of healthe and lo, here is nothynge but trouble.

The noyse of hys horses is heard from Dan the whole lande is afrayed at the neyinge of his stronge horses, for they are come in, and haue deuoured the lande, wyth all that is in it: the cities
Leui.xxvi.d and those that dwell therin. * Moreouer I wyll sende Cockatryces and serpentes amonge you, (whych wyll not be charmed) and they shal byte you sayth the Lorde.

G I wolde haue had comforte against sorowe but sorowe is come vpon me, and heauynes vexeth my herte, for loo, the voyce of the cryinge of my people is heard for feare of them, that come frome a farre countrye. Is not the Lorde in Syon? Is not the kyng in her? Wherfore then haue they greaued me (shal ỹ Lorde saye) wyth theyr ymages and foolysshe straunge fashyons of a foreyne God? The heruest is gone, the Somer hath an ende, and we are not helped. I am sore vexed because of the hurt of my people, I am heuy and abashed, is not there not tryacle at Gylpad? Is there no Physycyon there? Why then is not the healthe of my people recouered.

The.ix Chapter:

¶ The complaynte and bewaylyng of the prophet the malyce of the people. In the knowlege of God ought we only to reioyce. The vncyrcumcysion of the herte.

A Elay.xxii.a O Who * wyll geue my heade water ynough, and a well of teares for myne eyes, that I maye wepe nyghte & daye for the slaughter of my people? Wolde God that I hadde a cottage some where farre from folke, that I myght leaue my people, and go frome them, for they be all aduouterers and a chyrnkyng sort. They bende theyr tonges like bowes to shote out lyes. They ware stronge vpon earth. As for the truth, they maye nothynge awaye wyth all in the worlde. For they go frome one wyckednesse to another, and wyll not knowe me, sayth the Lorde.

B * Yee, one must kepe hymselfe from another
Jere.xii.b no mã maye safely trust hys owne brother, & for
& Math.x.c one brother vndermyndeth another, one neyghmych.vii.a bour begyleth another. Yee, one dissẽbleth with
Psa.xxxviii.a another, and they deale wyth no truthe. * They haue practysed theyr tounges to lye, and taken greate paynes to do myscheefe: Thou sytteste in the myddes of a dysceatfull people, whyche for very dyssemblynge falshed, wyll not knowe me sayth the Lorde.

C Therfore thus sayth the Lorde of hoostes, beholde, I wyl melt them, and trye them: for what
pro.xxxii.a Psa.xxxiii a should I els do to my people. * Theyr tunges are are lyke sharpe arowes, to speake disceat. With theyr mouth they speake peacyably to theyr neyghboure, but preuely they laye wayte for hym. * Shulde I not punyshe them for these thynges,
Jerem.v.b sayth the Lorde? Or shulde I not be aduenged of any suche people as thys? Upon the mountaynes wyll I take vp a lamentacyon & a sorowful crye, and a mournynge vpon the fayre playnes of the wyldernes. Namely howe they are so brẽt vp: that no man goth there anye man more. Yee a man shall not heare one beast crye there

D Birdes & catell are gone frõ thence, * I wyll make Jerusalem also an heape of stones, & a den of venymous wormes. And I wyl make the Cytyes of Juda so waste, ỹ no man shal dwel there in. What man is so wyse, as to vnderstãde thys? Or to whome hath the Lord spoken by mouth ỹ he maye shewe thys and say: O thou lande, why perysshest thou so? Wherfore arte thou so brente vp, & lyke a wyldernes, ỹ no man goeth thorowe? Yee, the Lorde hym selfe tolde the same vnto thẽ that forsoke hys lawe, and kepte not the thynge that he gaue them in cõmaundement, neyther lyued thereafter: * but folowed the wyckednes of theyr owne hertes, and serued straunge goddes, as theyr fathers taughte them.

Pla.lxxix.a Osych.iii.e

Deu.xxix.b Jos.xxiiii.e

E Therfore thus sayeth the Lorde of hoostes ỹ God of Israel. Beholde, I wyl fede thys people wyth wormwode, & geue them gal to dryncke: * I wyll scatre them also amonge the heathen, whom nether they nor their fathers haue knowẽ ‡ and I wyll sende a sweard among them, to persecute them, vntyll I brynge them to naughte Moreouer, thus sayeth the Lorde of hoostes, beware of the vengeaunce that hangeth ouer you: and call for mournynge wyues, & sende for wyse wemen that they come shortely, and synge a mournynge songe of you, that the teares maye fall out of oure eyes, and that oure eyelyddes maye gushe oute of water.

Deut.xxix.d Jere.xxiiii.f ‡Deut.xxx.e

For there is a lamentable noyse heard of Syon. O howe are we so sore destroyed? Ohow are we so peteously confounded? We muste forsake oure owne natural countrye, and we are shutte out of our owne lodgynges. Yet heare ỹ word of the Lord (O ye wemen) & let your eares regard the wordes of hys mouth, ỹ ye may learne your doughters to mourne, & ỹ euery one may teach her neyghbours to make lamentacyon. Namely thus: Death is clymyng vp in at our windowes he is come into oure houses, to destroye ỹ chylde before the doore, and the yonge man in the strete. But tell thou playnlye, thus sayeth the Lorde.

N

G * The deade bodyes of men shall lye vpon the grounde, as the donge vpon the felde and as the
Jerem.viii.b and.viii.b. hepe after the mower, and ther shalbe no man to take them vp. Thus sayeth the Lorde. Let not the wyse man reioyce in hys wysedome: nor the stronge man in hys strength: nether the rych mã in hys ryches. * But who so wyll reioyce let him
Ecclye.ib.b i.Corynt.i.b ii.Cor.x.a reioyce in this, that he vnderstandeth, and knoweth me: for I am the Lorde whyche do mercye, equytye, & ryghteousnes vpon the earth. * Therfore haue I pleasure in suche thynges, sayeth the Lorde, Beholde, the tyme commeth (sayeth the Lorde) that I wyll vysyt all them, whose foreskynne is vncyrcumcysed. The Egyptyans, the Jewes, the Edomites, the Ammonites, the Moabytes, * and the shauen Madyanytes ỹ dwell in the wyldernes. For all the Gentyles are vncircumcysed in ỹ flesh, but all the house of Israel are vncyrcumcysed in the herte.

Math.iv.d and.xii.e. Osee.vi.b

Jere.iiii.e. Jere.xxb.d and xxbi e Roma.ii.c.

¶ The.x.Chapter.

¶ The constellacyons of the starres are not to be feared. Of the weaknes of ydols, and of the power of God. Of cruell curates.

A HEare the wozde of the Lozd that he speaketh vnto the. O thou house of Jsrael. Thus sayeth the Lozde *Ye
Esa.xl.viii.e shall not lerne after the maner of the heathen, and ye shall not be afrayed,
for the tokens of heauen: for the heathen are a-
Esa.xliii.b frayde of suche: yea, all the customes: and lawes of the Gentyles are nothyng but vanite* They hewe downe a tree in the woode, with the hãdes of the workeman, and fashyon it wyth the are, they couer it ouer wyth golde or syluer, they fasten it with nailes & hammers, that it moue not It standethe as stysse as the Palme tree, it can
Baruc.vi.c xiii.xcvbiig neyther speake nor go one foote, but muste be borne.* Be not ye afraid of such, for they can do
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¶ The constellacyons of the starres are not to be feared. Of the weaknes of ydols, and of the power of God. Of cruell curates.

A HEare the wozde of the Lozd that he speaketh vnto the. O thou house of Jsrael. Thus sayeth the Lozde *Ye
Esa.xl.viii.e shall not lerne after the maner of the heathen, and ye shall not be afrayed,
for the tokens of heauen: for the heathen are a-
Esa.xliii.b frayde of suche: yea, all the customes: and lawes of the Gentyles are nothyng but vanite* They hewe downe a tree in the woode, with the hãdes of the workeman, and fashyon it wyth the are, they couer it ouer wyth golde or syluer, they fasten it with nailes & hammers, that it moue not It standethe as stysse as the Palme tree, it can
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worshypped them. The house of Israel and Juda haue dronken my couenaunt, whyche I made wyth theyr fathers.

¶ Therefore thus sayeth the Lorde. Beholde, I wyll sende a plage vpon them, whych they shall not be able to escape, and though they crye vnto
zacha.xiij.b me, I wyll not heare them. * Then shal the townes of Juda and the cytyzyns of Jerusalem go,
Deu.xxxb.c and call vpon † theyr gods vnto whom they made theyr oblacyons, but they shall not be able to
Jerem.ij.d helpe them in time of theyr trouble. * For as many cytyes as thou hast O Juda, so many goddes hast thou had also. And loke howe many stretes there be in the, (O Jerusalem) so manye shamefull aulters haue ye set vp, aulters I say to offre
Jere.vij.d. and.xb a. vpon them vnto Baall. * Therefore praye not thou for thys people, byd nether praysse nor prayer for them, for though they cry vnto me in their trouble, yet wyl I not heare them.

What parte hath my beloued in my house seinge he hath wrought abhompnacyon, seruynge
*Agge.ij.b many Goddes? * The holye fleshe offerynges in the temple are gone from the O Juda, and thou when thou hast done euell makest thy bost of it.
Jere.xlvj.d, Math.xxij.b Roma.xj.c. * The Lord called the a grene Olyue tre, a fayre one, a frutfull one, a goodly one: but wyth great clamor hath the enemye set fyre vpon it and the braunches of it are destroyed. For the Lorde of hoostes that planted the, hathe deuysed a plage for the (O thou house of Israel and Juda) for the euel that ye haue done to prouoke hym to wrath in that ye dyd seruyce vnto Baall,

D Thys (O Lord) haue I learned of the, and vnderstande it, for thou hast shewed me theyr pma
Esaye.liij.b gynacyous. * But I am as a meke lambe an Oxe that is caryed awaye to be slayne, not knowynge, that they had deuysed suche a councell a
Jer.xlviij.b gaynst me, sayinge: * We wyl destroy hys meat wyth wodde, and dryue hym oute of the lande: of the lyuyng: that his name shal neuer be thought vpon. Therefore, * I wyll beseche the nowe (O
*Jere.xx.a and.xxvj.b. Lorde of hoostes) thou ryghteous Judge, thou that triest the reynes and the hertes: let me se the aduenged of them: for vnto the haue I commytted my cause. The Lorde therfore spake thus of the cytyzyns of Anathoth: that soughte to slaye
Esay.xxx.b Amo.viij.d. me, sayinge. * Preache not vnto vs in the name of the Lorde, or els thou shalte dye of oure handes. Thus (I saye) spake the Lorde of hoostes. Beholde, I wyll vysete you. Youre yonge men shall perysche wyth the sweard, your sonnes and youre daughters shall vtterly dye of hunger, so that none shall remayne: For vpon the cytyzyns of Anathoth wyll I brynge a plage: euen the yeare of theyr vysytacyon.

The .xii Chapter

¶ The prophet marueleth greatly at the prosperytye of the wycked, although he confesse God to be ryghteous. The Jewes are forsaken of the Lorde. He speketh agaynst Curates, and preachers that seduce the people. The Lord threateneth destruccion vnto the nacions that bordered vppon Jurye: which troubled and vexed it,

A Lorde, thou arte moare ryghteous, then ‡ I shulde dysputte wyth ‡. Neuertheles, lette me talke wyth the in thynges resonable. * Howe happeneth it, that the waye of the vn-
Johñ.xvj.a Abac.j.b psa.lxxiij.a godly is so prosperous? and that it goeth so wel wyth them whych (wythout anye shame) offended & lyue in wyckednesse? Thou plantest them they take roote, they growe, & bryng forth frute They bost much of the, yet arte thou farre from theyr raynes. But thou Lorde (to whome I am wel knowen) thou that hast sent and proued my
1.Petri.ij.c dert * take them away, lyke as a flocke is caryed to the slaughter house, and peynt them for ‡ day of slaughter. Howe longe shall the land mourne
Jere.xij.a * and all the herbes of the felde perysche, for the wyckednes of them that dwel therin.

The catell and the byrdes are goone: yet saye they tusche. * God wyll not destroye vs vtterlye
Deu.xxx.c. Jeremy.v.b and.xxiij.c. Sopho.j.c. Seinge thou arte werye in runnynge wyth the fotemen, howe wylt thou then renne wyth horses? in a peaceable sure land thou mayest be safe But howe wylt thou do in the furyous pryde of Jordane? For thy brethren and thy kinred haue altogether dysppysed the: and cryed out vpon the
Jerem.xij.a in thine absence * Beleue them not, though they speake fayre wordes to the. As for me (I saye) I haue forsaken myne owne dwellinge place, and lefte myne heritage. My lyfe also that I loue so well haue I geuen into the handes of myne enemyes. * Myne heritage is become vnto me, as
Esaye.xxx.c a lyon in the wod, It cryeth out vpon me, therefore haue I forsaken it. Myne heritage is vnto me, as a speckled byrde, a byrde of dyuerse colores is vpon it. Come and gather ye together all beastes of the felde, Come that ye may eate it vp
¶ Esaye.lxvj.c ‡Esay.b.a. * Diuerse herdmen haue broken downe my ‡ vyneyarde, and troden vpon my porcyon. Of my pleasaunt porcion, they haue made a wyldernes and desert. They haue layde it waste: and nowe ‡ it is waste, it syghethvnto me. Yee, the whole lãd lyeth waste, & no man regardeth it. The destroyers come ouer the heath euery waye, for ‡ swerd of the Lorde doth consume from ‡ one ende of the lande to the other, and no flesche hath reste. They haue sowne wheate, and reaped thornes. They haue taken heritage in possessyon, but it doethe them no good. And the prophetes were ashamed of youre fruytes, because of the great wrath of the Lorde.

Thus sayeth the Lorde vpon all myne euell
D neyghboures, that laye hande vpon myne heritage, whych I haue possessed, euen my people of Israel: Beholde, I wyll plucke them (namelye Israel) out of theyr lande, and put out the house of Juda from among them. * And when I haue
Deut.xix.c and.xx.a Esay.liij.b i.Esdre.j.a rooted them out. I wyll be at one wyth them agayne: and I wyll haue mercy vpon them: ‡ and brynge them agayne, euerye man to hys owne heritage, and into hys lande. And yf they (namely that trouble my people) wyll learne the wayes of them, to sweare by my name. The Lordlyueth (lyke as they learned my people to sweare by Baal) then shal they be rekened amonge my
math.xxiij.b people ‡ But yf they wyll not obeye, then wyl I rote out the same folke, and destroye them sayth the Lorde.

¶ The .xiij. Chapter.

¶ The destruccyon of the Jewes is prefygured, and theyr sparsynge abroade: why Israel was receaued to the people of God and why they were forsaken.

not pꝛeuayle. For I my ſelfe wylbe wyth the, to helpe the and delyuer the, ſayeth the Lorde. And I wyll ryd the out of the handes of the wycked, and delyuer the out of the handes of tyꝛauntes.

¶ The.xvi. Chapter.

¶ He pꝛophecyeth the myſerye of the Jewes, He ſheweth that the woꝛſhyppynge of Idoles and the contempt of Gods lawe is cauſe of theyꝛ myſerie. He pꝛophecyeth the captiuitie of Babylon, and theyꝛ delyueraunce from thence agayne. The callynge of the Gentyles.

A THus ſayde the Lorde vnto me: Thou ſhalte take the no wyfe, noꝛ beget chyldꝛen in thys place, For of the chyldꝛen that are boꝛne in thys place of theyꝛ mothers that haue boꝛne them, and of theyꝛ fathers that haue begotten them in thys lãd, thus ſayth ỹ Lorde: They ſhall dye an hoꝛrible death

a Leuy.x.d. Jere.xiiii.c *no man ſhal wepe foꝛ them noꝛ bury them, but they ſhall lye as donge vpon the earthe. They ſhall peryſhe thoꝛowe the ſwearde and hunger,

Pſal.xxix.a Jere.xb.a *and theyꝛ bodyes ſhalbe meat foꝛ the foules of the ayꝛe, and beſtes of the earth. For thus ſayth the Lorde, Go not thou in vnto them, noꝛ come to mourne and wepe foꝛ them: foꝛ I haue taken my peace from thys people (ſayth the Lord) yee, my fauoure and my mercye. And in thys lande ſhall they dye, olde and younge, and ſhall not be buryed, no man ſhall bewepe them, no man ſhall clyppe oꝛ ſhaue hym ſelfe foꝛ them.

B There ſhal not one vyſet another, to mourne wyth them foꝛ theyꝛ deade, oꝛ to comfoꝛte them. One ſhal not offer another ỹ cup of conſolacyon to foꝛget theyꝛ heynneſſe foꝛ father and mother,

i.Coꝛ.xb.b *Thou ſhalt not go into theyꝛ feaſt houſe, to ſit downe, to eat and dꝛynke with them: For thus ſayeth the Lorde of hooſtes the God of Iſraell.

Jere.bvi.d. and,xxb.d *Beholde, I ſhall take awaye out of thys place the voyce of myrth and gladnes, the voice of the bꝛydegrome & of the bꝛyde, yee, and that in youꝛ dayes, that ye maye ſe it.

C Nowe when thou ſheweſt thys people al theſe woꝛdes & they ſaye vnto the: *Wherefoꝛe hath the Lorde deuyſed all thys greate plage foꝛ vs? Oꝛ what is ỹ offence and ſynne ỹ we haue done agaynſt the Lorde oure God? Then make thou them this anſwere *Becauſe youꝛ fathers haue foꝛſaken me: ſayeth the Lorde and haue walked after ſtraunge goddes, whom they haue honouꝛed and woꝛſhypped, but me they haue foꝛſaken and haue not kept my lawe. *And ye with youꝛ ſhamful blaſphemyes: haue exceaded the wykednes of youꝛ fathers, For euery one of you hath folowed the frowarde and euell ymagynacyon of hys owne herte: and is not obedyente vnto me.

Jere.bvi.d Dueter.iiii.d Jerem.bvib Jere.bvi.d De.xxbii.c. *Therfoꝛe wyll I caſt you oute of thys lande into a land that ye and youꝛ fathers knowe not and there ſhal ye ſerue ſtraunge goddes day and nyght, there wyll I ſhewe you no fauoure. *Beholde, therefoꝛe (ſayeth the Lorde) tye dayes are come that it ſhall no moꝛe be ſayde: The Lorde lyueth whych bꝛought the chyldꝛen of Iſrael out of the lande of Egypte, But it ſhalbe ſayde: the Lorde lyueth, that bꝛought the chyldꝛen of Iſrael from the noꝛthe, and from all landes where he had ſcatered them: For I wyl bꝛyng them agayne vnto the lande that I gaue vnto theyꝛ fathers

Jer.xvi.d Beholde (ſayth the Lorde) *I wyl ſende oute D
Math.iiii.c many fyſhers to take them, and after that wyll I ſende out hunters to hunte them oute from all mountaynes and hylles, and out of the caues of ſtone. For myne eyes beholde all theyꝛ wayes, & they cannot be hyd fro my face, nether can theyꝛ wycked dedes be kepte cloſe oute of my ſyghte. But fyꝛſte wyll I ſuꝛꝛcyentelye rewarde theyꝛ ſhameful blaſphemies and ſynnes, becauſe they haue defyled my lande, namely wyth theyꝛ ſtynkynge ydoles and wyth the carpons of theyꝛ abhomynacyons, wherwyth they haue fylled myne heryptage. *O Lorde, my ſtrength, my power Jere.xiiii.a and pbii.c and refuge, in tyme of trouble. The Gẽtyles ſhal come vnto the, from the endes of the woꝛld, and ſaye, Verely our fathers haue cleaued vnto lyes theyꝛ ydolles are but vayne and vnpꝛofytable. How can a man make thoſe hys gods, whyche are not able to be gods? And therfoꝛe I wyl once teach them, ſayth the Lorde: I wyll ſhewe them my hande and my power, that they maye knowe that my name is the Lorde.

¶ The.xvii. Chapter.

¶ The frowardnes of the Jewes. Curſed be thoſe that put theyꝛ confidence in man, and thoſe bleſſed that truſt to God. Mans hert is wycked, God is the ſearcher of the hert. The ſpringe waters are foꝛſaken. The halowynge of the Sabboth is commaunded.

A VOure ſynne (O ye of the trybe of Juda) is wꝛytten in the table of youre hertes and grauen so vpon the edges of youre aulters wyth a penne of yꝛon and wyth an Adamante clawe, that as the fathers thyncke vpon theyꝛ chyldꝛen, so thyncke you also vpon youre aulters, woddes thycke trees, hye hylles, moũtaynes and feldes.

Jerem.rbs and ff.b *Wherfoꝛe, I wyl make my mounte that ſtandeth in the felde al youꝛ ſubſtaunce and treaſure to be ſpoyled, foꝛ the greate ſynne that ye haue doone vpon youre hye places thoꝛowe oute all the coaſtes of youre lande, ye ſhalbe caſt out alſoꝛ from the heryptage that I gaue you. And I wyl ſubdue you vnder the heauye bondage of youre enemyes, in a lande that ye knowe not. For ye haue myniſtred fyꝛe to myne indygnaciõ, which ſhall burne euermoare. Thus ſayeth the Lorde:

B Pſal.xlix.b Pꝛou.xi.c Jere.xlvi.c and.xlviii.c Eze.xxix.a *Curſed be the man that puttethe hys truſte in man, and that taketh fleſche foꝛ hys arme, and he whoſe herte departeth from the Lorde, he ſhall be lyke the heathe, that groweth in the wyldernes. As foꝛ the good thynge, that is foꝛ to come he ſhall not ſe it: but dwell in a dꝛye place of the wyldernes, in a ſalte and vnoccupyed lande. *O pſalmu.xl.b xxxix.c. Pꝛou.xxviii.c †Pſalm.i.a Pꝛou.xi.d. bleſſed is the man, that putteth hys truſte in the Lorde, and whoſe hoope is the Lorde hym ſelfe.

†For he ſhalbe as a tre that is planted by the waters ſyde: whyche ſpꝛedeth oute theyꝛ roote vnto moyſtneſſe, whome the heate cannot harme: whẽ it commeth, but hys leaf ſhalbe grene. And though there growe but lytle frupte, becauſe of dꝛouth, yet is he not carful, but he neuer leaueth of to bꝛynge foꝛ the frupte. Amonge all thynges man hath the moſt dyſceatful & ſtubburne hert,

Who ſhal then knowe it? *Euen I the Lorde C
searche oute the gꝛounde of the herte, and tꝛye Jerem.xvii.d Apoca.ii.b.
thy

Isa.bii.b Roma.ii.a

frayne‡ & reward euery man accordyng to hys wayes & accordyng to the frute of hys workes.

Pro.xxiii.a Psal.lii.b Luck.xiii.b

* The partryche maketh a nest of egges, whyche she layed not. He commeth by ryches, but not ryghteously. In the myddest of hys lyfe must he leaue them behynd hym, and at the laste be founde a verye foole. But thou (O Lorde) whose throne is moost glorious, excellent, and of moost antiquytie, whych dwellest in the place of oure holye reste: Thou art the comforth of Israell. All they that forsake the, shalbe confounded: all they that depart from the, shalbe wrytten in earthe: * for they haue forsaken the Lorde the very conduyte of the waters of lyfe.

Jere.iii.b Eze.xxviii Jhon.iiii.b

D Heale me, O Lorde, and I shalbe whole: saue thou me and I shalbe saued: for ỹ arte my praise Beholde, these men saye vnto me: Where is the worde of the Lorde? (Let it come nowe.) Wher as I neuertheless, obedyently folowed the as a shepherd, and haue not vncalled taken thys of fyce vpon me, thys knoweste thou well. My

Jer.xliii.a. and.xvi.c, wordes also were ryght before the. Be not now tyrryble vnto me, O Lorde, * for thou arte he in whome I hope, when I am in paryll. Let my persecuters be confounded, but not me: let them be afrayed, and not me. Thou shalt bryng vpō them the tyme of theyr plage, and shalt destroye them ryghte sore.

E Jere.viii.a and.xvi.a. Thus hath the Lorde sayde vnto me: * Go & stande vnder the gate where thorowe the people and the kynges of Juda go oute and in, yea, vnder all the gates of Jerusalem and saye vnto thē Heare the worde of the Lorde, ye kynges of Juda, and all thou people of Juda and all ỹ cytyzyns of Jerusalem, that go thorowe thys gate.

Exo.xxxiiii.b Deut.v.b Thus the Lord commaundeth: * Take hede for youre lyues, that ye carye no burthen vpon you in the Sabboth to bryng it thorowe the gates of Jerusalem: ye shall beare no burthen also oute of youre houses in the Sabboth. Ye shall do no

Exo.xx.d laboure therin, but halowe the Sabboth, * as I commaunded youre fathers. Howbeyt, they obeyed me not, neyther harkened they vnto me: but were obstynat and stubburne, & neyther obeyed me, nor receaued my correction Neuertheles yf ye wyll heare me (sayth the Lorde) & beare no burthen into ỹ cytie thorow thys gate vpō ỹ sabboth yf ye wyl halow ỹ sabboth, so that ye do no worck therin: thē shal ther go thorow ỹ gates of thys cytye kynges and prynces, that shall syt vpon the throne of Dauid: They shalbe caryed vpō charettes, and ryde vpon horses bothe they and theyr prynces. Yea whole Juda & the cytezins of Jerusalem shal go here thorowe: and this cytye shall euer be the more and more inhabyted.

There shall come men also from the cytyes of Juda, frome aboute Jerusalem and from the lande of Ben Jamin, frome the playne feldes, from the mountaynes, and from the wylderneſſe whyche shall bryng burntoffrynges, sacrifyces, oblacyons, and incence, and offre vp thankesgyuyng in the house of the Lord. But yf ye wyl not be obedyent vnto me, to halowe the Sabboth, so that ye wyl beare youre burthens thorow owt the gates of Jerusalem vpō the Sabboth.

Then shall I set fyre vpon the gates of Jerusalem and it shall burne vp the houses of Jerusalem and no man shalbe able to quench it.

¶ The.xviii. Chapter.

¶ God sheweth by the example of a potter: that it is in hys power to destroye the despysers of hys worde: and to helpe them agayne when they amende. The cōspyracye of the Jewes agaynst Jeremye. His prayer agaynst hys aduersaryes.

THis is another cōmunycacyon that God had with Jeremye, sayinge: Aryse, and go downe into the potters house, and there shall I tell the more of my mynde. Nowe when I came to the potters house, I founde hym making his worcke vpon a whele. The vessel that the potter made of claie, brake amonge his handes, So he began a newe, & made another vessel accordyng to his mynde. Then sayde the Lorde thus vnto me: * Maye not I do with you as this potter doth, O ye house of Israell, sayeth the Lord? Behold, ye house of Israell, ye are in my hande, euen as the claye in the potters hand

Esay.lv.b Jere.xix.c Roma.ix.c

* When I take in hande to roote out, to destroye, or to waste awaye any people or kyngedomes ‡ yf the people (against whome I haue thus deuysed) cōuerte from theyr wyckednes: I repent of the plage, ỹ I deuysed to bringe vpon them. * Agayne, when I take in hāde to buyld or to plaute a people or a kyngdome, yf ỹ same people do euell before me, & heare not my voyce I repent of ỹ good that I deuysed to do for thē.

B Ezec.xviii.b xxxiii.c Luke.xv.a Jona.iii.b

3.Reg.xi.b

Speake now therfor vnto whole Juda: and to them that dwell at Jerusalem. Thus sayeth the Lord: Behold, I am deuisig a plage for you and am takyng a thynge in hāde agaynst you.

Jere.xxv.b and.xxvi.c Jona.iii.b

* Therefore, let euery man turne frome hys euyll waye, take vpon you the thynge that is good & do right. But they said. No more of this * we wyll folowe oure owne ymagynacyons, and do euery man accordyng to the wylfulnesse of his owne mynde.

Jere.xiij.b

¶ Therfore thus sayeth the Lorde: Aske amonge the Heathen, yf any man haue hearde such horryble thynges, as the daughter of Syon hath done. Shall not ỹ snowe (that melteth vpon the stony roockes of Lybanus) moysten the feldes? Or may the sprynges of waters be so grauen awaye, that they runne no more, geue moystnes, nor make fruytful? But my people hath so forgotten me, that they haue made sacrifyce vnto vayne gods. And theyr prophetes make them fall in theyr wayes from the auncyent pathes, & to go into a fote way not vsed to be troden of iust mē. Where thorowe they haue brought theyr lāde into an euerlastyng wildernes & scorne. * So that whosoeuer trauayleth thereby, shalbe abashed, and wag their heades

Jere.xx.b and.xlix.c

With an East wynde wyll I scatter them before theyr enemy. And whē theyr destruccion commeth, I wyl turne my backe vpon thē, but not my face. Then saide they * come let vs ymagyne some thynge agaynst this Jeremye: For the preastes shall not be destytute of councell, nor the prophetes destitute of the worde of god Come and let vs smite him with the tonge, and

Jerem.xi.b

let vs marke all his wordes: Consyder me: O Lorde, and heare the voyce of myne enemyes
Psal.cix. a * shal they recompence euel for good: for they
D haue dygged a pyt for my soule. ‡ Remember
Jer.xv.b that I stode before the, to speake good for them and to turne awaye thy wrath from them.
Psal.cix.b * Therfore, let theyr chyldren dye of hunger
Thren.iii.f and let thē be oppressed with the swearde. Let theyr wyues be robbed of theyr chyldrē and become wyddowes: let theyr husbādes be slayne, let theyr yōge men be kylled with ẏ swearde in the felde. Let the noise be herde out of theyr houses, whē ẏ murtherer cōmeth sodenly vpon thē.
‡Jere.xi.b. ‡ For they haue dygged a pyt to take me, and layed snares for my feete. Yet Lorde ẏ knowest all theyr counsell, that they haue deuised to slay me. Forgeue not theyr wyckednes: and let not theyr synne be put out of thy syght, but let thē be Judged before the as the gyltye. This shalt thou do vnto them in tyme of thy indignacion.

¶ The.xix.Chapter.

¶ He prophecyeth the destruccyon of Jerusalem: for the contempte and dyspysyng of the worde of God.

THus sayde the Lorde: Go thy way and bye the an earthene pytcher, and brynge forth the Senatours and chefe preastes vnto the valley of the chyldren of Hemon, whiche lyeth before the dore that is made of brycke and shewe them there the wordes, that I shall tell the and saye thus vnto them, Heare ẏ word of the Lord, ye kynges of Juda and ye cytizyns
Hi.re.xxi. c of Jerusalem. * Thus sayeth the Lorde of ho-
Jere.vi.c stes the God of Israel: ‡ Behold, I wyl bryng suche a plage vpon this place, that the eares of all that heare it shall glowe. And that because they haue forsaken me, and vnhalowed this place & haue offred in it vnto straunge goddes: whome neyther they, theyr fathers, nor the kinges of Juda haue knowen. They haue fylled
Deu.xii.d this place also with the bloude of innocentes
& xxviii.b * For they haue set vp an aulter vnto Baall,
Psal. cvi. c to burne theyr chyldren for a burnt offerynge
Eze.xvi.c vnto Baall, whych I nether commaunded nor
and.xx.d charged them, nether thoughte once ther vpon
Jere.vii.d Behold therefore ‡ the tyme commeth (saith the Lord) that this place shall nomore be called Topheth, nor the valleye of the chyldren of Hemon, but the valleye of slaughter. For in this
¶ place wyll I slaye the Senatores of Juda and Jerusalē, and kyl them downe with the sword in the syght of theyr enemyes, and of them that seke theyr lyues: And theyr dead carcasses wyl I gyue to be meat for the foules of the ayre, and the beastes of the felde. And I wyll make
iii.Re.ix.b this cytye so desolate and despysed, * that who-
Jer.xviii.b soeuer goeth therby, shalbe abashed and teaste
E.l.E.xxx.c vpon her, because of all her plages.
Thre.iiii.b ‡ I wyll fede them also with the flesshe of
deu.xxviii.e theyr sonnes and theyr doughters, * Yea, euery
iiii.reg.vi.f one shall eate vp an other, in the besiegyng and straytnesse, where wyth theyre enemyes (that seke theyr lyues) shall kepe them in. And the pytcher shalte thou breake in the syght of the men that shalbe wyth the, and saye vnto them:

Thus sayeth the Lorde of hoostes.

* Euen so wyll I destroye thys people and Jere.xlviii.a
cytye, as a man breaketh an earthen vessel that Jere.xix.b
can not be made whole agayne. ‡ In Topheth shall they be buryed, for they shall haue none other place. Thus wyll I do vnto thys place also, sayeth the Lorde: and to them that dwel ther in: yea, I wyl do to thys cytie as vnto Topheth (for the houses of Jerusalem, and the houses of the kynges of Juda shalbe defyled, lyke as Topheth) because of all the houses, in whose parlours they dyd sacrifyce vnto all the hoost of heauen, and powred drynke offrynges vnto straunge goddes. And so Jeremye came frome Topheth, where the Lorde had sent hym to prophecye, and stoode in the court of the Lorde, & spake to all the people: Thus sayeth the Lorde of hoostes the God of Israell: Beholde, I wyll bryng vpon thys cytie and vpon euerye towne aboute it: all the plages that I haue deuysed agaynste
Jere.xix.c. them: * for they haue bene obstynate, and wold
and.xliii.b not obeye my warnynges.

¶ The.xx.Chapter.

¶ Jeremye is smytten and caste into prison for preachynge of the worde of God. He prophecyeth the captyuyte of Babylon. He complayneth that he is a mockynge stocke for the worde of God: He is compelled by the spyrite to preache the worde.

WHen Phashur the preaste, the sonne of Emer, cheke of the house of ẏ lord heard Jeremye preach so steadfastly: * he smote Jeremye, and put hym
Jho.xviii.b in ẏ stockes that are by the hye gate
Act.xvi.iii.a of Ben Jamin, in the house of the Lorde.
The nexte daye folowynge Phashur brought Jeremye oute of the stockes agayne. Then sayd Jeremye vnto hym: The Lord shal cal ẏ nomore Phashur (that is excellente and increasyng,) but Magor (that is fearfull & afaryed) euerye wher for thus sayeth the Lord beholde, I wyll make the afrayed euen thy selfe, and al that fauore the whyche shall perysche wyth the swearde of theyr enemyes: euen before thy face.

And I wyll geue whole Juda vnder the power of the kynge of Babylon, whych shall carye some vnto Babilō prysoners, and slaye some wᵗ the swearde. * Moreouere, all the substaunce of
iii.re.xx.e. thys land, all theyr precyous and gorgeous wor-
tJere.xv.c kes, all costlynes, and all the treasure of the kyn-
and, xvii.a ges of Juda, wyl I geue into the handes of their enemyes whych shall spoyle them, and cary thē vnto Babylon. But as for, the (O Phashur) ẏ shalte be caryed vnto Babylon wyth all thyne houshold, and to Babylon shalte thou come, where thou shalt dye, and be buryed: thou and al thy fauourers to whome thou hast preached lies

O Lorde: Yf I am disceaued, then haste thou
Thre.iii.b disceaued me: thou hast dealt stronglye, and hast preuayled, and makeste me stronge agayne * All the daye longe am I dysspysed & laughed to scorne of euerye man, because I haue nowe preached longe agaynste malycyous tyrannye and shewed them of destruccyon. * For the wych cause
Jerem.vi.b they cast the worde of the Lorde in my teeth and
¶ take me euer to the worste.
Wherfore I thought frō hēce forth, not to speak of hym, nor to preache any more in hys name.

But

But the worde of ꝑ Lord was a very burnynge fyre in my herte, and in my bones, whyche when I wolde haue stopped: I myghte not. For why?

Ecc.xxvi.b I *heard so many derysyons and blasphemyes on euery syde of me, complayne vpon hym saye they: and we wyll tell hys tale, yea, euen of myne owne compaynyons: and suche as were conuersaunte wyth me, wente about to murther me saynge: vpon hym, we shall one waye or other begyle hym, and preuayle agaynste hym: and be auenged of hym.

But the Lord stode by me lyke a myghtye gyaunte, therfore my persecuters fell, and coulde do nothynge. They shalbe sore confounded, for they haue done vnwysely, they shal haue an euerlastyng shame: *And nowe: O Lord of hoostes thou ryghteous searcher, (whyche knowest the raynes, and the very hertes) let me se them punyshed, for vnto the, I commyt my cause.

*Jer.xi.d

D Synge vnto the Lord, and preayse hym: for he hath delyuered the soule of the oppressed from the hande of the vyolente: * Cursed be the daye wherin I was borne: vnhappy be the daye wher in my mother brought me forthe. Cursed by the man that broughte my father the tydynges to make hym glad, saying: thou haste gotten a sone

*Job.iii.a Jere.xx.b

Gene.xix.c Let it happen vnto that man, as to the cytyes * whyche the Lord turned vpsyde downe. Let hym, heare crying in the morynyng, and at none daye lamentable howlynge. Why sleweste thou not me assone as I came oute of my mothers wombe? O that my mother had bene my graue her selfe, that the byrth myght not haue come oute, but remayned styll in her. ‡ Wherefore came I forth of my mothers wombe? To haue experyence of laboure & sorowe, & to leade my lyfe wyth shame?

Job.x.b

¶ The.xxi.Chapter.

A ¶ The prophecyeth that zedekyah shalbe take, & the cyty burned

Je.xxxvii.a

THese are the wordes that the Lorde spake vnto Jeremye * what tyme as kynge zedekiah sente vnto hym Phaschur the sonne of Melchias, and Sophonias the sonne of Maasias preaste saynge: * Aske counsell at the Lorde (we praye the) of our behalfe, for Nabuchodonozor the kyng of babylon beseegethe vs, yf the Lorde (paraduenture) wyll deale wyth vs, accordynge to hys merueylous power, and take hym from vs.

xlii.xxxvii.b xl.xxxviii.a Jere.xlii.a

B Then spake Jeremy: Geue zedekias thys answere. Thus sayth the Lorde God of Israell beholde, I wyl turne backe the weapons that ye haue in your handes, wherwyth ye fyghte agaynst the kyng of Babylon and ꝑ Chaldees which beseege you rounde aboute ꝑ walles: and I wyll bryng them together into the middest of thys cyty, and I my selfe wyl fyght agaynst you with an outestretched hande and wyth a myghtye arme, in greate displeasure and terryble wrathe

Jer.xxi.a and wyll smyte them ꝑ dwell in thys cyty, yee, both men, and catell shal dye of greate pestilence * And after thys (sayeth the Lord) I shall delyuer zedekyas the kyng of Juda, & hys seruaūtes hys people (and suche as are escaped in the cyty frome the pestylence, swerde and hunger) into the power of Nabuchodonozor kyng of Babylon: yea, into the handes of theyr enemyes, into the handes of those that folowe vpon theyr lyues, which shall smyte them with the swearde, they shall not pytye them they shall not spare them, they shall haue no mercye vpon them.

And vnto this people thou shalt saye: Thus C sayeth the Lord: * behold, I laye before you the waye of lyfe and deathe. ‡ Whoso abydeth in this cytye, shall perysh: eyther with the sweard with hunger, or pestylence. But whoso goeth out to holde on the Chaldees parte, that besiege it, he shal saue his lyfe, and shal wynne his soule for a praye. * For I haue set my face agaynste this cytye (sayeth the Lorde) to plage it and to do it no good. It must be gyuen into the hande of the kynge of Babylon, & be brent with fyre.

Deu.xxx.c Je.xxxviii.b xxxviii.a Jere.xxii.a

And vnto the house of the kynge of Juda say D thus: Heare ꝑ worde of the Lord (O thou house of David) for thus sayeth the Lord: * Ministre ryghteousnesse, and that sone: delyuer the oppressed from vyolent power, ‡ for euer my terrible wrath breake out lyke a fyre and burne, so that no man maye quenche it, because of the wyckednesse of your ymagynacions. * Behold (sayeth the Lord) I wyll come vppon you that dwell in the valleyes, rockes and feldes, and saye: ‡ Tush, who wyll make vs afrayed? or who wyll come into oure houses? For I wyll vysyt you (sayeth the Lord) because of the wyckednes of your inuēcīōs, & wyl kindle such a fyre in your wood, as shal cōsume al ꝑ is about you.

Esay.i.c Jere.xxii.a zacha.vii.b ‡ Jer.xliii.a Je.xlviii.a Deu.xxix.c Jerem.b. xii.a.xiiii.b and.xxiii.c, Sopho.i.c.

¶ The.xxii.Chapter.

¶ He exhorteth the kynge of Juda to iudgement and ryghteousnesse: why Jerusalem is brought into captyuyte. The dethe of Selum the sonne of Josua is prophyced.

THus sayde the Lord: Go downe into A the house of the kynge of Juda, and speake there these wordes, and saye: Heare the worde of the Lorde, thou kynge of Juda, that syttest in the kynglye seate of Daupd: thou and thy seruauntes and thy people that go in and oute at this gate. Thus the Lorde commaundeth: * kepe equytie and ryghteousnesse, deliuer the oppressed from the power of the vyolent: do not greue nor oppresse the straunger, the fatherlesse nor the wydowe and shed no innocente bloude in this place.

Esayc.i.c Jere.xxi.c zacha.vii.c

And kepe these thynges faythfully, then shal B there come in at the doore of this house kynges to syt vpon Daupds seate: they shalbe caried in in charrettes, and ryde vpon horses both they and theyr seruauntes, and theyr people. But yf ye wyll not be obedyent vnto these commaundemētes: * I sweare by myne owne selfe (saith the Lorde) this house shalbe waste. For thus hath ꝑ Lord spokē vpō ꝑ kinges house of Juda. Thou Gilead art vnto me ꝑ head of Libanus. Shall I not make the so waste (and thy cytyes also) that noman shall dwell therin? I wyl prepare a destroyer with his weapons for the, to hewe downe thy especyall Cedre trees, and to caste them in the fyre.

Esay.i.c Jere.ii.c Hebre.vi.b

And all the people that goo by this cytye shal speake one to another * Wherefore hath the Lorde done thus vnto this noble cytye?

Deu.xxix.b iii.Reg.i.b

Then

Deu.xxix.d
xv.Re.xv.b
viii Reg.xxii.b
ii.Pa.xxxvi.d
*viii.Regu xxiii.e

Then shall it be answered: because they haue broken the couenaunt of the Lorde their God, and worshypped and serued straunge goddes.
* Mourne not ouer the dead, and be not woo for them, but be sorye for hym that departeth awaye: for he commeth not agayne, and seeth

C hys natyue countrye no more. For thus sayeth

ii.Pa.xxxv.c the Lorde: as touchyng * Selū the sonne of Io syas kynge of Juda: whiche raygned after his father, and is caryed oute of this place, he shall neuer come hether agayne, for he shal dye in the place, whereunto he is led captyue, and shall se this lande nomore.

Esay.v.c Aggeus.i.a

* Woo worth hym ỹ buyldeth his house with vnrighteousnes, and his parlours with the good that he hath gotten by vyolence: which neuer recompenceth his neygh bours labour, nor payeth hym his hyre: he thinc keth in hymself, I wyl buylde me a wyde house and gorgious parlours. He causeth wyndowes to be hewen therein, and ỹ sylynges and ioystes maketh he of Cedre, and painteth thē with Si naper: Thynckest thou to raygne nowe, ỹ thou prouokest me to wrath with thy Ceder trees?

D Dyde not thy father eate and dryncke, and prospere well, as longe as he dealte with equy tie, and righteousnes? Yee, when he helped the oppressed and poore to theyr ryghte, then prospered he well. Frō whence came this, but onely because he had me before his eyes, sayeth the Lorde? Neuertheles, as for thyne eyes & thyne herte, they looke vpon couetousnes, to shed in nocente bloude, to do wronge, and vyolence.

iiii Regum xxiii.c.and xxiiii.a: Jere.xxvi.b

* And therfore thus sayeth the Lorde against Jeoakym, the sonne of Josyas kynge of Juda. They shall not mourne for hym (as they vse to do) alas brother, alas syster, Nether shall they say vnto hym, Alas syr, alas for ỹ noble Prince But as an asse shall he be buryed, corrupt, and be cast without the gates of Jerusalem.

E Clyme vp ỹ hyll of Lybanus (O thou doughter Syon) lyfte vp thy voyce vppon Basan, crye from all partes: for all thy louers are destroyed. I gaue the warnyng, whyle thou waste yet in prosperyte. But thou saydest: I wyl not heare. And this maner hast thou vsed frō thy youth that thou woldest neuer heare my voice. All the herdmen shalbe dryuen with the wynde, and thy derlynges shall be caryed awaye into captyuytie. Then shalte thou be broughte to shame and confusyon because of al thy wycked nes, thou that dwellest vpon Libanus, and ma kest thy nest in the Cedre trees.

Esay.xiii.b and.xl.a Jere.xii.b and.xxx.a *iiii. Regu xxiiii.b

* O how lytle shalt thou be regarded when thy sorowes & pan ges to come ỹ as a womā traueling with child:
* As truly as I lyue (saieth ỹ Lorde) Though Conanias the sonne of Jeoakim, kinge of Juda were the sygnet of my ryghte hande, yet wyl I plucke hym of. And I wyl geue the into the po

F wer of them that seke to slaye the, and into the power of thē that thou fearest, into ỹ power of Nabuchodonozor the kinge of Babilon, and in to the power of the Chaldees. Moreouer, I wil send the & thy mother that bare ỹ into a straūge lande where ye were not borne, and there shall ye dye. But as for the lande that ye wyl desyre to returne vnto, ye shall neuer come at it agayne Thys man Conanias shalbe lyke an ymage robbed and borne in peaces, whyche pleaseth noman for all hys apperell. Wherefore, both he and hys seed shalbe sente awaye, and caste out into a land that they knowe not.

O thou earth, earth, earth: heare the worde G of the Lorde. Thus sayeth the Lord: Wryte this man amonge the outlawes, for no prosperytye shall thys man haue all hys lyfe longe. Nether shall any of hys seede be so happye, as to syt vpon the seate of Dauid: & to beare rule in Juda.

C The.xxiii. Chapter.

C He speaketh agaynste euell Curates that make hauock of the locke of the Lorde. Of the conuersion of the remnaunt of the Jewes to the fayth The commynge of the true shepherde Chryst is prophesyed. Agaynst false prophetes: when a prophet preacheth ỹ word of God, God conuerteth ỹ hertes of ỹ hearers. Agaynst prophetes that preach lyes vnder the name of God. The myracles of false prophetes.

A

O be * vnto ỹ shepherdes, that destroye & scater my flocke, say eth the Lorde: Wherefore, thys is the commaundemente of the Lorde God of Israell: vnto the shepherdes that fede my people Ye scatre and thruste oute my flocke and looke not vpon them. Therfore nowe wyll I vyset the wyckednes of youre ymagynacyons, sayeth the Lord: And wyll gather together the remnaunte of my flocke frome all landes that I bade dryuen them vnto, & wyll brynge them agayne to theyr pastures, ỹ they may growe and encrease. I wyl set shepherdes also ouer them, whyche shall fede them. They shall nomoare feare and dreade, or B there shall none of them be loste, sayeth the Lord

* Beholde the tyme commeth sayth the Lorde Jer.xxxiii.a that I wyll rayse vp the ryghteous braunche of Dauid ‡ whych kyng shal beare rule, and he shal ‡Esay.xi.a prospere wyth wysedome, and shall set vp equy ty and righteousnes agayne in earthe.

In hys tyme shall Juda be saued, and * Is- Dt.xxxiii.c raell shall dwel wythoute feare, And thys is the i.corin.i.d name that they shall call hym: * euen the Lorde ‡Jer.xxi.c oure ryghteousnes, ‡ And therefore beholde, the tyme commethe, sayth the Lorde, that it shalbe nomore sayde: the Lorde lyueth, whych brought the chyldren of Israell out of the lande of Egipt But the Lorde lyueth, whyche broughte for the, and led the seed of the house of Israel oute of the Northeland and from all contryes wher I haue scatered them: and they shall dwel in theyr owne lande agayne.

My herte breaketh in my bodye, bycause of the false prophetes, all my bones shake. I am become lyke a dronken man (that by the reason of wyne canne take no reast) for very feare of the Lorde and hys holye wordes: because the lande is full of aduouterers, and thorowe swearynge, it mourneth, * and the pleasaunt pastures of the Jere.xiiii.a deserte are dryed vp. Yee, the waye that men take is wyked, and theyr gouernaunce is nothyng lyke the holye worde of the Lorde. C

For ỹ prophetes and the prestes them selues are poluted ypocrites and theyr wykednes haue I founde in my house, sayethe the Lorde. Where fore theyr way shalbe slypperye in the darckenes

wherin

wherein they maye stacker and fall. For I wyll bryng a plage vpon them, euē the yeare of theyr vysytacyon, sayeth the Lorde. I haue sene folye amōge the prophetes of Samari, that preached for Baal, and dysceaued my people of Israel.

I haue sene also amonge the prophetes of Jerusalem foule aduoutrye, and presumpteous lyes. They take the mooste shameful men by the hande, flatterynge them, so that they cannot returne from theyr wyckednes. All these vnto me are vnto me as Sodome, and as the inhabytours of Gomorre.

Therfore thus sayeth the Lorde of hoostes
Jerem.xxiii.b concernynge the prophetes *. Beholde, I wyll fede them wyth wormewode, and make them drynke the water of gall. For from the prophetes of Jerusalē is ypocrisy come into al ỹ lande.

D And therefore the Lorde of hoostes geueth
Jere.xxviii. b.3.xxix.b pon thys warnynge. ‡ Heare not the wordes of the prophetes that preach vnto you, and dysceaue you, truelye they preach you vanite, for they speake the meanyng of theyr owne hert, and not out of the mouth of the Lorde.

Jere.xii.a and.xxiii.b Sopho.i.c ‡ They saye vnto them that dysprse me: The Lord hath spoken it: Tusche, ye shall prospere ryght well. And vnto all them that walke after the lustes of theyr owne herte: they saye: Tusche, there shall no mysfortune happen you. For who hath sytten in the counsayle of the Lorde that he hath hearde and vnderstand, what he is aboute to do? Who hath marked hys deuyse, and heard
Jere.xxx.d it? * Beholde, the stormye wether of the Lorde (that is, hys indygnacyon) shall go forth, and a vyolent whyrle wynde shall fall downe vpon the heade of the vngodlye.

And the wrath of the Lorde shall not turne
Jere.xxx.d agayne, vntyl he perfourme & fulfil the thought of hys herte. * And in the latter dayes ye shall knowe his meanynge.

E Jere.xiii.b I haue not sente these prophetes (sayeth the Lord) and yet they ranne, ‡ I haue not spoken to them, and yet they preached. But yf they had cōtynued in my counsel, they had opened to my people my wordes, and they had turned my people from theyr euell wayes and wycked ymagynacyōs: * Am I then God that seeth but the thynge whiche is nye at hande, and not that is farre of sayeth the Lorde? ‡ May any man hyde hym selfe so, that I shall not se hym, sayeth the Lorde? * Do not I fulfyl heauen and earthe, sayeth the Lorde? I haue heard well ynough, what the prophetes say, that preach lies in my name, saying: I haue dreamed: I haue dreamed.

* Psalme. cxxxix.a Jere.xxiii.b Ezec.viii.b Psa.cxxxix.a Amos.iv.a Esa.lxvi.a Actes.viii.f and.xvii.b

Howe longe wyll thys contynue in the prophetes harte to tell lyes, and to preach ỹ craftye subteltye of theyr owne hert? Whose purpose is (wyth the dreames that euery one tell) to make my people forget my name, as theyr forefathers dyd, when Baal came vp. The prophete that
ii.cor.xiii.a i.Pet.iiij.b hath a dreame, let him tel it * and he that vnderstandeth my word, let him shewe it faythfullye.

F For what hathe chaffe and wheate to do together, sayeth the Lorde? Is not my worde lyke a fyre, sayeth the Lorde? and lyke an hammer, ỹ breaketh ỹ hearde stone? Therfore thus sayeth the Lorde: beholde, I wyll vpon the prophetes that steale my worde preuely from euerye man: Beholde here am I (sayeth the Lorde) agaynst the prophetes that make tōges tendre to speake and to saye: The Lorde hath sayde it. Beholde, heare am I (sayeth the Lorde) agaynste those prophetes that darre prophecye lyinge dreames, and myracles, whome I neuer sente nor commaunded them. They shall do this people greate harme, sayeth the Lorde.

Yf this people, ether any prophet or preaste aske the, and saye, what is the burthen of the Lorde? Thou shalt saye vnto them: what burthen? Therfore wyll I cast you fro me (sayeth the Lord) because ye youre selues are * (a burthē) And the Prophete, Preaste, or people that vseth this tearme (the burthen of our Lord) him wyl I vyset: and hys house also.

But thus shall ye saye euery one to another G and euery man to his brother. What answere hath the Lorde geuen? what is the Lordes commaundemente? And as for the burthen of the Lord: ye shal speake nomore of it, for euery mannes owne worde is his burthen because ye haue altered the wordes of the lyuing God, the Lord of hoostes oure God.

Thus shall euery man saye to the prophetes, what answere hathe the Lorde geuen the? Or what sayeth the Lorde? And not once to name the burthen of the Lorde. Therfore thus sayeth the Lord. For so muche as ye haue vsed this tearme the burthen of the Lorde where as I notwithstandynge sente vnto you, and forbad you to speake of the Lordes burthen.

Behold therfore, I wyll repute you as a burthen, & wyl cast you out of my presence, yee, & the cytye also that I gaue you & youre fathers: and wyll bryng you to an euerlastyng confusion: and into such a shame as shal neuer be forgottē.

¶ The.xxiiii. Chapter.

¶ The vysyon of the.ii. payners of fygges. The fyrst vysyon sygnyfyeth that parte of the people shulde be brought agayne from captyuyte. The seconde: that Zedekias and the reast of the people shulde be destroyed.

A

THe Lorde shewed me a vysyon, Beholde, there stode two maūdes of fygges before the temple of the Lorde iiii.Regum xxiiii d. after that * Nabuchodonozor kynge of Babylon had led awaye captyue Jechonias the sonne of Jeoakym: kyng of Juda, the myghtye men also of Juda with the worcke maysters, and connynge men of Jerusalem: vnto Babylon. In the one maunde were very good fygges, euen lyke as those that be fyrste rype. In the other maunde were verye noughtye fygges, whyche myghte not be eaten, they were so euell. Then sayde the Lorde vnto me: what
Osee.ix.b seest thou Jeremye? I sayde: * fygges wher of some be verye good, and some so euell that no man maye eate them.

B Then came the worde of the Lorde vnto me after this maner: Thus sayeth the Lord ỹ God of Israel, lyke as ỹ knowest the good figges, so shal I knowe the men led awaye whom I haue sent oute of this place, into the land of the Chaldees

dees, for they pr profyte and wyll set myne eyes vpon them, for the beste, for I wyll bryng the agayne into this lande: I wyll builde them vp, and not breake them downe: I wyll plante the, and not rote them oute. * And I wyll geue the an hert to knowne howe that I am the Lorde they shalbe my people, & I wil be their God, for they shal returne vnto me with their whole hert

Deu.xxix. a
Iere.xxx. d
xxxi.f xxxiiie

Iere.xxix.c

* And lyke as thou knowest the noughtye fygges whych may not be eate, they are so euel Euen so wyl I (sayeth the Lorde) Let Zedekias the kynge of Juda (yee, and all his princes, and the residue of Jerusalem, that remayne ouer in this lande, and them also that dwel in Egypte) be vexed and plaged in all kyngdomes and landes. And wyll make them to be a * reproffe, a commen by worde a laughynge stocke & shame: in all places, where I shall scatre them. I wyll sende the, sweard, hungre and pestylēce, among them, vntyll I haue cleane consumed the out of the land, y I gaue vnto them and their fathers

D
Psal.lxxix a
Baru.iii. a

¶ The.xxv. Chapter.

¶ Jeremye prophecyeth that they shalbe in captyuyte.lx. yeares and v. y. because they contemned and despysed the worde of God He theweth them that after the.lx. and.x. yeares, the Babylons shulde be destroyed. The destruccyon of all nacyons is prophecyed. He moueth the Pr cattes of the nacyons to waylynge.

A Sermon that was geuen vnto Jerempe, vpon al the people of Juda, In the forthe yeare of Jeokym the sonne of Josias king of Juda that was in the firste yeare of Nabucho donosor kynge of Babylon. Whych sermon Jerempe the Prophete made vnto all the people of Juda, and to all the enhabytours of Jerusalem, on this maner.

From the thyrtene yere of Josyas the sonne of Amon kynge of Juda, vnto this present day (that is euen thre and twintie yeare,) the worde of the Lorde hath ben commytted vnto me.

Jere.xxix. e
and xxxb. c
xxxviii.a.

* And so I haue spoken to you, I haue rysen vp earlye, I haue geuen you warnynge in ceason but ye wolde not heare me, ‡ Though the Lorde hath sente his seruauntes, all the prophetes vnto you in ceason: Yet wold ye not obeye,

ii.pa.xxxvi b
xlv.re.xvii c

ye wold not enclyne youre eares to heare.

He sayde: * turne agayne euerye man from hys euell waye, and from youre wycked ymagynacyons, and so shall ye dwell for euer in the lande that the Lorde promysed you, and youre forefathers. And go not after straūge goddes, serue them not, worshyppe them not, and angre me not with the worckes of youre handes: then wyll I not punysh you. Neuertheles, ye wolde not heare me (saieth the Lorde) but haue defyed me with the worckes of your handes, to youre owne greate harme.

B
Jerem.i. b

Wherfore, thus sayeth the Lorde of hostes * because ye haue not herkened vnto my word Loo, I wyll sende out, and cal for al the people that dwell in the North (sayeth the Lorde) and wyll prepare Nabuchodonosor the Kynge of ‡ Babylon my seruaūte, and wyll bryng them vpon this land, & vpon al that dwel therin, and vpon al the people that are aboute them, & wyl vtterly roote them oute. I wyll make of them a wyldernes, a mockage and a contynuall deserte

C

*Moreouer I wyl take from them y voyce of gladnes and solace, the voyce of the bryde grome and the bryde, the voyce of the annoynted wt the cressettes, and thys whole lande shalbe come a wyldernesse, and these nacyons shall serue the kynge of Babylon. lx. yeares and. x ‡ When the .lxx. yeares are expyred, I wyll vysyte the wyckednes of the kynge of Babylon, and hys people sayeth the Lorde: yea, and the lande of the Chaldees, and wyll make it a perpetuall wyldernesse and wyll fulfyll all my worde vpon that lande whyche I haue deuysed agaynste it, yee all that is wrytten in this booke whych Jeremye hath prophecyed of all people: so that they also shalbe subdued vnto dyuers nacyons and greate kynges, *for I wyl recompence them accordyng to their dedes, and worckes of their owne handes.

*Jer.bli.b and.xbi.b

Job.xxxiiii b

For thus hath the Lorde God of Israell spoken vnto me: Take thys ‡ wyne cuppe of indyg nacyon fro my hand, that thou mayeste cause all the people to whom I sende the, for to drynke of it: that when they haue dronken there of, they maye be madde, & oute of their wyttes, whē the sweard commethe that I wyll sende, amonge them. Then toke I the cuppe frome the Lordes hande, and made all people to drynche there of, vnto whome the Lorde had sente me.

D
‡Esay.li.d
Isa.lxvi.b

E

But fyrste, the cytye of Jerusalem, and all the cytyes of Juda, their kynges and princes, to make them desolate, waste, despysed, and hyssed at, and cursed, accordynge as it is come to passe thys daye. Yea, and Pharo the kyng of Egypte, hys seruauntes, hys princes & his people al togyther, one with an nother. And al kynges of the lande of Hus: All kynges of the Philystynes and wt Ascalon, Azah, Accaron, and the remnaunte of Asdod, the Edomytes, the Moabytes and the Ammonytes, All the kynges of Tyrus, and Sydon, the kynges of the Iles, that are beyonde the see, Dedan, Thema, Buz, and al them that dwell in the vtermoste partes of the world all the kynges of Araby, and (generallye) all the kynges that dwell in the deserte: all the kynges of Zamri, all the kynges of Elam, al the kinges of the Medes, all the kynges toward the North whether they be farre or nye, euerye one against hys neyghboures: Yee, and al the kyngdomes y are vpon the whole earth. The kynge of Serach sayde he: shall dryncke wyth them also.

F

Therfore, saye thou vnto them: Thys is the commaundemente of the Lord of hostes the god of Israell: Dryncke, and be dronckē, spewe and fall, that ye neuer aryse, and that thorowe the sweard, whyche I wyll sende among you. But yf they wyl not receaue the cuppe of thyne hand and drynche it: then tel them: Thus doth y Lord of hoostes threten you: drynche ye shal, and that shortely. For loo, * I begynne to plage the cytie that my name is geuē vnto, thynck it ye then y I wyll leaue you vnpunished? Ye shall not go qupte, for why? I cal for a sweard vpō all y inhabyters of y earth: sayeth the Lorde of hoostes.

Jere.xlix.b
Ezech.ix b
ii.Pet.iiii c

Therfore

Therfore, tell them al these wordes, and saye vnto them: * The Lorde shall crye from aboue, and let hys voyce be herd from hys holy habytation. Wyth a great noyse shall he crye from his court regall: he shall gyue a greate voyce, (lyke the grapegatherers) and the sound therof shalbe herde vnto the endes of the world. For the Lord hathe a iugement to gyue vpon all people, and wyll holde hys court of iustice with all flesh, and punyshe the vngodly: sayth the Lorde.

Joel.iii.c Amos.i.b

For thus sayth the Lord of hostes: * Behold a myserable plage shall goo from one people to an other, and a great stormye water shall aryse from all the endes of the earth. And the same daye shall the Lorde hym selfe slaye them, from one ende of ẏ erth to an other. Ther shal no mone be made for any of thē, none gathered vp, none buryed: but shal lye as dunge vpon the ground.

G Jere.xxv.b

Mourne (O ye shepherdes) and crye, sprynkle your selues wyth ashes, O ye rāmes of ẏ flocke: for the tyme of youre slaughter is fulfylled, that ye shall slaye one an other, and ye shalbe scatred and ye shall fall lyke vessels newly made.

Esa.xxxii.a * The shepherdes shal haue no waye to flye, and the rammes of the flocke shall not escape. Then shall the shepherdes crye horryblye, and the rammes of the flocke shall mourne: for the Lorde hath consumed theyr pasture, and theyr best feldes lye deed, bycause of ẏ horryble wrath of the Lorde. They haue forsaken theyr foldes lyke as a lyon. For theyr land is waste, bycause of his furyous crueltie, and for his fearefull indignacyon.

¶ The xxvi. Chapter.

¶ Jeremy moueth the people to amendement. He is taken of the prophetes and preestes: an brought to iudgement. Uzias the prophet is kylled of Jehochim contrary to the wyll of God.

A IN the begynnynge of the rayne of Jehoiakim the sonne of Josias kynge of Juda, came thys worde frome the Lorde, sayinge: Thus sayth the Lorde

Jere.xli.a and, xlviii.d * Stande in the courte of the Lordes house, and speake vnto all them whyche (oute of the cyties of Juda) come to do worshyppe in the Lordes house, al the wordes that I comaūde the to saye.

Deu.xiii.a and.xii.b * Loke that thou kepe not one worde backe, yf (peraduenture) they wyll herken, and turne euery man frome hys wycked waye, * that I maye also repente of the plage whyche I haue determyned to brynge vpon them, bycause of theyr wycked inuentions.

Jere.xlvii.a Jho.iii.b.

B And after this maner shalt thou speake vnto them. Thus sayth the Lord: yf ye wyll not obeye me, to walke in my lawes whych I haue gyuen you and to heare the wordes of my seruauntes ẏ prophetes whome I sent vnto you, rysynge vp tymelye, and styll sendynge. Yf ye wyll not folowe them (I saye) then wyll I do to thys house

Jerem.xlvi.a * as I dyd vnto Syloh, and wyll make thys cyte to be abhorred of all the people of the earth. And the preestes, the prophetes, and all the people hearde Jeremye preache these wordes in the house of the Lorde.

Now when he had spoken out all the wordes that the Lord commaūded him to preache vnto the people: then ẏ preestes, the prophetes, and all the people toke holde vpon hym, and sayde: thou shalte dye. How darest thou be so bold, as to saye in the name of the Lorde: it shall happen to this house as it dyde vnto Siloh: and this cyte shalbe so waste, ẏ no mā shall dwell therin.

C And whē al the people were gathered about Jeremy in the house of the Lorde, the princes of Juda herde of this rumour, and they came sone out of the kynges palace, into the house of the Lorde, and sat them downe before the * newe dore of the Lorde. Then spake the preestes and the prophetes vnto the rulers and to all the people these wordes: * Thys mā is worthy to dye, for he hath preached agaynste this cyte, as ye your selues haue herde with youre eares.

xix.c.xx.b. ¶ Jere.xxxvi.b

John.xiii.c mat.xxvi.g

D Then sayde Jeremy vnto the rulers and to all the people: The Lord hath sent me to preach agaynste this house and agaynst this cyte all the wordes that ye haue hearde. Therfore amende youre wayes, and youre adinysementes, and be obedyent vnto the voyce of the Lorde your God: so shall the Lord repēte of the plage, that he hath deuysed against you. Nowe as for me: I am in youre handes, do with me as ye thynke expedyent and good. But this shall ye knowe, yf ye put me to death: * ye shall make your selues, this cyte, and all the inhabytours therof gylty of innocente bloude. For this is of a truthe, that the Lord hath sente me vnto you, to speake all these wordes in your eares.

mat.xxiii.b

E Then sayde the rulers and the people vnto the preestes and prophetes: This man may not be condempned vnto death, for he hath preached vnto vs in the name of the Lorde our God. Ther elders also of the lande stode vp, and sayde thus vnto all the people: Mycheas, the Morasthyte, * whyche was a prophet vnder Ezekiah kynge of Juda, spake to all the people of Juda: Thus sayeth the Lorde of hoostes: * Syon shalbe plowed lyke a felde, Jerusalem shalbe an heape of stones, and the hyl of the Lordes house shall be turned to an hye wood. Dyde Ezekiah the kynge of Juda and the people of Juda put hym death for this? No verely: * but rather feared the Lorde, & made theyr prayer vnto hym. For the which cause also ẏ Lord repēted of ẏ plage, that he had deuysed agaynst them. Shulde we then do suche a shamefull dede against our soules? Ther was a prophet also ẏ preached styfly in ẏ name of the Lord, called Uriah the sonne of Semiah, of Cariathiarim: this man preached also agaynst this cyte, and agaynst this lāde according to al as Jeremye saith. Now when * Jehoakim the kinge with al the estates & princes, had herde his wordes, ẏ kynge went about to slay hym. * When Uriah perceyued that, he was afraied and fled, and departed into Egypt

Mych.i.a Mych.iii.a Jōna.iii.b F

iii.re.xix.a Mych.ii.c

Then Jehoakim ẏ king sent his seruauntes into the lande of Egypte: Namely Elnathan the sonne of Achbor: and certain men with him into Egypt, which fetched Uzias out of Egipt, and brought hym vnto kynge Jeoakym, that slue hym with the swerde, and cast his deed bodye into the comen peoples graue. But Ahicam the sonne

the sonne of Saphan helped Jeremye, that he came not into ỹ hãdes of the people to be slaine

¶ The.xxvii.Chapter.

¶ Jeremy at the commaundement of the Lorde sendeth bondes to the kynge of Juda and to the other kynges that were nye, wherby they are monished to become subiectes vnto Nabuchodonozor. He warneth the people and the kynges and rulers, that they beleue not false prophetes:

A IN the begynnynge of the raygne of Jehoakim the sõne of Josiah king of Juda, came this worde vnto Jeremi frõ the Lord, which spake thus vnto me. Make the bondes and chaines, and put them aboute thy necke, and sende them to the kynge of Edom, to the kynge of Moab, to the kynge of Ammon, to the king of Tirus, and to the kynge of Sidon: and that by the messengers which shall come to Jerusalẽ vnto zedechiah the kynge of Juda, and bydde thẽ saye vnto theyr masters: Thus sayeth the Lorde of hoostes the God of Israell, speake thus vnto your masters: * I am he, ỹ made the earthe, the men, and ỹ cattell that are vppon the grounde, with my greate power, and outstretched arme: and haue gyuẽ it vnto whõ it pleased me: * And now wyl I delyuer al these lãdes into ỹ power of Nabuchodonozor the king of Babylon ‡ my seruaunt. The beastes also of the felde shall I giue him to do him seruice. * And al people shal serue him, ‡ his sonne, and his childres children, vntyl ỹ tyme of the same lãde be come also: yea manye people and great kinges shal serue him.

Deu.v.c
Eccle.v.a
Judic.xi.b
Jer.xxvii.a
Dani.iiii.c
‡ Jer.xxv.b
Jere.xxi.b. xxv.bi.a.xxvi c

B Moreouer, that people and kyngdom which wyll not serue Nabuchodonozor, and that wyl not put theyr neckes vnder the yoke of the king of Babylon: ỹ same people wyll I vysyt with the swerde, with hungre, with pestilence, vntyl I haue consumed them in his handes, saieth the Lorde. * And therfore folowe not your prophetes, sothsayers, expounders of dreames, charmers and wythches, whyche say vnto you: ye shall not serue the kynge of Babylon. For they preache you lyes: to bringe you farre from your lande, and that I myght cast you out, and destroye you. But the people that put theyr neckes vnder the yoke of the kynge of Babylon, and serue hym: those wyll I lette remayne styl in theyr owne lande (sayeth the Lorde) and they shall occuppe it and dwell therein.

Jer.xxvii.c

¶ All these thynges tolde I zedekia the king of Juda, and said: * Put your neckes vnder the yoke of the kynge of Babylon, and serue hym and his people, that ye maye lyue. Why wylte thou and thy people perysh with the swearde, with hungre, with pestylence: lyke as the Lorde hath deuysed for all people, that wyll not serue the kyng of Babilon? * Therfor gyue no eare vnto those prophetes (that tell you: ye shal not serue the kynge of Babylon) for they preached you lies: nether haue I sent them, saith ỹ Lord: howbeit they are bold, falsely to prophecye in my name, that I myght ỹ sooner dryue you out, and that ye myght perish with your preachers.

Jer.xxvii. c & xxviii.b.

I spake to the preestes also and to al the people: Thus saieth the Lorde: Heare not the wordes of those prophetes that preache vnto you, and saye: Beholde, * the vessels of the Lordes house shall shortlye be brought hyther agayne from Babylon: For they prophecye lyes vnto you. Heare them not, but serue the kynge of Babylon: that ye maye lyue. Wherfore wyll ye make thys cytie to be destroyed? But yf they be true prophetes in verye dede, and yf the worde of the Lorde be commytted vnto them, then let them praye the Lorde of hoostes, that the remnaunt of the ornamentes (which are in the house of the Lorde, and remayne yet in ỹ house of the kynge of Juda, and at Jerusalem) be not caryed to Babylon also. For thus hath ỹ Lord of hoostes spoken, concernynge the pyllers, the lauer, the seate: and the residue of the ornamentes that yet remayne in this cytie, whych Nabuchodonozor the kynge of Babylon toke not, * when he caryed awaye Jeconiah the sonne of Jehoakim kynge of Juda wyth all the power of Juda and Jerusalem vnto Babylon captyue?

Jer.xxvii.a

iiii.Reg.xxiiii.a

Yea, thus hath the Lorde of hoostes the God of Israell spoken, as touchyng the residue of the ornamentes of the Lordes house, of the kynge of Judaes house, and of Jerusalem: * They shalbe caryed vnto Babylon, and ther they shal remayne vntyll I vysyt them, sayth the Lorde. * Then wyll I bryng them hyther agayne. And thys was done in the same yere, euen in the begynnynge of the raygne of zedekiah kynge of Juda.

iiii.Reg.xxv.c

i.Esdr.i.b

¶ The xxviii. Chapter.

¶ The false prophecye of Hananiah: the prophet Jeremye sheweth that the prophecye of Hananiah is false, by the example of the other prophetes. He beinge inspyred of the Lord, reproueth Hananiah, prophecyinge hys death.

A BUt in the fourthe yere of the raygne of zedekiah kynge of Juda, in the fyfth moneth, it happened that Hananiah the sonne of Assur the prophete of Gibeon, spake to me in the house of the Lorde in ỹ presence of ỹ preestes and of all the people, and sayde: Thus sayth the Lorde of hoostes the God of Israell: I haue broken the yocke of the kyng of Babylon, * and after two yere wyll I bryng agayne into thys place all the ornamentes of ỹ Lordes house, that Nabuchodonozor kynge of Babylon caryed awaye from thys place, vnto Babylon. Yea I wyll bryng agayne Jechoniah the sonne of Jehoakim the kynge of Juda hym selfe, wyth all the prysoners of Juda (that are caryed vnto Babylon) euen into thys place, sayth the Lorde. For I wyll breake the yoke of the kynge of Babylon.

Jer.xxvii.a

Jer.xxvii.o

B Then the Prophet Jeremy gaue answere vnto the prophete Hanania before the preestes, and before all the people that were presente in the house of the Lorde. * And the prophete Jeremy sayde: Amen, the Lorde do that, and graunte the thyng whych thou hast prophecyed: that he may bryng agayne all the ornamentes of the Lordes house, and restore all the prysonners frome Babylon into this place. Neuertheles, hearkẽ thou also what I wyll saye, that thou and al the people may heare. The prophetes that were before vs in tyme paste, whych prophecyed of war

Mich.iii.c

or trouble

Preastes: wherin thou wrytest thus vnto hym: The Lorde hath ordeyned the to be a preast in
iii.regu.xiii.a i.pa,xxiii.a stead of* Jehoiada the preast that thou shuldest be the cheke in the house of the Lorde, aboue all prophetes and preachers, and that thou myghtest set them vpon the pyllery, or in the stockes. Howe happeneth it then, that thou hast not reproued Jeremy of Anathoth, why che neuer leaueth of hys prophecyinge? And besyde all thys,
Jere.xxix.c he hath sente vs worde* vnto Babylon, & tolde vs playnely: that oure captyuyte shall longe endure: that we shulde buylde vs houses to dwell therin: and to plante vs gardens, that we maye enioye the frutes therof, Whych letter Sophonia the preest rede, and let Jeremye the prophete
G heare it, Then came the worde of the Lorde vnto Jeremy sayinge: sende word to all them that be in captyuyte: on thys maner: Thus hathe the
Jer.xxviiic Lorde spoken concernynge Semyah the Nethelampyte* because that Semyah hath prophecyed vnto you wythout my cõmyssyon & brought you into a falsse hope, therefore thus ỹ Lord doth certyfye you: Behold, I wyll vyset Semiah the Nehelampyte, & hys seed: so that none of hys shall remayne amonge thys people, and none of them shal se the good ỹ I wyl do for this people, sayth the Lorde. For he hath preched falsely of ỹ Lord

¶ The.xxx.Chapter

¶ The returne of the people from Babylon God by his chastenynge sheweth that the people is synnefull, the destruccion of the enemyes of Israel

A These are the wordes, that the Lorde sheweth vnto Jeremy, sayng, Thus
Jerem.xxxc sayth the Lorde God of Israell :* wryte vp dylygently al the wordes ỹ I haue spoken vnto the, in a booke For loo, the tyme commeth, sayth the Lord that I wyll bryngе agayne the prysoners of my people of Israel, and Juda, sayeth the Lorde. For I wyll restore them vnto the lande, that I gaue to theyr fathers, and they shal haue it in possessyõ Agayne, these wordes spake the Lorde, concernynge Israel and Juda: Thus sayeth the Lorde We haue herde a terrible cry, feare and dysquyetnes, For what elles doth thys sygnyfye, that I se? Namelye that al stronge men smyte, euery
Jere.xxix.b man hys hand vpon his lornes* as a woman in the payne of her trauaile. Who euer sawe a man trauayle wyth chylde? Enquyre thereafter, and se. Yee, all theyr faces are maruelous pale.

B Alas for thys daye, whych is so dredeful that none maye be lykened vnto it, and alas for the tyme of Jacobs trouble, for the whych he shall yet be delyuered. For in that daye sayeth the Lorde of hoostes I wyl take hys yocke from of thy neke and breake thy bondes: And straungers shal no more serue hym, but they shall do seruyce vnto
eze.xxxiiid God theyr Lorde, and* to Dauyd their kynge,
Jere.xlvi.c whome I wyll rayse vp vnto them.+ And as for the, O my seruaunt Jacob, feare not sayth the Lorde, and be not afrayed, O Israel. For loo, I wyll helpe the also from farre, and they sede frõ the lande of theyr captyuyte. And Jacob shall turne agayne, he shalbe in reste, and haue a prosperous lyfe, and no man shall make hym afrayd For I am wyth the to helpe the sayth the Lorde Amos.ix.d
*And though I shall destroye all the people amonge whom I haue scatered the yet wyl I not destroye the, but correct the, *and that wyth dyscreacyon: For I know that thou arte in no wyse Jerem.x.b
*wythout faute. Therfore thus sayth the Lord ex.xxxiiii.a. Thy brosynges are parlous: and thy woundes Nahum.i.a
redy to cast the into sickines, There is no man to
C medle wyth thy cause, or to laye plaster vpon ỹ or to bynde vp the wounded there maye no man helpe the, All thy louers haue forgotten the, and care nothyng for the, For I haue geuen the a cruel stroke, and chastened the roughly: and that for the multytude of thy mysdeades: for thy synnes haue had the ouerhand. Why makest thou mone for thyne harme? in dede, thou art sore wounded and in ieopardye, but for the multytude of thy Jere.xii.b.
mysdedes and synnes: I haue done this vnto the
*And therefore all they that deuour the, shal Jerem.ii.a
be deuoured, and all thyne enemyes shalbe led in and.f.d
to captyuyte. All they that make the wast, shalbe wasted them selues, and al those that rob the wyl I make also to be robbed. For I wyll geue the thy helth agayne & make thy woũdes whole sayth the Lorde: because they reuyled the, as one cast away & dispised. Sto (sayd they) is she whõ no man regardeth, For thus sayth the Lord. Behold:* I wyll bryngе agayne the captyuyte of Jer.xxxiiii.a
D Jacobs tẽtes & dekẽde his dwellinge place. The cyty shalbe buylded in her olde estate, & the houses shal haue theyr right foundacion, And out of them shal go thanksgeuyng: & the voyce of ioye.

I wyll multyplye them, and they shal not be fewe: I shall endue them wyth honoure, and no man shall subdue them. Theyr chyldren shalbe as afore tyme, and theyr congregacyon shal contynue in my syght. And al those that vexe them Mych.v.a
wyl I vyset.* A captaine also shal come of them and a prynce shall spryngе out from the middest of them, hym wyll I chalenge to my selfe and he shal come vnto me* For what is he that geueth Jhon.vi.e.
ouer hys herte to come vnto me sayth the Lorde
*Ye shalbe my people also, and I wyll be youre Jere.xxxii.b xxxiiii.b xxxi.e. Jere.xxiii.e and xxv.d
God. Behold: on the other syde shal the wrathe of the Lorde breake out as a stormy water as a myghtye whyrle wynde, and shall fall vpon the heades of the vngodlye.

The terryble dysplearure of the Lorde shall not leaue of, vntil he haue done, and performed the intente of hys herte,* which in the latter dayes ye shall vnderstande: At the same tyme: sayth Jer.xxiii.e
the Lorde, shall I be the God of all generacions of Israel, and they shalbe my people.

The xxxi. Chapter.

¶ The prophecyeth that the people of Israel shal be restored agayne vnto theyr prosperite. To be turned from synne is the gyfte of God. The byrth of Chryst is prophecyed. All the wycked shall dye in theyr wyckednes. The newe Testament and couenaunt is prophecyed. The Chrystyan are taughte & instructe of the Lorde. Oure synnes shalbe so remitted, that they not once bethought on God promyseth that he wyl call of the Jewes. The buyldynge agayne of Jerusalem.

Thus sayth the Lorde* the people of Israel, whyche escaped in the wyldernes
A Num.xiii.e from the swearde, founde grace to come into theyr rest. Euen so shall ỹ Lord nowe also appere vnto me from farre and saye,

I lone

Iohn.vi. b * I loue the with an euerlastyng loue, therfore by my mercy I haue drawen the to me. I wyll repayre the agayne, O thou doughter of Israel that thou mayst be fast & sure. Thou shalt take thy tabrets agayn, and go forth with them that leade the daunce. Thou shalte plante vynes agayne vpon the hylles of Samaria, & the grape gatherers shall plant, and comenly eate of it.

B For the dayes shall come when the watchemen vpon the mount of Ephraim shall crye, a-
Esay.li.a ryse, * let vs go vp vnto Sion to our Lord God for thus sayth the Lord: Reioyce with gladnes bycause of Jacob, crye vnto the head of the Gentyles: speake out, synge and saye: O Lorde saue thy people, the remnaunt of Israel, and make them whole. Beholde, I wyll brynge them agayne from out of the north lande, and gather them from the endes of the worlde, with the blynde and lame that are amonge them, with the women that be great with chylde, and suche as be also delyuered: and the company of them that come agayne, shall be great.

They shall come weppynge & with mercyfull pitye wyl I bryng them hyther agayne, I wyll leade them to the ryuers of water in a strayght
Deu.xxiii.a waye, where they shal not stumble. * For I am
Gen.xlviii.d Israels father, & ‡ Ephraim is my first borne.

Heare the worde of the Lorde, O ye Gentyles, preache in the yles, that lye farre of, and saye: he that scatered Israel, shall gather hym togyther agayne, and shall kepe hym, as a shepherde doth his flocke. For the Lorde hath redemed Jacob, and ryd hym from the hande of the violent, and they shall come, & reioyce vpon the hyll of Sion, and shall haue plenteousnesse of goodes, whiche the Lorde shall gyue them. Namely, wheate, wyne, oyle, yonge shepe & calues. And theyr conseyence shall be as a well watred garden, for they shall no more be hungry.

C Then shall the mayde reioyce in the daunce, yee, bothe yonge and olde folkes. For I wyll turne theyr sorowe into gladnes, and wyll comforte them from theyr sorowes: and make them ioyfull. I wyll powre plenteousnesse vpon the hertes of the preastes, & my people shal be satisfyed with my goodnes, sayth the Lorde.

Jerem.iii.c Thus sayth the Lorde: * the voyce of heyp-
Mat.ii.c nesse, weppyng & lamentacion was herde on hye euen of Rachel, mournyng for her childzen. and wold not be cõforted, bycause they were away.

But now sayth the Lord, leaue of from weppynge and crpenge, withholde thyne eyes from teares, for thy labour shall be rewarded, sayth the Lord. And they shal come agayne out of the lande of theyr enemyes: Yee, euen thy posteritye shall haue consolacyon in this, sayth the Lorde, that thy childzen shall come agayne into theyr owne lande. Moreouer, I herde Ephraim, that was led away captyue, complayne on this ma-
Eze.xx.c ner. * O Lorde, thou hast correct me, & thy chastenynge haue I receaued, as an vntamed calfe.
Tre.b.c. zacha.i.a ‡ Conuert thou me, and I shal be conuerted: for thou art my Lorde God: Yee, as soone as thou turnest me, I shall reformme my selfe: & when I vnderstand, I shall smyte vpon my thygh. For verely I haue cõmytted shameful thynges. For I haue borne ỹ reproke & confusyon of my youth

Upon thys complaynte, I toughte thus by my selfe, * is not Ephraim my dere sonne? Is he D
not the chylde, wythe whome I haue had all my Ge.xlviii.d
myrthe and pastyme? For sens the tyme that I fyrste comened wyth hym, I haue hym euer in remembraunce: therfore, my very herte dryueth me vnto hym, gladlye and louingly wyll I haue mercye vpon hym sayth the Lorde: Get ỹ watchmen, proude teachers for ỹ: set thyne herte vpõ the ryghte waye, that thou shuldest walke, and turne agayne, O thou doughter of Israel, turne agayne to the cyties of thyne. Howe longe wylt thou go astraye, O thou chrynkynge doughter? For the Lorde wyll worke a newe thynge vpon earthe. A woman shall compasse a man.

For thus sayth the Lorde of hostes the God E
of Israel It wyll come therto, that when I haue brought Juda oute of captyuytie, these wordes shalbe heard in the landes and in hys cyties. The
Esay.xlii.a Lord whych is the fayre * brydegrome, or rygh teousnesse, make the frutefull, O thou holy hyll. And there shall dwell Juda and all her cytyes, ỹ shepeherdes, and husbandmen. For I * shal fede
Math.v.a. and.xi.c the hungry soule and refreshe all faynte hertes. When I heard thys, I came agayn to my selfe, I mused, lyke as I had ben waked out of a swet slepe. Beholde, sayth the Lorde, the dayes come that I wyll sowe the house of Israell & the house of Juda, wyth men and wyth catell.

* Yee, it shal come therto, that lyke as I haue
Deu.xxviii.g Jer.xxxi.c. zacha.viii.c gone aboute in tymes past to rote them oute, to scatere them, to breake them downe, to destroye them, and chasten them. Euen so wyll I also go dylygently aboute, to buylde them vp agayne, & to plante them sayth the Lorde. * Then shall it
Eze.xviii.a nomore be sayde the fathers haue eaten a sower grape, and the childzens teth are set on edge: for euery one shal dye for his owne mysdede: so that who so eateth a sower grape, hys teth shalbe set on edge. * Behold, the dayes come, sayth ỹ Lord
Hebr.viii.d that I wyl make a new couenaunt with ỹ house of Israell and wyth the house of Juda: not after the couenaunt that I made with theyr fathers, when I toke them by the hand and led them out of the lande of Egypte: whyche couenaunt they breake: yee, euẽ when I as an husband had rule ouer them sayth the Lorde. * But thys shall be
Hebr.x.b the coueuaunt that I wyll make with the house
Esay.ii.b of Israell after those dayes sayth the Lorde. * I wyll plante my lawe in the inwarde partes of them, and wryte it in theyr hertes, ‡ and wyll be
Je.xxxii.b and.xxx.b theyr God, and they shalbe my people.

And from thence forthe, shall no man teache F
hys neyghboure or his brother, and saye: knowe the Lorde. But they shal all knowe me from the lowest vnto the hyeste, sayth the Lorde. For I wyll forgeue theyr mysdedes, and wyll neuer remembre theyr synnes any more. Thus sayth the
Gen.i.b Lorde, whyche gaue the * sunne to be a lyght for the daye, and the mone and starres to shyne in ỹ nyght: which moueth the see, so that the floudes therof ware fearce: his name is the Lord of Hostes. Lyke as thys ordynaunce shall neuer be

taken oute of my syghte, sayeth the Lorde. So shall the sede of Israell neuer ceasse, but alwaye be a people before me.

G Moreouer, thus sayth the Lord lyke as the heauen aboue can not be measured, and as ỹ foũdacyons of the earth beneth maye not be sought
Roma.xi.a oute.* So wyll I also not caste oute the whole sede of Israell, for that they haue commytted: sayth the Lorde. Beholde, the dayes come, sayth the Lorde: that the cytie of the Lorde shalbe en-
Psal.xlii.a Psal.xlvii.b larged from the * towre of Hananeel, vnto the gate of the corner wall. From thence shall the tyght measure be taken before her vnto the hyll
Jere.xix.b. toppe of * Gareb, and shal come aboute Gaath, and the whole valleye of the dead carkasses, and of the asshes, and all the feldes vnto the broke of Cedron: and vnto the corner of the horsegate toward the Easte wher as the Sanctuarye of the Lorde also shalbe set. And when it is now buylded, and set vp of thys fashyon, it shall neuer be broken nor caste downe any more.

¶ The.xxxii Chapter.

¶ Jeremy is cast into the prison, because he prophecyed that ỹ cytye shulde be takẽ of the kynges of Babylon: by the felde that Jeremye bought at the commaundement of the Lorde, is signyfyed, that the people shulde come agayne to theyr owne possessyon. The people of God are hys seruauntes and he is theyr Lorde. To feare God is Goddes gyfte, to the entent that synnes maye be forshewed.

A THese wordes spake the Lord vnto Jeremye, in the tenthe yere of Zedekiah kyng of Juda: whyche was the eyghtene yere of Nabuchodonozor, what tyme as the kynge of Babylons hoost layde syege vnto Jerusalẽ But Jeremye the Prophete laye bounde in the court of the prison, whyche was in the kyng of Judaes house: wher Zedekiah ỹ kyng of Juda cau
Jere.xxxvii.a xxxviii.b.viii.a & xxxix. sed hym to be layde, because he had prophecyed of thys maner: Thus sayth the Lorde: * Beholde, I wyll delyuer thys cytye into the handes of the kynge of Babylon, whych shall take it. As for Zedekiah the kynge of Juda, he shall not be able to escape the Chaldees: but surely he shal come into the handes of the kynge of Babylon whyche shall speake wyth hym mouthe to mouthe and one of them shall loke another in the face. And Zedekiah shalbe carryed vnto Babylon, and there shall he be, vntyll the tyme that I vysyt hym sayth the Lorde. But yf thou takest
B in hande to fyghte agaynste the Chaldees thou shalt not prospere.

And Jeremye sayde: thus hath the Lord spoken vnto me. Beholde, Hananeel, the sonne of Selum thyne vncles sonne, shall come vnto the and require the to redeme the lande that lyeth in
Leuit.xxv.b Nu.xxxvi.a and.xxvi.b.i.a Ruth.iiii.a Anathoth vnto thy selfe * for by reason of kynred it is thy ryght to redeme it, and bye it oute.

And Hananeel, myne vncles sonne camme to me in the courte of the prison, accordynge to the worde of the Lorde and sayde vnto me: Bye my lande, I praye the: that lyeth in Anathoth in the countreye of Ben Jamin: for by heritage ỹ hast ryght to lose it out for thy selfe, therfore redeme it. Then I perceyued that thys was the cõmaundement of the Lorde, and so I bought the lande from Hananeel of Anathoth, myne vncles sonne and waged hym there the money: euen seuen syc-
cles, and ten syluer pence.

I caused hym also to make a wrytynge, and C to seale it: and called recorde therby, and weyed him there the money vpon the weyghtes. So I toke the euydence with the coppe when it was orderly sealed & red it ouer, and I gaue the euydence vnto Baruch the sõne of Neriah, the sõne of Maasiah in ỹ syght of Hananeel, my cosyne, and in the presence of the wytnesses, that be named in the euydence: and before all the Jewes that were therby in the courte of the prison.

I charged Baruch also before them, saying. The Lorde of hostes the God of Israel cõmaundeth the, to take this sealed euydence with the coppe: and to laye it in an erthen vessell, that it may longe contynue. For the Lorde of hostes, the God of Israel hath determined that houses feldes, and vynepardes shalbe possessed agayne in this lande. Now when I had delyuered the euydence vnto Baruch ỹ sonne of Nẽriah, I be-
Gene.i.a Jere.x.b sought the Lorde, saying: O Lorde God, * it is thou that hast made heauen and earth with thy great power and hye arme, and there is nothing
Jer.xxxiii.a hyd frõ the. * Thou shewest mercy vpon thousandes, thou rẽcompensest the wyckednes of the fathers, into ỹ bosome of the children that come after them. Thou art the great & myghty God, whose name is the Lorde of hoostes: greate in councell, and excellent in worke. Thyne eyes
Roma.ii.a loke vpon all the wayes of mens chyldren, * to rewarde euery one after his waye: and accordynge to the frutes of his inuencions.

Thou hast done great tokens and wonders D
Exo.viii.vnto the fifteen chapter. * in the lande of Egipt, as we se this daye vpon the people of Israel, & vpon those men, to make thy name great, as it is come to passe this day. Thou hast brought thy people of Israel out of the lande of Egypt with tokens, with wonders with a myghty hand, with a stretched out arme and with greate terrybleneſſe: and hast gyuen them this lande, lyke as thou haddest promised vnto theyr fathers. Namely, that thou woldest gyue them a lande, that floweth with mylke and hony. * Now when they came therin, and
Judi.ii.iii.iiii.vi.viii. Ester.v.d possessed it, they folowed not thy voyce, & walked not in thy lawe, * but all that thou cõmaundest them to do, that haue they not done, & therfore come all these plages vpon them.

Beholde, there are bulwarkes made nowe agaynst the cyty to take it: and it shalbe wonne of the Chaldees that besyege it with swearde, with hunger, & death: and loke what thou hast spoken, that same shall come vpon them.

For lo, al thynges are present vnto the. Yet E
(sayst thou vnto me O Lorde God) and commaundest me, that I shall loose a pece of lande vnto my selfe, & take wytnesses therto: and yet in the meane season the cytye is delyuered into the power of the Chaldees.

Then came the worde of the Lorde vnto me saying: Behold I am the Lord God of all flesh is there any thynge then to harde for me: Therfore thus sayth the Lord: * Behold, I shall de-
Jere.xxxii.b. xxxiii.b lyuer this cytie into the power of the Chaldees, and into the power of Nabuchodonosor, the kynge

kynge of Babylon, they shall take it.

For the Chaldees shal come and wynne this citie, and set fyre vpon it, and burne it, with the gorgyous houses, in whose parlers they haue made sacrifyce vnto Baal, and powred drynke offerynges vnto straunge goddes, to prouoke me vnto wrath. For seynge the chyldren of Israell, and the chyldren of Juda haue wrought wyckednes before me euer from theyr youth vp what haue they els done but prouoked me with the workes of their owne handes, sayth ỹ Lord?

Or what hath this cytye ben els but a prouokyng of my wrath, euer sence the day that they buylded it, vnto this houre wherin I cast it out of my syght, bycause of the great blasphemyes of the children of Israel and Juda, whiche they haue done to prouoke me: yee they, their kynges theyr prynces, theyr preastes, theyr prophetes, the men of Juda, & the cytezyns of Jerusalem.

Jere.xi.d * When I stode vpearly, and taught them & instructed them, they turned their backes to me and not their faces. They wolde not heare, to be Jere.vii.d. reformed & correct, + but set theyr ydols in the house, that is halowed vnto my name, to defyle it. They haue buylded hye places for Baal, in the valley of the chyldren of Hennom, to bowe theyr sonnes & doughters vnto Moloch, which I neuer cõuaunded them, neyther came it euer in my thought to make Juda synne with suche abhominacyon. And nowe therfore, thus hath the Lorde God of Israell spoken, concernynge this citie, which (as ye your selues confesse) shal be delyuered into the hande of the kynge of Babylon when it is wonne with the swearde, with Deu.xxx.a hunger, and with pestilence. * Beholde, I wyll gather them togyther from al landes, wherin I haue scatred them in my wrath in my fearfull & great displeasure, & wyl bryng them agayn vnto this place, where they shall dwell safely. And they shall be my people, & I wyll be theyr God.

Ezech.xxxvi.c * And I wyll gyue them one hert & one way, that they may feare me al the dayes of their life that they & theyr chyldren after them may prospere. Ezec.xxxvii.c * And I wyll set vp an euerlastyng couenaunt with them. Namely, that I wyll neuer cease to do them good, and that I wyll put my feare in their hartes, so that they shal not runne deu.xxxiv.b awaye from me. Jer.xxxii.c * Yee, I wyll haue a lust, and pleasure to do them good, & faythfully to plant them in this lande with my whole herte, & with all my soule. For thus sayth the Lorde: lyke as I haue brought all this great plage vpon this people, euen so wyll I also bryng vpon them all the good that I haue promysed them. And men shall haue theyr possessions in this lande: whereof ye saye now, that it shall neuer be inhabyted of the people, nor of catell: but be delyuered into the handes of the Chaldees. Yee, lande shalbe bought for money, and euydences made therevpon, & sealed before wytnesses in the countrey of Ben Jamin, and rounde about Jerusalem, in the cyties of Juda, in ỹ cyties that are vpon the mountaynes, & in them that lye beneth: yee, and in ỹ cyties that are in ỹ south. For I wyll bryng theyr prysoners hyther agayne, sayth the Lord.

¶ The.xxxiii.Chapter.

¶ The prophete is monyshed of the Lorde to praye for the delyuerance of the people, whyche the Lorde promyseth: God forgeueth synnes, and doth graciously to the people, for his owne renowne. Of the byrth of Chryste. The kyngdome of Chryste in ỹ churche shall neuer be ended,

Moreouer, the worde of the Lord came vnto Jeremye on thys maner, * when he was yet bounde in the Courte of the prysone. Thus sayeth the Lorde, whych fulfylleth the thynge that he speaketh: the Lorde whyche perfourmethe the thynge that he taketh in hande, euen he whose name is the Lord * crye vnto me and I wyll answere, and shew ỹ greate and hye thynges, whych were vnknowne vnto the. Thus (I saye) spake the Lorde God of Israell, cõcernynge the houses of this cytye and the houses of the kyng of Juda, ỹ they are brokẽ thorowe the ordynaũce & the swearde: Because the inhabyters of this cytie haue come to fyght against ỹ Chaldees, and they are fylled with the deade karkases of men whome I haue slayne in my wrathe and displeasure: when I turned my face from thys cytye, because of all her wycked nesse. Beholde sayth the Lorde, I wyll repayre and heale theyr woundes, and make them whole I wyl open them the large treasure of peace and truth. And wyll returne the captyuyte of Juda and Israell: and wyll set them vp agaynas they were afore. * From all mysdedes, wherein they haue offended agaynst me, I wyll clense them.

Jere.xxxiii.a and, xxxii.a

Ezec.xxxvii.b

Esa.xliii.b

And all theyr blasphemyes whych they haue done agaynst me, when they regarded me not, I wyl forgeue them. And thys shal get me a name a prayse, and honour amonge all the people of ỹ earth, wyche shall heare all the good that I wyl shewe vnto them: yee, they shalbe afaryde: and astoyned at all the good dedes and benefytes ỹ I wyll do for them. Moreouer, thus sayth the Lorde: * In thys place where of ye saye that it Jere.xxxiii.b shalbe a wylderneſſe, wherin nether people nor catell shall dwell: in lyke maner in the cytyes of Juda and wythoute Jerusalem (whych also shal be so voyde, that neyther people nor catell shall dwelthere shall the voyce of gladnesse be heard agayne, the voyce of the brydegrome and of the bryde, ỹ voyce of them that shall syng: * Prayse ỹe.xxxvii.a the Lorde of hoostes, for he is louynge: and hys i.Mac.iii.b mercye endureth for euer, and the voyce of them that shall offer vp giftes in the house of ỹ Lorde For I wyll restore the captyuytie of thys land, as it was afore: sayth the Lord, Thus sayth the Lorde of hoostes, It shall come yet therto, that in thys lande, which is voyde from men and catell and in all the cytyes of the lande, there shalbe set vp shepeheardes cotages: in the cityes vpon the mountaynes: and in the cyties that lye vpon the playne, and in the cytyes of the south.

¶ In the lande of Ben Jamin, in the feldes of Jerusalem, and in the Cytyes of Juda shall the shepe be nombred agayne, vnder the hande of hym, that telleth them, sayth the Lorde: * Be- Jer.xxxiii.a holde, the tyme commeth, sayth the Lorde: that I wyll perfourme that good thynge, whyche I haue promysed vnto the house of Israell, and to the house of Juda.

In those dayes and at the same tyme, I wyll
bryng forth vnto Dauid, the braunche, of rygh
teousnesse, and he shall do equytie and ryghteous
nesse in the lande. In those dayes shall Juda be
Ma.xxxii.c helped* and Jerusalem shall dwel safe, and he ỳ
shal call her, is euen God our ryghteousnes. For
ii.Re.viii.e thus the Lorde promyseth * Dauid shall neuer
want one to syt vpon the throne of ỳ house of Is-
i.Reg.ii.g racll: * neyther shall the Preastes and Leuytes
want one to offer alwaye before me burnt offe-
rynges, to kyndle the meate offerynges, and to
prepare the sacrifyces.

D And the worde of the Lorde came vnto Jere-
mye after thys maner. Thus sayth the Lorde:
Gen.viii.d Haue the couenaut * whych I haue made wyth
daye and nyght broken, that there shulde not
be day and nyght in due season: Then maye my
couenaunt also be broken, whyche I made with
Dauid my seruaunt, & so he not to haue a sonne
‡ i.Pet.ii.a to raygne in hys throne, ‡ so shal also the preistes
Gene.xv.b. and Leuytes neuer fayle, but serue me. *— For
and.xxii.c lyke as the starres of heauē may not be nombred
neyther the sande of the see measured: so wyll I
multyplye the sede of Dauid my seruaunte, and
the Leuytes, my mynysters.

Moreouer, the worde of the Lorde came to
Jeremye, sayinge: Consydereste thou no what
this people speaketh? Two kynredes (say they)
hath the Lorde chosen, and those same two hath
he cast away. For so they haue despysed my peo
ple, and they reputed them as though they were
no people. Therfore thus sayth the Lorde: Yf I
haue made no couenaunt wyth daye and nyght,
and geuen no statute vnto heauen and earth: thē
wyll I also caste awaye the sede of Jacob & Da-
uid my seruaunt, so that I wyll take no prynce
out of his sede, to rule the posteryte of Abraham
Isaac and Jacob. But yet I wyll turne agayne
theyr captyuyte, and be mercyfull vnto them.

¶ The.xxxiiii. Chapter.

¶ He threteneth that the cytye, & the kyng zedekyah also shal-
be geuen into the handes of the kyng of Babylon. He rebuketh
them that broughte suche of theyre brethren into captyuyte, as
were pardoned to go at theyr lybertye.

A THese are the wordes wyche the Lorde
Jer.xxix.a spake vnto Jeremye * what tyme as
Nabuchodonozor the kyng of Baby-
lon & all his hostes (out of all the kingdomes that were vnder hys power) and all hys
people fought agaynste Jerusalem, and all the
cityes ther of. Thus sayth the Lorde God of Is-
rael: Go, and speake to zedekiah the kyng of Ju
da, and tell hym: The Lord sendeth ỳ thys word
iiii.Reg. Beholde, * I wyll delyuer this cytie into ỳ hand
xxv.a. of the kynge of Babylon: he shall burne it, and
Jere. xxi.a thou shalt not escape his handes, but shalt be led
and.xxiv.a awaye prysoner, and delyuered into hys power.
Thou shalt loke the kyng of Babylon in the face
and he shall speake wyth the mouth to mouth: &
then shalt thou goo to Babylon. Yet heare the
worde of the Lorde, O zedekiah, ỳ kynge of Ju-
da: Thus sayth the Lorde vnto the. Thou shalt
not be slayne wyth the swearde, but shalt dye in
i.re.xxxi.f. peace. * Lyke as thy forefathers the kinges, thy
progenytours were brent: so shalt thou be brent
also, & in thy mournyng they shall say: Oh Lord
For thus haue I determined, sayth the Lorde.

Then sayd Jeremye the prophete all these B
wordes vnto zedekiah kyng of Juda in Jerusa-
lem: what tyme as the kyng of Babylons hoost
besieged Jerusalē, & the remnaunt of the cytics:
Namely, Lachis and Azekah, which yet remay
ned of the * stronge fensed cyties of Juda. ii.Par.xi.s

These are the wordes that the Lorde spake
vnto Jeremy the prophete, when zedekiah was
agreed with all ỳ people at Jerusalē, that there
shulde be proclaymed * a libertie, so that euery Exod.xxi.a
man shulde let his seruaunt & handmayde go Leui.xxv.f
fre: Hebrue, and Hebruesse, and no Jewe holde Deu.xv.d
his brother as a bondman. Nowe as they had
consented, all the princes, & all the people which
had gathered vnto this agrement, ỳ euery man
shulde set at libertye his bonde seruaunt, & bond
woman, & no longer to holde them bonde, euen
so they were obedyent, and let them go fre. But
afterwarde they repented and toke agayne the
seruauntes and handmaydens, whom they had
let go fre, and so made them bonde agayne.

For the whiche cause the worde of the Lorde C
came vnto Jeremye from the Lorde hym selfe,
sayinge: Thus sayth the Lorde God of Israel.
* I made a couenaunt with your fathers, when Deu.xv.a
I brought them out of Egipt, (that they shulde Exo.xxi.a
nomore be bondmen) saying: When seuē yeres
are out, euery man shal let his bought seruaunt
an Hebrue go fre, yf he haue serued hym syxe ye-
res. But your fathers obeyed me not, and herke
ned not vnto me. As for you, ye were nowe tur-
ned, and dyd ryght before me in that ye proclay-
med, euery man to let his neyghbour go fre, and
in that ye made a couenaunt before me, in ỳ tem
ple that beareth my name. But yet ye haue tur
ned your selues agayne, & blasphemed my name
In this, ỳ euery man hath requyred his seruaūt
and handmayden agayne, whom ye haue let go
quyte and fre, and compelled them to serue you
agayne, & to be your bondmen, and bondwomen
And therfore thus sayth the Lorde: ye haue not
obeyed me, euery man to proclayme fredom vn
to his brother and neyghbour: wherfore I wyll
call you vnto a fredome, sayth the Lorde: euen
vnto the swearde, to the pestilence & to hunger,
and wyll make you to be plaged in al the kyng-
domes of ỳ earth. Yee, those men that haue bro-
ken my couenaunt, & not kept the wordes of the
appoyntmēt which they made before me, when
* they hewed ỳ calfe in two, & when there went Gen.xv.d
thorow the two halues therof: the princes of Ju
da, the prynces of Jerusalē, the gelded men, the
preastes, and all the people of the lande, whiche
went thorowe the two sydes of the calfe
Those men wyll I gyue into the power of their
enemyes, and into the handes of them that fo-
lowe vpon theyr lyues.

* And theyr dead bodyes shalbe meate for psal.lxxix.a
the foules of the ayre, and beastes of ỳ felde. As Jerre.vii.d
for zedekiah the kyng of Juda and his princes,
I wyll delyuer them into ỳ power of theyr ene-
myes, and of them that desyre to slay them, and
into ỳ hande of ỳ kyng of Babilons hoost, which
* now is departed from you: But thorowe my Jer.xxxvii.c
cōmaun

commaunoement (sayth the Lorde) they shall come agayne before this cytye, they shall fyght agaynst it: wynne it, and burne it: Moreouer, I wyll laye the cytyes of Juda so waste, that no man shall dwell therin.

¶ The.xxxv. Chapter.

¶ He propoundeth the obedyence of the Rechabites, & therby confoundeth the pryde of the Jues. The cõmaundement of Jonadab, the father of the Rechabites. He threatenyth punyshment vnto the rebellyous Jewes. He promyseth prosperytye vnto the Rechabites, for theyr obedyence.

A THe wordes which the Lorde spake vnto Jeremye, in the raygne of Jehoakim the sonne of Josiah kynge of Juda are these: Go vnto the house of the
*1.kill,xe.r.c. *Rechabites, & call them out, and bryng them to the house of the Lorde into some commodyous place, & gyue them wyne to drynke. Then toke I Jazaniah, the sonne of Jeremy the sonne of Habaztniah, & his brethren, & all his sonnes, and the whole household of the Rechabytes: and brought them into the house of the Lorde, into the closet of ỹ chyldren of Hanan, the sonne of Jegedal[illegible]h the man of God, whiche was by the closet of the prynces, that is aboue the closet of Maaslah the sonne of Selum, whiche is
B the treasurer. And before the sonnes of the kynred of the Rechabites, I set pottes full of wyne and cuppes, and sayd vnto them: Drynke wyne. But they sayd: we wyl drynke no wyne: for Jonadab the sonne of Rechab our father cõmaunded vs, saying: Yee and your sonnes shall neuer
Jere.xxxv.b drynke wyne, * buylde no houses, sowe no sede: plant no vynes, yee: ye shall haue no vynyardes but for all your tyme, ye shall dwell in tentes, that ye may lyue long in the lande wherin ye be straungers. Thus haue we obeyed the cõmaundement of Jonadab the sonne of Rechab our father, in all ỹ he hath charged vs, & so we drynke no wyne all our lyfe longe: we nor our wyues our sonnes & our doughters. Neither buylde we any house to dwell therin, we haue also amonge vs neyther vynyardes, nor corne lande to sowe: but we dwell in tentes, we obey, & do accordyng vnto all ỹ Jonadab our father cõmaunded vs.

But now that Nabuchodonosor the kynge
¶ of Babylon came vp into the lande, we sayde: come, let vs go to Jerusalẽ, that we may escape the hoost of the Chaldees and the Assirians, and so we dwell now at Jerusalem. Then came the worde of the Lorde vnto Jeremye, sayinge: Thus sayth the Lorde of hostes the God of Israel: Go and tell the men of Juda and the inhabitours of Jerusalẽ: Wyll ye not be reformed to obey my wordes, sayth ỹ Lorde? The wordes whiche Jonadab the sonne of Rechab cõmaunded his sonnes, that they shuld drynke no wyne, are fast and surely kepte: for vnto this day they drynke no wyne, but obey theyr fathers commaundement. But as for me * I haue stande vp
Je.xviii.a. and.xxb.a. early, I haue spoken vnto you, & gyuẽ you earnest warnynge: and yet haue ye not ben obedyent vnto me. Yee, I haue sent my seruauntes all ỹ prophetes vnto you, I rose vp early, & sent you word, saying: O turne you now euery man from his wycked waye: amende your lyues, and go not after straunge goddes to worshyp them: that ye may contynue in the lande wyche I haue geuen vnto you and youre fathers, but ye wolde neyther heare me, nor folowe me.

The chyldren of Jonadab Rechabs sonne, D haue stedfastly kepte theyre fathers commaundement, that he gaue them, but thys people is not obedyent vnto me. And therfore thus sayth the Lord of hostes the God of Israell: Beholde, I wyll bryng vpon Juda, and vpon euerye one that dwelleth in Jerusalem, all the trouble that I haue deuysed agaynst them. * For I haue spo- Prouer.c e Esay.lxv.d Jere.b;.b ken vnto them, but they wholde not folowe: I haue called vnto them, neuertheles, they wolde geue me no answere: Jeremye spake also to the householde of the Rechabythes: Thus sayth the Lorde of hostes the God of Israell. For so much as ye haue obeyed the commaundement of Jonadab your father, and kepte all his preceptes, and done accordynge vnto all ỹ he hath bydden you. Therfore thus sayth the Lord of hostes the God of Israell: * Jonadab the sonne of Rechab shall Je.xxxiii.c not fayle, but haue one out of hys stock, to stand alwaye before me.

¶ The.xxxvi. Chapter.

¶ Baruch wryteth, as Jeremy endyteth the boke of the curses agaynst Juda & Israell. He is sent wyth the boke vnto the people and readeth it before them all. He is called before the rulers and readeth it before them also. The rulers shew vnto the kyng the wordes of the boke. Jehudi taketh the boke and readeth a lytle of it, and casteth it in the fyre. Ther is another wryte at the commaundement of the Lorde.

IN ỹ fourth yere of Jehoakim ỹ sonne A of Josiah the kyng of Juda, came the worde of the Lord vnto Jeremy, sayinge. * Take a boke, and wryte ther Jere.xxx.a in all the wordes that I haue spokẽ to ỹ agaynst Israell, agaynst Juda, and agaynste all the people, from the tyme that I beganne for to speake vnto the (in the raygne of Josyah) vnto thys daye. That when the house of Juda heareth of the plage, whych I haue deuysed for them they maye paraduenture * turne euery man from hys Jer.xxvi.a wycked waye: that I maye forgeue theyr offences and synnes. Then dyd Jeremye cal Baruch the sonne of Neryah * and Baruch wryte in the Jere.xlv.a boke at the mouth of Jeremye all the wordes of the Lorde, wyche he had spoken vnto hym.

And Jeremye cõmaunded Baruch saying: I am in pryson, so that I maye not come into the house of the Lorde: therfore go thou thyther and reade the boke that ỹ hast written at my mouth Namely, the wordes of the Lorde and reade thẽ in the Lordes house vpon the fastyng day, ỹ the B people, whole Juda, and all they that come oute of the cytyes may heare. Peraduẽture, they wyll pray mykely before the face of the Lorde, & turne euery one from hys wycked waye. For great is the wrath and displeasure, that the Lorde hath taken agaynst thys people. So Baruch ỹ sonne of Neriah dyd accordynge vnto all that Jeremy the prophet cõmaunded him, readyng ỹ wordes of ỹ Lord out of ỹ boke in ỹ Lordes house. And this was done in ỹ fyft yere of Jehoakim ỹ sõne of Josiah kyng of Juda, in the .ix. moneth, when * it was cõmaunded, that all the people of Jeru Josue.xiv.a salem shulde faste before the Lorde & they also ỹ were come from ỹ cities of Juda vnto Jerusalẽ.

¶ Then red Baruch the wordes of Jeremye
oute of the booke wythin the house of the Lord:
oute of the tresury of Gamariah ẏ sonne of Sa
phan the scrybe, whyche is belyde the hyer lofte
Jer.xxvi.a of the * newe dore of the Lordes house: that all
the people myght heare. Now when Micheah ẏ
sonne of Gamariah, the sonne of Saphan hade
harde all the wordes of the Lord oute of ẏ boke
he wente downe to the kynges palace into the
Scrybes chambers, for ther all the princes were
set. Elisama the Scrybe, Dalaiah the sonne of
Semei, Elnathan the sonne of Achbor, Gama-
riah the sonne of Saphan, zedekiah the sonne of
Hananiah, wyth all the prynces. And Micheah
tolde them all the wordes ẏ he harde Baruch
reade oute of the boke before the people.

Ꝑ Then all the prynces sent Jehudi the sonne
of Nathaniah, the sonne of Selamiah, the sonne
of Chusi, vnto Baruch, sayinge: Take in thyne
hande the boke, where oute thou haste red before
all the people, and come. So Baruch the sonne
of Neriah, toke the boke in hys hande, and came
vnto them. And they sayde vnto hym: Sytte
downe and reade the boke, that we maye heare
also. So Baruch red that they myght heare.
Nowe when they had harde al the wordes, they
were abasshed one vpon another, and sayde vn-
to Baruch: We wyll certyfye the kynge of all
these wordes. And they exampned Baruch, say-
inge: tell vs howe dyddeste thou wrytte all these
wordes out of hys mouth. Then Baruch answe
red them: He spake all these wordes vnto me w̄
hys mouth, and I wrote them in the boke.

Then sayde the prynces vnto Baruch: Go
E thy waye, hyde the with Jeremy, so that no man
knowe where ye be: And they went into ẏ kyng
to the courte. But they kepte the booke in the
chambre of Elizama the Scrybe, and tolde the
kyng all the wordes that he myght heare. So ẏ
kyng sent Jehudi to fet hym the boke whyche he
brought out of Elisama the scrybes chambre.
And Jehudi red in it that the kynge and all the
princes whyche were about hym myght heare.
Nowe the kynge sat in the wynter house, for it
was in the .ix. moneth, and ther was a fyre before
hym. And when Jehudi had red thre or foure lea
ues therof, he cut the boke in peces w̄ a penknyfe
1.Mac.xvi.e and *caste it into the fyre vpon the harth vntyll ẏ
boke was all brent in the fyre vpon the harth.

Ꝑ Yet no man was abasshed therof, or rente
hys clothes: neyther the kynge hym selfe, nor his
seruauntes, thoughe they harde all these wor-
des. Neuertheles, Elnathan, Dalaiah, and
Gamariah besoughte the kynge that he wolde
not burne the boke: not withstandyng the kynge
wold not heare thē. but cōmaunded Jerahmael
the sonne of Amelech: Saraiah the sonne of Ez-
rell, and Selamiah the sonne of Abdiel, to laye
handes vpon Baruch the scribe, & vpon Jeremy
the prophet: but ẏ Lorde kept them out of syght
After nowe that the kynge had brent the booke
and ẏ sermons which Baruch wrote at ẏ mouth
of Jeremy. The worde of the Lorde came vnto
Jeremye, sayinge: Take an other booke and
wrytte in it all the fore sayde sermons, that were
wrytten in the fyrst booke, whiche Jehoakym
the kynge of Juda hath brente.

And tell Jehoakim the kynge of Juda: thus G
sayth the Lorde: thou hast brent the booke, and
thoughtest within thy selfe: Why hast ẏ wryt-
ten therin, that ẏ kynge of Babylon shall come
and make this lande waste: so ẏ he shall make
bothe people and catell to be out of it. Therfore
thus the Lorde sayth of Jehoakim the kyng of
Juda. *There shall none of his generacyon syt iiii.Regum
vpon ẏ throne of Dauid. His dead corse shalbe xxiiii.c.
cast out, that the heate of the daye, & the frost of Jere. xxii.e
the nyght may come vpon hym. And I wyl vi-
syte the wyckednes of hym, of his sede, & of his
seruauntes. Moreouer, all the euyl that I haue
promysed them (though they harde me not)
wyl I bryng vpon them, vpon the inhabitours
of Jerusalem, & vpon all Juda. Then toke Je-
remy another boke, & gaue it Baruch ẏ Scrybe
the sonne of Neriah, which wrote therin out of
the mouth of Jeremy, all the sermons that were
in the fyrst booke, whiche Jehoakim the kynge
of Juda dyd burne. And there were added vnto
them many mo sermons then before.

¶ The.xxxvii. Chapter.

¶ zedekiah succeded Cononia. He sendeth vnto Jeremye to praye for hym. Jeremy goynge into the lande of Ben Ja-myn is taken. He is beaten and put in pryson. He is delyue-red by kynge zedekiah.

Zedekiah the sonne of Josiah * whiche A
was made kynge thorowe Nabuchodo- iii.Regum
nosor kyng of Babylon, raygned in the xxiiii.d.
lande of Juda, in the steade of Cononiah
the sonne of Jehoakim. But neyther he
nor his seruauntes, nor the people in the lande
wolde obey the wordes of the Lorde, whiche he
spake by the prophete Jeremy. *Neuertheles, Jer.xxxi.a
zedekiah ẏ king sent Jehucal the sonne of Sele- xxxii.a.
miah, & Sophoniah ẏ sōne of Maasiah ẏ preest
to the prophete Jeremy, saying: O praye thou
vnto the Lorde our God for vs. Now Jeremye
walked fre amonge the people at that tyme, and
was not put in pryson as yet. *Pharaos hoost Ezr.xxii.b
also was come out of Egypt: whiche when the
Chaldees that besyeged Jerusalem perceyued,
they departed from thence. Then came ẏ worde B
of the Lorde vnto the prophet Jeremy, saying:
Thus sayth ẏ Lord God of Israel, this answer
shall ye gyue to the kyng of Juda that sent you
vnto me for cōsayle. *Behold, Pharaos hoste Jere.xlvi.a
whiche is come forth to helpe you, shall returne
to Egipt into his owne lande: but the Chaldees
shall come agayn and fyght agaynst this cytie,
wynne it, & set fyre vpon it. For thus sayth the
Lorde: disceyue not your owne myndes, thyn-
kyng on this maner: Tush, ẏ Chaldees go now
theyr waye frō vs. No, they shall not go theyr
waye. For though ye had slayne the whole hoste
of the Chaldees that besyege you, and euery
one of the slayne laye in his tent, yet shulde they
stande vp and set fyre vpon this cytye.

Nowe when the hoste of the Chaldees was C
broken vp from Jerusalem, for feare of ẏ Egip-
cians armye: Jeremye went out of Jerusalem,
towarde the lande of Ben Jamin, to gette hym
from amonge the people.

And

And when he came vnder Ben Jamyns porte there was a porter, called Jeryah, the sonne of Selemyah the sonne of *Hananiah, whych fell
Je.xxxviii.b vpon hym, and toke hym, sayinge thy mynde is to runne to the Chaldees. Then sayde Jeremy It is not so, I go not to the Chaldees. Neuerthe les, Jeryah wolde not beleue hym: but brought Jermy bound before the prynces. Wherfore the prynces wer angry wyth Jeremy, & smote hym and layde hym in prison in the house of Jona= thas the scrybe. For he was the ruler of the pry= son. Thus was Jeremye put into the dongeon &
Je.xxxviii.b prison, and so laye there a longe tyme. ‡ Than Sedekyah the kynge sent for hym, and called him and asked hym quyetly in hys owne house, say= inge thynckest thou thys busynes (that nowe is in hande) commeth of the Lord? Jeremy answe red, yee, that it doth: and thou (sayde he) shalt be delyuered into the kynge of Babylons power.

D Moreouer, Jeremye sayde vnto kynge Sede kyah: What haue I offended against the, against thy seruauntes, or agaynst thys people, that ye
Je.xxxviii haue put me in prison? *Where ar your prophe tes which haue prophecyed vnto you, and sayd: that the kynge of Babylon shulde not comme a gaynst you and thys lande? And therfore heare nowe O my Lorde the kynge: let my prayer be accepte before the, and send me no more into the house of Jonathas the scrybe, ϸ I dye not there, Then Sedekyah the kynge commaunded to put Jeremy in the fore entrye of the prison, and day ly to be geuen hym a kake of breade oute of the bakers streate vntyll all the breade in the cytye war eaten vp. Thus Jeremye remayned in the fore entrye in the prison.

The.xxxviii.Chapter.

¶ By the mocyon of ϸ rulers Jeremy is put into a dongeon. At the requyst of Abemelech the chamberlayne: the kynge comma= undeth Jeremy to be brought forth of the dongeon. Jeremye sheweth the kynge howe he myght escape death.

A Saphatyah the sonne of Mathan, Godo liah the sonne of Phashur, Jucal ϸ sone of Semelyah, and Pashur the sonne of Melchyah perceaued the wordes, that Jeremy had spoken vnto all the people: namelye on thys maner, Thus sayeth the Lorde, *Who
Jere. xxi.b & xxxviii.a. so remaynyth in thys cytye, shall perysshe, eyther wyth the swearde, wyth hunger or wyth pesty= lence: But who so falleth vnto ϸ Chaldees, shal escape, wynnyng hys soule for a praye, and shal
Jere.xxxii.a lyue, *For thus sayth the Lord: Thys cytye (no doubte) must be delyuered into the power of the kynge of Babylon, and he shall wynne it. Then sayde the prynces vnto the kynge: Syr we bese= che you let thys man be put to death, For thus he discouragyth the handes of the soudyers that be in thys cytye, and the handes of all the people whē he speaketh such wordes vnto them. This man verely laboureth not for peace of the people but myschefe, Sedekyas the kynge answered &
B sayde: loo, he is in youre handes, for the kynge maye denye you nothynge. Then toke they Jere mye, and cast hym into the dongion of Melchiah the sonne of Amelech that dwelte in ϸ fore entry of the prison: And they let downe Jeremy wyth coardes into the dongyon, where there was no water but myre. So Jeremye stacke fast in the myre. Nowe when Abemelech ϸ Moryan, being a chamberlayne in the kynges courte, vnderstod that they had cast Jeremye into the dongyon, he wente oute of the kynges house and spake to the kynge, (whych then sat vnder the porte of Ben= Jamyn) these wordes: my Lord the kyng, wher as these men medle wyth Jeremy the prophete, C they do hym wronge, Namely in that they haue put him in prison, ther to dye of hunger, for ther is no more breade in the cytye. Then the kynge commaunded Abemelech the Moryan and sayd Take from hence .xxx. men whom thou wylte, & drawe vp Jeremy the prophet out of the donge on before he dye, So Abemelech tooke the men wyth hym, and went to the house of the kynge: and there vnder the treasury he gat olde ragges and worne cloutes, and let them down by a coar de into the dongeon to Jeremye.

And Abemeleche the Moryan sayde vnto the prophte Jeremye: O put these ragges and D cloutes vnder thyne arme holes, betwyxte them and the coardes: and Jeremye dyd so, So they drewe vp Jeremy with coardes, and toke hym out of the dongeon, and he remayned in the fore entrye of the prison. Then *Sedekiah the kyng Je.xxxvii.c sent, and caused Jeremye the prophet to be cal= led vnto hym, into the thyrde entrye that is in the house of the Lorde. And the kynge sayd vn= to Jeremy: I wyll aske the somwhat, but hyde nothyng fro me. Then Jeremy answered Sede= kiah: Yf I be playne vnto the, thou wylte cause me to suffre death: Yf I gyue the counsayl, thou wylte not folowe me. So the kynge sware an oth secretly vnto Jeremy, sayinge: As trulye as the Lorde lyueth, that made vs these soules, I wyll not slaye the, nor gyue the into the handes of them that seke after thy lyfe.

Then sayde Jeremye vnto Sedekiah: Thus sayth the Lorde of hoostes the God of Israel. E
*Yf case be, that thou wylte go forth vnto the Je.xxxviii kyng of Babylons princes, thou shalt saue thy lyfe, and this cytie shall not be brent: yea, bothe thou and thy housholde shall escape wyth youre lyues. But if thou wylt not go forth to ϸ kynge of Babylons princes, then shall this cytie be de= lyuered into the handes of the Chaldees, whiche shall set fyre vpon it, and thou shalt not be able to escape them. And Sedekiah sayde vnto Jere= my: I am afrayed for the Jewes that are fledde vnto the Chaldees, lest I come in theyr handes, and so they to haue me in derision.

But Jeremye answered: No, they shall not betraye the: O herken vnto the voyce of ϸ Lord (I beseche the) which I speake vnto the so shalt F thou be wel and saue thy lyfe. But yf thou wilt not go forth, ϸ Lord hath tolde me this playnly Beholde, all the women that are lefte in ϸ kyng of Judaes house, shalbe led forth out to ϸ kynge of Babylons prynces. And they shall saye, that thou art discepued: and the men in whome thou dydest put thy truste haue gotten the vnder, and set thy feet fast in the myre, and goue theyr way from the. Therfore all thy wyues with theyr

chyldren shall they lede forth vnto the Chaldees and thou shalt not escape theyr hãdes, but shalte be the kynge of Babylons prysoner: and thys cytye shalt thou cause to be brent. Then sayd zedekyah vnto Jeremy: loke that nobodye knowe of these wordes, and thou shalte not dye. But yf the prynces perceaue that I haue talked wyth ỹ and comme vnto the, sayinge: O speake, what sayde the kynge to the? hyde it not from vs, and
G we wyl not put the todeathe. Tel vs (we prayе the) what sayde the kyng to ỹ? Se thou geue thẽ thys answer: I haue humbly besought the king that he wyll let me lye no more in Jehonathans house, that I dye not ther. Then came al the prynces vnto Jeremy, and asked hym. And he tolde them, after the maner as the kynge badde hym. Then they helde theyr peace and let hym alone: for they perceaued nothynge* So Jeremy abod
Jer.xxxix.c styll in the fooze entrye of the pryson, vntyll the daye that Jerusalem was wonne.

¶ The.xxxix.Chapter

¶ Nabuchodonozor besegeth Jerusalem, zedekyah flyeth. He is taken of the Chaldees. Hys sonnes are slayne, His eyes are thrust out. Jeremy is prouided for. Abemelech is deliuered frõ captyuite, because of the confidence that he had in God.

A
Jer.xxxii.a
.iiii.re.xxv.a
IN the* when the cyty of Jerusalem was taken (for in the. ix. year of zedekyah kynge of Juda, in the tenth moneth, came Nabuchodonozor the kynge of Babylon and all hys host, and beseged Jerusalem, and fought agaynste it, And in the. xi. yeare of zedekiah in the. iiii. moneth, the. ix. daye of the moneth, he brake into the cytye) Then all the prynces of the kynge of Babylon came in, and satte them downe vnder the porte Neregel, Sarezer, Samgarnebo, Sarchachym, Rabsarys, Neregell, Sarezer, Rabmag wyth all the other prynces of the kynge of Babylon* And when zedekyah the kynge of Ju
ie.xxxiii.a, da wyth hys souldyers sawthem, they fled, and departed out of the cytye by nyght, thorowe the kynges garden, and thorowe the port that is betwene the two walles, and so they went toward the wyldernes.

But the Chaldees hoost folowed faste after
B them, and toke zedekyah in the felde of Jerycho, and brought hym prysoner to Nabuchodonozor the kynge of Babilon vnto Reblath, that lyeth in the land of Hemath, where he gaue iudgement vpon hym. So the kynge of Babylon caused ỹ chyldren of zedekyah and al ỹ nobles of Juda to be slayne before hys face at Reblath. And made zedekyas eyes to be put out, and bounde hym wt two chaynes, and sent hym to Babylon.

¶ *Moreouer, the Chaldees brente vp the kyn-
.iiii.re.xxv.b ges palace, wyth the other houses of the people,
Jere.xxxii.d and brake downe the walles of Jerusalem. As for the remnaunte of the people that were in the citie: and such as wer come to helpe them (what soeuer was lefte of the cõmon sorte) Nabuzaradan the chefe captayne carped them to Babilon But Nabuzaradan the chefe captaine let the rascall people (and those that had nothynge) dwell styll in the lande of Juda, and gaue them vynеyardes and corne feldes at the same tyme. Nabuchodonozor also the kynge of Babylon gaue Nabuzaradan the chefe captayne a charge concerning Jeremy sayinge: take, and cherysh hym and make much of hym, se thou do hym no harme but intreate hym after hys owne desyre. D

So Nabuzaradan the chefe captayne, Nabusazban Rabsares, Nergal, Sarezar, Rabmag and all the kynge of Babylons Lordes sente for Jeremye, *and caused hym to be fet oute of the xl.xxxviii.b fore entrye of the pryson, and cõmytted hym vnto Godoliah the sõne of Ahicam the sonne of Saphan: that he shulde carye hym home: * and so he Jere.xl.b dwelte amonge the people. Nowe whyle Jeremy laye yet bounde in the fore entrye of the prysõn, the worde of the Lorde came vnto hym saying: Go and tel Abemeleche the Mozian. Thus sayth the Lorde of hoostes the God of Israell: Beholde the cruel and sharpe plage that I haue deuysed for thys cytye, wyll I bryng vpon them that thou shalt se it, but I wyll delyuer the (sayeth the Lorde) and thou shalte not come in ỹ handes of those men whom thou feareſt. For doubteles, I wyll saue the, so that thou shalt not perysshe wyth the swearde: but thy lyfe shalbe saued and that because thou hast put thy truste in me: sayeth the Lorde.

¶ The.xl.Chapter.

¶ Jeremye hath licence to go whether he will. He dwelleth with the people that remayneth at Jerusalem. Ouer whom Godolyah ruleth Johanan prophecyeth death vnto Godoliah.

THis is the worde that ỹ Lord spake A
vnto Jeremy, *when Nabuzaradã Jere.xlvi.a
the chefe captaine had let him go fre
from‡ Ramath, whether he had led Jos.xviii.d
hym bounde amonge all the prysoners that were caried from Jerusalem and Juda vnto Babilon. The chefe captayne called for Jeremy and sayde vnto hym. The Lorde thy God spake myghtely before, of the mysery vpon thys place. Nowe the Lorde hath sent it, and performed it, as he hath promysed. For ye haue sinned agaynst the Lorde: and haue not bene obedyent vnto hys voyce, therefore commeth thys plage vpon you. Beholde, I lose the bandes frome thy handes thys daye: yf thou wylte nowe go wyth me vnto Babylon, vp then: for I wyll se to the and prouyde for the. But yf thou wylte not goo wyth me vnto Babylon, then remayne here.
*Beholde, al the landis at thy wyll, loke where B
thou thynckeſt conuenyent and good for the to a Gene.xiii.d
byde, there dwel. For as yet he was not gone Tobi.i.b
backe agayne to Godolyah, therfore he sayde to hym: go backe to Godolyah the sonne of Ahycã the sonne of Saphan* whome the kynge of Ba- iiii.re.xxv.c
bylon hathe made gouernour ouer the cytyes of Juda, and dwell wyth hym amonge the people or remayne whereſoeuer it pleaseth the. So the chefe captayne gaue hym his expences with a reward and let hym go.* Then went Jeremy vn
to Godolyah the sonne of Ahycam, to Myzpa, Je.xxxix.c
and dwelte there wyth hym amonge the people that were lefte in the lande.

Nowe when the captaynes of the hoost of Ju- ¶
da (whyche wyth theyr felowes were scatered abroade on euery syde in the lande) vnderstoode, that the kynge of Babylon had made Godoliah the sonne of Ahykam gouernour in the land: and that man

that man, wyfe, and chylde, yee, and the poore men in ỹ lande (that were not led captyue to Babylon) thulde be vnder hys iurysdyctyon: They came to Godoliah vnto Mizpa: Namely Ismael the sonne of Nathaniah Johanan, and Jonathan the sonnes of Cariah, Sareah the sonne of Thahometh: the sonnes of Ophai, the Netophatite: Jesanyah ỹ sõne of Haachaty, wyth theyr companyons, And Godolyah the sonne of Ahycam, the sonne of Saphan sware vnto them and theyr felowes in thys maner. * Be not afrayde to serue the Chaldees, dwel in the lande, and do the kynge of Babilon serupce, so shal ye prosper Beholde, I dwel at Mizpa to be an offycer in ỹ Chaldees behalfe, and to satysfye suche as come to vs. Therfore gather you wyne, corne, froyle, and kepe them in youre ware houses, and dwell in youre cytyes that ye haue in keppnge.

D Yee, all the Iewes also that dwelte in Moab vnder the Ammonytes in Idumea and in all the countryes when they herde that the kynge of Babylon had made Godolyah the sonne of Ahycam the sonne of Saphan gouernoure, vpon them that were lefte in Juda. All the Iewes (I saye) returned out of all places where they were fled vnto, and came into the lande of Juda to Godoliah vnto Mizpa, and gathered wyne and other frutes, and that very much.

Moreouer Johanan the sonne of Careah and all the captaynes of the hoste that were scatered on euery syde in the lande, came to Godolyah in Mizpa, and saye vnto hym: Knowest thou not that Baallis the kynge of the Ammonites hath sent Ismael the sonne of Nathaniah to slay the? But Godolyah the sonne of Ahicam beleued thẽ not. Then sayde Johanan the sonne of Careah vnto Godolyah in Mizpa these wordes secretly Let me go I praye the and I wyll sley Ismael ỹ sonne of Nathanyah, so that no body shal know it. Wherfore wyll he kyl the, that all the Iewes whych resorte vnto the, myghte be scatered, and the remnaunt in Juda perysh? And Godolyah ỹ sonne of Ahycam sayde vnto Johanan the sonne of Careah. Thou shalt not do it, for they are but lyes, that thou sayest of Ismael.

¶ The xli. Chapter.

¶ Ismaell kylleth Godolyah gylefully, and many other wyth hym. Johanan foloweth after Ismael.

A tlii.re.yyb.a

But in the seuenth moneth it happened, * that Ismael the sonne of Nathanyah the sonne of Elisama (one of the kynges bloud) came wyth thẽ that were greatest aboute the kyng and ten men that were sworne wyth hym: vnto Godoliah the sonne of Ahicam to Mizpa, & they dyd eate to gether. And Ismael the sonne of Nathaniah with those tenne men that were sworne to hym, starte vp, and smote Godoliah the sonne of Ahycam the sonne of Saphã wyth the swerd and slewe hym, whõ the kynge of Babylon had made gouernour of the lande. Ismael also slew all the Iewes that were with Godoliah at Mizpa & all the Chaldees that he founde there wayting vpon hym & those that were able to fyght he slewe wyth hym.

The nexte daye after that he had slayne Godolyah (the matter was yet vnknowen) & there came certayne men from Sychem, from Syloh and Samaria, to ỹ nombre of .lxxx. whych had shauen theyr beardes, rente theyr clothes, & wer all heauye, bryngynge meate offerynges and incence in theyr handes to offre it in the house of ỹ Lord. And Ismael the sonne of Nathaniah wẽt forth of Mizpa * weppynge, to mete them. Now Eccle.xii.e when he met them, he sayde: Go youre waye to Godoliah the sonne of Ahicam. And when they came into the myddest of the cytye, Ismaell the sonne of Nathaniah (with thẽ that wer sworne vnto hym) slewe them, euen at the myddest of ỹ pyt. Among these foure score men there wer ten that sayde vnto Ismael: Oh, sley vs not for we haue yet great atreasur in the feld of wheat, barlye, oyle, and honye.

So he spared them, and slewe them not wyth C theyr brethren. Nowe the * pyt wherein Ismael iii.re.yyb.e dyd cast the deade bodyes of the men (whome he slewe because of Godoliah) had kynge Aza caused to be made for feare of Baaza the kyng of Israel, & the same pyt dyd Ismael fyll wyth slayne men. As for the remnaunt of the people, the kynges doughters and all the people that were yet selfe at Mizpa vpon whom * Nabuzaradan the iiii.re.yyb.e chefe captayne had madde Godolyah the sonne of Ahicam gouernoure: Ismael the sonne of Nathaniah caryed them awaye prysoners towarde the Ammonytes. But when Johanan the sonne of Careah, and all they whych had bene captaynes ouer the kynges hoost wyth him, herde of all wyckednes that Ismael the sonne of Nathaniah had done, * they toke theyr companions, & went 1.reg.yyy.b out for to fyght wyth Ismael ỹ sonne of Nathaniah, and founde hym by the great waters that are in Gybeon. Nowe when all the people whõ Ismael led captyue, sawe Johanan the sonne of Careah, and all the other captaynes of the host, they were glad. So all the people ỹ Ismael had caryed away frõ Mizpa, were brought agayne D And when they returned, they came to Johanan the sonne of Careah. But Ismael the sonne of Nathaniah, fled from Johanan wyth .viii. of hys sworne companyons, and went to the Ammonites. Then Johanan the sonne of Careah & all the captaynes of the hooste, that were wh̃ him toke all the remnaunt of the people: whome Ismael the sonne of Nathanyah had led awaye. (When he had slayne Godoliah the sonne of Ahicam) whome they also had reserued frome hym: fyghtynge men, women and chyldren, and Gelded men, whom they brought agayne from Gybeon & went from thence and sat them downe at Geruth Canaan whych lyeth besyde Bethlem, * that they myght go into Egypte for feare of Jere.xlii.f the Chaldees: of whome they were afrayd, because that Ismael the sonne of Nathaniah had slayne Godolyah Ahycams sonne * whome the *Jer.xl.a. kynge of Babylon hath made gouernour in the lande.

¶ The xlii. Chapter

¶ The captaynes aske counsayle of Jeremye what they oughte to doo. Jeremye admonysheth the remnaunte of the people not to go into Egypte.

So all

A SO al the captaynes, and Johanan ỹ ſonne of Careah: Jezaniah the ſonne of Oſiah, came wyth al ỹ people frō the leſt vnto the moſt, and ſayde vn
Jere.xxi.a and.xxbii.a to Jeremy the prophet. * O hear our petycyon, that ỹ mayeſt pray for vs, vnto ỹ lord thy God, namely, for al the remnaunte whereof there be very fewe of vs lefte of many, as thou ſeeſt vs, ỹ the Lorde thy God ſhewe vs a waye to go in, and tell vs what we ſhulde do. Then Jeremy the prophet ſayde vnto them, I haue heard you. Beholde, I wyll pray vnto God your lord as ye haue requyred me: and loke what anſwer the Lorde geueth you, I ſhall certyfy you therof and kepe nothynge backe frome you. And they
*Joſue.i.c i.Mac.ii.b Jere.xliii.a ſayde vnto Jeremye, * The Lorde of truth and faythfulnes be oure recorde, that we wyll do all that the Lorde thy God commaundeth vs, whether it be good or euel. We wyll herken vnto the voyce of the Lorde God, to whom we ſende the that we maye proſpere, when we haue folowed the voyce of the Lorde oure God.

B And after tenne dayes came the worde of the Lorde vnto Jerempe. Then called he Johanan the ſonne of Careah, and al the captaynes of the people from the leſt to the mooſt, and ſayde vnto them, Thus ſayth the Lorde God of Iſrael vnto whome ye ſente me to laye for the youre prayers
Jere.xxi.b. before hym: * Yf ye wyll dwell in thys lande, I ſhall buylde you vp, and not breake you downe I ſhall plante you, and not roote you out: for I repente, as concernynge the trouble that I haue done vnto you: Fear not the kyng of Babilon of whome ye ſtande in awe: Do, be not afrayde of hym ſayth the Lorde: for I wyl be with you, to healpe you, and delyuer you frome hys hande: I wyll pardon you I wyll haue mercye vpon you, and cauſe hym to pytye you, and bringe you agayne into youre owne lande.

Neuertheleſſe, yf ye purpoſe not to dwell in
C thys lande, nor to folowe the voyce of the Lorde youre God,: but wyl ſay thus: we wyll not dwel here but go into Egypte, where we ſhall nether ſe warre, heare the noyſe of the trōpet, nor ſuffre hunger, there wyll we dwell. Wherefore, heare nowe the worde of the Lorde: O ye remnaunte
Jer.xxbii.a of Juda: * Thus ſayth the Lorde, of hooſtes the God of Iſrael: Yf ye be wholye purpoſed to goo into Egypte, and to dwell there as ſtraungers:
* The ſweard that ye feared, ſhal ouertake you
Jerem.xli.c in Egypte, and the hunger wherof ye be heare afrayde: ſhall hange vpon you: and folowe you into Egypte, and there ſhall ye dye, And all they that of ſet purpoſe vndertake to go into Egypt to ſoiourne there, ſhal peryſhe wyth the ſweard wyth hunger and peſtylence, not one of thē ſhall remayne, there ſhall none eſcape the plage, that I wyll bringe vpon them.

For thus ſayth the Lorde of hooſtes the God
D of Iſrael, lyke as my wrath and indygnacyon is moued agaynſt the inhabytours of Jeruſalem: ſo ſhall my dyſpleaſure be kyndled agaynſt you alſo, yf ye go into Egypte, and there ye ſhalbe reuyled, abhorred: brought to ſhame and confuſyon: & as for thys place ye ſhal neuer ſe it more,
The Lorde forbyd deth you (O ye remnaunte of Juda) that ye ſhal not go into Egypte,

And forget not that I haue warned you earneſtly thys daye, for ye haue dyſcembled wyth me: * For ye ſent me vnto the Lorde youre God Jere.xlii.a and ſayde: O praye thou the Lorde our God for vs: and loke what anſwere the Lorde oure God geueth the, that brynge vs agayne and we ſhal do therafter. Nowe haue I ſhewed and declared vnto you, but you haue not obeyed the voyce of the Lord your God, for the whych cauſe he hath ſent me vnto you.

Nowe therefore, * Yf ye wyll not folowe it, De.xxviii.e be ſure that ye ſhall peryſhe wyth the ſwearde, wyth hūger and peſtylence: euen in the ſame place where your luſt is to go and dwel.

¶ The.xliii.Chapter

¶ Johanan carieth the remnaunt of the people into Egipt contrary to the mynde of Jeremy. Jeremy prophecyeth the deſtruccion of Egypte.

NOwe when Jeremy had ended al the A wordes of the Lorde hys God: vnto the people whych to declare ỹ Lorde theyr God had ſent hym to them (euē all theſe wordes, I ſaye) Azaryah ỹ ſonne of Oziah & Johanan the ſonne of Careah wyth all the ſtubbourne perſons, ſayde vnto Jeremy: * Thou lyeſt, The Lorde oure God hathe Jere.xlii.a not ſent the to ſpeake vnto vs, that we ſhuld not go into Egypte, and dwel there. But Baruche the ſonne of Neryah prouoketh the agaynſt vs, that he myght bryng vs into the captyuyte of the Caldees, that they myght ſlaye vs, and cary vs awaye pryſoners vnto Babylon.

So Johanan the ſonne of Careah, and al the B captaynes of the hooſt, and all the people folowed not the commaundement of the Lorde: Namelye, to dwell in the lande of Juda. But Johanan the ſonne of Careah, and al the captaynes of the hooſt, caryed awaye all the remnaunte in Juda,
*that were come to gether agayne frome all the *Jer.xli.c Heathen (among whom they had bene ſcatered) to dwell in the lande of Juda, Men, wemen, chyldren, the kynges daughters: all thoſe that Nabuzaradan the cheke captayne had lefte wyth Godolyah the ſonne of Ahykam, the ſonne of Saphan. They caryed away alſo the prophet Jeremye. Baruch the ſonne of Neryah, and ſo came into Egypte: for they were not obedyente vnto the commaundemente of God. Thus came they to Taphnis. C

And in Taphnis the worde of the Lorde happened vnto Jeremye, ſayinge: Take greate ſtones in thyne hande, and hyde them in the bryck wall, vnder the doore of Pharaos houſe in Taphnis that all the men of Juda maye ſe and ſaye vnto them: Thus ſayeth the Lord of hoſtes ỹ God of Iſrael. * Beholde, I wyll ſende & cal for Na- Jere.xlvi.e buchodonoſor the kyng of Babylon my ſeruaūt and wyll ſet hys ſeate vpon theſe ſtoones that I haue hyd, and he ſhal ſpreade hys tente ouer them

And when he commeth, he ſhall ſmyte the land D of Egypte: ſome wyth ſlaughter, ſome wyth pryſonment: and ſome wyth the ſwearde. He ſhall ſet fyre vpon the temples of ỹ Egyptyans Gods

des, and burne them vp, and take them selues prisoners. Moreouer, he shall araye hym selfe with the lande of Egypte, lyke as a shepherde putteth on his cote, and shall departe his waye from thẽce in peace. The pyllers also of the temple of the sunne that is in Egypt, shal he breake in peces, and burne the temples of the Egyptians goddes.

¶The.xliii.Chapter.

¶ He reproueth the people for their ydolatry. They that set lyght by the threatenyng of the Lorde are chastened. The destruction of Egypt and the Jewes therin is prophecyed.

THis is the worde that was shewed to Jeremy cõcerning al the Jewes: which dwell in Egypt: at Migdol at Taphnis, at Noph, & in the land of Patures. Thus sayth the Lorde of hoostes the God of Israel: Ye haue sene al the misery that I haue brought vpon Jerusalem, & vpon the cyties of Juda: so that this daye they are desolate, and noman dwellynge therein: and that bycause of the greate blasphemyes whiche they committed, to prouoke me vnto angre. In that they wente backe to do sacrifyce and worshyp vnto straunge goddes: whome neyther ye nor your fathers haue knowẽ. Howbeit, I sent vnto them my seruauntes al the prophetes. * I rose vp early, I sent vnto them, and gaue them warnyng. ☞ do not suche abhominable thinges & thynges ẏ I hate. But they wolde not folowe nor herken to turne from their wickednes, and to do nomore sacrifyces vnto straunge goddes.

Jere.xxv.a and.xxvii.c.

Wherfore myne indignatiõ and wrath was kyndled, and it brent vp the cyties of Juda, the feldes with the stretes of Jerusalẽ, so that they were made waste and desolate, as it is come to passe this daye. Nowe therfore, thus sayeth the Lorde of hoostes the God of Israel: Howe happeneth it, that ye do so great euyll vnto your owne soules: thus to destroye the men & women: children and babes of Juda: so that none of you is lefte, because ye prouoke me vnto wrathe wyth the workes of your owne hãdes: When ye offre vnto straunge Goddes in the lande of Egypte, where as ye be gone to dwell. That ye myghte vttetly perysshe, and that ye myghte be reuyled and shamefully intreated of all nacyons. Or haue ye now forgotten the wyckednes of youre forefathers, the wyckednes of the kynges of Juda and their wiues, the wickednes that ye your selues and your wyues haue done in the lãde of
¶ Juda, in the citye, & in the stretes of Jerusalem?

Yet are ye not sory vnto thys daye, ye feare not, nether walke ye in my lawe and in my commaundementes, that I haue geuen vnto you & your forefathers.

Therfore thus sayeth the Lorde of hoostes: the God of Israell: I am stedfastly aduised and determined to punysshe you, and to rote out all Juda. As for the remnaunte of Juda, that purposly went into Egypte, there to dwell, I wyll take thém, *and they shall al be destroyed. In the land of Egypte shal they perisshe, beinge consumed wyth the swearde and with hunger. For from the least vnto the most, they shall perisshe with the swearde and with hunger. Moreouer, they shalbe reuiled, abhorred, shamed, and cõfounded: For I wyll vysyt them that dwell in Egypte, * as I haue vysyted Jerusalem, wyth the swearde, wyth hunger, and wyth pestylence So that none of the remnaunt of Juda, whych are gone to dwel in Egypte, shalbe left to come agayne into the lande of Juda although they thyncke to come thether agayne, & to dwel there For noone shall come agayne, but suche as are fled awaye.

Jere.xliii.c, and.xliii.a

Jer.xxxix.a

Then all the men whyche knewe that their wyues had offered vnto straunge goddes, and a greate sorte of wyues that stoode there, yee, and all the people that dwelte therein Egypte in the cytye of Patures, answered Jeremy, and sayde: As for the wordes ẏ thou hast spoké vntous: in the name of the Lorde, we wyll in no wyse heare them, but what soeuer goeth oute of oure owne mouth, that we wyll doo. We wyll do sacrifyce and offer oblacyons vnto the quene of heauen. * lyke as we and oure forefathers, oure kynges and oure heades haue done in the cytyes of Juda, and in the stretes and feeldes of Jerusalem. For then had we plenteousnes of vytayles then were we in prosperytye and no myshortune came vpon vs.

D

Jere.vii.b

*But sence we lefte to burne incence: and to do sacrifyce vnto the quene of heauen, we haue had scarcenes of all thynges, and perysshe wyth swearde, and hunger. Laste of all: when we women dyd sacrifyce and offered vnto the quene of heauen, dyd we make her cakes and power vnto her drynckofferynges, euen to that ymage dyd we sacrifyce and serue, wythout oure husbandes wylles.

E

*Osee.i.b

Then sayde Jeremy vnto al the people to the men to the wemen, and to all the folcke whyche had geuen hym that answere, dyd not the Lorde remembre the sacrifyces that ye, youre forefathers, your kynges and rulers, whych al the people haue offered in the cytyes of Juda, in the stretes and lande of Jerusalem: and hath he not consydered thys in hys mynde? Insomuche that the Lorde myghte no longer suffre the wyckednesse of youre inuencyons, and the abhomynable thinges whyche ye dyd? * Is not your lande desolate and voyde: yee, abhorred and accursed, so that no man dwelleth therein anye more, as it is come passe thys daye?

Esay.i.a

* Dyd not all thys happen vnto you, because ye made suche sacrifyces to ydolles, and synned agaynst the Lorde? ‡ Ye haue not folowed hys voyce, to walke in hys lawe, in hys ordinaunces and statutes.

F

Deu.xi.xxviii. Jerem.ii.c. in.c.and.i. ‡Baru.iii.c

Yee, thys is the cause that all myshortune happened vnto you: as it is come to passe thys daye Moreouer Jeremye spake vnto all the people & to all the women. Heare the worde of the Lorde, all Juda, ye that be in the land of Egypt. Thus sayth the Lorde of hoostes the God of Israel Ye and youre wyues haue spoken wyth your owne mouth, that thyng that ye haue fulfylled in dede

Jere.xliii.c

* Yee, thus haue ye sayde: We wyll not fayle but performe the vowes that we haue vowed we wyll do sacrifyce & poure out drynckofferin

gestо

ges to the quene of heauen: Purposely wyl ye set vp your owne meanynges and perfourme your vowes. And therfore, heare the worde of ỹ Lord all Juda, ye that dwell in the lande of Egypte:

Gen. xxii.a G Beholde, * I haue sworne by my great name sayeth the Lorde: that my name shall not be rehearsed thorowe any mānes mouthe of Juda, in all the lande of Egypte, to saye, The Lord God lyueth, For I wyll watche, to plage them, and not for their welth.

Jere. xlix.e * And all the men of Juda that be in the lande of Egypte shall perysche wyth the swearde and wyth hunger, vntyll they be vtterlye destroyed Neuertheles, those that fled awaye for ỹ sweard shall comme agayne into the lande of Juda, but there shalbe very fewe of them. And all the remnaunt of Juda, that are gone into Egypte, there to dwell, shal knowe whose wordes shalbe foūd true: theyrs or myne. Take thys for a token that I wyll vyset you in thys place, sayeth the Lorde and that ye may knowe that I (wythout doute) wyl perfourme my purpose vpō you to punysche you. Beholde, sayeth the Lorde, I wyll delyuer Pharao, Hophra kynge of Egypt into the han

iiii. Re. xxva Je. xxxix. b. des of hys enemyes that seke after hys lyfe * euē as I gaue Zedekyah the kynge of Juda into the handes of Nabuchodonozor kynge of Babylon hys enemye, whych sought after hys lyfe.

¶ The. xlv. Chapter.

¶ Baruch is reproued of Jerempe.

A Jer. xxxbid THese are the wordes that Jeremy ỹ prophet spake vnto Baruch ỹ sonne of Neriah * after that he had wrytte these sermōs in a boke at ỹ mouth of Jermy in. iiii. yere of Jeoki the sōne of Josias kyng of Juda, saying: Thus sayth the lord God of Israel vnto ỹ, o Baruch, In somuch as thou thoughtest thus when thou waste wrytynge: Wo is me, the Lorde hath geuen me sorowe vpon sorowe. I haue weryed my selfe wyth

B syghynge, and haue founde no rest.

Therfore tell hym, O Jeremy. that the Lord sayeth thus,: Behold, the thynge that I haue buylded, wyll I breake downe agayne and rote out the thynge that I haue planted, yee, thys whole lande And seketh thou yet promocyon? Loke not for it, and desyre it not. For I wyll brynge a my

Jerm xxi.b serable plage vpon all fleshe, sayeth the Lorde, * But thy lyfe wyl I geue the for a praye in all places, whersoeuer thou goest,

¶ The. xlvi. Chapter.

A ¶ The prophecyeth the destruccyon of Egypt. Deliueraunce is promised to Israel

Esay. xix.a and. xx.a. Eze. xxix.a xxx. e. xxxi THe worde of the Lorde to the prophet Jeremy whych he spake agaynst al the Gentyles. These wordes folowynge preached he to * the Egyptyans concernyng the hoste of Pha

iiii. Regum xxiiii. b rao, Necho kyng of Egypt * when he was in Charcamis beside the water Euphrates: what tyme as Nabuchodonozor the kyng of Babylon slew hym in the fourth yeare of Jehoakym the sonne

Je. xxvbi. a. of Josyas kynge of Juda.

* Make readye buckler and shylde: and goo forth to fight: harnes youre horses, and set your selues vpon thē, set your sallettes fast on, bryng forth speares scoure your swerdes: and put on youre brestplates.

But alas howe happeneth it, that I se you so afrayed? why shrincke ye backe? Theyr worthyes are slayne. Yee, they runne so fast away, that none of them loketh behynd hym, Fearfulnes is fallen vpon euerye one of them, sayeth the Lord The lyghtest of foote shall not fle awaye, and ỹ worthyes shal not escape.

Towarde the north by the water of Euphrates, they dyd stumble and fall. But what is he B thys that swelleth vp, as it were a floudde roarynge and ragynge lyke the streames of waters? It is Egypte that ryseth vp lyke the floude, and casteth out ỹ waters wyth so greate noyse.

And he sayde, I wyll go vp, and wyll couer the earth, I wyl destroye the cytye wyth them ỹ are therin, Get ye vp ye horses: rose forth ye charettes come forth worthyes: ye Morysans, ye Libeans with your bukelers, ye Lideans with your bowes. Thys daye of the Lorde God of hoostes is a daye of vengeaunce, that he maye auenge hym of hys enemyes. The swearde shall deuour it shalbe satysfyed and bathed in theyre bloude. For the Lorde God of hoostes shal haue a slayne offerynge towarde ỹ north, by the water of Euphrates. Go vp, O Gylead, and brynge tryacle C vnto the daughter of Egypte. But in vayne shalt thou go to surgerye, for thy wounde shall not be stopped. The heythen haue heard of thy shame, and the lande is full of thy confusion: for one stronge man dyd stombie vpon another and they are fallen both together.

* These are the wordes that the Lord spake D to the prophete Jeremy concernynge the com- Jerr. xlvi.b mynge of Nabuchodonosor the kynge of Babylon, which was sent to destroye the lande of Egypte. Preache out thorowe ỹ lande of Egypt: and cause it to be proclaime at Migdol, Nophe and Tapnis, and say: Stād styl make the redy for the swearde shal consume the rounde about.

Howe happeneth it, that thy myghty worthyes are fallen? Why stode they not fast? Euen because the Lorde thrust them downe. The slaughter was great, for one fel euer styl vpon another One cryed vpon another. Up let vs go agayne to our people, and to oure owne naturalcountre from the cruel swearde,

They dyd crye euen there, O Pharao, kynge of Egypte thou troublous kynge: the tyme wyl bryng sedydycyon. As truly as I lyue sayth the E kynge, * whose name is the Lorde of hoostes, it Esay. xxv.b shal come as the mounte of Tabor, and as Lybanus if it stode in the see. O thou daughter of Egypte make readye thy geare to flyt. For Noph shalbe voyde and desolate, so that no man shall dwell therein, The lande of Egypte is lyke a goodlye fayre calfe: but destruccyon shall come oute of the northe I say it commeth. Her waged soudyers that be wyth her are lyke fatte calues, They also shall fle awaye together, & not abyde for the daye of theyr slaughter, and the tyme of theyr vysytacyon shall come vpon them.

The cry

It The cry of them shall make a noyse, as the blaste of a trompet. For they shall enter in wyth theyr hoostes, and come wythe axes, as it were hewers dowe of wood. And they shall cut dowe her wood, sayeth the Lord: They shalbe innumerable: for they shalbe moze in nombze thē ꝑ grel hoppers, so that no man shalbe able to tel them. The daughter of Egypte is confounded, and delyuered into the handes of the people of ꝑ North.

Thus sayeth the Lorde of hoostes the God of Israell. Beholde, I wyll vyset that restles people of Alexandrya, Pharao and Egypte, yee, both theyze goddes and theyr kynges: euen Pharao, and all them that put theyr trust in him. Yee I wyll delyuere them into the handes of those, that seke after theyr lyues. Namely into the power of Nabuchodonozor the kynge of Babylon, and into the power of his seruauntes And after all these thynges it shalbe inhabyted as afore tyme, sayeth the Lorde.

G But be not thou afrayede (O my seruaunte Jacob) feare not thou O Israell. For lo, I wyll helpe the from farre, and thy sede from the lande of theyr captyuyte. Jacob also shall come agyne and be in reste: he shall prospere and noman shall do hym harme. Feare thou not (O Jacob my seruaunte) sayeth the Lorde for I am wyth the: and wyll destroye all nacyons, among whome I haue scatered the. Neuertheles, I wyll not consume the: but chasten the and correcte the, yee, ꝑ that wythe discrecyon: neyther wyll I spare the as one that were fauteles.

¶ The.xlvii. Chapter.

¶ The worde of the Lorde agaynst the Philystines.

A These are the wordes, that the Lord spake vnto Jeremye the prophete, agaynst the Philystynes, before that Pharao smote the cytye of Azah. Thus sayeth the Lorde: Beholde, there shall waters ryse oute of the North: and shall growe to a greate floude runnynge ouer and couerynge the lande, the cytyes and the that dwell therin.

B And the men shall crye, and all they ꝑ dwell in the lande, shall mourne at the noyse and stamppynge of theyr stronge barbed horses, at the shakynge of theyr charettes and at the rumbleng of ꝑ wheles. The fathers shall not loke to theyre chyldren, so feble and wery shall theyr handes be at ꝑ same tyme when he shal be ther, to destroye the whole lande of the Philistynes. He shall make waste bothe Tyrus, Sidon, and all other that are sworne vnto them.

¶ For the Lorde wyl destroye the Philistines, the remnaunt of the yle of Caphtor, Baldnes is come vpon Azah, Ascalon wyth other valleys shall kepe her peace.

How longe wylte thou slepe, O thou sweard of the Lorde? When wylte thou cease? Turne agayne into thy swete rest, and leaue of. But how can it cease, when the Lorde hym selfe hathe geuen hym a charge agaynste Ascalon and raysed it vp agaynste the cytyes of the see coastes?

¶ The.xlviii. Chapter.

¶ The worde of the Lorde agaynst the Moabytes.

Thus sayeth the Lorde of hoostes the God of Israel against ‡ Moab: wo be to the cityе of Nebo: for it is laid waste, brought to cōfusion: and Karithiari takē. Misgab is brought to shame & afrayde: Moab can boast nomore of Heselbō for they haue deuysed agaynst it. Come shal they say, let vs rote thē out, that they may be nomore amonge the nombre of the Gentyles and that the madmen may nomore be toughte vpon: & the swearde shal persecute the. A voice shall crye from Horonaim: with great wasting and destruccyon is Moab made desolate. A Esay.xv.a. xvi.a.xxv.b Ezec.xxv.b Soph.ii.b

Chyldren coulde tel of the crye therof. For at the goyng vp vnto Luyth, he arose with lamentacion and mourning, and downe towarde Horanaim, they hearde a cruel and deadly crie. Get you away, saue your liues, and be like vnto the heath in the wyldernes. * For because thou hast trusted in thyne owne workes and treasure, thou shalt be taken. Chamos with his preastes and princes shall goo away into captiuyte. Esay.xl.b. Jere.xlviii.b Ezec.xxiv.b

The destroyer shall come vppon all cytyes none shal escape. The valleys shalbe destroied, and the feldes shalbe layed waste, lyke as the Lorde hath spoken. B

Gyue wynges vnto Moab, that she get her awaye spedyly: for her cytyes shall be made so desolate, that no man shall dwell therin.

Cursed be he that doth ꝑ worke of the Lorde negligently, and cursed be he that kepeth backe his * swearde from shedynge of bloude. Jere.xlviii.

Moab hath euer ben ryche and careles from her youth vp, she hath sytten and taken her ease with her treasure. She was neuer yet put out of one vessell into another (ꝑ is) she neuer went away into captiuitie, therfore her sauour remayneth, and her sauour is not yet chaunged.

But lo, the tyme commeth sayth the Lorde, ¶ that I shall sende her trussers to trusse her vp, which shall remoue her from her dwellyng: and empty her vesselles, & breake her wyne pottes. And Moab shall be ashamed of Chamos, lyke as Israel was ashamed of * Bethel, wherin she put her trust: Wherfore do ye thynke thus, we are myghty and stronge men of warre? Moab is destroyed: and her cyties brent vp: her chosen yongmen be slayne, sayth ꝑ kyng, whose name is the Lorde of hoostes. The destruction of Moab cōmeth on a pace, and her fall is at hande. xlii.xvii.b

All her neyghbours shal mourne for her, and all they that knowe her name, shall say, O how happeneth it, that the strong staffe, & the goodly rodde is thus brokē? And thou doughter Dibō come downe from thy glory, and syt in thyrste. For he that destroyeth Moab, shall come vp to the also, & breake downe thy stronge holdes.

And thou that dwellest in Aroer, get the to the strete, & loke aboute the, aske them that are fled and escaped, and say: what thyng is happened? Oh, Moab is confounded and ouercome. D

Mourne and crye, tell it out at Arnon, that Moab is destroyed. For iudgement shall come vpon the playne lande. Namely: vpon Holon, and Jahazah, vpon Mephaath & Dibon: vpon

Nabo

Nabo, and the house of Deblathaim vpon Cariathiarim and vpon the house Gamull, vppon the house Moan, and Carpothe vpon Bozrah, and all the cities in the lande of Moab whether they lye farre oz neare.

The hozne of Moab is smytten dowone and her arme broken, sayeth the Lozde. Make her dzoncken, foz she magnyfyed herselfe aboue the Lozde, that men may clap theyz handes at her vomite, and ỹ she also may be laughed to scozne O Israell, shalt thou not laugh hym to scozne, Nu.xxb.a when he is taken among theues. * Yee, because of thy wozdes that thou haste spoken agaynst hym ỹ shalt be dzyuē away. Ye Moabites shall leaue the cities, & dwel in rockes of stone and be come lyke doues ỹ make theyz nestes in holes.

E * As foz Moabs pzyde, we haue heard (Esay.xvi.a Jere.xlix.c) how she is very hye minded. I knowe her stoutnesse, her bostynge, her arogancye, and the pzyde of her stomacke, sayeth the Lozd, I know (sayeth the Lozde) her indignacyon, she doth not rycht, her wozdes are lyes, and they haue not delt truly. Therfoz shall there mournynge be made foz Moab, and euery man shall crye foz Moabs sake: a lamentacyon shalbe made to the men that stande vpon the wall. So wyll I mourne foz the also, O Jaser, and foz the, O thou vyneyarde of Sabmah. Thy vine braunches shal come ouer the see, and the braunches of Jazer, but vnto the see: the destroyer shall breake into thy harueste and grapegatherynge: myrthe and chere shall be taken awaye frome the tymbrye felde, and from the hole lande of Moab.

I There shalbe no swete wyne in the pzesse, the treader shall haue no stomacke to crye: yea, ther be none to cry vnto hym: which afoze tyme wer herde frō Hezebon to Cleale and Jahaz, whiche lyfted vp theyz voyce from zoar vnto Hozonaim, the bullocke of thre yere olde shall go mourning. The waters also of Nemrim shalbe dzyed vp. Wozeouer, I wyll make Moab cease, sayth the Lozde, from the offerynges and censyng ỹ she hath made vnto her Goddes in hygh places. Wherfoz my hert mourneth foz Moab, lyke a croude playing an heup song: and foz the mens sake of the bzyckwall my hert mourneth also: euen as a pype that pypeth a doleful song: foz they shalbe very fewe, and destroyed.

Esay.xb.d * All heedes shalbe shauen, and all beerdes clypped of, all handes bounde, & loynes gyrded about with sackcloth. Upō all the house toppes and stretes of Moab there shalbe lamentable mournyng: Foz I wyll breake Moab lyke an vnprofytable vessell, sayth the Lozde: O how is she destroied! O how mourneth she! O howe doth Moab hange downe her heed, and is ashamed! Thus shall Moab be a laughynge stocke, and had in derysion of all them that be rounde about her. * Foz thus sayth the Lozd: Behold: Deu.xxbiii.c Jere.xlix.d the enemy shall come flyinge as an Egle: and spred his wynges vpō Moab. They shal clyme ouer the walles, and wyn the stronge holdes. Then the myghtye mens hertes in Moab shalbe lyke ỹ herte of a womā trauelyng with child

And Moab shalbe made so desolate that she shall nomoze be a people bycause she hath set vp her selfe agaynst the Lozde. * Feare, pyt & snare shall come vpon the, O Moab, sayth the Lozde. Who so escapeth the feare shall fall in the pyt, & who so getteth out of the pyt shalbe taken in the snare. Foz I wyll bzynge a yeare of vysytation vpon Moab, sayth the Lozde. They that are hable to flye, shall stande vnder the shadowe of Hesebon: foz there shall go a fyze oute of Hesebon, and a flame from Syon, and shall burne vp that proude people of Moab, and the top of those sedycyous chyldzen. G Esa.xxiiii.e

Wo be vnto the, O Moab, foz thou people of Chamos shalt perysh. Yea, thy sōnes & doughters shalbe led away captyue. Yet at the laste, wyll I bzynge Moab out of captyuytie agayne sayeth the Lozde. Thus farre is of the plage of Moab.

¶ The.xlix.Chapter.

¶ The wozde the Lozde agaynste the Ammonytes, agaynste the Idumea, Damascus, Cedar and Elam.

A Ezec.xxi.d xxb.a Amos.i.a

AS concernynge the * Ammonytes, thus the Lozde sayth: Hath Israell no chyldzen, oz is he wythoute an heyze: Why hath youre kynge then taken Gad in? Wherfoze doeth hys people dwel in his cytyes? Beholde therfoze, the tyme commeth, sayth the Lozde: that I wyll bzynge a noyse of warre into Rabah of the Ammonites: and it shal be layed on a desolate heape and her cyties bzent vp: and the Israelytes shalbe lozdes ouer those that had them in possessyon afoze, sayth the Lozd Hesebon shall mourne: foz Ay shalbe roted out of the grounde, sayth the Lozde.

The cytyes of Rabah shal crye out, and gyrd them selues wyth sackecloth, they shall mourne. and rūne about the walles: foz theyz kynge shall be led awaye pzysoner: yea, hys pzestes and pzinces wyth hym. B

Wherfoze trustest thou in the valleye? they valley hath flowed away, O thou fearce doughter, and thynkest thou that thou arte so safe, by reason of thy treasure, that no man shall come to the? Beholde, I wyll bzynge a feare vpon the sayth the Lozde God of hoostes, frome all those that be about the: so that ye shalbe scatred euery man from an other, and no man shall gather thē togyther agayne that be fled. But after that I wyll bzynge the Ammonytes also oute of captyuytye agayne.

Esay.xxi.b Ezec.xxb.b xxi.f xxb.a * Upon the Edomytes hath the Lozde of hostes spoken on thys maner: Is ther nomoze wisdome in Theman? Is there nomoze good counsayle amonge hys people? Is theyz wysdome then tourned clene to nought? Get you hence, tourne youre backes, crepe downe into the depe, O ye cytyzens of Dedan. C

Foz I wyll bzynge destructyon vpon Esau: yea, & the day of hys vysytacyon. If the grape gatherers came vpon the, shoulde they not leue some grapes? If the nyght robbers came vpon the shuld they not take so moch as they thought were ynoughe?

But I wyll make Esau bare, and dyscouere hys secretes, so that he shall not be hable to hyde them.

them. Hys sede shalbe wasted awaye: yea, his bzethzen and his neyghbours: and he hym selfe shall not be lefte behynde.

Thou shalte leaue thy fatherles chyldzen behynde the, and I wyll kepe them: and thy wyddowes shal take theyr comfozte in me. Foz thus hath the Lozde spoken. * Beholde they that mē thought were vnmete to dzynke of the cuppe, haue dzonken wyth the fyzst: and thynkest thou then to be free.

No, no, thou shalt neyther be quyte noz free: but thou muste dzynke also. Foz why? I haue swozne by my selfe, sayeth the Lozde: that Bozrah shall become a wyldernesse, an open shame a laughynge stocke and cursynge: and al her cyties shalbe a continuall deserte.

D Foz I am perfytlye informed of the Lozde that he hath sent a message already vnto the hethen. Gather you together, & go fozth agaynste them: make you ready to the batayle: foz lo, * I wyll make the but small amonge the heathen, and lytle regarded amonge men.

* The hye stomacke and the pzyde of thy hert haue deceaued the, bycause thou wylt dwel in ỹ holes of stony rockes, and haue the hye moū taynes in possession. Neuertheless, though thy nest were as hye as the Eagles: yet wyll I caste the downe, sayeth the Lozde. Mozeouer, Idumea shalbe a wyldernes: * who so goeth by it, shalbe abashed, & wondze at her miserable plages. * Like as Sodom, Gomozre, and the cities that laye there aboute were turned vpsydowne sayeth the Lozde: so shall no body dwell in Idumea, and no man shal haue his habitacion there Beholde, lyke as ỹ Lyon, so shall a destroyer come vp from the pleasaūt medowes of Jozdan vnto the stronge dwellynge place: and when I haue made him quyet, I wyll make hym to flye from her: and all chosen men wyll I set in araye agaynst her: Who is lyke vnto me? What is he that wyl stryue with me? What shepherd may stande in my handes?

* Therfoze heare the counsayle of the Lozde that he hath taken vpon Idumea: and hys purpose that he hathe deuysed vpon the cytizens of Thema. The least of the flocke shall teare them in peces, and loke what fayze thynge they haue they shall make it waste: and them selues also. At the noyse of theyr fall: the earth shal quake: the crye of theyr voyce shalbe herd vnto the red see. Beholde the enemye shal * come and flye vp hyther, lyke as it were an Eagle, and spzed hys wynges vpon Bozrah. Then shal the hertes of the wozthyes in Edom be as the harte of a woman traueylynge of child. * Upon Damascus, Hemath and Arphad shall come confusyon: foz they shall heare euell tydynges, they shalbe tossed to and fro lyke the see that can not stand styl Damascus shalbe soze afrayde, & shal flye tremblynge shal come vpon her. Sozowe and payne shall ouertake her as a woman traueling with chyld. But how shuld so wozshypful & glozious a citie be fozsaken? Here therfoze: her pouge mē shal fal in the stretes, & al her men of war shalbe takē away in that time, sayeth ỹ Lozd of hostes I wyl kyndle a fyze in the walles of Damascus whych shal consume the palace of Benhadad.

* As foz Cedar and the kyngdome of Hazoz whom Nabuchodonozoz the kyng of Babylon smote downe, the Lozde hath spoken thus vpō them: Aryse, & get you vp vnto Cedar, and destroye the people toward the east. Theyr tentes and their flockes, shal they take away: ye, theyr hangynges and theyr vessels. Theyr Cammels also shal they cary away with them. They shall crye to them: Feare is on euery syde.

Flee, get you sone awaye, creape into caues, that ye may dwel there, O ye inhabyters of Hasoz, sayeth the Lozde: foz Nabuchodonozoz the kynge of Babylon hath holden a coūcel concernyng you: and cōcluded hys deuyce agaynst you Aryse, and get you vp agaynst ponder rych and careles people (sayth the Lozd) which hath neyther gates noz dooze barres, but dwell alone. Theyr Camels shalbe stolen, and the dzoues of theyr catell dzyuen away. Mozeouer, those wyl I scatter toward al the wyndes: and bzyng thē to destruction: yea, and that thozow theyr owne familyers, sayeth the Lozde. Hasoz also shalbe a dwellyng foz dzagons, & an euerlastinge wyldernes: so that no body shall dwell there: and no man shal haue there his habitation.

These are the wozdes that the Lozd spake to the pzophet Jeremy, concerninge * Elam, in the begynnyng of ỹ raygne of Zedekiah king of Juda. Thus sayeth the Lozde of hoostes: Beholde, I wyll bzeake ỹ bowe of Elam, and take away theyr strength: and vpon Elam I wyll bzynge the foure wyndes from the foure quarters of heuen, and wyll scatter them agaynste the same foure wyndes. And there shall be no people, but some of Elam shall flee vnto them.

Foz I wyll cause Elam to be afrayde of their enemyes, and of them that seke theyr lyues: and wyll bzynge vpon them the indignacion of my wzath, sayeth the Lozde. And I wyll persecute them wt the sweard, so long tyll I haue bzought them to naught. I wyll set my thzone in Elam, I wyll destroye both the kynge and the pzinces from thence, sayeth the Lozd. Bnt in pzocesse of tyme I wyll bzynge Elam out of captiuitie agayne, sayeth the Lozde.

The.l. Chapter.

¶ The pzophecieth the destruccion of Babylon, and the deliueraunce of Israell, which was in captiuitie.

THe wozdes that the Lozde spake vnto the pzophete Jeremy, concernynge Babylon, and the landes of the Chaldees: * Pzeache amonge the Gentyles, let youre voyce be herde, make a token, crye out, kepe no silence, but say: Babylon is wonne * Bell is confounded, and Merodach is ouercome.

+ Yea, theyr goodes be bzoughte to shame and theyr ymages burst in peces. Foz out of the nozthe there dothe come a people agaynste her, whyche make her lande so waste, that no bodye dwell therin, neyther man, noz beaste: foz they flye and departe from thence, * In those dayes &

at that tyme, sayeth the Lorde: the chyldren of Israel shal come, they and the chyldren of Juda weppyng & makyng hast, and shal seke the Lord theyr God. They shal aske the waye to Syon, thyther shall they turne theyr faces, sayenge: Come and we wyll cleaue to the Lorde, in a couenaunt that neuer shalbe broken.

B Myne people hath bene a loste *flocke, my shep
Jer.xxiii.a herdes haue dysceiued them, and haue made thē
eze.xxxiv.c. go astraye vpon the hylles. They haue gone frō the mountayne to the lytle hylle, and forgotten theyr folde. All they came vpon them, haue deuoured them: and theyr enemyes sayd: we haue made no defaute against them: for they haue displeased the Lorde: yea, euen the Lord, whych is the bewty of theyr ryghteousnes and that defended theyr fathers. Yet shall ye flye from Babylon, and departe out of the lāde of the Chaldees & be ye as the rammes that go before the flocke.

Jere.l.g * For lo, I wyll wake vp an hoost of people frō the northren lande, and bryng them vnto Babylon: these shal laye sege to it, and wyn it. Theyr arrowes shall not mysse, lyke as a connynge archer shuteth not wronge.

And the Chaldees shalbe spoyled, and al they that spoyle them, shalbe satisfyed, sayth ỹ Lord
Esa.xlvii.a *although ye were so cheareful & glad, to treade downe myne heritage, and fulfylled your pleasures, as the calues in ỹ grasse, and trymphed ouer them lyke ỹ bulles, when ye had gotten the victory. Your mothers shalbe sore confounded, and they that beare you, shall come to shame. She shalbe the least set by amonge the nacions voyde: wasted and dryed vp. No man shalbe able to dwell there, for the feare of the Lorde, but
Jer.xviii.b she shalbe whole desolate. * All they that go by
xix.b.xlix.c Babylon, shall stande styll and be abashed, and shall wonder at all her plages.

C Go forth in your araye agaynst Babylon rounde aboute, all ye ỹ can handle bowes shote at her, spare no arowes: for she hath synned against ỹ Lord. Cry out: vpō her, vpō her, agaīst her rounde aboute: she shall yelde her selfe, her foundacions shall fal and her walles shall come downe: for it shalbe the vengeaunce of the Lord
Deu.xxxii.b *Yea, vengeaūce shalbe taken of her, and as she
Pe.xxxiii.d hath done, so deale ye wt her. Rote out the sower
Joel.iii.b from Babylon, and him that handleth the sycle in hervest. For feare of the sweard of the enemy euery man shal get him to his owne people: and euery man shall flee to hys owne lande. Israel is
iiii.re.xvii.c a scattered flocke ỹ lyons haue dysperssed them.
Esay.x.a * Fyrste the kynge of the Assyrians deuoured
iij.re.xxiv.a them, * last of al this Nabuchodonozor kyng of Babylon hath brosed all theyr bones.

D Therfore thus sayeth the Lord of hoostes the God of Israel: Beholde, I wyl vysct the kynge
iii.re.xxi.g of Babylon and his kyngdome as * I haue visi
Esa.xxxiii.d ted the kynge of the Assyrians, and wyl bryng Israel agayne to his pleasaunt pasture, that he may fede vpon Charmel and Basan and be satisfyed vpon the mounte of Ephraim & Galaad
Jere.l.e * In those dayes and at the same tyme, sayeth ỹ Lord: If the offence of Israel be sought for, ther shall none be founde. If men enquere for ỹ synne of Juda: there shalbe none: for I wyll be mercyful vnto them, whom I sustre to remayne ouer.

Go downe: O thou auenger, into ỹ enemyes lande, & visit thē that dwell therin: downe with them, & smyte them vpon the backes, sayeth the Lord: do accordyng to al that I haue cōmaūded the. There is gone aboute the lande a crye of a slaughter & great murther, namely on this maner. Howe happeneth it, that the hammer of the whole world is thus brokē & broysed in sonder? How chaūceth it: ỹ Babylō is become a wylderne s among ỹ heathen on this maner? I my selfe haue layed wayte for the, & thou art takē: vnawares arte ỹ trapped and snared: for why? thou hast prouoked the Lord vnto angre. The Lord hath opened his house of ordinaunce, & brought forth the weapons of his wrath. For the thyng that is done in the land of the Chaldees, it is the Lorde of hostes worke.

Come against her, for this is her ende: breke
E vp her chestes: threshe her as ye thresh corne: destroye her that nothynge shalbe left. Slaye all theyr myghty soldiers, & put thē to death. Wo be vnto them, for the day & tyme of theyr visitacion is at hande. Me thynke I heare already a crye, of them ỹ be fled & escaped out of ỹ lande of Babylon, which shewe in Sion the vengeaūce of the Lord our God, the vengeaūce of his temple: yea a voyce of them, that crye agaynst Babylon. Call vp all the archers agaynst Babilon, pytch your tentes roūde aboute her, ỹ none escape. * Recompence her as she hath deserued: Jerem.l.e
Apo.xviii.b & accordyng as she hath done, so deale wyth her agayne, for she hath * set vp her selfe against the
ij.ther.ii.a Lord, agaynst the holy one of Israel. Therfore shal her yonge men fal downe in the stretes, and all her men of warre shalbe rooted out in ỹ daye sayth the Lorde. Beholde, I speake vnto the, O thou proude, sayeth the Lorde God of hostes for thy day shal come, euen the tyme of thy vysitacion. And the proud shal stomble and fal, and no man shal helpe hym vp. I wyll burne vp his cyties wyth fyre, and it shal consume al that is rounde aboute hym.

Thus sayeth the Lorde of hostes: The chyldren of Israel and Juda suffre violēce together
M Al they that haue them in captuite, kepe them faste, and wyll not let them go but theyr auenger and redemer is myghty. Whose name is the Lorde of hostes: he shal mayntayne theyr cause he shall make the lāde shake, and iudge thē that dwel therin, one wyth another. The sweard shal come vpon the Chaldees, sayeth the Lorde vpon them that dwel in Babylon, vpon theyr prynces, and vpon theyr wyse mē. The sweard vpon theyr sothsayers, as for those, they shal become fooles. The sweard vpon theyr worthies, so that they shall stande in feare. The sweard vpon theyr horsemen and charrettes and vpon all the comen people that dwell vnder them: so that they shall all become lyke women.
The sweard vppon theyr treasure, so that it shall be stollen awaye. A drought vppon theyr waters, so that they shall be dryed vp.

For the lande worshyppeth ymages, and delyteth

delyteth in straunge wonderfull thynges. Therfore shall wylde beastes, Lamia and Catte of moũtaynes, and estriches dwel therin for there shal neuer man dwel there, nether shall any man haue his habitacion there for euermore. Lyke
Gene.xix.c as God destroied *Sodom and Gomorre: wyth the cyties that lay there about, sayeth the Lord. So shall no man dwell there also, neyther shall
Jerem.l.b de.xlviii.e any man haue there his habitacion. * Beholde, there shall come a people from the north wyth a great bonde of men, & many kynges shal stande vp from the endes of the earth. They beare bowes and bocklers, cruel are they & vnmercyful

G They yr voyce roareth lyke the ragynge see, they ryde vpon horses, and come weapened to fyght agaynst the, O Babylon. Allone as the kyng of Babylon heareth tell of them, his handes shal wax feble. Sorowe and heupnes shall come vpon hym, as a woman trauelynge wyth
Jer.xlix.c chylde. Behold, *lyke as the lyon commeth vp from the pleasaunte medowes of Jordan vnto the grene pastures of Ethan, so wyll I dryue them forthe, and make them runne agaynst her. But whom shall I chose out, & ordeyne to suche
Job.xli.d a thynge? * For who is lyke me, or who wyll stryue wyth me? or what shepherde may stande agaynst me? Therfore heare the coũsel that the Lorde hathe gyuen vpon Babylon, and the deuyce ỹ he hath taken vpon the lande of the Chaldees. The leaste amonge the people shall teare them in peces, and loke what pleasaunt thynge they haue: they shall laye it waste. The noyse at the wynnyng of Babylon shal moue the earth, and the crye shalbe herde amonge the Gentyls.

¶ The.li. Chapter.

¶ Howe Babylon shulde be ouerthrowen. Jeremy geueth hys boke to Saraias

Jer.l.b, & and.l.a

THus hath the Lordes said: *behold I wyll rayse vp a perilouse wynde agaynst Babylon and her cytizens that beare eupl wyl agaynst me. I wyl sende also into Babylõ fãners to fanne her out, and to destroye her lande, for in the daye of her trouble they shalbe aboute her on euery syde. Moreouer, the Lorde hathe sayde vnto the bowmen, and to them that clyme ouer the walles in brest plates. Ye shal not spare her ponge men: kyll downe al her hooste. Thus the slayne shall fall downe in the lande of the Chal-
Jerem.l.b dees, and the woũded in stretes. * As for Israel and Juda, they shal not be forsakẽ of their God of the Lorde of hoostes for the holy one of Israels sake: no, thoughe they haue fylled all theyr
Esa.lxbiii.d lande ful of synne. * Flye away from Babylon euery man saue his lyfe, that ye be not roted out wyth her wyckednesse: for the tyme of the Lordes vengeaunce is come: yea, he wyll rewarde her agayne. Babylon hath bene in the Lordes
Jerem.xxb.c hande, *a golden cuppe that maketh all landes dronken. Of her wyne haue all people dronken: therfore, are they out of theyr wyttes. * But
xv Esay.xxi.b Apo.xviii.a sodenly is Babilon fallen, and destroyed.

Mourne for her, bryng playsters for her woũdes, yf she may peraduenture be healed agayne. We wolde haue made Babylõ whole, say they:
but she is not recouered. Therfore wyl we let her alone, and go euery man to hys owne countrey. For her iudgement is come into heauẽ and is gone vp to ỹ clouds. The Lord hath brought forth our righteousnes. And therfor com on, we wyl shewe Syon ỹ worke of ỹ Lord our God.

Make sharpe the arrowes and multyplye your shyldes: * for the Lorde shall rayse vp the B Judic.ii.c iii.reg.xi.c spyrete of the kynge of the Medees, whych hath alreadye a desyre to destroye Babylon. Thys shalbe the vengeaũce of the Lorde, and the vengeaunce of his temple.

Set vp tokens vpon the walles of Babylon: make your watche stronge, set your watchmen in arraye: yea, hold pryuy watches: and yet for al that shall the Lorde go forth wyth the deuyce whych he hath taken vpon them ỹ dwel in Babylon.

O thou that dwellest by the great waters, O thou that hast so great treasure & ryches, thyne ende is come, and the rekenynge of thy wynnynges. * The Lord of hoostes hath sworne by hym Amos.vi.c selfe, that he wyll ouerwhelme the wyth men, Jere.xxii.a lyke grashoppers in nombre, whyche wyth a corage shal crye, alarum, alarum agaynst the.
* Yea euen the Lorde of hoostes, that wyth hys Jer.xxxb.b power made the earth, wyth hys wysedome prepared the rounde worlde, and wyth hys dyscrecion spreade out the heauẽs. Assoone as he letteth hys voyce be herde, the waters in the ayer waxe fearce. * He draweth vp the cloudes from the en- pf.cxxxb.b des of the earth. He turneth the lyghtynges to rayne, he bryngeth the wyndes out of theyr secret places: Yf they be esteemed by theyr wysedõ: al men are become fooles. * Confounded be al Esa.xliii.c the caruers of ymages, for the thynge that they Bar.vi.a make is but dysceate, & hath no breath. Vayne is it and an erronious worke: and in the tyme of vysitacion it shal perysshe.

Neuertheles the portion of Jacob is none C suche: but he that made al thynges, whose name is the Lorde of hoostes, he is the rodde of hys enheritaunce. Thou hast bene myne hammer and weapens for warre: for with the haue I broken the people in peces: & with the haue I destroyed kyngdomes. Thorow the I haue beatẽ to poulder horse and horseman, yea, the charrettes and such as sat vpõ them. Thorowe the I haue broken man and woman, olde and ponge, bacheler and mayden. Thorow the I haue destroyed the shepeherde and his flocke, the husbandman and hys catel, the prynces and the rulers. Therfore wyl I rewarde the cytie of Babylon, and al her cytezens, the Chaldees wyth al the euel whyche they haue done vnto Sion: yea, that ye your selues shal se it, sayeth the Lorde: Behold, I come vpon the, thou noysome hyll, sayeth the Lorde: thou that destroyest al lãdes: I wyl stretche out my hande ouer the, and cast the downe from the stony rockes: and wyl make the a brente hyl: so that neither corner stones, nor pinacles, nor foũdacions of stones shalbe taken any more out of the, but wast and desolate shalt thou lye for euermore, sayeth the Lorde.

Set vp a tokẽ in the lande: blowe the trõpet-

tes amonge the Heythen: prouoke the nacyons agaynest her, call the kyngedomes of Ararat, Mynni: & Ascanes agaynste her: Set the prince agaynst her, bynge as greate a sorte of teryble horses agaynste her: as ik they were greshoppes Prepare agaynste thē the people of the Medes wyth theyr kynges, princes, and al the chefe rulers: yee, & the whole lande that is vnder hym.

The lande also shal shake and be afrayde whē the deuice of the Lorde shal come forth agaynst Babylon: to make the land of Babilon so wast that no man shall dwell anye more therin. The worthyes of Babylon shall leaue the batayle and kepe them selues in stronge holdes, theyr strength hath fayled them, they shalbe lyke wemen. Theyr dwellynge places shalbe brent vp, their barres shalbe broken. One pursenaūt shal mete an other: yee, one post shal com by another to bryng ỳ kynge of Babylon tidinges: that his citye is taken in on euery syde, the foordes occupyed, the fennes brent vp, and the souldiers sore afrayde.

D For thus sayeth the Lorde of hosts the God of Israel: the doughter of Babilon hath ben in her tyme lyke as a threshyng floure, but shortly shal her haruest come. Nabuchodonosor the kynge of Babilō hath deuoured & destroied me, he hath made me an empty vessel. He swalowed me vp lyke a dragon, and fylled hys bely wyth my dylycates: he hath cast me out, he hath taken my substaunce away, and the thynge that was left me hath he caryed vnto Babylon, sayeth ỳ doughter ỳ dwelleth in Syon: yea, & my bloude also vnto the Chaldees, sayeth Jerusalē. Therfore thus sayeth the Lorde: Beholde, I wyl defende thy cause, and auenge the: I wyll drynke vp her see, and drye vp her water sprynges.

E * Babylon shal become an hepe of stones a dwellynge place for dragons, a fearfulnes and wondryng, because no mā dwelleth there. They shall roare together lyke lyons, & as the yonge Lyons when they be angrye, so shal they bende them selues. In theyr heate I shall gyue them a dyner and they shalbe dronken for ioye. * Then shal they slepe an euerlastynge slepe, and neuer wake, sayeth the Lorde. I shal cary them downe to be slayne lyke shepe, like wethers and goates O, how was Selach wonne? O, how was the glory of the whole lāde taken? howe happeneth it, that Babylon is so wondred at amonge the Heythen? The see is rysen ouer Babilon, & hath couered her wyth his great waues. Her cyties are layed wast, the lande lyeth vnbuylded and voyde: it is a lande where no man dwelleth, and where no man trauayleth thorowe. Moreouer, * I wyl vyset Bel at Babylon: and the thynge that he hathe swalowed vp, that same shall I plucke out of his mouth. The Gentyls also shal runne nomore vnto hym: yea, and the walles of Babylon shal fal.

O my people, * come out of Babylon, that euery man maye saue his lyfe from the fearful wrath of the Lorde. Be not faynthertед, and feare not at euery rumour that shalbe heard in the lande: for euery yere bryngeth newe tydynges, and in the yere folowynge newe tydynges, and robbynge in the lande and lorde vpon lorde And lo, the tyme cōmeth that I wyll vysite the ymages of Babilon, and the whole lande shall be confounded: yea, and her slayne shal lye in the myddest of her. Heauen and earth wyth al that is therin, shal reioyse ouer Babylon when the destroyers shal come vpon her from the northe, sayeth the Lorde.

F * Lyke as Babilon hath beaten downe and slayne many out of Israel, so shal ther fal many and be slayne in al her kyngdome. Ye ỳ haue escaped ỳ sweard hast you, stāde not styl, remembre the Lorde afarre of, & thynke vpon Jerusalem, for we are ashamed to heare ỳ blasphemies our faces were couered with shame, bycause the straunge aleauntes came into the sanctuarye of the Lorde. Wherfore beholde, (sayeth the Lord) the tyme cōmeth ỳ I wyll vyset the ymages of Babylon, and thorowe the hole lande they shal mourne and fal. * Though Babylon clymed vp into heauen, & kepte her power on hye: yet shal I sende her destroyers, sayeth the Lorde.

A pytious crye shalbe herde from Babylon and a great mysery from the lande of the Chaldees when the Lord destroyeth them, and when he driueth out the hye stomack and proude boastynge, wherwyth they haue bene as furious as the waues of great waterfloudes, & made great crakes wyth theyr wordes. For the destroyers shal come vpō her (euen vpon Babilon) whych shal take theyr worthyes, and breake theyr bowes: for God is disposed to auēge hym selfe vpon them and sufficiently to recompence them. Yea (sayeth the Lorde) I wyl make theyr prynces, theyr wyse mē, theyr chefe rulers, & al theyr worthyes dronkē: so that they shal slepe an euerlastynge slepe: and neuer wake. Thus sayth the kynge, whose name is the Lorde of hooستes.

G Moreouer, thus sayeth the Lorde of hooستes The thycke wall of Babylon shalbe broken, & her hye gates shalbe brēt vp. And ỳ thynge that the Gētyles and the people haue wrought wyth great trauayle and labour, shal come to nought and be consumed in the fyre.

Thys is the charge that Jeremye gaue vnto Saraiah the sonne of Neriah, the son of Maasiah, when he went towarde Babylon wyth Zedekiah ỳ kynge of Juda, in ỳ fourth yere of hys raygne. Nowe thys Saraiah was a peaceable prince. Jeremy wrote in a boke all the mysery that shulde come vpon Babylō: yea and al these sermons that be wrytten agaynst Babylō, and gaue Saraiah thys charge. When thou cōmest vnto Babylon, se that thou reade al these wordes, and saye: O Lorde, thou art determined to rote out thys place, so ỳ neither people nor catel shal dwell there any more: but to lye waste for euer: and when thou haste redde oute the boke, bynde a stone to it, and cast it in the myddest of Euphrates, and saye: Euen thus shal Babylon synke, and be thrust downe with the burthen of trouble, that I wyl bryng vpō her: so that she shal neuer come vp agayne. Thus farre are the Preachynges of Jeremye.

Jerem. l. a
Esa. xlvi. a
Dan. xiii. b

Esay. lxv. b
ii. Cor. vi. c

Jeremy. l. c

Jere. xlix. b

Esay. xii. c

The

The.lii.Chapter.

¶ He repeteth the takynge of zedekiah. Jerusalem is taken of the Chaldees, zedekias sonnes are kylled before hys face, and hys eyes put out. The cytie is burned. The temple is spoyled and robbed. They that were lefte in Jerusalem are caryed to Babilō, kyng Jehoachin is brought forth of pryson, and fed lyke a kynge.

A iiii.Regū. xxiiii.d. 6.Parali. xxvi.b

ZEdekiah was * one and.xx.yeare olde, when he was made kynge, and he reygned a leuen yeare in Jerusalem. His mothers name was Hamutall, Jeremyes daughter of Libna. He lyued wyckedly before the Lorde euen as Jehoachim dyd. For the Lorde was angry at Jerusalem and Juda, so longe tyl he had cast them out of his presence. And zedekiah fell from the kynge of Babylon.

Je.xxxix.a. iiii.Re xxiv.a

*But in the vyntheyeare of hys reygne, in the tenth moneth, ỹ tenth day of the moneth it happened, that Nabuchodonozor the king of Babilon with al his host came before Jerusalem, and beseged it, and made them bulwarkes round about it. And this besegyng of the cityе endured vnto the eleuenth yeare of kynge zedekiah.

B iiii.Re xxv.a Ie.xxxvii.b Ez.xxxiii.a

*And in the fouth moneth, the.ix.day of the moneth, there was so great honger in the citye: that there were nomore vytayles for the people of the lande. So all the souldiers brake awaye, and fled out of the citye by nyghte thorowe the way of the porte betwene the two walles by the kynges garden. Nowe the Chaldees had compassed the citye rounde aboute, yet wente these men theyr waye towarde the wyldernes.

And so the Chaldees folowed vpon them, and toke zedekiah the kyng in the felde of Jericho, when his hoofte was runne from hym: So they caryed ỹ kyng away prysoner to Reblath vnto the kynge of Babylon in the lande of Hemath, * where he gaue iudgement vpon hym.

Je.xxxix.b

C The kyng of Babylon also caused zedekias sonnes to be slayne before hys face, yee, and put all the princes of Juda to death at Reblath Moreouer, he put out the eyes of zedekiah, and caused hym to be bounde wyth two cheynes, to be caryed vnto Babylon: and let hym lye in prison, tyll he dyed:

Nowe the tenth daye of the fyfth moneth, in the nynthe yeare of Nabuchodonozor kynge of Babylon, Nabusaradā the chefe captayne, and the kynge of Babylons seruauntes came vnto Jerusalem, and brent vp the house of the Lorde. He brent vp also the kynges palace, all the houses and all the gorgeous buyldynges in Jerusalem. And the whole host of the Chaldees ỹ were with the chefe captayne, brake downe al ỹ walles of Jerusalem rounde aboute.

D As for the pore people and suche folke as yet was lefte in the citye: which also were fallen to the kynge of Babylon, yee, and what people as yet remayned: Nabusaradan the chefe captayn caryed them away prysoners. But the pore people of the countrey, dyd Nabuzaradan the chefe captayne leaue in the lande, to occupy the vynepardes and feldes. The Chaldees also brake ỹ brasen pyllers that were in ỹ house of the Lorde yee, the seate and the brasen lauer that was in the house of the Lorde: and caryed all the metall of them vnto Babylon. They toke awaye also the caldrons, shoules, fleshokes, sprynklers, spones, and all the brasen vessel that was occupyed in the seruice, with the basēs, colepannes, spryn kelers, pottes, cādlestyckes, spones, and cuppes wherof some were of golde, and some of syluer. E

The chefe captayne toke also the two pyllers the lauer, the twelue brasē bullockes that stode vnder the seate * which kynge Salomon made in the house of the Lorde: and all the vessell conteyned so much metall, ỹ it myght not be weyed For euery pyller was eyghtene cubites hye: and the rope that wente aboute it, was twelue cubites, and foure fyngers thycke and roūde. Nowe vpon the rope were brasen knoppes, and euerye knoppe was fyue cubytes hye: & vpon the knoppes were whopes, and pomgranates rounde aboute of cleane brasse. 3.Re.vii.b

After thys maner were both the pyllers fashyoned wyth the pomgranates, wherof there were an hundred and.xcvi. whych hanged vpon the whopes rounde aboute. The chefe captayne also toke Sariah the hie preest, and Sophoniah that was chefe next hym, and the thre kepers of the treasury. He toke out of the citye a chamberlayne whyche was a captayne of the souldiers, and seuen men that were the kynges seruauntes whych were founde in the cytye: and Sephera captayne that vsed to muster the men of warre, with threscore men of the countrey that were taken in the citye. These Nabuzaradan the chefe captayne toke, and caryed them to the kynge of Babylon vnto Reblath and the king of Babilon caused them to be put to deathe at Reblath in the lande of Hemath. And thus Juda was led away captiue, out of hys owne lande. Thys is the summe of the people, whom Nabuchodonozor led awaye captyue. F

In the seuenth yeare of his raygne, he caryed away of the Jewes, thre thousand and thre and twenty. In the.xviii.yeare Nabuchodonozor caryed awaye from Jerusalem eyght hundreth thyrty and two persones. In the.xxiii.yeare of Nabuchodonozor Nabuzaradan the chefe captayne, toke away seuen hūdreth forty and fyue Jewes prysoners. The whole summe of all the prysoners, is foure thousand and fyre hundreth G

In the.xxxvii.yeare after that Jeoachim the kynge of Juda was caryed awaye in the.xxv. daye of the.xii.moneth. Euilmerodach kyng of Babylon (the same yeare that he reygned) gaue Jehoachim the kynge of Juda hys pardon, and let him out of prison, and spake louingly to him And set hys trone aboue the trones of the other kynges that were wyth hym in Babylon. He chaunged also the clothes of hys prison, ye, and he dyd eate wyth hym al hys lyfe longe. And he had a contynuall lyuyng geuen hym of the king of Babylon, euery day a certayn thynge alowed hym all the dayes of hys lyfe vntyl he dyed.

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¶ The ende of the boke of the prophete Jeremy.

The lamentacyons of Jeremy.

¶ The fyrst Chapter.

¶ It happened after Israel was brought into captiuytie and Jerusalem destroyed, that Jeremy the prophet sat weppynge and sorowfully bewayled Jerusalem and syghyng and houlynge with an heuy and wofull herte, sayde.

ii.re.xiij.d. iiii.re.xv.a

A LAs how sytteth the cytie so desolate, that somtyme was full of people? Howe is she become lyke a wyddowe *which was the lady of all nacions? Howe is she brought vnder trybute, that ruled al landes? She weepeth sore in the nyght, so that her teares runne downe her chekes: for amonge all her louers, there is none that gyueth her any cõfort: Job.vi.b *yea, her nexte frendes transgresse against her, and are become her enemies. Juda is taken prisoner, bycause she was defyled: & for seruing so many straunge goddes, she dwelleth now a-
B monge the heythen. She fyndeth no rest, al they that persecuted her, toke her in strayte places, where she coulde not escape. The stretes of Sion mourne, bycause no man commeth nomore to the solempne feastes. All her gates are desolate, her prestes make lamentacion, her maydẽs are careful: and she her selfe is in greate heupnesse. Her enemyes haue bene rulers ouer her, and her enemies haue prospered, bycause the Lord hath chaIerem.iii.c stened her for her great wyckednesse: *her chyldren are led awaye captyue before theyr enemy. All the beauty of the dougter of Sion is away her princes are become lyke hartes that fynde no pasture. They are dryuen awaye before theyr enemye, so that they haue nomore power.

¶ Now doth Jerusalem remembre the time of her misery and disobedience: yea, the ioye & plea-
C sure that she hath had in tymes paste, seinge her people is brought downe thorowe the power of theyr enemy, and there is nomã for to helpe her, her enemies stande lokyng at her, and laugh her Sabboth dayes to scorne. Jerusalẽ hath sinned euermore and more, therfore is she come in decay All they that had her in honour despise her, for they haue sene her fylthinesse. Yea, she syghyth, and is ashamed of her selfe.

D Her skyrtes are defyled, she remembred not what wolde folowe: therfore is her fall so wonderful, & there is noman to cõfort her. O Lorde, consydre my trouble, for myne enemye hath the vpperhande: The enemy hath put his hande to all ý precious thynges that she had, yea, euen before her eyes came the heythen in and out of the
De.xxiii.e Sanctuary: *whom thou (neuertheles) hast for bydden to come within thy congregacion.

iiii.reg.viic Thren.ii.c *All her people seke theyr breed with heupnes, and loke what precyous thynge euery man hath, that gyueth he for meate, to saue his lyke. Consydre, O Lorde, and se howe vyle I am become. Haue ye no regarde, O all ye ý go farby beholde and se, yf there be any sorowe lyke vnto myne, wherwith the Lord hath troubled me, in the day of his fearfull wrath. From aboue hath he sent downe a fyre into my bones and it burneth them cruelly: he hath layed a net for my feet and thrown me wyde open: he hathe made me desolate, so that I must euer be mournynge.

The yoke of my transgressyon is come at the E last, wyth his hande hath he tak ẽ it vp, and put it aboute my necke. My strengthe is gone: the Lord hath delyuered me into those hãdes, wherout I can not quyte my selfe. The Lord hath destroyed al the myghty men, that were in me. He hath proclaymed a feast, to slaughter al my best men. The Lord hath troden downe the doughter of Juda, lyke as it were in a wyne presse.
*Therfore do I wepe, and myne eyes gush out Jere.viii.e of water: for the comforte that shoulde quycken Thren.ii.c me, is farre from me.

My chyldren are dryuen away, for why? the F enemye hath gotten the vpperhande.

Syon casteth out her handes, and there is no man to comforte her. The Lorde hath layed the enmyes rounde aboute Jacob, and Jerusalem is become abhominacion in the myddest of them. Dani.ix.a *The Lorde is ryghtous, for I haue prouoked his countenaũce vnto angre. O take hede all ye people, and consydre my heuines. My maydens and my yonge men are led away into captiuitie

I called for my louers (but they begyled me) G for my prestes and coũselers, but they perysshed: euen whyle they sought for meate to saue theyr Treno.ii.e lyues. *Consydre (O Lorde) howe I am troubled, my wombe is disquieted, my herte turneth *o about in me, o* (and I am full of heupuesse) bycause I rebelled stubburnely. The swerd hurteth me wout, and within I am lyke vnto death. They heare my mourning, but there is none that wyl comforte me. All myne enemies haue herd of my trouble & are glad therof, bycause ý hast done it: and thou hast brought forth ý tyme which thou calleddest, when they also shalbe lyke vnto me.

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Yea

The lamentacyons of Jeremy.

¶ The fyrst Chapter.

¶ It happened after Israel was brought into captiuytie and Jerusalem destroyed, that Jeremy the prophet sat weppynge and sorowfully bewayled Jerusalem and syghyng and houlynge with an heuy and wofull herte, sayde.

ii.re.xiij.d. iiii.re.xv.a

A LAs how sytteth the cytie so desolate, that somtyme was full of people? Howe is she become lyke a wyddowe *which was the lady of all nacions? Howe is she brought vnder trybute, that ruled al landes? She weepeth sore in the nyght, so that her teares runne downe her chekes: for amonge all her louers, there is none that gyueth her any cõfort: Job.vi.b *yea, her nexte frendes transgresse against her, and are become her enemies. Juda is taken prisoner, bycause she was defyled: & for seruing so many straunge goddes, she dwelleth now a-
B monge the heythen. She fyndeth no rest, al they that persecuted her, toke her in strayte places, where she coulde not escape. The stretes of Sion mourne, bycause no man commeth nomore to the solempne feastes. All her gates are desolate, her prestes make lamentacion, her maydẽs are careful: and she her selfe is in greate heupnesse. Her enemyes haue bene rulers ouer her, and her enemies haue prospered, bycause the Lord hath chaIerem.iii.c stened her for her great wyckednesse: *her chyldren are led awaye captyue before theyr enemy. All the beauty of the dougter of Sion is away her princes are become lyke hartes that fynde no pasture. They are dryuen awaye before theyr enemye, so that they haue nomore power.

¶ Now doth Jerusalem remembre the time of her misery and disobedience: yea, the ioye & plea-
C sure that she hath had in tymes paste, seinge her people is brought downe thorowe the power of theyr enemy, and there is nomã for to helpe her, her enemies stande lokyng at her, and laugh her Sabboth dayes to scorne. Jerusalẽ hath sinned euermore and more, therfore is she come in decay All they that had her in honour despise her, for they haue sene her fylthinesse. Yea, she syghyth, and is ashamed of her selfe.

D Her skyrtes are defyled, she remembred not what wolde folowe: therfore is her fall so wonderful, & there is noman to cõfort her. O Lorde, consydre my trouble, for myne enemye hath the vpperhande: The enemy hath put his hande to all ý precious thynges that she had, yea, euen before her eyes came the heythen in and out of the
De.xxiii.e Sanctuary: *whom thou (neuertheles) hast for bydden to come within thy congregacion.

iiii.reg.viic Thren.ii.c *All her people seke theyr breed with heupnes, and loke what precyous thynge euery man hath, that gyueth he for meate, to saue his lyke. Consydre, O Lorde, and se howe vyle I am become. Haue ye no regarde, O all ye ý go farby beholde and se, yf there be any sorowe lyke vnto myne, wherwith the Lord hath troubled me, in the day of his fearfull wrath. From aboue hath he sent downe a fyre into my bones and it burneth them cruelly: he hath layed a net for my feet and thrown me wyde open: he hathe made me desolate, so that I must euer be mournynge.

The yoke of my transgressyon is come at the E last, wyth his hande hath he tak ẽ it vp, and put it aboute my necke. My strengthe is gone: the Lord hath delyuered me into those hãdes, wherout I can not quyte my selfe. The Lord hath destroyed al the myghty men, that were in me. He hath proclaymed a feast, to slaughter al my best men. The Lord hath troden downe the doughter of Juda, lyke as it were in a wyne presse.
*Therfore do I wepe, and myne eyes gush out Jere.viii.e of water: for the comforte that shoulde quycken Thren.ii.c me, is farre from me.

My chyldren are dryuen away, for why? the F enemye hath gotten the vpperhande.

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Yea

yea, all hys stronge holdes hath he destroyed, & fylled the doughter of Juda wyth much sorowe and heuynesse.

Jere.bii.b * Her tabernacle (whych was lyke a garden of pleasure) hath he destroyed: her hye solempne feastes hath he put downe. The Lorde hathe brought it so to passe: ý the hye solempne feastes and Sabbothes in Sion: are cleane forgotten. In hys heuye displeasure hath he made the kynge and preestes to be dispysed.

The Lorde hath forsaken hys owne aulter, and hath abhorred his owne Sanctuarye, and hath gyuen the walles of theyr townes into the handes of the enemye. Theyr enemyes made a noyse in the house of the Lorde, as it had bene in a solempne feast daye.

C The Lorde thought to breake downe ý walles of the doughter of Syon, he spreade out hys lyne, and dyde not in hys hãde tyl he had destroyed them. Therfore mourne the turrets and the broken walles together.

Her gates are sonke downe to the grouñde her
Jere.lii.b barres are broken, and smytten in sondre, * her kynges and prynces are caryed awaye to ý gentyles. They haue neyther lawe nor prophetes, nor yet any vysion from the Lorde.

The senatours of the doughter of Syõ syt vpon the grounde in sylence: they haue strawed asshes vpon theyr heedes, and gyrded them selues wyth sakcloth. The maydens of Jerusalem hãge downe their hedes to ý grouñd. Myne eyes
Thren.i.a begyn to fayle me thorowe weppyng, * my body is dysquieted, my leuer is poured vpõ the earth, for the great hurt of my people, seyng ý chyldrẽ and babes dyd sowne in the stretes of the cytie.

D Euen when they spake to theyr mothers: where is meate and drynke? for whyle they so sayde, they fel downe in the stretes of the cytie, lyke as they had bene wounded, and some dyed in theyr mothers bosome.

What shall I saye of the, O thou doughter Jerusalem, to whom shall I lykẽ the? To whõ shal I compare the, O thou doughter Sion, to cõforte the wythall? Thy hurte is lyke a mayne see: who maye heale the?

E * Thy prophetes haue loked out vayne and
Jerem.b.b foolysh thynges for the: they haue not shewed ý
xiiii.b.xviii of thy wyckednesse, to kepe the from captiuitie:
e.xxbi.b but haue ouerladen the, & thorowe falsched scat-
xxix.b. tred the abrode. All they that go by the, clappe theyr hãdes at the: hyssyng and waggyng their heades vpon the doughter of Jerusalẽ, and say is thys the cytie that men cal so fayre: wherin ý hole lãde reioyseth? All thyne enemyes gape vpõ the, whyspernge & bytynge theyr teeth, sayeng let vs deuoure, for the tyme that we loked for, is come, we haue founde and sene it.

The Lorde hath fulfylled the thinge that he
F was purposed to do: & perfourmed that he had deuysed longe ago: he hath destroyed, and not spared: he hath caused thyne aduersarye to tryumphe ouer the, and set vp the horne of thyne enemye. * Let thyne herte crye vnto the Lord, O
Deu.iiii.c thou cytie of the doughter Syon: let thy teares
and.xx.a runne downe lyke a ryuer, daye and nyght, reste
Jer.xxix.c not, and let not the apple of thyne eye leaue of. Stande vp, and make thy prayer in the fyrste watche of the nyght, poure out thyne hert lyke water before the Lorde: lyft vp thyne hãdes for the lyues of thy yonge chyldren, that dye of honger in the stretes. Beholde, O Lorde, and consyder, why hast thou gathered me vp so cleane? Shall the women then eate theyr owne frute, G
euen chyldren of a spanne longe? Shall the prestes and prophetes be slayne thus in the Sanctuarye of the Lorde? Yonge & olde lye behynde the stretes vpon the grounde, my maydens and yonge men are slayne wyth the swerde: whome thou in the daye of thy wrathfull indignacion hast put to death: yea euẽ thou hast put them to death, and not spared tem. My neyghbours ý are roũde about me, hast thou called as it were to a feast daye: so that in the daye of the Lordes wrath none escaped, neyther was anye lefte behynde. Those that I haue brought and nourysshed, hath myne enemye destroyed.

C The.iii. Chapter:

I Am the man, that (thorowe the rod A
of his wrath) haue experience of misery. He droue me forth, and led me
pea, into darkenesse, but not into
lyght. Agaynst me onely he turneth hys hande, and layeth it euer vpon me.

My flesche and my skynne hath he made olde and my bones hath he bruised. He hath buylded rounde about me, and closed me in with gal and trauayle. He hath set me in darkenesse, as they that be deade for euer.

He hath so hedged me in, that I can not get out, and hath layed heuye lynkes vpon me. Though I crye and cal pitiously, yet heareth he not my prayer. He hath stopped vp my wayes B
with foure squared stones, and made my pathes croked. He layeth wayte for me lyke a Bere, & as a Lyon in a hole. He hath marred my wayes, and broken me in peces, he hath layed me waste altogether. He hath bent his bow and made me as it were a marke to shote at. The arowes of hys quyuer hath he shot euen into my reynes.
* I am laughed to scorne of all my people, they
Jere.xx.b make songes vpon me all the daye longe. He hath lylled me wyth bytternesse, and gyuen me wormewod to drynke. He hath smytten my teth in peces with stones, and rolled me in the dust.

He hath put my soule out of rest, I forget al good thynges, I thought in my selfe: I am vndone, there is no hope for me in the Lorde. O remembre yet my myserye, and my trouble, the wormewood and the gall.

Yea thou shalt remembre them, for my soule C
melteth awaye in me. Whyle I consyder these thinges in my hert, I get a hope againe. Namely it is of ý Lordes mercyes that we are not vtterly consumed. For truly his pytiful cõpassion hath not ceassed. Newe mercyes shall the Lorde shewe vpon the earlye in the daye sprynge, (O Lorde) great is thy faythfulnesse.

* The Lord is my porcion, sayeth my soule
Psal.xvi.a therfore wyll I hope in hym. O howe good is the Lord vnto thẽ, that put theyr trust in him, &

to the soule that seketh after hym. The good man wyth stylnes and pacience, tarryeth for the health of the Lorde.

D O how good is it for a mā to take the yoke vpon hym from hys youth vp. He sytteth alone he holdeth styll, and dwelleth quyetly by hym selfe. He layeth hys face vpon the earth, yf (percase) there happen to be any hope. He offreth his cheke to ỹ smyter. He wyl be cōtent wt reproues

i.reg.iii.b For the Lorde wyl not forsake for euer, * but though he punyshe hym: yet accordynge to the multitude of hys mercyes, he receyueth to grace agayne: For he doth not plage, and cast out the chyldren of men from hys herte.

To treade al the prysonners of the earth vnder hys fete. To moue the iudgement of man before the moost hyghest.

C To condempne a mā in hys cause. The Lord hath not pleasure in such thynges.

What is he then that sayeth: ther shuld some thynge be done wythout the Lordes commaundement. Out of the mouthe of the most hyghest goeth not euell and good?

Wherfore then murmureth the lyuyng mā? let hym murmure at hys owne synne.

Iob.xxvi.d Pla.xiiii.a * Let vs loke well vpon our owne wayes & remembre oure selues, and turne agayne to the Lorde. Let vs lyfte vp our hertes with our handes vnto the Lorde that is in heauen. We haue bene dissemblers, and haue offended, wylt thou therfore not be intreated? Thou hast couered

Eee.xxvi.d vs in thy wrathe, and persecuted vs, thou haste slayne vs wythout any fauoure. * Thou haste hyd thy selfe in a cloude, that oure prayer shulde not go thorowe. Thou hast made vs outcastes, and to be despysed amonge the people. All oure enemyes gape vpon vs.

Feare, and pytie is come vpon vs, yea, deceyte and destruccion. * Whole ryuers of wa-

Tren.i.d ter gush out of myne eyes, for the great hurte of my people.

Myne eyes rūne, and can not cease, for there F is no rest. O Lord, when wylt thou loke downe from heauen, and consydre?

Myne eyes breake my herte because of all the doughters of my cytie. Myne enemyes hunted me out sharply, lyke a byrde, yea, and ỹ without cause. They haue put downe my lyfe into a pyt, and they haue cast stones vpon me. They poured water vpon my heade, then thought I: nowe am I vndone. I called vpon thy name, O lord, out of ỹ depe pyt. Thou hast herd my voice & hast not turned away thyn eares fro my syghynge & crienge. Thou hast enclined thy selfe vnto me, when I called vpon the, and haste sayde: feare not. Thou (O Lorde) hast mayntened the cause of my soule, and hast redemed my lyfe. O Lord thou hast sene my blasphemers, take thou G my cause vpon the. Thou hast wel consydered howe they go aboute to do me harme, and that all theyr counselles are agaynst me. Thou hast heard theyr despytfull wordes (O Lorde) yea, and all theyr ymaginacions agaynst me.

The lyppes of myne enemyes, and theyr deuyses that they take agaynste me, all the daye longe. Thou seyst also theyr settyng downe and theyr rysyng vp: they make theyr songes of no thynge but of me. Reward them (O Lorde) accordynge to the workes of theyr handes. Geue them an obstinate herte euē thy curse. Persecute them (O Lorde) wyth thyne indignacion, and rote them out from vnder the heauen.

C The.iiii. Chapter.

HOw is ỹ gold become so dimme A Howe is ỹ goodly colour of it so sore chaūged? & the stones of the Sanctuary thus scatred in ỹ corner of euery strete. The chyldren of Syon that were alway in honour, & clothed wyth the mooste precyouse golde: how are they now become lyke the earthen vesselles, which be made wt the potters hande? The dragons geue theyr ponge ones sucke with bare brestes: but ỹ daughter of my people is cruell, & dwelleth in the wylderneste lyke the Estryches The tonges of the suckyng chyldren cleue to the roke of their mouthes for very thirst. The yonge chyldren aske breed, but there is noman that gyueth it them. They that were wont to fare delicately, perysh in the stretes: they that afore wer brought vp in purple, make now much of dong: The synne of the daughter of my people is become greater then * the wickednesse of Sodome Gene.xix.a that sodaynlye was destroyed, and not taken wyth handes.

Her obstayners (or Nazaries) were whyther B then the snowe or milke: theyr colour was fresh red or Corall, theyr beauty lyke the Saphire. But now theyr faces be very black. In somoch that thou shuldeste not knowe them in the stretes. * Theyr skynne cleaueth to theyr owne bo- Plat.eii.a nes. It is wythered, & become lyke a drye stock. They that be slayne wyth the swearde are happyer then suche as dye of hungre, and perysshe awaye fampyshyng for the frutes of the selde.

* The women (which of nature are petyfull) de.proūb.c iii.reg.di.c haue sodden theyr owne chyldrē wyth theyr handes, that they myght be theyr meate in the miserable destruccyon of the doughter of my people. The Lord hath perfourmed his heuy wrath he hath poured oute the furyousnesse of hys displeasure, he hath kyndled a fyre in Sion, which hath consumed the foundacions therof.

Neither the kinges of the earth, nor al the in- C habitours of the world wold haue beleued ỹ the enemy and aduersary shulde haue come in at the gates of the cītye of Ierusalem, whyche neuertheless is come to passe for the synne of her prophetes, and for the wyckednesse of her preestes, Gene.xv.a Tren.ii.a that haue shed * innocentes bloude within her. So that blynde men wente stomblynge in the stretes, and stayned them selues wyth blonde. They wolde in no wyse touche theyr garmentes. But they cryed vnto euery man, flye ỹ staynynge, awaye, get you hence, touche it not. Yea they fled, & remoued from them: yea, they haue sayde amonge the Heythen, they shall no more dwell in thys cytie.

The countenaunce of the Lorde hath dany shed them, and shal neuer loke more vpon them.

For they them selues neyther regarded the prestes nor pytyed theyr elders. Wherfore yet our eyes fayle vs: whyle we loke for vayne helpe, seinge we be euer waytynge vpon a people, ỳ can do vs no good. They lay so sharpe wayt for vs that we cannot go safe vpon the stretes, for our ende is come, oure dayes are fulfylled, our ende is here. *Our persecuters are swifter then ỳ Egles of the ayre, they folowed vpon vs ouer the mountaynes and layed wayt for vs in the wyldernesse. The very *breth of our mouth: euē the anoynted Lord him selfe was taken in their net of whom we saye: Under his shadow we shalbe preserued among the heythen. And ỳ (O doughter Edom) that dwellest in the lande of Huz, be glad and reioyse: for the cup shall come vnto the also, which when thou suppest of, thou shalte be dronken. Thy synnes be well punyshed (O thou doughter Syon) he shall not suffre the to be caryed away any more. But thy wyckednesse (O doughter Edom) shal he vysit, and for thy synnes sake he shall leade the into captiuitie.

Jere.xliii.a Abac.i.b

Gen.xli.b

The.v. Chapter.

The prayer of Jeremy.

A All to remembrance (O Lorde,) what we haue suffred, consydre, & se our confusion. Our enheritaunce is turned to the straungers and our houses to the aleauntes. We are become carefull and fatherlesse, & our mothers are as the wyddowes. We are fayne to drynke our owne water for money, & our owne woodmust we by with money. Our neckes are vnder persecution, we are wery, and haue no rest.

B Afore tyme we yelded our selues to the Egiptians, and nowe to the Assyrians, onely that we might haue bred ynough. *Our fathers (which now are gone) haue synned, and we must beare theyr wickednesse. Seruauntes haue the rule of vs, & noman delyuereth vs out of theyr handes. We must get our lyuyng with the perill of our lyues, because of the drouth of the wyldernesse.

Jere.xxxi.c Ezec.xviii.a

Our skyn is as it had bene brent in an ouen for very sore hungre. The wyues ar rauished in
C Syon, and the maydens in the cyties of Juda. The princes are hanged vp with the hand of the enemies, they haue not spared the olde sage men they haue taken yonge mens lyues from them, & the boyes are hanged vp vpō trees. The elders syt nomore vnder the gates, & the yongmen vse nomore playing of musyke. The ioy of our hert is gone, our mery quere is turned into mournig The garland of our hed is fallen: alas, that we
D euer synned so sore. Therfore, our herte is ful of heuynesse, and our eyes dym: because of the hyll of Sion ỳ is destroyed. Insomoche that ỳ foxes runne vpon it. But thou, O Lorde, that remaynest for euermore, and thy seate world without ende: wherfore wylt thou stil forget vs, and for
Jere.xxxi.c sake vs so long? *O Lord turne thou vs vntoỳ & so shall we be turned. Renue our dayes as in olde tymes, for thou hast banyshed vs now lōge ynough, and hast bene sore displeased at vs.

The ende of the lamentacyons of Jeremye.

The booke of the prophete Ezechiel.

The fyrst Chpter:

The tyme wherin Ezechiel prophecyed and in what places His office and office. The vysion of the foure beastes The vyson of the wheles: The vyson of the throne and of the ymage aboue the throne.

IT chaunced in the thyrty yere the fyfth daye of the fourth mo neth, that I was amonge the prisoners by the ryuer of Cobar: where the heuens opened, and I sawe a vysion of God. Now the fyfth day of the moneth made out the fyfth yere of kynge Joachins captiuitie. At the same tyme came the worde of the Lorde vnto Ezechiel the sonne of Buzi the preast, in the lande of the Chaldees, by the water of Cobar *where the hand of the Lord came vpon hym. And I loked, and beholde, a stormye wynde came out of ỳ North with a great cloud full of fyre, which with his glystre lyghtened al rounde about. And in the myddest of the fyre it was all cleare lyke the face of an Aungell, and as it were the lykenesse of four beastes, and this was theyr lykenesse. They were fassyoned lyke a man: sauynge that euery one had foure faces, and foure wynges.

Ezech.i.a

B Theyr legges were streyght, but thyr feete were lyke bullockes feete, and they glystred, as it had bē fayre scoured metall. Under their winges, vpon al the foure corners they had mennes handes. Theyr faces and theyr winges were toward the foure corners: yet were the winges so that one euer touched an other. When they wēt they turned them not aboute: but eche one went streyght forwarde. Furthermore this was the similitude of theyr faces. *Upon the right syde of these foure, theyr faces were lyke the face of
Ezech.i.b C a man, and the face of a lyon. But vpon the left syde they had the face of an oxe, and the face of an Aegle. Theyr faces also and theyr wynges were spred out aboue: so that two wiges of one touched ouer two winges of an other, and with the other they couered theyr bodye. Euery one when it went it went streyght forward. Where as the spyrite led them, thyther they wente, and *turned not about in theyr goinge.

Ezech.i.c

D The fassyon and countenaunce of the beastes was lyke hote coles of fyre, euē as though burnynge cressettes had bene amonge the beastes: & (this was the vysion) and the fyre gaue a glysster, and out of the fyre there went lyghtenynge. & When the beastes went forwarde & backward, one wolde haue thought it had lyghtened. Now when I had well consydred the beastes, I sawe a worke of wheles vpon the earth, wyth foure faces also nye vnto the beastes.

The fassyon and worke of the wheles was lyke the see. The foure wheles were ioyned and made (to loke vpon) as it had ben one whele in an other. When one went forwarde, they wente all foure, and turned them not aboute in theyr goynges. They were large, greate and horryble

For they them selues neyther regarded the prestes nor pytyed theyr elders. Wherfore yet our eyes fayle vs: whyle we loke for vayne helpe, seinge we be euer waytynge vpon a people, ỳ can do vs no good. They lay so sharpe wayt for vs that we cannot go safe vpon the stretes, for our ende is come, oure dayes are fulfylled, our ende is here. *Our persecuters are swifter then ỳ Egles of the ayre, they folowed vpon vs ouer the mountaynes and layed wayt for vs in the wyldernesse. The very *breth of our mouth: euē the anoynted Lord him selfe was taken in their net of whom we saye: Under his shadow we shalbe preserued among the heythen. And ỳ (O doughter Edom) that dwellest in the lande of Huz, be glad and reioyse: for the cup shall come vnto the also, which when thou suppest of, thou shalte be dronken. Thy synnes be well punyshed (O thou doughter Syon) he shall not suffre the to be caryed away any more. But thy wyckednesse (O doughter Edom) shal he vysit, and for thy synnes sake he shall leade the into captiuitie.

Jere.xliii.a Abac.i.b

Gen.xli.b

The.v. Chapter.

The prayer of Jeremy.

A All to remembrance (O Lorde,) what we haue suffred, consydre, & se our confusion. Our enheritaunce is turned to the straungers and our houses to the aleauntes. We are become carefull and fatherlesse, & our mothers are as the wyddowes. We are fayne to drynke our owne water for money, & our owne woodmust we by with money. Our neckes are vnder persecution, we are wery, and haue no rest.

B Afore tyme we yelded our selues to the Egiptians, and nowe to the Assyrians, onely that we might haue bred ynough. *Our fathers (which now are gone) haue synned, and we must beare theyr wickednesse. Seruauntes haue the rule of vs, & noman delyuereth vs out of theyr handes. We must get our lyuyng with the perill of our lyues, because of the drouth of the wyldernesse.

Jere.xxxi.c Ezec.xviii.a

Our skyn is as it had bene brent in an ouen for very sore hungre. The wyues ar rauished in
C Syon, and the maydens in the cyties of Juda. The princes are hanged vp with the hand of the enemies, they haue not spared the olde sage men they haue taken yonge mens lyues from them, & the boyes are hanged vp vpō trees. The elders syt nomore vnder the gates, & the yongmen vse nomore playing of musyke. The ioy of our hert is gone, our mery quere is turned into mournig The garland of our hed is fallen: alas, that we
D euer synned so sore. Therfore, our herte is ful of heuynesse, and our eyes dym: because of the hyll of Sion ỳ is destroyed. Insomoche that ỳ foxes runne vpon it. But thou, O Lorde, that remaynest for euermore, and thy seate world without ende: wherfore wylt thou stil forget vs, and for
Jere.xxxi.c sake vs so long? *O Lord turne thou vs vntoỳ & so shall we be turned. Renue our dayes as in olde tymes, for thou hast banyshed vs now lōge ynough, and hast bene sore displeased at vs.

The ende of the lamentacyons of Jeremye.

The booke of the prophete Ezechiel.

The fyrst Chpter:

The tyme wherin Ezechiel prophecyed and in what places His office and office. The vysion of the foure beastes The vyson of the wheles: The vyson of the throne and of the ymage aboue the throne.

IT chaunced in the thyrty yere the fyfth daye of the fourth mo neth, that I was amonge the prisoners by the ryuer of Cobar: where the heuens opened, and I sawe a vysion of God. Now the fyfth day of the moneth made out the fyfth yere of kynge Joachins captiuitie. At the same tyme came the worde of the Lorde vnto Ezechiel the sonne of Buzi the preast, in the lande of the Chaldees, by the water of Cobar *where the hand of the Lord came vpon hym. And I loked, and beholde, a stormye wynde came out of ỳ North with a great cloud full of fyre, which with his glystre lyghtened al rounde about. And in the myddest of the fyre it was all cleare lyke the face of an Aungell, and as it were the lykenesse of four beastes, and this was theyr lykenesse. They were fassyoned lyke a man: sauynge that euery one had foure faces, and foure wynges.

Ezech.i.a

B Theyr legges were streyght, but thyr feete were lyke bullockes feete, and they glystred, as it had bē fayre scoured metall. Under their winges, vpon al the foure corners they had mennes handes. Theyr faces and theyr winges were toward the foure corners: yet were the winges so that one euer touched an other. When they wēt they turned them not aboute: but eche one went streyght forwarde. Furthermore this was the similitude of theyr faces. *Upon the right syde of these foure, theyr faces were lyke the face of
Ezech.i.b C a man, and the face of a lyon. But vpon the left syde they had the face of an oxe, and the face of an Aegle. Theyr faces also and theyr wynges were spred out aboue: so that two wiges of one touched ouer two winges of an other, and with the other they couered theyr bodye. Euery one when it went it went streyght forward. Where as the spyrite led them, thyther they wente, and *turned not about in theyr goinge.

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to loke vpon. Theyr backes were full of eyes rounde about them all foure. When the beastes wente, the wheles went also with them. And
E when the beastes lyfte them selues vp from the earth, the wheles were lyft vp also. Whyther-soeuer the spyrite went, thyther went they also and the wheles were lyft vp, and folowed them for the spyrit of lyfe was in the wheles. Whē ỹ beastes went forth, stode styll, or lyft them selues from the earth, then the wheles also went, stode styl, and were lyft vp, for the breth of lyfe was in the wheles. Aboue ouer the heedes of ỹ beastes there was a firmament, which was fas shyoned as it had bene of the moost pure Chrystal, and that was spred oute aboue vpon theyr heedes: vnder the same fyrmamente were theyr wynges layed abrode, one toward an other and two wynges couered the body of euery beaste.

And when they wente forthe, I hearde the
F noyse of theyr wynges, lyke the noyse of greate waters, as it had bene the noyse of ỹ great God and a rushyng togyther as it were of an hooste of men. And when they stode styll, they lette downe theyr wynges. Now whē they stode styl and had lettē downe their wynges, it thundred in the firmament that was aboue theyr heedes. Aboue the firmamen that was ouer theyr heedes, there was the fassion of a seate, as it had ben
G made of Saphir. Upon the seate there sat one
Ezec.viii.a lyke a man. * I behelde hym, and he was lyke an angell, as it had bene all of fyre within from his loynes vpwarde. And beneth, whē I loked vpō hym vnder the loynes, me thought he was lyke a shynyng fyre, that gyueth lyght on euery syde Yea, the shyne and glyster that lyghtened roūde about, was lyke a raynbow, whiche in a raynye daye appeareth in the cloudes. Euen so was the similitude, wherein the glory of the Lord appeared. When I sawe it, I fell vpon my face, and herkened vnto the voyce of hym that spake.

¶ The.ii. Chapter.

¶ The prophet is sent to call the people from theyr errour.

A Nd then sayd he vnto me: Stand vp vpon thy feete (O thou son of man) and I wyll talke with the.
Ezech.iii.d * And as he was cōmuning wt me the spirit came into me, and set me vp vpon my feete: so that I marked the thing that he sayd vnto me. And he sayd Beholde, thou sonne of man: I wyll sende the to the chyldren of Israel, to those runnagates and obstinate people: for they haue takē part against me, and are runne away fro me, * both they and
Exo.xxxij.a theyr forefathers vnto this daye.

B Yea, I wyll sende the vnto a people that haue rough visages and stiffe stomackes: vnto whom thou shalte saye on this maner: This the Lorde God hym selfe hath spoken, that whether they be obedient or no (for it is a froward houshold) they may knowe yet that there hath bene a prophet amonge them.

Jeremy.i.c * Therfore (thou sonne of man) feare them
C not, neyther be afrayed of theyr wordes: for prouokers and thornes are with the. Yea, thou dost dwell amonge scorpyons: but feare not theyr wordes, be not abashed at theyr lokes, for it is a froward housholde. Se that thou speake my wordes vnto them, whether they be obedient or not, for they are obstinate.
D

Therfore, thou sonne of man, obeye thou all thynges that I saye vnto the, & be not thou stykt necked, lyke as they are a stykfnecked housholde. Open thy mouth, and eate that I gyue the. So as I was lokynge vp, beholde, there was sente vnto me a hande, wherin was closed a * boke, & Apoc.v.a the hande opened it before me, and it was wrytten within and without full of carefull mournynges: alas, and woo.

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¶ The prophet being fed wyth the worde of God and wyth the constaunt boldnesse of the spyrite is sent vnto the people that were in captyuytye. The punyshment of a curate that sheweth not the people theyr synnes.

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B I cōmaunde the: for I sende the not to the people that hath a straunge vnkowen, or harde speche but vnto the house of Israel: Not to many nacyons, which haue dyuers speches and harde languages, whose wordes thou vnderstandest not * Neuertheles if I sent the to those people they wolde folowe the. But the house of Israel wyll not folowe the, for they wyl not folowe me: yea all the house of Israel haue stryffe forehedes, and harde hertes. * Behold, therfore I wyll make Ezech.iii.d thy face preuayle agaynst theyr faces, and harden thy forehead agaynste theyr foreheedes: so that thy forehead shall be harder then an * Ada- Esay.l.b mant or flint stone: that thou mayest feare them the lesse, and be lesse afrayd of them, for they are a frowardr housholde.

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C man, take diligent hede with thyne eares to the wordes that I speake vnto the, fasten them in thyne herte: and go to the prysoners of thy people, speake vnto them, and saye on this maner. Thus the Lorde God hath spoken: whether ye heare or heare not. With that the spirit toke me vp. And I hearde the noyse of a great rushyng and remouyng of the moost blessed glorye of the Lorde oute of his place. I hearde also the noyse of the wynges of the beastes, that rushed one agaynst an other: yea, and the ratlyng of the wheles that were by them, which rushynge & noyse was very great. * Nowe when the spyrite toke Ezec.viii.a and xi.d me vp, and caryed me awaye, I wente with an heuy and sorowfull mynde, but the hande of the Lorde comforted me ryght soore.

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D I came to the prysoners * that dwelt by the water of Cobar, and remayned in the place where Ezec.xxvij.a

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they

they were: And so cõtinued I amonge them seuẽ dayes being very sory. And whẽ the seuẽ dayes
ezc.xxxiii.b were ereexpyred, the Lorde sayde vnto me: *Thou sonne of man, I haue made the a watchman vnto the house of Israel, therfore take good hede to the wordes of my mouth, and gyue them warnynge at my commaundement.

E Yf I saye vnto the concernyng the vngodly man, that (without doubt) he must dy, and thou gyuest not him warning, nor speakest vnto him that he maye turne from his euyll waye: and so to lyue. Thã shal the same vngodly man dye in his owne vnrighteousnesse: but his bloude wyll I requyre of thyne hand. Neuertheless, yf thou gyue warning vnto the wicked, and yet he forsake not his vngodlynesse: then shal he dy in his owne wickednesse, but thou hast discharged thy
ezec.xviii.a soule. Now ye yf a ryghteous man go from *his ryghtousnesse, and do the thynge that is euyll: I wyll laye a stumblynge blocke before hym, and he shal dye, bycause thou hast not gyuẽ him warF nyng: yea, dye shal he in his owne synne, so that the vertue whyche he dydde before, shall not be thought vpon: but his bloude wyl I requyre of thyne hand. Neuertheless, yf thou exhorte the ryghteous, that he synne not, and so the ryghteous doo no synne: then shall he lyue, bycause he hath receyued thy warnynge, and thou hast discharged thy soule. And there came the hande of the Lord vpon me, and he sayd vnto me: stande vp, and go into the felde, that I may there talke with the. So whẽ I had rysen vp, & gone forth into the felde: Beholde, the glorye of the Lorde stode there, *lyke as I sawe it afore, by the wa-
Ezech.i.a ter of Cobar. *Then fel I downe vpon my face
Ezech.ii.a and the spyryte came into me, whiche set me vp
G vpon my feet, and sayde thus vnto me: Go thy waye and shut thy selfe in thyne house. Behold, (O thou sonne of man:) there shall chaynes be brought forth to bynd the withall, so that thou shalt not escape out of them. And I wyll make thy tonge cleaue to the rooke of thy mouth, that thou shalt be domme, and not be as a chyder wt them: for it is an obstinate housholde.

But wen I speake vnto the, then open thy mouth, and saye: Thus sayeth the Lorde God, whoso heareth, let hym heare: whoso wyll not, let hym leaue, for it is an obstinate housholde.

¶ The.iiii. Chapter.

¶ The beseyege of the cytye of Jerusalem is sygnyfyed. The longe contynuaunce of the captyuytye of Israel An hungre is prophecyed to come in the captyuytye.

A THou sonne of man: take a tyle stone and laye it before the, and describe vpon it the cytie of Jerusalẽ, howe it is besieged, how bulwarkes and stronge dyches are grauen on euery syde of it: describe also tentes and an hooste of men rounde about it with engins of warre.

Moreouer, take an yron panne, and set it betwixt the and the cytie, in stede of an yron wall. Then set thy face towarde it, to besiege it, & lay ordinaunce agaynst it to wynne it. This shalbe a token vnto the house of Israel. But thou shalt slepe vpon thy left syde, and laye the synne of the house of Israel vpon the. Certayne dayes appoynted, thou shalt slepe vpon that syde, & beare theyr synnes. *Neuertheless, I wyll appoynte
Num.xiv.e the a tyme (to put of theyr synnes) and the nombre of the dayes: Three hundred & .xc. dayes must thou beare the wickednesse of the house of Israel Whẽ thou hast fulfylled these dayes lye downe agayne, and slepe vpon thy ryght syde fourtye dayes, and beare the synnes of the house of Juda

B *A daye for a yere, a daye (I saye) for a yere
Nu.xiiii.e wyll I euer laye vpon the. Therfore set nowe thy face agaynst that besieged Jerusalẽ, and discouer thyne arme, that thou mayest prophecy agaynst it. Behold, I wyl lay chaynes vpon the that thou shalt not turne the from one side to another, til ỹ hast ended the dayes of this besiging

C Wherfore take vnto the wheate, barly, beanes, gromell seed, Millium, and fytches and put these togyther in a vessel, and make the loues of breed thereof, accordynge to the nombre of the dayes that thou must lye vpon thy syde: that ỹ mayst haue breed to eat for three hundred and .xc dayes. And the meat that thou eatest shall haue a certayne wayght appoynted: namely twenty sycles euery day. This appoynted meate shalt ỹ eate daylp from the begynnynge to the ende.

Thou shalte drynke also a certayne measure of water: Namely, ỹ syxt parte of an Hin shalt thou drynke dayly from the begynnyng vnto ỹ end. Barly cakes shalt thou eate, yet shalt thou fyrst tooste them at a fyre made wt mans donge, that they may se it. And with that sayd ỹ Lord: Euen thus shal the children of Israel eate theyr defyled breed in the myddest of the Gentyles, amonge whom I wyll scattre them.

Then sayd I: Oh Lord God. Behold, my soule
D was neuer yet stayned: for fro my youth vp vnto this hour, I dyd neuer eate of a deed carcasse, or of that whiche was slayne of wylde beastes, neither came there euer any vncleane flesh in my mouth. Where vnto he answered me, and sayde: well, then I wyl graunt ỹ to take cowes donge for the donge of man, and to tooste the breed with all before them.

And he sayde vnto me: Behold, thou sonne of man, *I wyll mynysshe all the prouysion of
ezech.b.d xliii.d breed in Jerusalem, so that they shal wey theyr breed, and eate it with scarcenesse: But as for
iiij.re.xvii water, they shal haue very lytle measure therof to drynke. And when they haue nomore breed, nor water, one shalbe destroyed with an other, and kamysh awaye for theyr wyckednesse.

¶ The. v. Chapter.

¶ The ryddle of the heares, by whyche is sygnifyed the destruction of the people. The cause of the angre of God towarde the people.

A THou sonne of man, take the then a sharpe knyfe: namelye, a rasoure. Take that and shaue the heere of thy hed and beerde. Then take the scales and the weyght, and deuide ỹ heere alõdre. And after thou hast accõplyshed the dayes of ỹ siege: burne the thyrde parte thereof in the fyre in the myddest of the citie, and cut the other thyrd part in peces with a knyfe. *As for the thyrde parte
Jere. xli.b that remayneth cast it in the wynde, and I wyl drawe out a swerde after them.

Yet

B Yet afterwarde take a lytle of the same, and
bynde it in thy cote lappe. Then take a curtesye
of it and cast it in the mydest of the fyre, & burne
it in the fyre: Out of the same fyre shal there go
a flame vpon the whole house of Israel. Wher-
uer thus sayth the Lord God: This same is Je-
rusalem. I se there in the mydest of the heythen,
and nacyons that are rounde about her, but she
hath despised my iudgemētes more then ỹ Gen-
tyles them selues, and broken my commaunde-
mentes more then the nacyons that lye rounde
about her. For they haue caste out myne ordy-
naunces, and not walked in my lawes: Ther-
Le. xviij. d fore thus sayeth the Lorde God: * For so moche
as ye haue bene more augmented in nombre of
people, then the heythen that dwel round about
you: and ye haue not walked in my lawes, ney-
ther haue ye kept myne ordynaunces, & ye haue
not liued so rightously as ỹ heythen ỹ are round
about you. Therfore thus sayth ỹ Lorde God.

C I wyl also come vpon the, I my selfe, I say:
for in the myddest of the wil I syt in iudgement
in the syght of the heythen, and wyll handle the
of suche a fassyon as I neuer dyd before, and as
I neuer wyll do from that tyme forth, and that
bycause of all thyne abhominacions. For in the
deu. xxviii. f fathers * shalbe kayne to eate theyr owne sōnes,
Ezech. iiii. b and ỹ sōnes theyr owne fathers. Suche a courte
Leuit. xxvi. f wyll I kepe in the, and the whole remnaunte of
the wyll I scattre into all the wyndes.

Wherfore, as truly as I lyue (sayth the Lord
God) seinge thou hast defyled my Sanctuarye,
with all maner of abhominacions, and wt al thy
shameful offences. For this cause wyl I also de-
Jere. xb. a stroye the. Myne eye shall not ouerse the, neither
wyll I spare the. * One thyrde parte within the
shall dye of the pestylence and of hungre: An o-
ther thyrde parte shall be slayne downe, rounde
aboute the with the swearde: The other thyrde
parte that remayneth wyll I scattre abrode to-
ward all the wyndes, and drawe out the swerde
after them. Thus I wyl perfourme my indigna
cyon, and set my wrath agaynst them, and ease
my selfe. So that when I haue fulfylled myne
D angre agaynst them, they shal knowe that I am
the Lorde, whiche with a feruent gelousye haue
spoken it. Moreouer, I wyl make the waste and
abhorred, before all ỹ heythen that dwell about
the, and in the sight of all them that go by the: so
that when I punysshe the in my wrath, in myne
angre, and with the plage of my whole displea-
sure: thou shalt be a very abhominacyon, shame
a gasynge and wondrynge stocke, amonge the
heythen that lye about the. Euen I the Lorde
haue spoken it, and it shal come to passe, when I
shote amonge them the perylous dartes of hun-
gre, whiche shalbe but death. Yea, therfore shall
I shote them, bycause I wyl destroy you: I wyl
ezec. iiii. e * encrease hungre, and minish all the prouysion
of breed amonge you. Plages and mysery wyll
I sende you: yea, & wylde beastes also to destroy
you. Pestilence and bloudesheddynge shall come
vpon you, and the swearde wyll I bringe ouer
you. Euen I the Lorde haue sayde it.

The. vi. Chapter.

This sheweth that the people shal be plaged for the synne of
idolatrye. He prophecieth the repentaunce of the remnaūt
of the people, and their deliueraunce. The destruction of
the frowarde is prophesyed.

AND the worde of the Lord came vn A
to me, saying: Thou sonne of man,
turne thy face to the * mountaynes ezec. xxxvi. a
of Israel, that thou mayest prophe
cye vnto them, and saye: Heare the
worde of the Lorde God, O ye mountaynes of
Israel: Thus hath the Lorde God spoken to the
mountaynes, hylles, valleyes and dales. Be-
holde I, I my selfe I saye: wyll bringe a swerd
ouer you, and destroye youre hye places: I wyll
cast downe your alters, and breake downe your
ymages. Youre slayne men wyll I laye before
your goddes, and the deed carcasses of the chyl-
dren of Israel wyll I cast before theyr idolles,
your bones wyl I destroye rounde aboute your
aulters and dwellyng places.

The cyties shal be desolate, the hyll chapels B
layed waste: your aulters destroyed and broken
your goddes cast downe, and taken away, your
tēples layed euen with the grounde, your owne
workes cleane roted out. Your slayne men shall
lye amonge you, that ye maye learne to knowe,
how that I am ỹ Lorde. Those that be amonge
you, and haue escaped the swearde, wyl I leaue
amonge the Gentyles, for I wyll scattre you a-
mong the nacions. And they that escape of you
shal thynke vpon me among the heythen, where
they shalbe in captiuitie. As for that whorish &
vnfaythfull hertes of theyrs, wherewith they
runne awaye fro me: I wyll breake it: yea, and
put out those eyes of theyrs, that commyt forni-
cacion with theyr idols.

Then shal they be ashamed and displeased C
with theyr selues, for the wickednesses and ab-
hominacyons whiche they haue done: and shall
learne to knowe that I am the Lorde, how that
it is not in vayne, ỹ I the Lorde spake, to bryng
suche mysery vpon them. The Lorde sayd more
ouer vnto me: Smyte thyn handes togyther, &
stampe with thy feet, and saye: Wo worth al the
abhominacions and wyckednesses of the house
of Israel, for bycause of them they shal perisshe
with the swerde, with hungre, and with pesti-
lence. Whoso is farre of shal dye of the pestilence
he that is nye at hande, shall perysshe with the
swerde: and the other that remayne and that are
besieged, shal dye of hungre.

Thus wyll I satysfy my wrathful displea- D
sure vpon them. And so shal ye learne to knowe
that I am the Lorde, when your slayne men lye
amonge your idolles, and about your aulters,
vpon all hye hylles and toppes of mountanes,
among all grene trees, amonge all thycke okes
euen in the places where they dyd sacrifyce to al
theyr idols. I wil stretch myne hande out vpon
them, and wyll make ỹ lande waste. So that it
shal lye desolate and voyde, from the wildernes
of Deblothah forth, thorow al theyr habitacōs
to learne them for to knowe, ỹ I am the Lorde.

The. vii. Chapter.

The ende of all the lande of Israel shall sodaynly come.
The cause of the destruction therof. The prophet is com-
maunded to shewe the summe of the euyls that are at hād.

The

A The woꝛde of the Loꝛde came vnto me on this maner: The I call, O ỹ sõne of man. Thus sayth the Loꝛd God vnto the lande of Israel: The ende cõmeth vpon the lande of Israel: yea, verely the ende cõmeth vpon all ỹ four cozners of ỹ lande. But now shall the ende come vpon the, foꝛ I wyll sende my wꝛath vpon the, and wyl punish the accoꝛding to thy wayes, and reward ỹ after all thyne abhominaciõs. Myne eye shal not ouerse the, neyther wyll I spare the but reward the accoꝛdynge to thy wayes, and declare thyne abhominacions. Then shall ye knowe that I am the Loꝛde. Thus sayeth the Loꝛde God: Behold, one mysery and plage shal come after an other, the end is here. The ende (I saye) is come, it watched foꝛ the, beholde, it is come alreadye, thy destruction is earlye come a-
B gaynst the, that dwellest in the lande.

The tyme is at hande, the daye of sedicyon is harde by, and the crye shal not be as the soundynge agayne of the mountaynes. Therfoꝛe I wyll shoꝛtely poure out my soꝛe displeasure ouer the, and fulfyll my wꝛath vpon the. I wil iudge the after thy wayes, and recompence the all thy abhominacions. *Myne eye shal not ouerse the neyther wyll I spare the: but reward the after thy wayes, and thyne abhominaciõs shalbe punished in ỹ myddes of the, to lerne you to know
C how that I am the Loꝛd that smyteth. Behold the daye is here, the daye is come, ỹ houre is run out, the rod flouryssheth, pꝛyde wareth grene, malicyous violence is growen vp, and the vngodlye waxen to a staffe. None of thẽ shall remayne ouer, none of theyꝛ ryches, not one of theyꝛ seede and no lamentacion shalbe made foꝛ them.

D The tyme commeth, the daye dꝛaweth nye: *Whoso byeth, let hym not reioyse: he that selleth, let hym be soꝛye: foꝛ why? ‡ Trouble shall come in the myddest of them al: so that the seller shal not come agayne to the thyng that he solde although theyꝛ lyfe be yet with the lyuing. Foꝛ when the pꝛophecye was pꝛeached vnto all the people, none turned from theyꝛ synne, and noma take strength to hym agaynst his wyckednesse, to saue his owne lyfe. The trompettes shall ye
E blow, & make you all ready, but noman shal go to the batayl, foꝛ I am wꝛoth withal the whole multitude. The swearde shalbe without, pestylence and hũgre within: so that whoso is in the felde shalbe slayne with the swerde: and he that is in the cytie *shal perysh with hungre and pestilence. And suche as escape, and flee trõ among them shall be vpon the hylles, lyke as the doues in the felde: euery one shalbe afrayed, bycause of his owne wyckednesse.

F All handes shall be let downe, and all knees shalbe weake as the water: they shal gird them selues with sackecloth, feare shal fall vpon thẽ, they ꝛ faces shall be confounded * and theyꝛ heades balde: theyꝛ syluer shall they cast foꝛth in ỹ stretes, and theyꝛ golde shalbe despysed: *Yea, theyꝛ syluer and golde maye not delyuer them, in the daye of the fearful wꝛath of the Loꝛde.

They shall not satisfye theyꝛ hungrye soules neyther fyll theyꝛ emptye bellyes therwith: foꝛ it is become theyꝛ owne decaye thoꝛowe theyꝛ wyckednesse. *And theyꝛ beautyful costly oꝛna- Ose. viii. a
ment that God had oꝛdeyned to be theyꝛ greate gloꝛy, in it they haue set vp abhominacions vnto theyꝛ ydols. Foꝛ this cause wyll I make thẽ and it to be abhoꝛred. Moꝛeouer, I wyl gyue it into the handes of the straungers to be spoyled: and to the wycked foꝛ to be robbed, & they shall destroy it. Myy face wyl I turne from them, my treasury shalbe defyled: foꝛ the theues shal go into it, and spende it. Make a chayne, foꝛ the land is whole defyled with vnrygh teous iudgement of innocent bloude, and the cytie is ful of vyolẽt oppꝛessyon.

Wherfoꝛe I wyll bꝛynge the mooste cruel tyG rauntes from amonge the heythen, to take their houses in possessyon. I wyll make the pompe of the pꝛoude to ceasse, and theyꝛ sanctuarye shalbe defyled. When this trouble commeth, they shall seke peace, but they shall haue none. One myschefe and soꝛowe shall folowe an other, and one rumoure shall come after an other. * Then shall Ie. xxvi. b
he seke vysions in vayne at theyꝛ Pꝛophetes. The law shalbe gone from the pꝛestes, and wyse dome from the elders. The kynges shal mourne the pꝛynces shalbe clothed with heuynesse, and ỹ handes of the people in the lande shall tremble foꝛ feare. I wyll do vnto them after theyꝛ owne wayes, accoꝛdynge to theyꝛ owne iudgementes wyll I iudge them, to learne them foꝛ to knowe that I am the Loꝛde.

¶ The. viii. Chapter:

¶ An apperaunce of ỹ similitude of god. Ezechiel is bꝛought to Ieruſalem in the spꝛyte. The Loꝛde sheweth the pꝛophet the ydolatryes of the house of Israel, and chefely of the pꝛeestes.

A IThappened, that in the syxt yere, ỹ fyfth daye of the syxt moneth, I sat in my house, and the loꝛdes of ỹ coũsayl of Juda wt me: and the hande of the Loꝛd god fell euen there vpõ me. And as I loked vp, * I sawe as it were a lyke- Ezech. i. e
nesse of fyꝛe from his loynes downewarde, and from his loynes vpwarde: it shyned marueloꝰ clere, and lyke an angel to loke vpon. * This si- B
militude stretched out an hande and toke me by Ezech. iii. b and xi. b
the heery lockes of my heed, and the spyꝛite lyft me vp bet wyxt heauen and earth: and bꝛought me in a vysion to Ieruſalem, into the entry of ỹ inner poꝛte that lyeth towarde the Noꝛth: there stode an ymage, with whom he ỹ hath all thynges in his power was very wꝛoth.

And beholde, the gloꝛye of the God of Israel C
was in the same place: euen * as I hadde sene it a Ezech. i. a
foꝛe in the felde. And he sayde vnto me: Thou sonne of man, O lyft vp thyne eyes, and loke towarde the Noꝛth. Then lyft I vp myne eyes towarde the Noꝛth, and beholde: beyde the poꝛte noꝛthwarde, ther was an aulter made vnto the ymage of pꝛouocacion in the verye entrynge in. And he sayde furthermoꝛe vnto me: Thou sõne of man, seest thou what these do? Seest thou ỹ greate abhominacions that the house of Israel cõmitteth in this place, to dꝛyue me from my sãctuary? But turne the about, and thou shalte se yet grea

yet greater abhominaciõs. And with ỹ brought he me to the courte gate: and when I loked, beholde, there was an hole in the wall. Then sayd he vnto me: Thou son of man, dygge thorowe the wall. And when I dygged thorow the wall behold, there was a doze. And he sayde vnto me go thy way in, and loke what wycked abhomynacions they do here. So I went in, and sawe: and beholde, there were all maner ymages of wormes and beastes, all ydols and abhominacyons of the house of Israel, paynted euery one rounde about the wall: There stode also before the ymages. *lxx. lordes of the coũsel of ỹ house Ezo.xbiiii Num.xi.d of Israel, and in the mydst of them stode Jaazanih, the sonne of Saphan. And euery one of thẽ had a censour in his hand, and out of the insence there went a smoke as it had ben a cloude.

E Then sayde he vnto me: thou sonne of man, hast thou sene what the senatours of the house of Israel do secretly, euery one in his chambre? Job.xxii.b *For they saye: Tushe, the Lorde seeth vs not, Esa.xxix.c the Lorde regardeth not ỹ world. And he sayde Jer.xxiii.d vnto me: Turne the yet agayne, and thou shalt Ezech.ix.c se yet greater abhominacions that they do. And with that he brought me to the doze of the porte of the Lordes house towarde the norty. And beholde, there sat women mournyng for Tamus. Thã sayd he vnto me: hast thou sene this, thou sonne of man? Turne the about, and thou shalte F se yet greater abhominacions then these are. And so he brought me into the inwarde court of the Lordes house: And behold, at the porte of the Lordes house, betwyxte the fore entrye and the aultar, there were xxv. men, that tourned theyr backes vpon the temple of the Lorde, and theyr faces towarde the Easte, and these worshypped the Sunne.

G And he sayde vnto me: hastte thou sene this, thou sonne of man? thynketh the house of Juda that it is but a tryfle, to do these abhominaciõs, here? Shulde they fyll the lande full of wyckednesse, and vndertake to prouoke me to angre? Yea, and purposely to cast vp theyr noses vpon me? Therfore wyll I also do some thynge in my wrathful displeasure, so that myne eye shall not prouer.i.c ouerse them, neyther wyll I spare them. * Yea, Jerem.xi.c xviii.b and though they crye in myne eares with a loud Mich.iii.a voyce, yet wyll I not heare them.

¶ The.ix. Chapter.

¶ The destruction of ydolatrers, and the conuersion of the ryghtous. They that shalbe saued are marked. They that are vnmarked are slayne. A cõplaynt of the prophet for the destruction of the people.

A ND cryed also with a loude voyce in myne eares, sayinge: Come. Heare ye rulers of ỹ cytie, euery mã with his weponed hãd to the slaughter. Then came there syxe men out of ỹ strete of the vpper port towarde the north, and euery man a weapon in his hande to the slaughter. There was one amongest them that had on hym a lynnen rayment, and a writers ynkhorne by his syde.

These wente in, and stode besyde the brasen B aulter: for the glorye of the Lorde was gone a- Exo.xl.c Naum.iv.c waye from the *Cherub which was vpon hym and was come downe to the threshold of ỹ house xli.re.viii.b and he called the man ỹ had the lynnen rayment vpon him, and the writers ynkhorne by his side and the Lorde sayd vnto hym: go thy way thorowe the citie of Jerusalẽ, and set a marke vpon the foreheades of them that mourne and are sory for all the abhominacions that be done therein. And to the other he sayde, that I myght heare. *Go ye after hym thorowe the cytie, slaye, ouer Jud.ii.a se none, spare none: kyll, and destroye both olde men and ponge, maydens, chyldren and wyues.

But as for those, that haue the marke vpon C them, se that ye toutch them not: *and begynne Jere.xxb.d xliv.b at my sanctuary. Then they beganne at the el- i.pet.iiii.c ders, which were in the temple, for he had sayde vnto them: When ye haue defyled the temple, & fylled the courte with the slayne, then go youre waye forth. So they went out, and slue downe thorowe the cytie. Nowe when they had done ỹ slaughter, and I yet escaped: I fell downe vpon my face, and cryed, sayinge: O Lord God, wylt thou then destroy al the residue of Israel, in thy sore displeasure, that thou hast poured vpon Jerusalem? Then sayde he vnto me: The wyckednesse of the house of Israel & Juda is very great D so that the land is ful of bloude and the cytie ful of vnrighteousnesse. For they saye: *Tushe, the Job.xxii.b Esa.xxix.c. Ec.xviii.d Lorde regardeth not the earth, he seeth vs not. Therfore wyl I vpon them †myne eye shal not †Eze.viii.a ouerse them: neyther wyl I spare them, but wyl recompence theyr wickednesse vpon theyr hedes And behold, the man that had the lynen raymẽt vpon him and the writers ynkhorne by his side tolde al the matter how it happened, and sayd: Lorde as ỹ hast cõmaunded me, so I haue done.

¶ The.x. Chapter.

¶ Of the man that toke hote burnyng coles out of the myddle of the wheles of the Cherubins, in token of the burning of Jerusalem. A rehearsall of the vysyon of the wheles, of the beastes, and of the Cherubyns.

AND as I loked, behold, in the firma- A mẽt that was aboue the Cherubins there appered ỹ similitude of a stole Ezech.i.a of Saphir vpon them: *Then sayd he that sat therin, to him that had ỹ lynen raymẽt vpon him: Crepe in betwene the wheles that are vnder the Cherubins, and take thyne hande full of hote coles out from betwene the Cherubins and cast them ouer the citie. And he crept in, that I myght se.

Nowe the Cherubins stode vpon the ryght syde of the house when the man went in, and the ii.pa.viii.a cloude fylled the inner courte. *But the glorye of the Lorde remoued from the Cherubyns, and came vpon the threshelde of the house: so that ỹ temple was full of cloudes, and the courte was full of the shyne of the Lordes glorye: Yea, and the sounde of the Cherubins winges was herde into the forecourte, lyke as it had ben the voyce of the almyghtye God, when he speaketh. Now when he had bydden the man that was clothed in lynnen, to go and take the hote coles from the mydst of the wheles which were vnder the Cherubins: he went and stode besyde the wheles. Then the one Cherub reached forth his hande from vnder the cherubins, vnto the fyre ỹ was

betwene

Betwene the Cherubyns, and toke thereof, and
gaue it vnto him that had on the linen rayment
in his hande: which toke it, and went out. And
vnder the wynges of the Cherubyns, there ap-
peared the lykenesse of a mans hande. I sawe al
so four wheles besyde the Cherubynnes, so that
by euery Cherub there stode a whele. And the
wheles were (to loke vpon) after the fassyon of
the precyous stone of Tharsis: yet, (vnto the
syght) they were all foure of one fassyon, as yf
one whele had bene in an other.

C When they went forth, they went all foure
togyther, not turnynge aboute in theyr goinge
But where ỹ first went, thither went they after
also, so ỹ they turned not about in theyr goinge.
Theyr whole bodyes, theyr backes, theyr han-
des and winges: yea, and the wheles also wer al
full of eyes rounde about them all foure. And I
Ezech.i.b hearde hym cal the wheles. *Euery one of them
had four faces: so that the one face was the face
of a Cherub, the seconde of a man, the thyrde of
a lyon, the fourth of an eagle, and they were lyf
ted vp aboue. This is the beaste that I sawe at
the water of Cobar. Now when the Cherubins
went the wheles wēt with them, and when the
Cherubins shoke theyr winges to lyft them sel-
ues vpward, the wheles remayned not behinde
but were with them also. Shortelye when they
stode these stode also. And when they were lyf-
ted vp, the wheles were lyfte vp also with them
for the spyrite of lyfe was in the wheles.

D Ezech. xi.d xliii.a * Then the glorye of the Lorde was lyfte vp
from the threshold of the temple and remayned
vpon the Cherubyns: And the Cherubyns flac-
kered with theyr wynges, and lyfte them selues
vp frō ỹ earth: so that I sawe when they wente
and the wheles with them. And they stode at ỹ
eastesyde of the porte that is in the house of the
Lorde. So the glory of the Lord was vpon thē
This is the beast that I sawe vnder the God of
Israel by the water of Cobar. And I perceyued
that it was the Cherubyns. Euery one had four
faces, and euery one four winges, & vnder their
wynges, as it were mens handes. Nowe the fy-
gure of their faces was euen as I had sene them
by the water of Cobar, and so was the counte-
naunce of them. Euery one in his goinge went
strayght forwarde.

¶ The.xi. Chapter.

¶ Who they were that seduced the people of Israel. Agaynst
these he prophecyeth, shewynge them how they shalbe dis-
persed abrode. The renuyng of the herte cōmeth of God,
otherwyse can we not walke in hys commaundementes.
He threatneth them that leane vnto theyr owne cōsels

A Moreouer, the spirite of the Lord lift
ne vp, and brought me vnto ỹ east
porte of the Lordes house. And be-
holde there were .xxv. men vnder ỹ
dore amonge whom I sawe Jaaz-
niah the sonne of Azur, and Pheltiah the sōne
of Bananiah, the rulers of ỹ people. Then sayd
the Lorde vnto me. Thou son of man, these men
ymagine myschefe, and a wycked cōsayle take
they in this cytie, sayinge: Tushe, there is no de-
struction at hande, let vs buylde houses: this Je
rusalem is the cauldron, and we be the flesshe.

Therfore shalte thou prophecye vnto them:
yea, prophecye shalte thou vnto them, O sonne
of man. And with that fell the spirite of ỹ Lorde
vpon me, and said vnto me: Speake, thus sayth B
the Lord: On this maner haue ye spoken (O ye
house of Israel) and I know the ymaginacions
of your hertes. Many one haue ye murthered in
this cytie, and fylled the stretes full of the slayne
Therfore thus sayth the Lord God: The slayne
men that ye haue layed on the grounde in the ci-
tye are the flesshe, and this citie is the cauldron:
*But I wil bringe you out of it: ye haue feared Eze. xxiiii. a
the swearde, and I wyll bryngе a swearde ouer ‡ Or, a sworde
you sayth the Lorde God. I wyll dryue you out
of this citie and delyuer you into your enemyes
hand, and wyl condempne you. Ye shalbe slayne
in all the costes of Israel, I wyll be auenged of
you: to lerne you to knowe that I am the Lord.
This cytie shall not be youre cauldron, neyther
shal ye be the flesh therin: but in the costes of Is-
rael wyll I punysshe you, that you may knowe
that I am the Lord: in whose cōmaundementes
ye haue not walked, nor kepte hys lawes: *but Leu.xviii.a
haue done after the customes of ỹ heythen, that Deut.xii.d
lye rounde aboute you.

Now when I preached, Pheltiah the sonne
of Bananiah dyed. Then fel I downe vpon my C
face and cried wt a loude voyce, sayinge: O Lord
God, wylt thou then vtterly destroy all the rem
naunt in Israel? And so the worde of the Lorde
came vnto me on this maner: thou sonne of mā,
thy brethren, thy kynsfolke, and ỹ whole house
of Juda which dwell at Jerusalem, saye: With
drawe ye farre from the Lorde, for the lande is
gyuen vs in possessyon. Therfore tell thē: Thus
sayth the Lorde God: I wyll sende you far of a-
mong the Gentyles, and scattre you among the
nacyons, and I wyll hallowe you but a lytle, in
the landes where ye shall come. Tell them also
Thus sayth the Lorde God: I wyll gather you
agayne out of the nacyons, and bryng you from
the countryes where ye be scatred, and I wyll
gyue you the lande of Israel agayne. And they
shall come thyther: And they shal take away all
theyr ydols, and all theyr abhominacions from
thence. *And I wyll gyue you one herte, and I D
wyll plant a newe spyrite within your bowels. Jer. xxxi. f
That stonye herte wyll I take out of youre Eze. xxxbis
bodye, and gyue you a fleshly herte, that ye may
walke in my cōmaundementes, and kepe myne
ordynaunces, and do them: that ye maye be my
people, and I your God. But loke whose hertes
are disposed to folowe theyr abhominacyons &
wicked liuinges those mens dedes wyl I bring
vpon theyr owne heedes, sayeth the Lord God.
After this did the Cherubins lyft vp theyr win-
ges, and the wheles went with them, and ỹ glo-
ry of the Lorde was vpon them. * So the glo- Eezech..x.a
ry of the Lorde went vp from the middest of the xi.i.a
cytie, and stode vpon the mount of the cytie, to-
warde the East. *But the wynde toke me vp, & Ezec.viii.d
in a vysion (which came by the spyrit of God) it xliii.a
brought me agayne into Caldea among the pri-
soners. Then the vysion that I had sene vanyf-
shed awaye fro me. So I spake vnto the prysō-
ners

ners, all the wordes of the Lorde, which he had shewed me.

¶ The.xii.Chapter.

¶ The parable of the vessels of the captyuytye. The exposicyon of the parable, by whych the takyng of kyng Zedekiah is sygnifyed. An other parable whereby the distresse of hungre and thyrst is sygnyfyed.

Esay.vi.b
Mat.xiii.b
Mar.iiii.a
Luk.viii.b
act.xxviii.b
Roma.xi.b

THe worde of the Lorde came vnto me, sayinge: Thou sonne of man ẏ dwellest in the mydst of a froward housholde: * whiche haue eyes to se: and yet se not: eares haue they to heare, and yet heare they not, for they are an obstinate housholde. Therfore (O thou sonne of man) make thy gere readye to flyt, and go forth by fayre daye lyght, that they may se. Yea, euen in theyr sight shalt thou go from thy place to an other place: yf peraduenture they wyll consyder, that they be a disobedient housholde. Thy gere that thou hast made redaye to flyt withall, shalt thou beare out by fayre daye lyght, ẏ they maye se: and thou thy selfe shalt go forth also at euen in theyr syght, as a man doth when he flyteth. Dygge thorowe the wal, that they may se and beare thorowe it the same thynge, that thou tokest vp in theyr syght.

B In theyr syght shalt thou beare vpon theyr shulders, and cary it forth in ẏ darke. Hyde thy face that thou se not the earth, for I haue made the a shewtoken vnto the house of Israel. Now as the Lorde cõmaunded me, so I dyd: the geare that I had made readye, brought I out by day. At euẽ I brake downe an hole thorow the wall with my hande: and when it was darke, I toke the gere vpon my shulders, and bare them oute in theyr syght. And in the mornynge came the
C worde of the Lorde vnto me, sayinge: Thou sonne of man, ẏ Israel that froward housholde aske the, and saye: what doest thou there? Then tell them: Thus sayth the Lorde God: This punishment toucheth ẏ chefe rulers at Ierusalem, and all the house of Israel that dwel amonge them. Tel them: I am your shewtoken: lyke as I haue done, so shall it happen vnto you. Flyt shal you also, and go into captiuitie. * The chefest that is amonge yon, shal lade his shulders in the darke, and get hym awaye.

Iere.xxi.b
xxiii.b.c
xxvii.a

D He shall breake downe the wall, to cary stuffe thorowe: he shall couer his face that he se not ẏ grounde with his eyes: * My lyne wyll I spreade out vpon hym and catche him in my net, and cary hym to Babylon in the land of the Chaldees whiche he shall not se, and yet shall he dye there. As for all his helpers and all his hoostes that be about him, I wyll scattre them towarde all the wyndes, and drawe out a swerde after them.

Ezec.xvii.a
xxiii.a

Ezech.xvi.b
xxii.b

* So when I haue scattered them amonge the heathen, and strowed them in ẏ landes they shal knowe, that I am the Lorde. But I wyll leaue a lytle nombre of them from the swearde, hunger and pestilence: to tell all theyr abhominacyons amonge the heythen, where they come: that they maye knowe, howe that I am the Lorde.

Moreouer, the worde of the Lorde came vn-
E to me, saying: Thou sonne of man, with a fearfull tremblynge shalt thou eate thy breed, wyth carefulnesse and sorowe shalte thou drynke thy water. And vnto the people of the lande speake thou on this maner: thus sayth the Lorde God: to them that dwell in Ierusalem, and to ẏ lande of Israel: Ye shall eate your breed with sorowe and drynke your water with heuynesse. Yea the land with the fulnesse therof shalbe layed waste for the wyckednesse of them that dwell therein. And the cyties that now be well occupyed, shall be voyde: and the lande desolate: that ye maye knowe, how that I am the Lorde.

Yet came the worde of the Lorde vnto me a- F
gayne, sayinge: Thou sonne of man, what maner of by worde is that, which ye vse in the land of Israel, sayinge: Tush, * seinge that the dayes are so slacke in commynge, all the visions are of none effecte: Tell them therfore, thus sayeth the Lorde God: I wyl make that by worde to ceasse so that it shal nomore be cõmenly vsed in Israel

ii.pet.iij.b.

But say this vnto them: ẏ dayes are at hande that euery thynge which hath bene prophecyed, shall be fulfylled. There shall no vysion be in vayne, neither any prophecye fayle amonge the chyldren of Israel: For it is I the Lord ẏ speake it: and whatsoeuer I the Lorde speake, it shalbe perfourmed, and not be slacke in commynge.

Yea, euen in your dayes (O ye froward hou- G
sholde) wyll I deuyse some thynge, and bryng it to passe, sayth the Lorde God. And the word of the Lord came vnto me, saying: Behold, thou sonne of man. The house of Israel sayth on this maner. Tush, as for the vision that ye haue sene it wyll be many a daye or it come to passe. It is farre of yet, the thynge that he prophecyeth. Therfore say vnto them: Thus sayth the Lord God. All my wordes shal nomore be slack. Loke what I speake, that same shall come to passe, sayth the Lorde.

¶ The.xiii.Chapter.

¶ The worde of the Lorde agaynst false prophetes, which teache the people the counsayles of theyr owne hertes.

THe worde of the Lorde came vnto A
me, sayinge: Thou sonne of man Speake, prophecye agaynst those prophetes, that preache in Israel: and saye thou vnto them ẏ prophecye out of theyr owne hertes: Hear the worde of ẏ Lorde, thus sayth the Lord God:

eze.xxxiii.c

* Wo be vnto those foolysh prophetes ẏ folowe their owne spyryte, and speake where they se no thyng, O Israel, thy prophetes are like ẏ foxes vpõ the drye felde: For they stande not in ẏ gappes, neither make they an hedge for the house of Israel, that men myght abyde the battayl in the daye of the Lorde. Vayne thinges they se, & tell lyes, * to mayntayne theyr preachyngs withal. The Lorde (saye they) hath spoken it, when in very dede the Lorde hath not sent them. Vayne vysions haue ye sene, and spoken false prophecyes, when ye saye: the Lorde hathe spoken it, where as I neuer sayde it.

Iere.xxii.c

Therfore thus sayth ẏ Lorde God: Wycause B
youre wordes be vayne, and ye seke oute lyes. Beholde, I wyll vpon you, sayeth the Lorde.

Myne

Myne handes shal come vpon the prophetes that loke out vayne thynges, and preache lyes: they shal not be in the councel of my people, nor wrytten in the boke of the house of Israel, neyther shall they come in the lande of Israel: that ye maye knowe how that I am the Lorde God And that for bycause: they haue dysceyued my
Jere.viii.b people, *and told them of peace, where no peace was. One setteth vp a walle, and they dawbe it wyth loose clay e.

Therfore tell them whyche dawbe it wyth vntempered morter, that it shall fal. *For there
Math.vii.c shall come a great shower of rayne, great hayle stones shal fall vpon it, & a sore storme of wynd shall breake it, so shall the wall come downe. Shal it not thē be sayd vnto you: where is now the morter that ye dawbed it wyth all: Therfore thus sayeth ꝑ Lord God: I wyl breake out in my wrothful displeasure with a storme wind so that in myne anger there shal come a myghty shower of rayne, and hayle stones in my wrath, to destroye wythall.

C As for the wall that ye haue dawbed wyth vntempered morter, I wyll breake it downe, make it euen wyth the groūde: so that the foundacion therof shall remoue, and it shall fall, yea and ye youre selues shall perysshe in the myddest therof: to learne you for to know, that I am the Lorde: Thus wil I perfourme my wrath vpon thys wall, and vpon them that haue dawbed it with vntempered morter, and then wyl I saye vnto you: the wal is gone, and the dawbers are awaye. These are ꝑ prophetes of Israel, which prophecye vnto the cytie of Jerusalem, and loke out visyons of peace for them, wher as no peace is sayeth the Lorde God. Wherfore, (O thou sonne of mā) set thy face agaynst the doughters of thy people, which prophecy out of their owne hertes: and speake thou, prophecy agaynst them and sayethus.

D Thus sayeth ꝑ Lord God: Wo be vnto you, that sowe pyllowes vnder al arme holes, & bolsters vnder the heades both of yonge and old to
Esay.b.e.I catche soules withal. *For whē ye haue gotten
Mich.iii.b the soules of my people in your captiuite, ye promyse them lyfe and dishonoure me to my people for an handful of barlye, and for a pece of bread when ye kyll the soules of them that dye not, & promyse lyfe to them that lyue not: Thus ye dissemble with my people, that belyueth your lyes

Wherfore thus sayeth ꝑ Lord God: Behold I wyl also vpō the pyllowes, wherwith ye catche the soules in flying: them wyl I take from your armes, and let the soules go that ye catch flying Your bolsters also wyl I teare in peces, and delyuer me people out of your hande, so that they shall come nomore in your handes to be spoyled and ye shal knowe that I am the Lord. Seyng that with your lyes ye discomforte the hertes of the ryghteous, whom I haue not dyscomforted
Ezec.xiii.d Agayne, for so much *as ye corage the hande of the wycked, so that he maye not turne from hys wycked way and lyue, therfore shall ye spye out nomore vanitie, nor prophecye youre owne gessynges: for I wyll delyuer my people oute of youre hande, that ye maye knowe, howe that I am the Lorde.

C The.xiiii.Chapter.

C The Lorde denyeth his worde to the people for theyr synnes sake. The despysers of the worde doth the Lorde sometyme deceaue by false prophetes. A comforte of them that fled vnto Babylon.

A Here resorted *vnto me certayne of
Ezech.xx.a the elders of Israel, and sat downe by me. Then came the worde of the Lorde vnto me, sayeng: thou sonne of man, these mē beare theyr vnclēnes in theyr hertes, and go purposely vpon the stomblinge blocke of theyr owne wyckednesse: shulde I then answere at theyr request? Therfore speake vnto them, and saye: thus sayth the Lorde God: Euery man of the house of Israell, that beareth hys vncleane Idolles in hys herte, purposynge to stomble in his owne wyckednes and cōmeth to a prophet, to enquyre any thynge at me by hym: vnto that man wyl I the Lorde my selfe gyue answere, accordyng to the multytude of his Idolles: that the house of Israel may be snared in theyr owne hertes, because they be cleane gone from me, for theyr abhominacions sakes. Wherfore, tell the house of Israell: thus
Ezech.xx.c sayeth the Lorde God: * Be conuerted, forsake your Idolles, and turne your wyues from your fylthynesse, and turne your faces from all youre abhominacions.

B For euery man, (whether he be of the house of Israel or a straunger) that sogeourneth in Israell, whyche departeth fro me, and carryeth Idolles in hys herte, purposynge to go styll stomblynge in hys owne wyckednesse, and commeth to a prophet, for to aske councell at me thorowe hym: vnto that man wyll I the Lorde gyue answere, by myne owne selfe. I wyl set my face agaynst that man, and wyll make hym to be an example for other, yea, and a comen byworde: & wyll roote hym out of my people, that he maye
C iii.re.xxii.b knowe howe that I am the Lord: *and yf that
Job.xii.c Prophete be deceyued, when he telleth hym a worde: then I the Lorde my selfe haue deceyued that prophete, and wyll stretch out myne hande vpon hym, to roote hym out of my people of Israell: and they both shalbe punyshed for theyr wyckednesse. Accordynge to the synne of him that asketh, shall the synne of the Prophete be: that the house of Israell be led nomore from me thorowe erroure, and be nomore defyled in their wyckednesse: but that they maye be my people, and I theyr God, sayeth the Lorde God.

D And the worde of the Lorde came vnto me, sayinge: Thou sonne of man, when the lande synneth agaynste me, and goeth forth in wyckednesse: I wyll stretche out myne hande vpon
Ezec.xiv.d and.xvi.b; it, *and destroye all the prouision of theyr bread and sende derth vpon them, to destroy man and
Jere.xv.a beast in the lande. ‡ And though Noe, Daniel, & Job, these thre men were amonge them, yet shal they in theyr ryghteousnesse delyuer, but theyr owne soules, sayeth the Lorde God.

E Yf I bringe noysome beastes into ꝑ lande to waste it vp, and it be so desolate, ꝑ no man may

go therin for beastes: yf these thre mē were also in the lande, as truly as I lyue (sayth the Lorde God) they shall saue neyther sonnes nor doughters, but be onely delyuered them selues: and as for the lande, it shalbe wast.

F Or yf I brynge a swerde into the lande, and charge it to go thorowe the lāde: so that I slay downe man and beast in it, and yf these thre men were therin: As truly as I lyue (sayth the Lord God) they shal deliuer nether sonnes nor doughters, but only be saued them selues. Yf I sende a pestilence into the lande, and poure oute my sore indignacion vpon it in blood, so that I rote out of it both man and beast. And yf Noe, Daniel & Job were therin, as truely as I lyue (sayeth the Lorde God) they shal delyuer nether sonnes nor doughters, but saue theyr owne soules in theyr righteousnes. Moreouer, thus sayth ỹ lord god

G Muche more when I sende my * foure trou- Ie.xxxii.b. blous plages vpon Jerusalem: the swerde, honger, perilous beastes and pestilence, to destroye man and beast out of it. Beholde there shalbe a remnaunt saued therin, which shal bryng forth theyr sonnes and doughters. Beholde, they shal come forth vnto you, and ye shall se theyr waye, and what they take in hande; and ye shalbe comforted, as touchynge all the plages that I haue brought vpon Jerusalem. They shall comforte you, when ye se theyr waye and workes: and ye shal knowe, howe that it is not without a cause that I haue done so agaynst Jerusalē, as I dyd sayeth the Lorde God.

¶ The.xv. Chapter:

¶ As the vnprofytable wood of the vyne tree is cast into the fyre, so sayeth he that Jerusalem shalbe brente.

A The worde of the Lord came vnto me sayinge: Thou sonne of man: What cōmety of the vyne amonge al other trees: and of the wylde vyne stocke amōge al other tymber of the groue Do men take wood of it, to make any worke wal? Or may there a nayle be made of it, to hange any thynge vpō? beholde, it is caste in the fyre to be brent, the fyre consumeth both the endes of it the mydst is brent to asches. Is it mete then for any worke? No. Seynge then that it was mete B for no worke, beyng whole: much lesse may ther any thynge be made of it, whē the fyre hath consumed and brent it. And therfore thus sayth the Lorde God: Lyke as I caste the vyne into ỹ fyre for to be brent, as other trees of the wood: Euen so wyl I do wyth them that dwel in Jerusalem and set my face agaynst them: they shall go out from the fyre, and yet the fyre shall consume thē Ezech.xiii.e and xiv.b; * Then shal ye knowe, ỹ I am the Lorde, when I set my face agaynst them, and make the lande wast: because they haue so sore offended, sayeth the Lorde God.

The.xvi. Chapter.

¶ The prophete entendyng to speake of the abhominacions of Jerusalem, doth fyrst shewe the benefites of God toward it. Jerusalem is reproued of vnkyndnesse, for her fornicacion wyth Idolles. He iustifyeth the wyckednes of other people in comparyson of the synnes of Jerusalem. The cause of the abhompnacyons into whych the Sodomytes fell. Mercy is promysed to the repentaunt.

A Gayne the worde of the Lord spake vnto me sayinge: Thou sonne of man shew the cytie of Jerusalem their abhominacions, and say: thus sayeth ỹ Lord God vnto Jerusalē: Thy progeny and kynred came out of the lande of Canaan thy father was an Amorite, thy mother a Cethite, thus was ỹ maner of thy birth. In the day of thy byrth when thou wast borne, ỹ stryng of thy nauel was not cut of: ỹ waste not bathed in water to make ỹ cleane: Thou wast nether rubbed wt salt, nor swadled in cloutes. No man regarded ỹ so much, as to do any of these thynges for the, for to shewe the such fauour, but ỹ wast vtterly cast out vpon ỹ felde: yea, despysed wast thou in the day of thy byrth. Then came I by ỹ and saw the troden downe in thyne owne blood and sayde vnto the: Lyue, although thou be defyled in thyne owne blood, yea, euē I (I tell the) sayde vnto the lyue, although thou be defyled in thyne owne blood. * So I plāted the, as ỹ blossom of ỹ felde thou arte growen vp, and waxen greate: thou hast gotten a maruelous pleasaunt beuty, thy brests are come vp, thy heere is goodlye growē, where as ỹ wast naked & bare afore. Ezay.b.a Jerr.xi.c

Nowe when I went by the, and loked vpon B the: behold, the tyme was come: yee, euen ỹ time to wowe the. Then spred I my clothes ouer ỹ to couer thy dishonestye: yee: I made an oth vnto ỹ * and maryed my selfe with the (sayth the Lord God) & so thou becamest myne owne. Thē washed I the with water, and pourged thy blonde from the. I anoynted the with oyle, I gaue the chaūge of raymentes, I made the shoes of Taxus lether: I gyrded the about wyth whyt sylke: I clothed ỹ wyth kerchefes, I decked the wyth costly apparel, I put rynges vpon thy fyngers: a chayne about thy necke, spanges vpō thy fore heade, earerynges vpon thyne eares, & set a beutyful crowne vpon thyne heed. Thus wast thou decte wyth syluer and gold, & thy rayment was of fyne whyte sylke of nedle worke, and of dyuers colours. Thou dydest eat nothyng but simnels, honye and oyle: maruelous goodly wast ỹ and beutyful: yee euen a very quene waste thou. Jere.iii.a Ose.xii.c

In so muche ỹ thy beuty was spoken of amōge C the Hethen, for thou wast excellent in my beuty which I put vpon the, sayth ỹ Lorde God. But thou hast put confidence in thyne owne beuty, & playde the harlot: when thou hadst gotten the a name. Thou hast cōmytted whoredome with al that went by ỹ, and hast fulfylled theyr desyres: yea, thou hast taken thy garmētes of diuerse colours, & decte thyne altares therwith, wherupō thou myghtest fulfyll thyne whoredome, * and Jere.ii.iii. and.b.b of such a fashion, as neuer was done, nor shalbe * The goodly ornamētes & iewels which I gaue the of myne owne gold & syluer, hast thou taken, and made the mens ymages therof, and cōmytted whoredome wythall. Esa.xlvi.a Ose.ii.b and.xiii.a Ezec.bii.b and.xi.b

Thy garmentes of dyuerse coloures hast thou taken, and decte them therwith: myne oyle and incense hast thou sette before theym. My meate whych I gaue the, as symnels, oyle, honye: (to fede the withall) that hast ỹ set before them

them for a swete sauour. And thys came also to
Leu.xviii.c and.xx.a Deu.xvii.b and.xxxii.c Iere.vii.d Ezech.xx.d Psal.cv.a passe sayeth the Lorde God: * Thou hast taken thyne owne sonnes and doughters, whom thou haddest begotten vnto me: and these hast thou offered vp vnto them, to be theyr meate. Is this but a smal whoredome of thyne (thinkest thou) that thou slayest my chyldren, and geuest them ouer, to be brente vnto them? And yet in all thy abhominacyōs and whoredomes, thou hast not remembred the dayes of thy youth, how naked and bare ỹ wast at that tyme, and trodē downe in thyne owne bloude. After all these thy wyckednesses (wo wo vnto the, sayeth the Lorde)
* (thou hast builded thy stewes and brodel houses in euery place) Thou hast buylt hye places: yea, at the heade of euery strete hast thou buylded the an aultare. Thou hast made thy beuty to be abhorred, thou hast layd out thy legges to euery one that came by, and multiplyed thyne whoredome. * Thou
D Eze.xvi.d hast cōmytted fornicacyon with the Egipcians thy neyghbours, whyche had muche fleshe: and thus hast ỹ encreased thine whordome, to anger me. Behold, I dyd stretch out myne hande ouer
Ezec.xiii.b b.d.xiiii.c the, and dyd * mynyshe thy store of fode, & delyuered the ouer into the wylles of the Philistines thyne enemyes, whyche are ashamed of thy abhominable waye.
Eze.xvi.a * Thou hast played the whore also wyth the Assyrians, because thou waste insatiable: Yea, thou hast (I saye) with them played the harlot, and yet haddest not thou ynough. Thus haste thou furthermore cōmytted thy fornicacion frō the land of Canaan vnto the Chaldees, and yet thy luste not satisfyed. Howe obstinate is thyne herte (sayth the Lorde God) seynge thou dost al these workes of an erraunt whore: buyldynge thy stewes at the heade of euery strete, and thy brodell houses in all places? Thou hast not ben as another whore that holdeth scorne of a small rewarde, but a wyfe that breaketh wedlocke, & taketh ōther in steade of her husbande. Gyftes are gyuē to al other whores, but thou gyuest rewardes vnto all thy louers: & offerest them gyftes, to come vnto the out of all places, and to cōmytte fornicacion with the. It is come to passe wyth the in thy whoredoms contrary to the vse of other wemen: yea, there hath no suche fornicacion bene commytted after the, seynge ỹ thou proferest gyftes vnto other, and no rewarde is geuen the: thys is a contrary thynge.
Therfore, heare the worde of the Lorde, O ỹ harlot, thus sayth the Lorde God: For so much as thou hast sette forth thy youth to whordome and dyscouered thy shame, thorowe thy whoredome wyth al thy louers, and with al the ydols of thy abhominacyons in the bloude of thy chyldren, * whome thou hast geuen them: Behold,
xiii.re.xvi.a and.xvii.c therfore I wyll gather together all thy louers, vnto whom thou hast made thy selfe comē: yea and all them whome thou fauourest, & euery one that thou hatest I wyl (I saye) gather them together roūde about the: * and wyl dyscouer thy
Esa.xlvii.a Nau.iii.a Eze.xvi.f shame before thē ỹ they may se al thy fylthynes
* Moreouer, I wyl iudge the as a breaker of wedlocke and a murtherer, and recompence the thin owne bloud in wrath & gelousy I wil geue the ouer into theyr power, ỹ shall breake downe & thy stues, and destroye thy brodell houses: they shall stripe the out of thy clothes, all thy fayre & beutyful iewels shall they take from the, and so let the syt naked & bare: * yee, they shal bryng Leu. xx.b the comen people vpon the which shall stone the and slay the downe wyth theyr swordes. They
* shall burne vp thy houses, and punyshe the in iiii. Regū. the syght of many wemen. Thus wyll I make xxb.b thy whordom to ceasse, so that thou shalt geue out no more rewardes. Shuld I make my wrath to be styl, take my gelousye frō the, be contente and nomore to be dysplealed? seynge thou remembrest not the dayes of thy youth, but hast prouoked me to wrath in all these thynges? Beholde therfore, I wyl bryng thyne owne wayes vpon thyne heade, sayth the Lord God: howbeit I neuer dyd vnto the accordynge to thy wyckednes and all thy abhompynacions. Beholde, al they ỹ vse comen prouerbes, shal vse this prouerbe also agaynst the suche a mother, such a doughter.
Thou art euen thy mothers owne doughter that hath cast of her husbande and her chyldren: Yea, thou art the syster of thy systers, which for sake theyr husbandes and theyr chyldren. Your
* mother is a Cethyte, and your father an Amorite. Eze.xvi.a Thyne eldest syster is Samaria, she & her doughters that dwel vpon thy left hande.
But thy yongest syster that dwelleth on thy F ryght hāde is Sodoma and her doughters. Yet haste ỹ not walked after theyr wayes, nor done after theyr abhominaciōs: but thou stodest a lytel and very smal tyme, and in all thy wayes ỹ hast bene more corrupt then they. As truly as I lyue, sayeth the Lorde God: Sodoma thy syster with her doughters, hath not done so euell, as ỹ and thy doughters. Beholde, * the synnes of thy Gene.xiii.c syster Sodoma were these: Pryde, fulnesse of xviii.b.c meate, aboūdaunce and ydelnesse: these thynges had she and her doughters. Besydes that they reached not theyr hande to the poore and nedye, but were proud, and dyd abhominable thinges before me: therfore I toke them awaye, as pleased me. Nether hath Samaria done halfe of thy synnes, * yea thou hast exceaded thē in wyckednesse: Iere. iii.c In so muche that in comparison of all the abhominacions which thou hast done thou hast made thy systers good wemen. Therfore thou (which dideste condempne thy syster) beare thyn owne shame, for thyne owne offences, that thou hast cōmytted, more obhominable then they did which in dede are more ryghteous then thou art be thou (I say) ashamed, and bear thy shameful rebuke: seyng that thou hast proued thy systers in comparyson of the ryghtwyse.
As for theyr captiuitie, namely the captiuite of Sodoma, and her doughters: ỹ captiuitie of Samaria & her doughters: I wyl bryng thē a gayne, so wyl I also bryng agayne thy captyuitie amonge them: that thou mayst take thyne owne confusion vpon the, and be ashamed of al that thou hast done, & to comforte them. Thus thy systers (namely) Sodoma and her doughters: Samaria and her doughters with thy selfe

and thy doughters shalbe brought agayne to your olde estate. When thou wast in thy pryde, and before thy wyckednes came to lyght: ye wolde st not heare speake of thy syster Sodoma, vntyl the tyme that the Syriās wyth al theyr townes, and the Philistynes with all that lye roūde aboute them, brought the to shame and confusion: that thou myghtest beare thyne owne fylthines and abhominacion sayeth the Lorde.

For thus sayeth the Lorde God, I shulde (by ryght) deale wyth the, as thou hast done. Thou hast despysed the oth, and broken the couenaūt Neuertheless, I wyll remember the couenaunt that I made wyth the in thy youth, in so muche that it shalbe an euerlastyng couenaunt: so that thou also remēbre thy wayes, and be ashamed of them: then shalt thou receaue of me thy elder and ponger systers, whō I wil make thy doughters, and that besyde thy couenaunte. * And so wyl I renue my couenaunt wyth the, that thou mayst knowe that I am the Lord, that ye mayst thynke vpō it: be ashamed, & excuse thyne owne confusyon nomore: when I haue forgeuē the, all that thou hast done, sayethe the Lorde God.

Jere. xxi. e
Ebr. viii. b

The. xvii. Chapter.

The parable of the two Aegles.

THe worde of ye Lorde came vnto me saying: Thou son of man: put forth * a darke speakyng & a parable, vnto the house of Israel, & saye: Thus sayeth the Lorde God. There came a great * Aegle wyth great wynges: yea, wyth a myghtye longe body, & full of fethers of dyuers colours vpon the mounte of Libanus, and toke the hyest braūche from a Cedre tree, and brake of the toppe of hys twygge, and caryed it into ye lande of Canaan, and set it in a citie of marchaūtes. He toke also of the seede of the lande, & planted it in a fruteful grounde, he brought it vnto great waters, & set it as a wyllow tree therby. Thē dyd it growe, and was a great vyne stock, but lowe by the grounde whose braunches turned into it selfe, and the rootes of it were fastened vnder it, thus there came of it a vyne, and it brought forth blossoms, & spred out braūches.

Ezech. xvii. a
Dan. vii. a

B But there was another Aegle, a greate one, whyche had great wynges & many fethers: and beholde, the rotes of this vyne had an hōger after hym, & spred out hys braunches toward him that he myght water her wyth ye orchyard that he had planted. Neuertheles, it was plāted vpon a good grounde besyde great waters: so that (by reason) it shulde haue brought out braunches and frute, and haue bene a goodlye vyne.

C Speake thou therfore, thus sayth the Lorde God: Shal thys vyne prosper? shal not hys rootes be plucked oute, hys frute be broken of, hys grene braunches wyther and fade away? yea, without ether stroge arme or many people, shal it be plucked vp by ye rotes. Behold, it was planted: shal it prosperе therfore? Shal it not be dryed vp and wythered: yea, euen in ye shutynge out of his blossoms, assone as ye east wind bloweth?

D Moreouer, the worde of the Lorde came vnto me saying: Speake to ye froward housholde: knowe ye not, what these thynges do sygnifye? Tell them: Behold, * ye kyng of Babilon came to Jerusalem, and toke the kynge and his prynces, and led them to Babilon. He toke of the kinges sede, and made a couenaunt wyth hym, and toke an othe of hym: The prynces of the lande toke he wyth hym also, that the lande myght be holden in subiection, and not to rebell, but kepe the couenaunte, and fulfyll it. But he fell from hym, and sente hys ambassytours into Egypte, that he myghte haue horses and muche people.

iiii. Regum xxiiii. c

Shulde that prospere? Shulde he be kepte safe, that doth suche thynges? Or shulde he escape, that breaketh hys couenaunt? As truly as I lyue sayth the Lorde God, he shall dye at Babylon, in the place where the kynge dwelleth, ye made hym kynge: whose othe he hath despysed, and whose couenaunt he hath broken. Neyther shall Pharao wyth hys great hoost and multytude of people, mayntayne hym in the war: whē they cast vp dytches, & set vp bulworkes to destroye muche people: For seynge he hath despysed the othe, and broken the couenaunte (where as he yet gaue his hande therupon) and done all these thynges, he shal not escape.

E

Therfore thus sayeth the Lord God: As truly as I lyue, I wyl brynge myne othe ye he hath despysed, and my couenaunt that he hath brokē vpon hys owne heade. * I wyll cast my nette aboute hym, and catch hym in my yarne. To Babylon wyl I cary hym, there wyl I punyth him because of the great offēce that he made me. As for those that fle from hym out of the host, they shalbe slayne wyth ye sweard. The residue shal be scatered towarde al the wyndes: and ye shall knowe that I the Lorde haue spoken it.

F

Ezec. xii. b and. xxiii. a

Thus sayth the Lorde God: I wyl also take a braunche from an hye Cedre tree, and wyll set it, and take the vppermost twygge, that yet is but tender, and plante it vpon an hye hyll: Namely, vpon the hye hyll of Syon wyll I plante it, that it may brynge forth twygges, and geue frute, and be a great Cedre tree: so that all maner of foules maye buylde in it, and make theyr neastes vnder the shadowe of hys braunches.

G

And all the trees of the felde shal knowe that I the Lorde haue brought downe the hye tree, & set the low tre vp: that I haue dryed vp ye grene tree, & made the drye tre to florysche. Euen I the Lorde ye spake it, haue also brought it to passe.

The. xviii. Chapter.

The sheweth that euery man shal beare hys owne syn. To hym that amendeth, is saluacyon promysed. Death is prophecyed to the ryghteous, whyche turneth backe from the ryght waye.

THe worde of the Lorde came vnto me on thys maner: what meane ye by thys comen prouerbe, that ye vse in the lande of Israel, sayenge: * The fathers haue eaten soure grapes, and the chyldrens tethe are set on edge. As truely as I lyue, sayeth the Lorde God, ye shall vse thys byworde nomore in Israell. Beholde * all soules are myne. Lyke as the father is myne, so is the sonne myne also. The soule that synneth, shal dye. * Yf a man be godly, and do the

A

Jer. xxxi. e

Psa. xxiiii. a

Leu. xviii. a

do the thynge that is equal and right, he eateth not vpon the hylles: he lyfteth not hys eyes vp to the foule ydols of Israel: he defyleth not hys neyghbours wyfe: he medleth wyth no mẽstruous woman: he greueth no bodye: he gyueth hys detter hys pledge agayne, he taketh none other
Mat.xxv.c mans good by violẽce: *he parteth hys meat wͭ
Psal.xv.a the hongry: he clotheth the naked: * he lendeth nothynge vpon vsury, he taketh nothyng ouer: he withdrawyeth his hãde from doynge wronge he dealeth faythfully betwene man and man: & walketh in my commaundementes, and kepeth my lawes, and perfourmeth them faythfully.
Roma.v.a *This is a ryghteous man: he shall surely lyue sayeth the Lorde God.

Yf he nowe get a sonne, that is a murtherer,
Jaco.ii.b a sheder of bloude: yf he do one of these thynges *(though he do not all) he eateth vpon the hylles: he defyleth his neyghbours wyfe: he greueth the poore and nedy: he robbeth and spoyleth: he geueth not the detter hys pledge agayne, he lyfteth vp hys eyes vnto ydols: and medleth wyth abhominable thynges: he lẽdeth vpon vsurye, & taketh moreouer. Shal thys man lyue? He shall not lyue. Seyng he hath done all these abhominacyons, he shal dye, his bloud shalbe vpon him

¶ Nowe yf thys mã get a sonne also, that seeth all hys fathers synnes, wheych he hath done: and feareth, neyther doth such lyke: Namely, he eateth not vpon the moũtaynes: he lyfteth not his eyes vp to the Idols of Israel: he defyleth not his neyghbours wyfe: he vexeth no man: he kepeth no mans pledge: he nether spoyleth nor robbeth any man: he dealeth his meat with the hongry: clotheth the naked: he oppresseth not ẏ poore he receaueth no vsury, nor any thynge ouer: he kepeth my lawes, and walketh in my commaũdementes. Thys mã shal not dye in his fathers synne, but shall lyue wythout fayle. As for hys father, because he oppressed and spoyled his brother, and dyd wyckedly amõge his people: lo, he is dead in his owne syn. And yet saye ye: Wherfore then should not this sonne beare hys fathers synne? Therfore, because the sonne hath done equitie and ryght, hath kepte all my cõmaundementes, and done them: therfore shall he lyue in dede. The same soule that synneth shall dye.

Deu.xxiiii.c * The sonne shal not beare the fathers offẽce
iiii.regum nether shal the father beare the sonnes offence.
xiiii.a The ryghteousnesse of the righteous, shalbe vpon hym, and the wyckednesse of the wycked
Ezech.xviii.b shalbe vpon hym selfe also. * But yf the vngodly wyll turne awaye from al hys synnes that he hath done, and kepe all my commaundementes and do the thynge that is equal and ryght: doutles he shall lyue, & not dye. As for al hys synnes that he dyd before, they shal not be thought vpõ but in hys ryghteousnesse that he hath done, he shal lyue. * For haue I any pleasure in the death
ii.pet.iii.b of a synner, sayth the Lord God, but rather ẏ he cõuerte & lyue? Agayne: yf the ryghteous turne awaye from his ryghteousnes, and do iniquite, accordyng to al the abhominacions, that ẏ wicked man doth: shall he lyue? Al the ryghteousnes that he hath done shal not be thought vpon: but in the faute that he hath offended wythal, & in the synne that he hath done, he shall dye.

And yet ye saye: Tushe * the waye of ẏ Lord &
Eze.xxviii.b is not indifferẽt. Hear therfore ye house of Isra-
Eze.xxviii.c el: is not my way ryght? Or are not your waies rather wycked? * When a ryghteous man turneth awaye from his ryghteousnesse, & medleth with vngodlynesse: he must dye therin. Yea, for the vnryghteousnes that he hath done, musse he
Ezay.ib.b dye. Agayne, * when the wycked mã turneth a waye from his wyckednesse, that he hath done, and doth the thynge wheych is equal & ryght: he shall saue hys soule alyue. For in somuche as he remembreth hym selfe, and turneth him from al the vngodlynesse that he hath vsed, he shall lyue and not dye.

And yet sayth the house of Israel. Tush: the &
waye of the Lorde is not equal. Are my wayes vnryght O ye house of Israel? Are not youre wayes rather vnequal? As for me I wyl iudge euery mã, accordyng to hys wayes. O ye house
Esay.lv.b of Israel, sayeth the Lorde God. * Wherfore be
Math.iii.a conuerted and turne you cleane frõ al your wyckednesse so shal there no synne do you harme. Cast awaye from you al youre vngodlynesse, ẏ ye haue done: * make you new hertes and a new
Ezech.xi.b and.xxvi.c spyrete. Wherfore wyl ye dye: O ye house of Israel? seyng: I haue no pleasure in the death of hym that dyeth, sayeth the Lorde God. Turne you then, and ye shall lyue.

¶ The.xix. Chapter.

¶ The captyuyte of Jeohahaz and of Jehoachin is sygnyfyed by thy lyons whelpes, and by the lyon. He setteth oute the prosperyte of the cytye of Jerusalem that is past, and ẏ mysery therof that is present.

BUt thou sõne of mã mourne thou for
A the prynces of Israel, and say. Wherfore lay thy mother ẏ lyoneesse amõge the lyons, and norished her põge ones amõge the lyons whelpes? One of her whelpes she brought vp, and it became a lyon, it learned to spoyle, and to deuoure folke. The heathen
B hearde of hym, and toke hym in theyr nets, and brought hym in chaynes vnto ẏ lãde of Egypt.

Nowe when the damme sawe, that all her hope and comforte was away, she toke another of her whelpes, and made a lyon of hym: wheych wente amonge the lyons, and became a fearse lyon: learned to spoyle and to deuoure folke: he destroyed theyr palaces, and made theyr Cyties waste. In so muche that the whole lande and euery thynge therin, were vtterlye desolate, thorowe the very voyce of hys roarynge.

C Then came the heathen together on euerye syde out of al countrees agaynst him, layd their nettes for hym, and toke him in theyr pytte. So
iiii.re.xxba *they bounde hym wyth cheynes, and brought
Je.xxxix.a hym to the kynge of Babylon: wheych put hym and.lii.a. in prison, that hys voyce shulde nomore be herd vpon the mountaynes of Israel. As for thy mother, she is lyke a vyne in thy bloud, plãted by ẏ water syde: her frutes and braũches are growẽ out of many waters, her stalkes were so strõge that men myght haue made staues therof for scepters: she grewe so hye in her stalkes.

So when men sawe that she exceaded the

heygth & multitude of her braunches, she was rooted oute in displeasure, and caste downe to the grounde. The Easte wynde dryed vp her frute, her stronge stalkes were broken of: wythered & brent in the fyre. But nowe she is planted in the wyldernesse, in a drye and thyrsty groũde. And there is a fyre gone oute of her stalkes, whyche hathe brente vp her braunches and her frute: so that she hathe no mo stronge stalkes, to be staues for offycers. Thys is a pytious and myserable thynge.

¶ The.xx. Chapter:

¶ The Lorde denyeth that he wyll answere them when they praye for the offence of vnkyndnesse whyche he here obiecteth. He promyseth that hys people shall returne from captyuyte. By the wood that shulde be brente, is sygnifyed the burnynge of Jerusalem.

A Exo.xliij.a

IN the seuenth yeare the tenth daye of ỹ fyfth moneth, *it happened, that certayne of the elders of Israel came vnto me, for to aske counsell at the Lorde, and sat them downe by me. Then came ỹ word of the Lorde vnto me on thys maner: Thou sonne of man: speake vnto the elders of Israell, & saye vnto them: Thus sayeth the Lorde God: are ye come hyther to aske any thinge at me? As truly as I lyue (sayeth the Lorde) I wyll gyue you no answere. Wylte thou not reproue them (thou sonne of man) wylte thou not reproue them? Shewe them the abhominacions of theyr forefathers and tell them.

B Exod.iii.b

Thus sayeth the Lorde God: * In the daye when I chose Israel, & lyft vp myne hande vpõ the sede of the house of Jacob, & shewed my selfe vnto them in the lande of Egypte: Yea, when I lyft vp myne hande ouer them, & sayd: I am the Lorde your God, euen in the daye that I lyft vp myne hande ouer them, to brynge them out of ỹ lande of Egypte, into a lande that I had prouyded for them, which floweth with mylke and hony, and is a pleasaunt lande amonge all other.

* Deu.viii.a

Then sayd I vnto them. * Caste awaye euerye man the abhominacions that he hath before hym and defyle not youre selues wyth the ydolles of Egypte, for I am the Lorde your God.

C

But they rebelled against me, and wold not folowe me: to caste awaye euery man the abhominacions of hys eyes, and to forsake the ydols of Egypte. Then I made hym to poure myne indignacion ouer them, and to satisfye my wrath vpon them: yea, euen in the middest of the lande of Egypt. But I wold not doit: for my names sake: that it shulde not be vnhalowed before the heathen, amonge whom they dwelt, & amonge whome I shewed my selfe vnto them, ỹ I wold bryng them out of the lande of Egypte. Nowe when I had caryed them out of the lande of Egypte, and brought them into the wyldernesse: I gaue them my cõmaundementes, and shewed thẽ my lawes, * whych who so kepeth shall lyue in them: I gaue them also my holy dayes, to be a token betwyxte me & them, & therby to know that I am the Lorde, whych halowe them. And yet ỹ house of Israel rebelled agaynst me in the wyldernesse, they wolde not walke in my commaundementes, they haue cast away my lawes (which who so kepeth shal lyue in them) and my Sabboth dayes haue they greatly vnhalowed.

Deut.iiii.b Gala.iii.b Leu.xviii.a Exo.xxi.c xxv.c.xxxiic

D Nu.xxiii. b psa.xcv. b

* Then I made me to poure out myne indignacion vpon them: and to consume them in the wyldernesse. Yet I wolde not do it, for my names sake, lest it shuld be dishonoured before the Heathen, from the whych I had caryed them awaye. But I swore vnto them in ỹ wyldernesse that I wold not bryng them into ỹ lãde, which I gaue them: a lãde that floweth wyth mylke & hony, and is a pleasure of al landes: and that because they refused my lawes, and walked not in my cõmaundemenees, but had vnhalowed my Sabbothes, for their hert was gone after their ydols. Neuertheles, myne eye spared them, so ỹ I wold not vtterly slaye them, & consume them in the wyldernesse. Moreouer, I said vnto their sonnes in the wyldernesse: * walke not in the statutes of your forefathers, kepe not theyr ordynaũces, & defyle not your selues wt theyr ydolles for I am the Lorde your God. But walke in my statutes, kepe my lawes and doo them, halowe my Sabbothes, * for they are a token betwixte me and you, that ye may knowe how that I am the Lorde your God. Notwythstandynge, theyr sonnes * rebelled agaynst me also, they walked not in my statutes, they kepte not my lawes to fulfyl them (which he that doth shal lyue in thẽ) nether halowed they my Sabboth dayes. Thẽ I made me againe to poure out myne indignacion ouer them, & to satisfye my wrath vpõ them in the wyldernesse. Neuertheless, I withdrewe my hãde for my names sake, lest it shulde be vnhalowed amõge the hethen, before whom I had brought them forth I lyft vp myne hande ouer them also in the wildernesse, that I wold scater them amonge the Heathen, and strawe them amonge the nacions, because they had not kepte my lawes, but cast aside my cõmaundementes, vnhalowed my Sabbothes, and lyfte vp theyr eyes to theyr fathers Idols. Wherfore I gaue them also cõmaundementes not good, & lawes thorowe the whych they shulde not lyue, and I vnhalowed them in theyr owne gyftes * (when I appoynted for my selfe all theyr fyrst borne) to make them desolate: that they myght knowe howe that I am the Lorde.

E Exo.xxiii.a

Exo.xxxii.b Nu.xxv.a Leu.xviii.a Gala.iii.b Roma.v.a

Ere.xix.a

Therfore (O thou sonne of man, tell ỹ house of Israel, thus sayeth ỹ Lorde God.) Besyde al thys your forefathers haue yet blaspheamed me more and greatly offended agaynst me. For after I had brought them into the lande, that I promysed to geue them, when they sawe euerye hye hyll and al the thycke trees: they made there theyr offerynges, and prouoked me wyth theyr oblacions, makynge swete sauoure there, & poured out theyr drynke offerynges.

Then I asked them what is the hyll altare that ye go to it? And therfore is it called the hye place vnto thys dye. Wherfore, speake vnto the house of Israel: thus sayth the Lorde god ye are euen as vncleane as your forfathers, and cõmyt whoredome also wt theyr abhominaciõs. In all your ydolles, whervnto ye brynge your oblacions, * & to whose honour ye burne youre

Jere.xix.a Deut.xii.b and xviii.b

chyldren

Ezech.xix.c xiiii.xx.xviii c.xxi.a ii.pa.xviii.a

chyldzen, ye defyle youre selues, euen vnto thys daye: howe dare ye then come, and aske any question at me? O ye housholde of Israel: As truely as I lyue (sayeth ỹ Lozde God) ye get no answere of me: and as foz the thynge that ye go aboute, it shal not come to passe, where as ye say we wyll be as the heathen, and do as other people in the lãde, wood & stone wyll we wozshyp.

F As truly as I lyue, sayeth the Lozd God, I my selfe wyll rule you with a myghty hande, wt a stretched out arme, and with indignacion powred out ouer you: and wyl bzynge you out of the nacions and landes, where in ye are scatred, and gather you together with a myghty hãde, with a stretched out arme and with indignacion powred out vpon you: and wyl bzynge you into the wyldernesse of the people, and there I wyll reason wyth you face to face. Lyke as I punyshed youre fozfathers in the wyldernesse of Egypte, so wyll I punysh you also, sayth the Lozde God I wyll bzynge you vnder my iurisdiccyon, and vnder the bonde of the couenaunte. The fozsakers also and the transgressours wil I take frõ amonge you, and bzynge them out of the lande of your habytacion: as foz the lande of Israell, they shall not come in it: that you maye knowe howe that I am the Lozde.

Go to nowe then (sayeth the Lozde God) ye house of Israel. *Euery one of you folowe your ydolies, and serue them, seyng ye refuse to obey me. And my holy name shall ye nomoze vnhalowe with your offerynges and ydolles. Foz vpon my holy hyll euen vpon the hye hyll of Israell sayth the Lozde God, shal all the house of Israel and all that is in the lande, wozshyp me: * & in the same place wyl I fauoure thẽ, & there wyl I requyze your heue offringes and ỹ fyzstlinges of your oblacions, wyth all your holy thynges.

Elay.ii.c xxx.d. Eze.xiiij.a

Deu.xii.a and.xiij.b

I wyl accepte youre swete sauoure, when I bzinge you from the nacions, and gather you together out of the landes, wherin ye be scatered: that I may be halowed in you befoze the heathẽ and that ye maye knowe, that I am the Lozde whych haue bzought you into the lande of Israel: yea, into the same lãde, that I swoze to geue vnto your fozefathers. There shall ye call to remembzaunce your owne wayes and al youre ymaginacions, wherin ye haue bene defyled: and * ye shal iudge your selues wozthy to be destroyed foz all your wyckednesse, that ye haue done. And ye shall knowe, that I am the Lozd, when I entreat you after my name, not after your wicked wayes, noz accozding to your cozrupt wozkes O ye house of Israel, sayeth the Lozde.

Jere.xiii.a xviii.and xxii.c

G Mozeouer, the wozde of the Lozde came vnto me, sayenge: Thou sonne of man: set thy face toward the south, and speake to the south wynd and saye to the wood towarde the south: Heare the wozde of the Lozd, thus sayth the Lozd god Beholde I wyll kyndle a fyze in the, that shall consume the grene trees with the dzye. No man shalbe able to quenche his flame, but al that loketh from the south to the nozth, shalbe bzente therein: and all flesche shall se, that I the Lozde haue kyndled it, so that no man may quenche it.

Then sayde I: O Lozde, they wyll saye of me: * Tusche, they are but fables, that he telleth. Jere.xx.b

The.xxi. Chapter.

The threateneth the swearde, that is to saye, destruccion to the cytie of Jerusalem. He sheweth the fall of kynge Zedekiah. He is commaunded to prophecye the destrucpon of the chyldzen of Ammon. After the slaughter of other, at the laste the Lozde threateneth death vnto Nabuchodonosoz hym selfe.

THe wozde of the Lozde came to me, A sayenge: Thou sonne of mã, set thy face towarde Jerusalem, speake against the Sanctuary, and prophecye agaynst the lande of Israel, say to the lande of Israel. Thus sayeth the Lozde: Beholde, I wyll vpon the, and wyll dzawe my swearde out of the sheath, & rote out of the both the ryghteous and the wycked. Seyng thẽ that I wyl rote out of the both the ryghteous & wycked, therfoze shall my swearde go oute of hys sheath agaynst all flesche from the Nozth to the South: that al flesche may knowe how that I ỹ Lozde haue dzawen my swearde out of ỹ sheath and it shall not be put in agayne.

Mourne therfoze (O thou son of man) that B thy loynes cracke wythal, yea mourne bytterly foz them in theyz pzesence. And yf they saye: wherfoze mournest thou? Then tell them: foz ỹ tydynges that cõmeth, at the whyche al hertes shall melte, all handes shalbe letten downe, all stomackes shall faynte, and all knees shal waxe feble. Beholde, it commeth and shal be fulfylled sayeth the Lozde God.

Agayne, the wozde of the Lozde came vnto C me, sayenge: Thou sonne of man, prophecy, and speake. Thus sayth ỹ Lozde God: speake. The swearde, the swearde is sharpened and wel scoured. Sharpened is it foz the slaughter, and scoured that it maye be bzyght. Shal we then make myzth? Agaynst the * trybe of my sonne it is gone fozth destroyeng al trees. He hath put hys swearde to the dyghtynge, that good hold may be taken of it. This swearde is sharpened and dyghte, that it maye begeuen vnto the hande of the manslayer. Cryе, (O thou sonne of man and houle, foz thys swearde shal smyte my people, & al the rulers in Israel,) my people shalbe feared thorowe this swearde. Smyte therfoze ỹ vpon thy thygh, foz it is gone fozth to make a tryall. Elay.i.a

And what a tryal shal this be, when euen my D sceptre shalbe repzoued? It shal not be sayth the Lozd God. Prophecy ỹ sonne of mã, and smyte thyne hãdes together: make the sweard two edged, yea, make it thze edged ỹ mãslayers swerd that sweard of the great slaughter, which shall smyte thẽ, euen in theyz pzeuy chãbers: to make them abashed & faynt at the hertes, and in al gates to make some of thẽ fal. I haue gyuen ỹ fearful sweard. O how bzyght & sharpe is it, bowe well dyght and mete foz the slaughter? Get the some place alone, ether vpon ỹ right hãde oz on the left, whither so euer thy face turneth. I wyl smyte my handes together also and satisfye my wzathful indignacion: Euen I the Lozde haue sayde it. The wozde of the Lozde came yet vnto me agayne saiyng: Thou son of mã, make ỹ .ii. stretes, ỹ the sweard of ỹ kyng of Babilon may

come. Both these stretes shal go out of one kynges lãde. And chose the a place, at ỹ heade of the strete chose out a cozner. Make the a strete, that
E the swearde maye come towarde Rahath of the Ammonites, and to the stronge cytie of Jerusalem. For the kynge of Babilon shal stande in the turnynge of the waye, at ỹ heade of the two
Leu. xix.f and.xx.a deu.xviii.b stretes: * to aske counsel at the sothsayers, castynge the lottes with his arowes, to aske counsell at the ydolle, and to loke in the lyuer. But the sothsayenge shal point to the ryght syde vpon Jerusalem, that he maye set men of warre to smyte it with a great noyse, to crye out alarũ to set battel rãmes agaynst the gotes, to graue vp dyches, and to make bulwozkes.

F Neuertheless, as for the sothsayenge, they shal holde it but for vanite. And esteme them as those to whome they haue often swozne: Notwithstandynge he shal remember theyr wycked nesse, so that be ryght they must be takẽ & wõne Therfore sayth the Lozde God. For so much as ye your selues shewe your offence, and haue opened your wyckednes, so that in al your wozkes men may se your synnes: therfore are ye come to remẽbraunce, and ye shalbe taken by violence.

O thou shamefull wycked guyde of Israell, whose daye is come: euen the tyme that wyckednesse shal haue an ende. Thus sayeth the Lozde God: take awaye the garlande, and put of the crowne, and so is it awaye: the hũble is exalted, and the proude brought lowe. Punysshe, punysh yea, punysh them wyl I, and destroye them: and that shal not be fulfullyd vntyl he come, to whõ the iudgemente belongeth, and to whome I haue geuen it. And thou (O sonne of man) prophecye, and speake: thus sayth the Lozd God to
Jere.xlix.d ezec.xxi.a. Amos.i.c. the chyldren of * Ammon, and to theyr blasphemy, speake thou: The swerde, the swerde is drawen forth already to the slaughter, and scoured
G to consume, that it glystreth (because thou haste loked the out vanities, & prophecyed lyes) that it maye come vpon thy necke lyke as vpon the other vngodly, which be slayne whose daye cam when theyr wyckednesse was ful.

Shulde I put it vp agayne? Naye I wyl punysshe the, in the lãde where thou wast nozyshed and bozne, and poure myne indignacion vpon ỹ and wyl blowe vpon the in ỹ fyze of my wzath, and delyuer ỹ vnto cruel people, whych are learned to destroy. Thou shalt fede the fyze and thy bloude shalbe shedde in the lande, that ỹ mayest be put out of remembzaunce. Euen I the Lozde haue spoken it.

The.xxii.Chapter.

¶ The wozde of the Lozde agaynst Jerusalem for manslaughter, and denyinge the honoure vnto theyr fathers & mothers, and other wyckednesses. Of the wycked doctryne of the false prophetes and preestes, and of theyr vnsaciable couetousnesse. Theyr tyranny of rulers. The wyckednesse of the people.

A MOzeouer, the wozd of the Lorde came vnto me and sayd: thou sonne of man, wylt thou not repzoue this bloud thurstyecytie? Shewe them theyr abhominacyons, and tel them: Thus sayth the Lozde God: O thou Cytie, that sheddest blond in the myddest of the, that thy tyme may come also: & makest the ydolles to defyle the withal. Thou hast made thy selfe gyltye, in the bloude ỹ thou haste shed: and defyled the in the ydolles, which thou hast made. Thou haste caused thy dayes B
to dzawe nye, and made the tyme of thy yeres to come. Therfore wyl I make the to be confounded amonge the Heathen, and to be despysed in al the landes, whether they be nye oz farre from the: they shal laugh the to scozne, thou that hast gotten the so foule a name, and arte ful of mischefe. Beholde, ỹ rulers of Israel haue bzought euery man his power, to shed blonde in the. * In Deu.b.e and.xxbii.c the haue they despised father and mother, in the haue they oppzessed the straũger, in ỹ haue they vexed the wydowe, and the fatherlesse. Thou haste despysed my Sanctuary, and vnhalowed my Sabboth. Murtherers are there in the, that shed bloude, and eate vpon the hylles, and in the they vse abhominacion.

* In the haue they dyscouered theyr fathers C
shame: in the haue they vexed wemen in theyr syckenesse. Euery man hath dealte shamefully Leu.xviii.a with his neyghbours wyfe, and abhominably defyled his doughter in lawe. In the hath euery man forced his owne syster, euẽ his fathers doughter: yea * gyftes haue bene receyued in the: to den. xxvii.e ezec. xliii.d shedde bloude: † Thou hast taken vsury and en- tepo.xxii.c creasse, thou haste oppzessed thy neyghbours by extozcion, and forgotten me sayeth the Lozde God. Behold, I haue smytten my handes vpon thy couetousnesse, that thou hast vsed, and vpon the bloude whych hath bene shed in the.

Is thy herte able to endure it, oz may thy hã- D
des defende them selues, in the tyme that I shal bzynge vpon the? Euen I the Lozd that speake it, wyl bzynge it also to passe. * I wyl scatter ezec.xii.c and.xb.b the amonge the Heathen, and strowe the about in the landes, and wyl cause thy fylthynesse to ceasse oute of the. Yea, and thou shalte be thyne owne enheritaunce and not myne in ỹ syght of the Heathen, that thou maist knowe, that I am the Lozde. And the wozde of the Lozde came vnto me, sayenge: Thou sonne of man, * the house ezay.i.e of Israel is turned to dzosse. Al they that shulde be bzasse, tynne, yzon, and leade are in ỹ fyze become dzosse. Therfore, thus sayth the Lozd god

For so muche as ye al are turned into dzosse E
beholde: I wyl bzynge you together vnto Jerusalem, lyke as syluer, bzasse, yron, tyn, and lead are put together in the foznace, and the fyze blowen there vnder to melte them. Euen so wyll I gather you, put you in tegether, and melte you in my wzath and indignacion. I wyl bzynge you together, and kindle the fyze of my displeasure vnder you, that you maye be melted therin. Lyke as the syluer is melted in the fyze, so shal ye also be melted therin, that ye may knowe howe that I the Lozde haue powzed my wzath vpon you, and the wozde of the Lozde came vnto me, saying: Thou son of man, tell her. Thou art an vncleane land, which is not rayned vpon F
in the day of the cruel wzath: * thy prophetes ỹ ezech.xlii.c are in the, are swozne together to deuour soules, like as a roarynge lyon, that lyueth by his praye

They

They receyue riches and good, and make many wyddowes in the. Thy prestes breake my lawe
Leuit.x.a and defyle my sanctuary. *They put no dyfference betwene the holy and vnholy, neither discerne they betwene the clene and vncleane: they turue theyr eyes from my sabbothes, and I am vnhalowed among them. Thy rulers in the are lyke rauysshyng wolues to shed bloude, and to destroye soules for theyr owne couetous luchre.
Mich.iii.c Soph.iii.d Ezec.xiii.b *As for thy prophetes, they daube with vntempered clape, they se vanities, and prophecy lyes vnto the, saying: the Lorde God sayth so, where as the Lorde hath not spoken: The people in the land vseth wicked extortion and robbry. They
Exo.xx.a vexe the poore and nedy and* oppresse the straunger agaynst ryght. And I sought in the land for a man, that wolde make vp the hedge, and set himselfe in ỹ gap before me in ỹ landes behalfe that it shulde not be corrupted: but I could fynd none. Therfore wyll I poure out my cruell displeasure vpon them, and burne them in the fire of my wrath: theyr owne wayes wyll I recompence vpon theyr heedes, sayth the Lorde God.

The.xxiii. Chapter.

Of the fornicacyon, that is to saye of the ydolatrye of Samarya and Jerusalem, vnder the names of Oholah and Oholybah. In comparyson of Samarya he sheweth that the fornycacyon of Jerusalem is the fylthyer. The destruction of Jerusalem is prophecyed. The aduoutry of both the whores is founde out. Theyr destruction.

THe worde of the Lorde came vnto me saying: Thou sonne of man, there were two women, that had one mother: these (whē they were yonge) began to playe the harlottes
Eezec.xx.a *in Egypt. There were theyr brestes bruised, & the pappes of theyr maydenheed dyd the Egyptians destroye. The eldest of them was called Oholah, & her yongest systet Oholibah. These two were my wyues, and bare sonnes & doughters. Theyr names were Samaria, and that was Oholah: and Jerusalem that was Oholibah. As for Oholah she began to go a whoring
Ezec.xx.d when I had taken her to me. *She was set on fyre vpon her louers the Assirians as her neyghbours which had to do with her, euen the prynces and lordes that were dect in costly aray, fayr yonge men, lusty ryders of horses.

Thus thorowe her whordome, she cleued vnto al the yong men of Assiria. Yea, she was mad vpon them, and defyled her selfe with all theyr ydols. Neither ceassed she from the fornicacyon that she vsed wt the Egyptians: for in her youth they lay with her, they brosed the brestes of her maydenheed, and poured theyr whordom vpon
Ezec.xx.e her. Wherfore *I delyuered her into the hādes of her louers: euen ỹ assirians whō she so loued. These discouered her shame, toke her sōnes and doughters, & slu her wt the swerd: An euyl name gat she of all her people, and they punyshed her.

* Her systet Oholibah sawe this, and de-
Jere.iii.b stroyed her selfe with inordinate loue, more thā she, and exceded her systet in whordome *she loued the Assirians (which also laye with her) namelye the prynces, and greate lordes, that were
Ezec.xvi.b Eze.xvi.c clothed with all maner of gorgious apparell al lusty horsemen and fayre yonge persons.

Then I sawe, that they both were defyled alyke. But she encreased styll in whordome for when she sawe men paynted vpon the wall, the ymages of the Chaldees set forth with fresh colours, with fayre gyrdles about them, & goodly bonettes vpō theyr heedes, lokyng all lyke prynces (after the maner of the Babylonyans, and Chaldees in theyr owne lande where they were borne) immediatly, as soone as she sawe them, she brent in loue vpō them, and sent messengers for them into the lande of the Chaldees.

Nowe when the Babylonians came to her, they laye with her, and defyled her with theyr whordome, and so was she polluted with them. And when her lust was abated from them *her
Esa.xlviii.a Naum.iii.d Ezec.xvi.d whordome and shame was discouered and sene: then my hert forsoke her, lyke as my herte was gone from her sister also. Neuertheless, she vsed her whordome euer the longer the more, and remembred the dayes of her youth, wherin she had
Ezec.xvi.c played the harlote in the lande of Egypte: *she brent in lustе vpon them, whose flesh was lyke the flesh of Asses, and theyr seed lyke the seed of horses. Thus thou hast renued the fylthynes of thy youth, when thy louers brused thy pappes, and marred thy breastes in Egypt.

Therfore (O Oholibah) thus sayth the Lord
D God: I wyll rayse vp thy louers (with whome thou hast satisfyed thy lust) agaynst the, and gather them togyther rounde about the: namelye, the Babylonians, and all the Chaldees, rulers, myghtie men and tyrauntes, with all the Assirians: all yonge and fayre louers prynces and lordes, knyghtes & gentle men, whiche be all good horsemen. These shall come vpon the with horses, charettes, and a great multitude of people: which shalbe harnessed about the on euery syde: with brestplates, shyldes and helmettes: I wyl punysh the before thē: yea, they them selues shal punisshe the according to theyr owne iudgemēt I wyl put my gelousy vpō the, so that they shal deale cruelly with the. They shal cut of thy nose and thyne eares, and the remnaunt shal fal thorowe ỹ swerd. They shal cary away thy sonnes and doughters, & the residue shalbe brent in the fyre. They shal strypp the out of thy clothes and cary thy costly iewels away with them.

Thus wyl I make an ende of thy fylthynesse
E and whordome, which thou hast brought out of the lande of Egypte: so that thou shalte tourne thyne eyes nomore after thē and cast thy minde nomore vpon Egypt. For thus sayth ỹ Lorde: beholde, I wyl delyuer the into the handes of them, whom thou hatest: yea, euen into the handes of them with whom thou hast fulfylled thy lust which shal deale cruelly with the:

All thy labour shal they take with them, and leaue the naked and bare, and thus the shame of thy fylthy whordome shall come to lyghte. All these thynges shall happen vnto the bycause of thy whordome which thou hast vsed amonge ỹ Gentiles, with whose ydolles thou hast defiled thy selfe. Thou hast walked in the waye of thy sister, therfore wyl I gyue her cup in thy hand.

Thus sayeth the Lorde God: Thou shalte drinke of thy sisters cuppe, howe depe and farre

soeuer it be to ỹ botome. Thou shalt be laughed to scorne, and had as greatlye in derision, as is possible. Thou shalt be ful of dronkennesse and sorowe, for the cuppe of thy syster Samaria is a cuppe of destruction and wastynge: the same shalt thou drynke, and suppe it out euen to the dregges: yea thou shalt eat vp the brokē peces of it, and so teare thyne owne brestes. For euen I haue spoken it, sayth the Lorde God.

F Therfore thus sayeth the Lorde God. For somoche as thou hast forgotten me and cast me aside behynde the, so beare now thyne owne filthinesse and whordome. The Lorde sayd moreouer vnto me: Thou son of man, wylt thou not reproue Oholah and Oholibah? Shewe them their abhominaciōs namely that they haue broken their wedlocke, and stayned their handes with blonde: yea, euen with their ydolles haue they commytted aduoutry *and offred them by the fyre their owne chyldren (to be deuoured) whom they had borne vnto me. Yea, & this haue they done vnto me also: they haue defiled my sāctuary in the same day, and haue vnhalowed my Sabboth. For when they had slayne their childrē for their ydolles, they came the same daye into my sanctuary to defyle it.

xiii.xe yri.a Ezec.xbi.c

Lo, thus haue they done in my house: Beside all this, thou hast sente thy messengers formen out of farre coūtries: and when they came thou hast bathed & paynted thyne eyes with colours trymmed and set forth thy selfe of the best fassion: thou sattest vpon a goodly bed and a table spred before the, wher vpon thou hast set myne

Epo.xxx.d. *insence and myne oyle.

G Then was there greate cheare with her to obtayne peace, and though with those men many men came, yet were ther also brought mē of Saba from the wildernesse: which gaue thē bracelettes vpon their handes: and sette glorious crownes vpon their heedes: and I sayde vnto her: ỹ seing she was stryken in age in her whordomes: nowe shall her fornicacyons come to an ende with her. And they went into her as vnto a cōmen harlot. Euē so went they (I say) to Oholah and Oholibah those fylthy women. Dal ye ỹ loue vertue and ryghtousnesse, iudge them,

Leui.xx.b Eze.xbi.d punysh them: *as aduoutrers and murtherers, ought to be iudged and punyshed. For they are breakers of wedlocke, and the bloud is in their handes. Wherfore thus sayth the Lord God: I wyll brynge a greate multitude of people vpon them & make them be scatred and spoyled: these shal stone them, and gore them with their swerdes. They shal slay their sonnes and doughters and burne vp their houses with fyre.

Thus wyl I destroy all suche fylthinesse out of the lande: that all women may learne, not to do after your vnclennesse.

And so they shall laye their fylthinesse vpon your owne selues, and ye shalbe punished for the synnes that ye haue cōmitted with your ydols, and ye shall knowe that I am the Lorde God.

¶The.xxiiii.Chapter.

¶ He proueth the fyrynge of Jerusalem by a parable of a sethyng pot. The parable of Ezechiels wyfe being dead whych he after expoundeth.

IN the nynthyere, in the tēth moneth A the tenth daye of the moneth came ỹ word of the Lorde vnto me, saying: O thou sonne of man, wryte vp the name of this day: yea, euen the houre of this present day, when the kyng of Babilon set him selfe agaynst Jerusalē. Shewe that obstinat household *a parable and speake vnto thē ezec.xbii.a Thus sayth the Lorde God: Get the a *pot, set ezech.xi.b it on, and power water into it: put all the peces togyther in it all the good peces: the loyne and the shulder, and fyll it with the best bones. Take one of ỹ best shepe, and an heape of bones with all: let it boyle well, and let the bones seeth well therin. With that sayde the Lorde God on this Mali.iii.c maner. *Wo be vnto the bloudy cytie of ỹ pot, Abac.ii.b where vpon the rustinesse hangeth, & is not yet scoured away. Take out the peces that are in it one after an other: there neade no lottes be caste therfore, for the bloud is yet in it. Upō a playne dry stone hath she poured it, and not vpon the grounde that it myght be couered with duste. And therfore haue I letten her poure her bloude vpon a playne dry stony rocke, bicause it shuld not be hyd, and that I myght bring my wrathful indignacion and vengeaunce vpon her.

Wherfore thus sayth the Lorde God: O wo be vnto that bloudthyrstie citie, for whom euen I my selfe wyll make a great fyre and set moche wood, and kyndle the fyre, and seeth the flesh, & C spyce the pot, so ỹ the very bones shalbe brent. Moreouer, I wyl set the pot emptye vpon the coles, so that his metall shalbe brent, and molten also for heate, and the filthinesse of it shalbe molten in it, and the drosse of it shalbe cōsumed. Thou takest great payne this to defyle thy selfe And it wyll not be pourged from the excedynge drosse in it: but thorowe fyre shall the drosse of it be purifyed. In thy filthinesse euen in the mischeuous dedes thou dost contynue, and bicause thy filthinesse is abhominable, for I haue clēsed the but thou art not clensed. Thou shalt not be purged from thyne vnclēnesse til I haue poured my wrathful indignacion vpō the. Euen I ỹ Lord haue so deuysed. Yea, it is come therto alreadye that I wyll do it: I wyll not goo backe, I wyll not spare, I wil not be entreated: but according to thy wayes and ymaginacions thou shalt be punyshed: sayth the Lorde God. And the word of the Lord came vnto me, saying: Thou sonne E of man beholde, I wyll take away the pleasure of thyne eyes with a plage: yet shalte thou neyther mourne nor wepe, nor water thy chekes: therfore thou mayest mourne by thy selfe alone but vse no deedly lamentacion. Hold on thy bonet, and put on thy shoes vpō thy feet, couer not thy face, & eate no mourners breed. So I spake vnto the people bytymes in the myrnynge, and F at euen my wyfe dyed: then vpon the nexte morowe, I did as I was cōmaunded, and ỹ people sayde vnto me, wylt thou not tell vs what this signifieth toward vs, for this thou dost for our sake. I answered them, the worde of the Lorde came vnto me, saying: Tell the house of Israel, thus sayth the Lorde God: beholde, I wyll sus-

spende

spende my Sanctuarye, euen the glozy of your power, the pleasure of your eyes, and the thyng that ye loue: your sonnes and doughters whom ye haue lefte shal fall thozowe the swerde.

Lyke as I haue done, so shall ye do also: Ye
G shall not hyde your faces, ye shall eat no mourners breed: youre bonnettes shall ye haue vpon your heedes, and shoes vpon your feet. Ye shall neither mourne noz wepe, but in your synnes ye shalbe sozowfull, and one repent with an other. Thus Ezechiel is your shewetokē. Fozlyke as ye haue done, so (when this cōmeth) ye shal do also: that ye maye learne to knowe that I am the Lozde God. But beholde, O thou sonne of man In the day whē I take from them their power, their ioye and honour, the lust of theyz eyes, the burthen of their lyues: namely theyz sonnes and doughters, shal not this be knowen? Then shal there one escape, and come vnto the foz to shewe the. In that daye shall thy mouthe be opened to him which is escaped, that thou mayst speake, & be nomoze dom. Yea, and ỹ shalt be theyz shewetoken ỹ they may knowe how ỹ I am the Lozd.

¶The xxv. Chpter.

¶ The wozde of the Lozde vpon the sonnes of Ammon, which reioyced at the fall of Jerusalem. Agaynst Moab and Seyr. agaynst Idumea, agaynst the Philistynes.

A The wozd of the Lozde came vnto me saying: Thou sonne of man, let thy face agaynste ỹ *Ammonites, prophecy vpō them, and saye vnto the Ammonytes: heare the wozd of the Lozde God. Thus saeyth the Lozde God: Fozsomoche os thou speakest ouer my sanctuarye. A, ha, I trowe it be now suspended: and ouer ỹ lande of Israel: I trowe it be now desolate: yea, and ouer the house of Juda, I trow they be now led away prisoners: Behold, I wyl delyuer the to the people of the east, that they may haue the in possessiō: these shall set theyz castels and houses in the. They shall eate thy frute, and dzynke vp thy mylke. As foz Rabath, I wyll make of it a stall foz camels and of Ammon a shepefolde and ye shall knowe that I am the Lozde.

Ezc.xxi.d Jere.xlix.a

B Fozthus sayth the Lozde God: In somoche as thou haste clapped with thyne handes, and stāped with thy feet: yea, reioyced in thyne hert ouer the lande of Israel with despite: beholde, I wyl stretche oute myne hande ouer the also, and delyuer the, to be spoyled of the Heythen, & rote the out from among the people, and cause the to be destroyed out of all landes: yea, I wyll make the to be layd wast, that thou mayst knowe that I am the Lozde.

Thus sayth the Lozde God: Fozsomoche as
Esa.xv.xvi Irviii.a Sophs.ii.b * Moab and Seir do saye: As foz the house of Juda, it is but lyke as all other Gentyles be. Therfoze beholde, I wyll open the syde af Moab, and take away theyz strength theyz cyties, and chefe coostes of theyz lande, whiche are the pleasures of thy countrye. As namely, Bethiesimoth, Baalmon, and Cariathaim, these wyll I open vnto them of the east, that they may fall vpon the Ammonites, and wyll gyue them in possession, so that the Ammonites shall nomoze be had in remembzaunce amonge the Heythen. Euen thus wyll I punysh Moab also that they maye knowe how that I am the Lozde.

Moreouer thus sayth the Lozde God. Bycause that *Edom hath auenged and eased hym selfe vpon the house of Juda, & hath done great offence, and auenged him selfe vpon them therfoze thus sayth the Lozde: I wyll reache out my hande vpon Edom: and take awaye man and beast out of it. From Theman vnto Dedā wyl I make it desolate: they shalbe slayne with the swerde* thozowe my people of Israel wyll I auenge me agayne vpon Edom, they shal handle hym accozdyng to my wzath and indignaciō, so that they shall knowe my vengeaunce sayth the Lozde God. D

C Esa.xxxiiii.c Jere.xlix.b Ezc.xxv.b xxxv.a

Thus sayth the Lozde God: Fozsomoche as the *Philistines haue done this: namelye taken vengeaunce with despitefull stomackes, and of an olde euyll wyll set them selues to destroye, therfoze thus sayeth the Lozde God: Beholde, I wyl stretche out myne hande ouer the Philistines, and destroye the destroyer, and cause al the remnaunt of the see coost to perish. A great vengeaunce wyll I take vpon them, and punysche them cruelly: that they maye knowe how that I am the Lozde which haue auenged me of them.

D Esa.xiiii.e. Jer.xlvii.a Soph.ii.a.

¶The. xxvi. Chapter:

¶ He prophecyeth that Tyrus shalbe ouerthzowen bycause it reioyced at the destruction of Jerusalem: The wōdzynge and astonnyshment of the marchauntes foz the destruction of Tyrus.

A It happened, that in the eleuenth yere, the fyrst daye of the moneth, the wozde of the Lozde came vnto me, sayinge:

Esa.xxiii.a Jer.xlvii.b Eze.xxvij.b xxviii.d

Thou sonne of man, bycause *ỹ Tyre hath spoken vpon Jerusalē. A ha, now I trowe the portes of the people be broken: and she tourned vnto me: foz nowe that she is destroyed, I shalbe fylled. Yea, therfoze sayth the Lozd God:

Behold, O Tyre, I wyll vpon the, I wyll bzynge a great multitude of people agaynst the lyke as when the see aryseth with his waues: These shall breake the walles of Tyre, and cast downe her towers: I wyll scrape the grounde from her, and make her a bare stone: yea, as the dzyinge place where the fyshers hange vp their nettes by the see syde. Euen I haue spoken it sayeth the Lozde God. The Gentyles shall spoyle her: her doughters vpon the felde shall perysshe with the swearde, that they maye knowe howe that I am the Lozde.

Foz thus sayeth the Lozde God: Behold, I wyl bzynge hyther Nabuchodonozoz (which B is the kyng of Babilon, and a kyng of kynges) from the nozth vpon Tyre: with hozses, charettes, hozsemen, and with a greate multitude of people. Thy doughters that are in the land shal he slaye with the swerd, but agaynst the he shal make bulwozkes, and graue vp dyches aboute the, and lyft vp his shylde agaynst the. His slinges and batelrammes shall he prepare foz thy walles, and with his weapōs breake downe thy towers. The dust of his hozses shal couer ỹ they shalbe so many, thy walles shal shake at ỹ noyse of the hozsemen, charettes, and wheles when he commeth to thy portes, as men do into an open

cytie.

cytie. With the houes of his hoꝛſe feete ſhall he treade downe all thy ſtretes.

C He ſhall ſlay the people with the ſwerde, and breake downe the pyllers of thy ſtrength. They ſhal waſt away thy ryches, and ſpoyle thy marchaũdyſe. Thy walles ſhall they breake downe and deſtroy thy houſes of pleaſure. Thy ſtones thy timbꝛe & foũdacions ſhal they caſt in ẏ wa-
Jere.bii.b ter. *Thus wyl I bꝛyng the melody of thy ſõges, and the voyce of thy mynſtrelſye to an ende ſo that they ſhall nomoꝛe be herde. I wyll make a bare ſtone of the: yea, a dꝛying place foꝛ nettes and thou ſhalte neuer be buylded agayne: Foꝛ euen I the Loꝛd haue ſpoken it, ſayth the Loꝛde God: thus hath the Loꝛd God ſpoken cõcerning Tyꝛe. The yles ſhalbe moued at ẏ noyſe of thy fall, & at the cꝛye of thy ſlayne that ſhalbe murthered in the. All kynges of the ſee ſhall come downe from theyꝛ ſeates regal: they ſhal lay awaye theyꝛ roobes, and put of theyꝛ coſtly clothyng. Yea, with trembling ſhal they be clothed they ſhal ſyt vpon the grounde: they ſhall be afrayed at thy ſodayne fal, and be abaſched at ẏ.

D They ſhall mourne foꝛ the, and ſaye vnto the:
Thꝛeno.i.a Ap.pviii.c *O thou noble cytie, that haſt bene ſo greatlye occupyed of olde, thou that haſt bene ẏ ſtrongeſt vpon the ſee with thyne inhabytours, of whom all men ſtode in feare. Howe arte thou nowe ſo vtterly deſtroyed: Nowe at the tyme of thy fall the inhabitours of the yles: yea and the yles thẽ ſelues ſhall ſtande in feare at the ende. Foꝛ thus ſayeth the Loꝛde God: when I make the a deſolate cytie (as other cyties be, that no man dwell in) and when I bꝛynge the deape vpon the, that great waters maye couer the. Then wyl I caſt the downe vnto them that deſcende into the pyt vnto a people that hath bene longe deed, and ſet the in a lande that is beneth, lyke the olde wyldernelſe, with them whiche go downe to theyꝛ graues, ſo that no man ſhall dwell moꝛe in the. And I wyll make the to be nomoꝛe in honoure, in the lande of the lyuyng. I wyl make an end of the, and thou ſhalte be gone. Thoughe thou be ſought foꝛ, yet ſhalt thou not be found foꝛ euer moꝛe: ſayth the Loꝛde God.

The.xxvii. Chapter.

C The prophet is moued to bewayle the deſolatiõu of Tyꝛus He ſetteth out the pꝛayſe of Tyꝛus foꝛ the hauntyng of marchauntes thereto.

A Ezec. xxi.a xxviii. The woꝛd of the Loꝛd came vnto me ſaying: O thou ſon of man, make a lamentable cõplaynt vpon *Tyꝛe and ſaye vpõ Tyꝛe: thou which art a poꝛt of the ſee, that occupieſt with moche people, and many yles: thus ſpeaketh the Loꝛde God, O Tyꝛe, thou haſte ſayde: what I am a noble citie, thy boꝛders are in the myddeſt of ẏ ſee, and thy buylders haue made the maruelous goodlye. All thy tables haue they made of Cypꝛe trees of ẏ moũt Sanyꝛ. From Libanus haue they taken Cedꝛe trees, to make ẏ maſtes, and the okes of Baſan to make the rowers.

B Thy boꝛdes haue they made of yuery, and of coſtly wood out of ẏ yle of Cethym. Thy ſayle was of dyuers colours, ſmall nedle woꝛke oute of the lande of Egypt, to hange vpon thy maſte and thy hangynges of yelowe ſylke, purple, out of the yles of Eliſah. They of Sydon and Arnard were thy maryners, and ẏ wyſeſt in Tyꝛe were thy ſhipmaſters. The eldeſt and wyſeſt at Gebal were they that amended and ſtopped thy ſhyppes. All ſhyppes of the ſee with theyꝛ ſhypmen occupyed theyꝛ marchaundyſe in the. The Perſes, Lidians & Phutens were in thyne hoſt, and helped the to fyght, theſe hanged vp theyꝛ ſhyldes and helmettes with the, theſe ſet foꝛthe thy beautye.

They of Arnad were with thyne hooſt roũde aboute thy walles: and the Pygmenians were C thy watchemen vpon thy towers, theſe hanged vp theyꝛ quyuers rounde about the walles, and made ẏ maruelous goodly. Tharſis occupied wt the in all maner of wares, in ſyluer, yꝛon, tynne and leade, and made thy market greate. Jauan Tubal, & Meſech were thy marchaũtes, which bꝛought the men and oꝛnamentes of metall foꝛ thy occuppyng. They of the houſe of Thogarma bꝛought vnto the at ẏ tyme of thy marte, hoꝛſe, Ezec.xxv.f hoꝛſmen and mules. They of *Dedan were thy marchaũtes: and many other yles that occupied with the, bꝛought the wethers, elephant bones, and Pecockes foꝛ a pꝛeſent. The Sirians occuppyed wt the bycauſe of thy dyuers woꝛkes, and increaſed thy marchaundyſe, with Smaragdes with ſcarlet, with nedle woꝛke, with whyte lynen cloth, with ſylke, and with chꝛyſtall.

Juda and the lande of Iſrael occuppyed with D the, and bꝛought vnto thy markettes wheat of Minith, and Paneg, balme, hony, oyle, and triacle. Damaſcus alſo vſed marchaundyſe with the in the beſt wyne of Helbon, and with wol by cauſe thy occuppying was ſo greate, & thy wares ſo many. Dan, Jauan, & Meſal, haue bꝛought vnto thy markettes, yꝛon redy made, with Caſſia and Calamus, accoꝛding to thyne occupiig, Dedan occuppyed wt the in fayꝛe tapeſtry woꝛke and cuſchyns. Arabia, and all the pꝛinces of Cedar haue occuppyed with the, in ſhepe, werhers, and gootes.

The marchauntes of Seba and Rema haue E occuppyed alſo with the, in all coſtly ſpyces, in all pꝛecyous ſtones and golde, which they bꝛought vnto thy markettes. Haran Chene, and Eden, the marchauntes of Saba, Aſſiria, & Chelmad were all doers with the, and occuppyed with the. In coſtlye raymente of yelowe ſylke, and nedle woꝛke (verye pꝛecyous, and therfoꝛe pacte and bounde togyther with ropes.) Yea, and in cedꝛe wood, at the tyme of thy markettes. The ſhyppes of Tharſis were the chefe of thy occuppyng.

Thus thou art ful, and in great woꝛſhyppe, euen in the myddeſt of the ſee. Thy robbers ſhal F bꝛynge the into greate waters, the eaſt wynde ſhall ouerbeare the in the myddeſte of the ſee, ſo that thy wares, thy marchaundyſe, thy rycheſſe, thy mariners, thy ſhyppmaſters, thy builders of thy bꝛoken places, thy occuppyers (that bꝛought the thynges neceſſarye) the men of war that are in the, and al the cõmens ſhal peryſh in the myddeſt of the ſee, in the daye of thy fall: The ſuburbes ſhal ſhake at the loude cꝛye of the ſhypmen.

All

All whery men, and all maryners vpon the see, shall leape out of theyr botes, and set thē selues vpon the lande. They shall lyft vp theyr voyce bycause of the & make a lamentable crye. They shall cast dust vpon theyr hedes, and lye downe in the asshes. They shall shaue them selues, and put sakcloth vpon them for thy sake.

G They shall mourne for the with hertfull sorowe and heuy lamentation: yea, they also shal wepe for the. Alas, what cytie hath so bene destroyed in the see, as Tyre is? When thy wares and marchaundyse came from the seas: thou gauest all people ynough. The kynges of ỹ earth hast ỹ made ryche, thorow the multitude of thy wares & occupying. But ỹ art now cast downe into the deepe of the see, all thy resorte of people is perysshed with the. All they that dwel in the yles are abasshed at the, and al theyr kynges are afrayed: yea theyr faces haue chaunged colour. The marchaūtes of the nacions wonder at the In that thou arte so cleane brought to noughte and commest nomore vp.

¶ The.xxviii. Chapter.

¶ The worde of God agaynst the kynge of Tyrus, for hys pryde. Daniel the prophete is moued to bewayle the kynge of Tyrus. The worde of the Lorde agaynst Sydon. The Lorde promyseth that he wyll gather togyther the chyldren of Israel.

THe worde of the Lord came vnto me saynge: thou sonne of man, tell the prynce of *Tyre. Thus sayeth the Lord God: bycause ỹ hast a proude herte, and hast sayde: * I am a God I haue my seate in the myddest of the see lyke a god, wher as thou art but a man & not god, and yet stādest in thyne owne cōcepte, that thou art god: Behold, thou thynkest thy selfe wyser thā *Daniel, that ther is no secretes hyd from the.

A Ezech.xxviii xxviii. esay. xiiii.c

Dani.ii.d With thy wysdome and thy vnderstandyng thou hast gotten the great welthynesse, and gathered treasure of syluer and golde. With thy great wysdome and occupying hast thou increased thy power, and bycause of thy great rychesse thyne herte is proude.

B Therfore thus sayth the Lorde God: For so moch as thou hast lyft vp thyne hert as though thou were God, beholde, I wyl bryng enemes vpō the, euen ỹ tyrauntes of the heythen: these shal draw out theyr swerdes vpon thy beauty and wysdome, and shall defyle thy glory. They shal cast the downe to the pyt, so that thou shalt dye in the myddest of the see, as they ỹ be slayne. Let se, yf thou wylt saye then (before them that slaye the) I am God, wher as ỹ arte but a man and not God, in the handes of them that sley the Dye shalte thou, euen as the vncircumcysed in the handes of the ennemyes for I my selfe haue spoken it, sayth the Lorde God.

C Moreouer the worde of the Lorde came vnto me, saying: Thou sonne of man, make a lamētable complaynt ouer the kyng of Tyre, and tel hym: Thus sayeth the Lorde God: thou arte a seale of a lykenesse, ful of wysdome and excellēt beautye: Thou hast ben in the pleasaunt gardē of God: thou art decte with all maner of precyous stones: with Ruby, Topas, Chrystall, Jacynt, Onix, Jaspis, Saphir, Smaragde, Carbuncle and gold. The beauty and the holes ỹ be in the, were set forth in the daye of thy creation. Thou art a fayre Cherub, exalted by the annoynting, stretched wyde out for to couer. I haue set the in this dignitie vpon the holy mount of god there hast thou ben, & walked amonge the fayre glystryng stones. From the tyme of thy creatiō thou hast ben ryght excellent, tyll wyckednesse was founde in the. *Bycause of thy great marchaundyse, thyne hert is ful of wickednesse, and thou hast offended. Therfore wyll I cast the frō the mount of God (O thou couerynge Cherub) and destroye the amonge the glystrynge stones. Thy hert was proude in thy fayre beautye, and thorow thy beauty thou hast destroyed thy wysdome: I wyl cast the downe to the grounde, and that in the syght of kynges. Thou hast defyled thy sanctuary with the great wickednesse of thy vnryghteous occupyinge. I wyll bryng a fyre from the mydest of the, to consume the: and wyll make the to asshes, in the syght of all them that loke vpon the. All they that haue bene acquaynted with the among the heythen shalbe abasshed at the, seinge ỹ art so cleane brought to nought, and commest nomore vp.

D Esay.xl.b

E

And the worde of the Lorde came vnto me, saying: Thou sōne of man, set thy face agaynst Sydon: *Prophecy vnto it, and speake. Thus sayeth the Lorde God: Beholde, O Sydon, I wyl vpon the, and get me honour in the: that it may be knowen, howe ỹ I am the Lorde: when I punysshe her, and get me honour in her. For I wyl sende pestilence and bloudshedding into her stretes, so that those whiche be slayne with the swerd shall lye rounde aboute in the myddest of her: and they shall knowe that I am the Lorde. She shall nomore be a pryckyng thorne, and an hurtyng bryer vnto the house of Israel, nor vnto them that lye rounde about her, and hate her, and they shall knowe, that I am the Lorde.

F Joel.iii.a zach.xi.a

G Thus sayth the Lorde God: when I gather the housholde of Israel togyther agayne from the nacions amonge whom they be scatred, thā shall I be sanctifyed in them in the syght of the Gentyles, and they shal dwell in the lande, that I gaue to my seruaunt Jacob. They shal dwell safely therin, buylde houses, and plant vyneyardes: yea, safely *shall they dwel therin: when I haue punysshed al those that despyse them roūde aboute: and then shall they knowe, that I am the Lorde theyr God.

Deu.xxviii.f Esay.lyv.d

¶ The.xxix. Chapter.

¶ The prophecyeth agaynst Pharao. He prophecyeth the desolation of Egypt, and the sparklynge abrode of the Egyptians. The Lorde promyseth that he wyll restore Egypte agayne after xl. yeres. Egypt is the rewarde of kyng Nabuchodonozor for the labour which he toke agaynst Tyrus

A IN the tenth yere vpon the twelueth day of the tēth moneth, the worde of the Lord came vnto me, saying * O thou sonne of man (set now thy face agaynst Pharao ỹ kyng of Egypt) Prophecy agaynst hym, and agaynst the whole land of Egipt. Speake, and tel hym: thus sayth the Lorde God: beholde, O Pharao thou kyng of Egipt

Ezech.xxix.a Jere.xlvi.a Ezech.xxx xxxi.xxxii.

of Egypte, I wyll vpon the thou great dragon that lyest in the waters: thou that sayest: the water is myne, I haue made it my selfe. I wyll put an hoke in thy chawes, and hange all the fysh in thy waters vpon thy scales: after that, I wyll drawe the out of thy waters: yea, and al ỹ fysshe of thy waters that hange vpō thy scales. I wyl cast the out of the drye lande, with the fysshe of thy waters, so that thou shalt lye vpō the felde. Thou shalte not be gathered nor taken vp: but
B shalt be meate for the beastes of the felde, & for the foules of the ayre, that all they which dwell in Egypt maye knowe: that I am the Lord: bycause thou hast ben a *staffe of reed to the house
xlii. Regum xviii. d ez. xxx. xxxi & xxxvi. a of Israel: Whē they toke hold of the with theyr hand thou brakest and pryckedst them on euery syde: and yf they leaned vpon the, thou brakest & hurtedest the raynes of theyr backes. Therfore thus sayth the Lorde God: behold, I wyl bryng a swerde vpon the, and rote out of the both man and beast: Yea, the lande of Egypt shall be desolate and waste, and they shal knowe, that I am the Lorde. Bycause he sayd: the water is myne: I my selfe haue made it. Behold therfore, I wyl vpon the, and vpō thy waters: I wyll make the lande of Egypt waste and desolate and in abashment, from the towre of Syenes vnto the borders of the Mozians lande: so that in fourty yeres there shall no foote of man walke there, neyther foote of catel go there, neyther shall it be inhabyted. I wyll make the lande of Egypt to be desolate among other waste countryes, and her cyties to lye voyde fourtye yeres amonge other voyde cyties: And I wyl scatre the Egyptians among the Heythen and nacions, and strowe them in the landes about.

C Agayne: thus sayeth the Lorde God *when
Jer. xlvi. c the .xl. yeares are expyred, I wyl gather the Egyptians togyther agayne, out of the nacyons, among whom they were scatred, & wyll bryngе the prisoners of Egypte agayne into the lande of Pathures theyr owne natyue countrye, that they may be there a lowly small kyngdome: yea they shalbe the smallest amonge other kyngdomes, lest they exalt them selues aboue the Heythen: for I wyll so mynysh them that they shall nomore rule the Heythen. They shall nomore be an hope vnto the house of Israel, neyther prouoke them anye more to wyckednesse, to cause them turne backe, and to folowe them: and they shall knowe, that I am the Lorde God:

In the .xxvii. yere, the fyrst daye of the fyrste
D moneth came the worde of the Lorde vnto me, saying: Thou sonne of man, Nabuchodonozor the kyng of Babylon hath made his host, with great trauayle and labour to come before Tyre that euery heed maye be balde, & euery shoulder bare. Yet hath Tyre gyuen neyther him nor his hoost any reward, for ỹ great trauayle that he hath taken there. Therfore thus sayeth ỹ Lorde God: beholde, I wyll gyue the lande in Egypte vnto Nabuchodonozor the kynge of Babylon, that he may take away al her substaunce, robbe her robbyes, & spoyle her spoyles to pay his host theyr wages withal. I wyl gyue him the lande of Egypt for his labour, that he toke for me before Tyre. At ỹ same tyme wyll I cause ỹ horne of the house of Israel to growe forth, and open thy mouth agayne among them: that they may knowe, how that I am the Lorde.

C The .xxx. Chapter.

C The destruction of Egypt and of hys cytyes is bewayled.

The worde of the Lorde came moreo- A
uer vnto me, sayinge: thou sonne of man, prophecy & speake: thus sayth the Lord God. Mourne, wo worth this daye, for the daye is here, the day of ỹ Lord is come: the darke day of ỹ heythē the houre is at hande. the swearde cōmeth vpon Egypt. When the wounded men fall downe in Egypte, when her people are taken awaye, and when her foundacyons are destroyed, the Mozians land shalbe afrayed: yea the Mozians land Libia and Lidia, al theyr cōmen people, & Chub and all that be confederate vnto them, shall fall with them thorowe the swerde.

Thus sayth the Lorde: The mayntayners of B
the lande of Egypte shall fall, the pryde of her power shal come downe euen vnto the towre of Syenes shal they be slayne downe w̄ the swerd sayeth the Lorde God: amonge other desolate countryes they shalbe made desolate, among other waste cyties they shalbe wasted. And they shall knowe, that I am the Lorde, when I kyndle a fyre in Egypt, and when al her helpers are destroyed. At that tyme shall theyr messengers go forth from me in shyppes, to make the careless Mozyans afrayed, and sorowe shall come vpon them accordyng to the daye of Egypt for doubtlesse it shall come.

Thus sayth the Lorde God: I wyl make an C
ende of the people of Egypt thorowe the hande of Nabuchodonozor the kynge of Babylon. He and his people with hym: yea, and the cruell tyrauntes of the Heythen shall be brought to destroye the lande. They shall drawe oute theyr swerdes vpon Egypte, and fyll the lande full of slayne men. I wyll drye vp theyr floudes of water, and sell the lande into the handes of wicked people. The lande and all that is therein, I wyl destroye thorowe the enemyes. Euen I the Lorde haue sayde it.

And thus sayth the Lorde God: *I wyl de- D
stroye the ydolles, and bryng the ymages of zach. xiii. a Noph to an ende. There shall no more be a prince of Egipt, and a fearfulnesse wyl I sende into the Egiptians lande. As for Pathures, I wyll make it desolate, and kyndle a fyre in Zoan the cytie. No, I wyll punysshe and poure my wrathful indignacion vpon Sin whiche is the strength of Egypte. All the substaunce of Alexandria wyll I destroye, and kyndle a fyre in Egypte.

Sin shalbe in greate heynesse, Alexandria shall be rooted out, and Noph shall haue daylye sorowe. The best men of Heliopolys and Bubasto shalbe slayne with the swerd, and caryed awaye captyue. At Caphnis the daye shall be darke, when I breake there the sceptre of ỹ land E
of Egypte, and when the pompe of her power shal

shall haue an ende. A cloude shall couer her, and her doughters shalbe ledde awaye into captiuitye. This wyll I punysh Egypt, that they may knowe howe that I am the Lorde.

It happened in the eleuenth yeare, vpon the seuenth day of the first moneth, that the Lordes worde came vnto me, sayenge: Beholde, thou sonne of man, I wyll breake the arme of Pharao kynge of Egypte: and lo, it shall not be bounde vp to be healed, nother shall any plaister be layd vpon it, for to ease it, or to make it so stronge, as to holde a swearde. Therfore thus sayeth the Lorde God. Beholde, I wyll vpon Pharao the kynge of Egypt, and bruse his strong arme (yet is it but a broken one) & wyl smyte the swearde out of hys handes.

As for the Egyptians, I wyll scattre them among the heathen, and strowe them in the landes aboute. Agayne I wyll strengthe the arme of the kyng of Babilon, and gyue him a swerde in his hande, but I wyll breake Pharaos arme, so that he shal hold it before him pyteously like a wounded man.

Ye, I wyll stablyshe the kyng of Babilons arme, and the armes of Pharao shal fal downe: that it maye be knowen, that I am the Lorde which gyue the kinge of Babylon my swerde in his hand, that he may drawe it out vpon ỹ lande of Egypt, & that when I scatre the Egipcias amonge the Gentyles, & strowe them in ỹ landes about, they maye knowe, that I am the Lorde.

¶The.xxxi.Chapter.

¶A comparisō of the prosperite of Pharao wyth the prosperite of the Assirians. He prophecyeth a lyke destruccyon to them both.

And it happened in the eleuenth yere, the fyrst daye of the thyrde moneth, that the worde of ỹ Lord came vnto me, sayeng: thou sonne of man, speake vnto Pharao the kyng of Egypt, and to all his people. Whom art thou like in thy greatnes? Beholde Assur was lyke a Cedre tree vpon the mounte of Libanus with fayre braunches: so thycke, that he gaue shadowes, & shote out very hye: hys toppe reached vnto the cloudes. The waters made hym great, and the depe set him vp an hye. Rounde about the rotes of hym ranne there floudes of water, he sent out his lytle ryuers vnto all the trees of the felde. Therfore was he hyer then all the trees of the feld, and thorowe the multitude of waters that he sent frō him, he obtayned many longe braunches. All foules of the ayre made their nestes in his braunches: vnder his bowes gendred all the beastes of the felde, & vnder his shadowe dwelte al people. Fayre & bewtiful was he in his greatnes & in the length of his braunches, for his rote stode beside great waters, no Cedre tree myght hyde hym. In ỹ pleasaunt garden of God, there was no fyre tree like his braunches, the playne trees were not lyke the bowes of hym.

All the trees in the garden of God myght not be compared vnto hym in hys bewty, so fayre & goodly had I made hym wyth the multitude of hys braunches. In so moche that all the trees in the pleasaunt garden of God had enuye at hym.

Therfore thus sayth the Lord God: for so moch as he hath lyft vp hym selfe so hye, and stretched his toppe into the cloudes, and seynge his harte is proude in hys hyghnes, I wyll delyuer him into the handes of the myghtyest among the heathen, whyche shall rote hym out. Accordynge to his wyckednes wyl I cast hym away, ỹ enemye shall destroye hym, and the myghtye men of the heathen shall so scatre hym, that his braunches shall lye vpon all moūtaynes, and in all valeys: his bowes shalbe broken downe to the grounde thorowe out the lande. Then al the people of the lande shall go from his shadowe, and forsake hym. When he is fallen, al the foules of the ayre shall syt vpon hym, and all the wylde beastes of the felde shall go aboute amonge hys braunches so that from henceforth, no tree in the water shall attayne to hys hyghnesse, nor reache hys toppe vnto the cloudes, nether shall anye tree of the water stonde so hye, as he hath done. For vnto death shal they all be delyuered vnder the earth, and go downe to the graue lyke other men.

Moreouer thus sayth the Lorde God: In the daye when he goeth downe to the graue, I wyll cause lamentacion to be made, I wyll couer the depe vpon hym, I wyll staunche his floudes, & the great waters shalbe restrained. I shal cause Libanus to be sorowfull for hys sake, and al the trees of the felde shall be smytten. I wyll make the heathen shake at the sounde of his fal when I cast hym downe to *hell, with them that descende into the pyt. Al the trees of Eden, with al the chosen and best trees of Libanus, yee, and al they ỹ are plāted vpon the waters shal mourne wyth hym also in the lower habitaciōs: for they shall go downe to hel wyth him, vnto them that be slayne wyth the swerde, whych dwelte afore vnder the shadowe of his arme among the heathen. To whom shalte thou be lykened, that art so glorious & great, amonge the trees of Eden? Yet art thou cast downe vnder the erth (among the trees of Eden) where thou must lye amonge vncircūcised, wyth them that be slayne wth the swearde. Euen thus is it wyth Pharao and all hys people, sayth the Lorde God.

*Eze.xxxi.c.

¶The.xxxii.Chapter.

¶The prophete is commaunded to bewayle Pharao the kynge of Egypte. He prophecyeth that destruccyon shall come vnto Egypte thorowe the kynge of Babylon.

In the eleuenth yere, the fyrst day of ỹ twelueth moneth, the word of ỹ lord came vnto me, sayeng: thou sonne of mā, take vp a lamētaciō vpon *Pharao ỹ king of Egipt, & say vnto him: ỹ art reputed as a Lyon of the heathen, & as a whalfysshe in the see. Thou castest thy waters aboute the, thou troublest the waters wyth thy fete, and stampest in theyr floudes. Thus sayth the Lorde God: *I wyl spreade my net ouer the, namely, a great multitude of people, these shall dryue the into my yarne, for I wyl cast the vpon the lande: and let the lye vpon the felde, that all the foules of the ayre maye syt vpon the. I wyll gyue all the beastes of the felde ynoughe of the. Thy flesshe wyll I cast vpon the hylles, and fyl the valeys with thy highnesse. I wyl water the

*Eze.xxix.d. e.xxxi.c.

*Eze.xxxi.d. e.xxxii.a.

lande

lande with the aboundaunce of thy bloud, euen to the mountaynes, and the ryuers shalbe ful of thy bloude. When thou art put out, I wyll couer the heauē, and make his starres dymme * I wyll spreade a cloude ouer the Sunne, and the moone shall not gyue her lyght. All the lyghtes of heauen wyll I put oute ouer the, and bryng darkenesse vpon thy lande, sayth the Lord God I wyll trouble the hertes of many people, when I bryng thy destruction amonge the heythen and countryes, whom thou knowest not. Yea, I wyll make manye people with theyr kynges so afrayed thorowe the, that theyr heer shal stand vp, when I shake my swerde at theyr faces. Sodaynly shal they be astonyed, euery man in him selfe, at the daye of thy fall. For thus sayth the Lorde God, the kynge of Babylons swerde shal come vpon the, with ỹ swerdes of the worthyes wyll I smyte downe thy people. All they that be myghty among the Gentiles shal wast the proude pompe of Egypt, and bringe downe all her people. All the cattell also of Egypt wyll I destroye, that they shall come nomore vpon ỹ waters, so that neyther mans foote nor beastes claw e shall styrre them any more. Then wyl I make their waters depe, and cause their floudes to runne lyke oyle, sayth the Lorde God. When I make the lande of Egypt desolate, and when the countrye with al that is therein, shalbe layd wast, and when I smyte all them which dwel in it, that they maye knowe that I am the Lorde. This is the mournynge that the doughters of the heythen shal make. Yea, a sorowe and lamē tacyon shall they take vp vpon Egypte, and all her people, sayth the Lorde God.

In the .xii. yeare, the .xv. daye of the moneth, came the worde of the Lorde vnto me, sayinge: Thou sonne of mā: Take vp a lamētation vpō the people of Egypt, & cast thē downe: yea them I say, & the myghty people of the heythen also euen wt them * that dwel beneth: and with them that go downe into ỹ graue. Downe (how fayr so euer thou be) & lay the with ỹ vncircumcised. Amonge those that be slayne with the swerde, shall they lye. To the swearde is she already delyuered: therfore plucke downe to the grounde, her & all her multitude. The myghty worthyes shal speake to him out of the hel & to his helpers that be gone downe and lye vncircumcised and with them that be slayne with the swerde.

Assur is there also with his companye, and theyr graues rounde about, whiche were slayne and fell all with the swearde, whose graues lye beside hym in the lowe pytte. His commens are buryed rounde aboute his graue, all togyther wounded and slayne with the swearde, whiche men afore tyme brought feare into the lande of the lyuynge.

* There is Elam also with all his people, & theyr graues round about: which al being wouded & slayne with the swerd are gone downe vncircūcised vnder the earth, whiche neuertheles somtyme brought feare into the lande of the lyuyng: for ỹ whiche they beare theyr shame, with the other that be gone downe to the graue.

Theyr buryall is gyuen them, and all theyr people, amonge them that be slayne. Theyr graues are rounde about all them whiche be vncircumcised, and with them that be slayne thorow the swearde: for seinge that in tymes past, they made the land of the lyuyng afrayed, they must nowe beare theyr owne shame, with them that go downe to the pytte, and lye amonge them, that be slayne.

There is Mesech also and Tubal, and theyr people, and theyr graues rounde aboute. These al are amonge the vncircumcised, and them that be slayne with the swearde, bycause afore tyme they made the lande of the lyuynge afrayed.

Shulde not they then lye also among ỹ worthyes & vncircūcised gyauntes? which wt theyr weapons are gone downe to hel whose swerdes are layed vnder theyr heedes, whose wickednes is vpon theyr bones: bycause that as worthyes they haue brought feare into the lande of the lyuyng. Yea, among the vncircumcised shalt thou be destroyed, and slepe with them that perysshed thorowe the swerde.

There is ỹ lande of * Edom with her kinges and princes also, which with theyr strength are layed by them that were slayne with ỹ swearde yea, among the vncircumcised, and them which are gone downe into the pytte. Moreouer, there be al the princes of the north, with all the Sydonians, which are gone downe to the slayne.

With theyr feare and strength they are come to confusion, and lye there vncircūcysed among those that be slayns with the swerde, and beare theyr owne shame, with them ỹ be gone downe to the pytte. Nowe when Pharao seeth this, he shal be cōforted ouer al his people, that is slayne with the swerde, both Pharao and al his hoost, sayth ỹ Lorde God. For I haue gyuen my feare in the lande of the lyuynge. But Pharao and al his people shall lye amonge the vncircumcysed and amonge them that be slayne with ỹ swerde, sayth the Lorde God.

The .xxxiii. Chapter.

The setteth out the office of a curate that preacheth the Gospell. He strengtheneth them that dispayre, and boldeneth them with the prompsse of mercy. The word of the Lorde agaynst the remnaunt of the people. Agaynst the mockers of the wordes of the prophete.

Agayne, the word of the Lord came vnto me, saying: Thou son of man Speake to the chyldren of thy people, and tell them: When I sende a swerde vpon a lande, yf the people of the lande take a man of theyr countrye, and set hym to be theyr * watcheman, the same man (when he seeth the swerde come vpon the land) shal blowe the trompet and warne the people.

Yf a man nowe heare the noyse of the trompet & wyl not be warned, and the swearde come and take hym away, his bloud shalbe vpon his owne heed: for he herde the sounde of the trompet, and wolde not take hede, therfore his blond be vpon hym. But yf he wyl receyue warnyng, he shall saue his lyfe.

Agayne, yf the watchman se the swerd come and sheWe it not with thr trompette, so that the people

people is not warned: yf the swearde come then, and take any man from amonge them: the same shalbe taken awaye in hys owne synne, but hys bloude wyl I requyre of the watchmans hande.

Ezech.iii.e *And nowe (O thou sonne of man) I haue made the a watchman vnto the house of Israel: that wheare as thou hearest any thynge out of my mouthe, thou mayest warne them on my behalfe. If I saye vnto the wycked thou wycked, thou shalt surely dye, and ỹ geuest him not warnyng, that he may beware of his vngodly way: then shal the wycked dye in hys own synne, but hys bloude wyll I requyre of thy hande. Neuertheles, if thou warne the wycked of hys way, to tourne from it, where as he yet wyll not be turned from it, then shal he dye because of his synne but thou hast deliuered thy soule.

¶ Therfore (O thou sonne of man) speake vnto the house of Israel. Yee, say thus: Our offẽces and synnes lye vpon vs, and we be corrupte in them, howe shulde we then be restored vnto lyfe

Eze.xviii.c Tell them: *As truly as I lyue sayeth ỹ Lorde God, I haue no pleasure in the death of the wycked, but much rather that ỹ wycked turne from hys waye, and lyue. Turne you, turne you from your vngodly wayes: O ye of the house of Israell Oh wherfore wyl ye dye?

Thou sonne of man, tell the chyldren of the

Ez.xviii.d. people: * The ryghteousnes of the ryghteouse shal not saue him, when soeuer he turneth away vnfaythfully. Agayne, the wyckednesse of the wycked shal not hurte hym, whan soeuer he conuerteth from his vngodlines.

And the ryghteousnes of the ryghteouse shal not sauc his lyfe, whan so euer he synneth. If I say vnto the ryghteous, that he shall surely lyue and so he trust to his owne righteousnes, and do synne, then shall hys ryghteousnesse be no more

D thought vpon, but in ỹ wyckednes that he hath

Eza.lv.a. Jer.xviii.a. done he shall dye. *Agayne, yf I saye vnto the wycked: thou shalte surely dye: and so he turne from hys synnes, and do the thyng that is lawfull and ryght: In so muche that the same wycked man geueth ỹ pledge agayne, restoreth that he had taken awaye by robbery, walketh in the commaundementes of lyfe, and doth no wrong Then shall he surele lyue, and not dye. Yee, the synnes that he hath done, shal neuer be thought vpon. For in so much as he doth nowe the thing that is lawfull and ryght, he shal lyue. And yet the chyldren of thy people saye: Tush, the waye of the Lorde is not ryght, but they lye, where as theyr owne waye is rather vnright.

When the ryghteous turneth from his righteousnes and doth the thynge that is wycked he shal dye therfore. But if the wycked turne from his wyckednes, doyng the thyng that is lawful and ryght, he shal lyue therfore. Yet ye say: *the

Eze.xviii.f way of ỹ lord is not equal: O ye house of Israell

xxxiii.a *I wyll iudge euery one of you after his waies

In the twelueth yeare, the fyfth daye of the tenth moneth of oure captiuitie, it hapened, that one whiche was fled out of Jerusalem, came vnto me, and sayde: the citye is destroyed. Nowe the hande of the Lord had bene vpon me the euenyng afore this man (which was escaped) came vnto me, and had opened my mouth, vntyll the mornynge that he cam to me: yee, he opened my mouthe, so that I was nomore domme. Then came the worde of the Lorde vnto me, and sayd: Thou sonne of man, these that dwell in the wasted lande of Israell, say: Abraham was but one man, and he had the lande in possessyon: nowe are we many and ỹ lande is geuen vs to possesse also. And therfore tell them: Thus sayeth the Lorde God: * In the bloude haue ye eaten, your Leu.xvii.b eyes haue ye lyfte vp to ydolles, *and haue shed Deut.iii.c. bloude: shal ye then haue the lande in possessyon?

Ye leane vpon your swordes, ye worke abhominatiõs, euery one defyleth his neyghbours wyfe: and shall he then possesse the lande? Saye thou these wordes vnto them. Thus sayeth the Lorde God. As truly as I lyue all ye that dwel in this wyldernes, shalbe slayne with ỹ sweard: what so euer is vpon thy felde, I wyl gyue vnto the beastes to be deuoured: those that be in strong holdes and dennes, shall dye of the pestylence. For I wyl make the land so desolate and waste and the pompe of her strength shall come to an ende. The mountaynes of Israel shalbe so wast that no man shall trauayle therby.

* Then shall they learne to knowe, that I G am the Lorde, when I make the lande wast and Eze.xv.e. desolate because of al theyr abhominatiõs, that they haue wrought. And thou sonne of man, the chyldren of the people that talke of the, by the walles and in the doores of theyr houses, sayenge one to an other. Come lette vs heare what worde is gone forth from the Lord. These come vnto the, after ỹ maner of a great people: yee, as who saieth they were my people, they syt downe before the, and here thy wordes, but they do not therafter: for in theyr mouthes they make a iest Esa.xxxix.e Mat.xv.a. of them, and theyr harte goeth after theyr owne couetous lucre, and as a balet that hath a swet tune, and is pleasaunt to singe, so shalte thou be vnto them: thy wordes shal they heare, but they wyl not do therafter. Whã this cõmeth to passe (for lo: it cõmeth in dede) then shal they knowe, that there hath bene a prophete amonge them.

¶ The.xxxiiii. Chapter.

¶ Agaynst Bishoppes and curates that despice the flocke of Christ, and seke theyr owne: The Lorde sayeth that he wyll vysyt hys dispersed flocke, and gather them together. He reproueth the malyce of certen of the flocke He prompteth the trew shepherd Christ, and with hym peace:

AND the worde of the Lorde came vnto me sayenge: thou sonne of man, prophecy agaynst the shepherdes of Israell, prophecye and speake vnto them. Thus sayeth the Lorde God. *Wobe vnto the Eze.xiii.a. Jer.xxiii.b. shepherdes of Israel, that fede thẽ selues. Shuld not the shepherdes fede the flockes?

Ye haue eaten vp the fat, ye haue clothed you with the woll: the best fed haue ye slayne but the flocke haue ye not nourysshed. The weake haue ye not holden vp * the sycke haue ye not healed: Luke.xiii.b the broken haue ye not bounde together, the out castes haue ye not brought agayne: the lost haue

1.Petr.v.a. ye not sought, but * churlyshly & cruelly haue ye ruled them. Thus are they scatred here and there without a shepherde: yee, all the beastes of the felde deuoure them, and they go a straye.

B My shepe go wandrynge vpon all mountaynes, and vpon euery hye hyll: Yee, they be scatred abrode in all feldes, and ther is no man that careth for them, or seketh after them. Therfore O ye shepherdes, heare the worde of the Lorde. Thus sayth the Lorde God: As truly as I lyue, for so moche as my shepe are robbed, and deuoured of all the wylde beastes of the felde, haupng no shepherde: & seynge that my shepherdes take no regarde of my shepe, but fede them selues onely, and not my shepe. Therfore, heare the worde of the Lorde (O ye shepherdes) Thus sayth the

C Lorde God: Beholde, I my selfe wyll vpon the shepherdes: and requyre my shepe from their handes, and make them ceasse from fedynge of my shepe: yee, the shepherdes shall fede them selues no more. For I wyll delyuer my shepe out of their mouthes, so that they shall not deuoure them after this: For thus sayth the Lorde God:

Ihon.x.a. Ezech.xxxiiii.d 1.pet.v.c.b a * Beholde, I wyll loke to my shepe my selfe, and seke them. Lyke as a shepherde among the flocke seketh after the shepe that are scatred abrode, euen so wyll I seke after my shepe, and gather them together out of al places, where they haue ben scatred in the cloudy and darke daye. I wyll bringe them out from all people, and gather them together out of all landes. I wyll bringe

D them in to their owne lande, and fede them vpon the mountaynes of Israel, by the ryuers, and in all the places of the countrey. I wyl fede them in ryght good pastures, & vpon the hye moũtaynes of Israel shall their foldes be. There shall they lye in a good folde, and in a fat pasture shall they fede: euen vpon the mountaynes of Israel.

I wyll fede my shepe my selfe, & bringe them

Luke.xiiii.b Iohn.x.a. to their rest, sayth the Lorde God. * Suche as be lost, wyll I seke: suche as go a straye, wyll I bringe agayne: suche as be wounded, wyll I bynde vp: such as be weake, wyl I make stronge suche as be fat & stronge, those wyll I roote out, and fede them with the thynge that is lawfull.

E And as for you (O my shepe) sayth the Lorde

Mat.xxv.e God. * I wyll put a difference among the shepe, amonge the wethers and the gotes. Was it not ynough for you to eate vp the good pasture, but ye must treade downe ỹ residue of your pasture with your fete also? Was it not ynough for you to drynke clere water, but ye must trouble the residue also with your fete?

Thus my shepe muste be fayne to eate the thynge, that ye haue troden downe with your fete, and to drinke it, that ye with your fete haue defyled. Therfore, thus sayth the Lorde God vnto them: Beholde, I wyll seuer the fatte shepe from the leane: for so moche as ye haue shot the weake shepe vpon the sydes and shoulders, and runne vpon them with youre hornes, so longe tyll ye haue vtterly scatred them abrode. I wyll helpe my shepe, so that they shall no more be spoyled: yee, I wyll discerne one shepe from an other. I wyll rayse vp vnto them one only shep-

herde, euen my seruaunt * Dauid, he shall ‡ fede them, and he shall be their shepherde. I the Lorde wyll be their God, and my seruaunte * Dauid shall be their prynce. Euen I the Lorde haue spoken it.

Ierem.xxx.b ‡Act.v.c. Ezech.b.a

Moreouer, I wyll make a couenaunt of peace with them, and dryue all euyll beastes out of the lande: so that they may dwell safely in the wyldernesse, and slepe in the woddes. Good fortune and prosperitye wyll I gyue them, and vnto all that be rounde aboute my hyll. * A prosperous shoure and rayne wyll I sende them in due season, that the trees in the wodde may bryng forth their frutes, and the ground her encrease. They shall be safe in their lande, and shall knowe, that I am the Lorde, which haue broken their yocke, and delyuered them out of the handes of those that helde them in subiection.

F

Deut.xi.b. Ezech.xxxiiii.b

They shall no more be spoyled of ỹ heathen, nor deuoured with the beastes of the lande: but safely shall they dwell, and no man shall fraye them. I wyll set vp an excellent plant for them, so that they shall suffre no more hunger in the lande, neyther beare the reproke of the heathen any more. Thus shall they vnderstande, that I the Lorde their God am with them, & that they (euen the house of Israel) are my people, sayth the Lorde God. Ye men are my flocke * ye are the shepe of my pasture: and I am youre God, sayth the Lorde God.

G

Psal.xcv.b. and.xcix.b.

¶ The.xxxv. Chapter.

¶ The destruccyon that shall come on the hyll Seyr, that is on the Idumeans, because they troubled the people of the Lorde.

Moreouer, the worde of the Lorde came vnto me, saying: Thou sõne of man, turne thy face towarde the mounte * Seyr, prophecye vpon it, and saye vnto it. Thus sayth the Lorde God:

Esa.xxxiiii a. Ier.xlix.b Eze.xxxv.b and.xxxvi.c and.xxb.a. and.xxvi.a

Beholde (O thou mount Seyr) I wyll vpon the. I wyll reache out my hande ouer the, yee, waste and desolate wyll I make the. Thy cyties wyll I breake downe, and thou shalt lye voyde: that thou mayst knowe, howe that I am the Lorde. * For so moche as thou beareſt an olde enemytye agaynst the chyldren of Israell, and hast drawen the chyldren of Israell vpon the swerde, what tyme as they were troubled and punysshed for their synne: Therfore, as trewly as I lyue, sayth the Lorde God: I wyll prepare the vnto bloude, yee, bloude shall folowe vpon the: * seynge thou layest wayte for bloude, therfore shall bloude persecute the. Thus wyll I make the mount Seyr desolate and waste, and bringe to passe, that there shall no man go thyther, nor come from thence. His mountaynes wyll I fyll with his slayne men: thy hylles, valleys, and ryuers, shall lye full of them, that are slayne with the swerde. I wyll make the a perpetuall wyldernes, so that thy cyties shall not returne to their former estate, that ye may knowe how that I am the Lorde.

Numer.xx.c Deut.ii.a. 1.Mac.v.a.

H

B

And bycause thou hast sayde: what, bothe these nacyons, and bothe these landes, muste be myne, & I wyll haue them in possession * where as the Lorde was there. Therfore, thus sayth

Ezech.xxv.c

C

the

the Lord God: as truly as I lyue, I wyll handle the accordyng to thy wrath and gelousy lyke as thou hast dealt cruelly with them that I may be knowen among thē, howe I haue punyshed the yee, and ỹ thou also maist be sure, that Iỹ Lord haue herd al thy despyteful wordes, which thou D haste spoken agaynst the mountaynes of Israell sayeng: Lo, they are made waste, and geuen vs to deuoure. Thus wyth your mouthes ye haue made your bost agaynst me, yee, and multiplied your proude wordes agaynst me, whych I haue hearde altogether. Wherunto, thus sayeth the Lorde God: to the ioye of all the worlde wyll I make the waste. *And lyke as thou (O mounte Ezec.xxv.a and.xxvi.a Seyr) waste glad, because the herytage of the house of Israell was destroyed: euen so wyl I do vnto the also, that thou and whole Edom shall be destroyed, and knowe, that I am the Lorde.

¶ The.xxxvi.Chapter

¶ He promyseth the delyueraunce of the Gentyls vnto Israell. The benefytes done vnto the Iewes are to be ascribed to the mercye of God, not vnto theyr deserunges: God renueth our hartes that we may walke in hys commaundmentes.

A THou sonne of man, prophecye vpon the moūtaines of Israel and speake: Ezech.vi.a *Heare the worde of the Lorde, O ye mountaynes of Israel. Thus sayeth the Lord God because your enemye hath sayde vpon you: Aha, the hye euerlastynge places are nowe become oures, prophecy therfore, and speake: thus sayeth the Lorde God Seing ye be wasted and troden downe on euery syde and become a possession vnto the residue of the Gētyls: which haue brought you into mens mouthes and vnto an euell name amonge the people. Therfore, heare the worde of the Lorde God: O ye mountaynes of Israel. Thus sayeth the Lorde God vnto the mountaynes and hylles, valleys and dales, to the voyde wyldernes and desolate cities, which are spoiled, and had in derision on euery syde, among the residue of the Heathen: Yee, euen thus sayeth the Lorde God. In the fyre of my gelousy haue I taken a deuice against the residue of the Gentyls, and agaynst all *Edom: which haue taken in my lande vnto Ezec.xxxv.a them selues for a possessyon: which also reioyced from theyr whole harte wyth a despyteful stomacke, to waste it, and to spoyle it.

B Prophecy therfore vpon the lande of Israell, speake vnto the mountaynes and hylles to valleys and dales, thus sayeth the Lorde God. Beholde, this haue I deuised in my gelousy and terrible wrath. For so muche as ye haue suffred reprofe of the Heathen, therfore thus sayeth the Lorde God. I haue sworne that the Gentyles which lye aboute you, shall beare theyr cōfusion thēselues. And as for you (O moūtaynes of Israel) ye shal shote out your braunches, & bryngе forth your frute to my people of Israel, for it is harde by that it wyl come. Beholde, I come vnto you, and vnto you wyll I tourne me, that ye maye be tylled and sowen.

C I wyll sende you much people, whyche shalbe of all the house of Israell, the cities shalbe inhabited, and the decayed places shall be repayred agayne: I wyll prouyde you wyth muche people and cattel, which shal encrease and bryng frute: I wyll restore you also to your olde estate and shewe you more kindnes then euer ye had before wherby ye shal knowe that I am the Lord: Yee people wyll I sende vnto you (O my folke of Israell) whiche shall haue the inpossessyon, and ỹ shalt be theyr enheritaunce, so that thou shalte nomore be wyth them. Agayne thus sayeth the Lorde God: For so much as they say vnto you, thou arte an eater vp of mē, and a waster of thy people: therfore thou shalt eate no mo men, neyther destroy thy people any more sayth the Lord God. And I wyll not suffre the: for to heare thyne owne confusyon, amonge the Gentyles from hence forth. Thou shalte not beare the reprofe of the nacions, nor caste oute thyne owne people any more, sayeth the Lorde God.

D Moreouer the worde of the Lorde came vnto me, sayeng: O thou sonne of man, when ỹ house of Israel dwelte vpon theyr owne groūde, they defyled thē selues wyth theyr owne wayes and ymaginacions: so that in my syght theyr waye was like the vnclennes of a menstruous woman Wherfore, I poured my wrathfull displeasure vpon them, because of the bloude that they had shed in the lande, and because of theyr ydoles, wherwyth they had defyled them selues. I scatred them also among the Heathen, so that they were strowed aboute in the landes. Accordynge to theyr wayes and after theyr owne iuncyons, so dyd I punyshe them.

E *Nowe when they were gone vnto the Heythen, and come in amonge them, they dyshonoured my holy name: so that it was sayde of them. Are these the people of God, and must go out of theyr owne land? Then spared I my holy name whyche the house of Israel had dyshonoured amonge the Gentyls, to whom they came. Therfore tel the house of Israel. Thus sayeth ỹ Lord God: I do not thys for your sakes (O house of Israel) but for my holy names sake, which ye dishonoured among the Heathen, when ye came to them. Therfore, I wyl halowe my great name agayne whych among the Gentyls is euell spoken of: for ye your selues haue dyshonoured it amonge them. And the Gentyls shall know that I am the Lorde, when I am honoured in you before theyr eyes, sayeth the Lorde God. Eſay.lvii.b Roma.ii.c

F As for you, I wyl take you from among the Heathen and gather you to gether out of al cōtrees, and bryngе you agayne into your owne lande. * Then wyll I poure cleane water vpon you, and ye shall be cleane: yee, from all your vnclennes and frō all your ydols shall I clense you A newe herte also wyll I gyue you, and a newe spyrete wyll I put into you. As for that stonye harte, I wyl take it out of your bodye, and geue you a fleshly hert. I wyl geue my spyrete among you * and cause you to walke in my commaundementes to kepe my lawes, and to fulfyl them. Eſa.xliii.a Iere.xxxi.c De.viii.d.

And so ye shall dwel in the lande, that I gaue to your forefathers, and ye shall be my people, and I wyll be your God. I wyll healpe you out of al

of all your vnclennes. I wyll call for the corne, and wyll encrease it, and let you haue no hunger. I wyll multiplye the frutes of the trees, and the increase of the felde for you, so that ye shal beare no more reproke of hunger among the Heathen. Then shall ye remembre youre owne wycked wayes, and your ymagynacyons, whiche were not good: so that ye shall thynke that ye were worthy to be destroyed: for your synnes and abhominacyons.

G But I wyll not do this for your sakes (sayth the Lorde God) be ye sure of it. Therfore, O ye house of Israell, be ashamed of youre synnes. Moreouer, thus sayth ỹ Lord God: What tyme as I shall clense you from al your offences, then wyll I make the cyties to be occupyed agayne, & wyll repayre the places that be decayed. The desolate lande shal be buylded agayn, which afore tyme laye waste in ỹ syght of al them that went by. Then shall it be sayd: this waste lande is become lyke a garden of pleasure, and the voyde, desolate & broken downe cyties are now stronge and defenced agayne. Then the residue of the Heathen that lye rounde about you, shal knowe that I am the Lorde, whiche repayre that that was broken downe, and plant agayne that, that was made waste. Euen I the Lorde haue spoken it, and wyll do it in dede.

Thus sayth the Lorde God: I wyll yet once be founde agayn of the house of Israel, & do this for them: * I shall encrease them as a flocke of Jerem.l.a men. Lyke as the holy flocke and the flocke of Jerusalē are in ỹ hye solempne feastes: so shall also the wylde wasted cyties be fylled with flockes of men: & they shall knowe that I am the Lorde.

The.xxxvii. Chapter.

The prophecyeth the bryngynge agayne of the people beynge in captiuitie. He sheweth the vnion of the ten tribes wyth the two.

A THe hande of the Lord came vpon me and caryed me out in the spyryte of the Lorde, and let me downe in a playne felde, that laye full of bones, and he ledde me rounde aboute by them: and beholde the bones that laye vpon the felde, were very many, and merueylous drye also. Then sayd he vnto me. Thou sōne of man: thynkest thou these bones may lyue agayne? I answered, O Lorde God, thou knowest. And he sayd vnto me. Prophecy thou vpon these bones: and speake vnto them. Ye drye bones, heare the worde of the Lorde. Thus sayth the Lorde God vnto these bones: Behold, I wyl put breth vnto you, that ye may lyue: I wyl gyue you synowes and make flesche growe vpon you, and couer you B ouer with skynne: & so gyue you * breth, that ye Gen.ii.b. may lyue, and knowe that I am the Lorde.

So I prophecyed, as he had cōmaunded me. And as I was prophecyeng, there came a noyse and a great mocyon, so that the bones ran euery one to another. Now when I had loked, behold, they had synowes, and flesche grewe vpon them: and aboue they were couered with skynne, but there was no breth in them. Then sayd he vnto me. Thou sonne of man, prophecye thou toward the wynde: prophecye: and speake to the wynde. Thus sayth ỹ Lorde God. Come (O thou ayre) from the foure wyndes, and blowe vpon these slayne, that they may be restored to lyfe. So I C prophecyed as he had cōmaunded me: then came the breth in to them, & they receyued lyfe, & stode vp vpon theyr fete, a meruelous great sorte.

Moreouer, he sayd vnto me: Thou sonne of man, these bones are the whole house of Israel. Beholde, they saye: Our bones dryed vp, our hope is gone, we are cleane cutte of. Therfore D prophecye thou, and speake vnto them: thus sayth the Lorde God. Beholde, I wyll open your graues (O my people) and take you out of youre sepulchres, and bryngе you in to the lande of Israel agayne. So shall ye knowe that I am the Lorde, when I open your graues, and bryngе you out of them. My spryte also wyll I put in you, and ye shall lyue: I wyll set you agayne in your owne lande, and ye shall knowe that I am the Lorde whiche haue sayd it, and fulfylled it in dede.

The worde of the Lorde came vnto me, sayenge: thou sonne of man, take a stycke, & wryte vpon it. Unto Juda and to the chyldren of Israel his companyons. Then take another stycke and wryte vpon it: Unto Joseph the stocke of Ephraim, and to all the householde of Israell his companyons. And then take bothe these E togyther in thyne hande, so shall there be one stycke therof. Nowe yf the chyldren of the people saye vnto the, wylt thou not shewe vs what thou meanest by these? Then gyue them this answere: thus sayth the Lorde God: beholde, * I wyll take the stocke of Joseph, whiche is Ose.i.b. in the hande of Ephraim, and of the trybes of Israell his felowes, and wyll put them to the stocke of Juda, and make them one stocke, and they shall be one in my hande. And the two styckes where vpon thou wryteſt, shalte thou haue in thyne hande, that they may se, and shalt saye vnto them.

Thus sayth the Lorde God: beholde, I wyll F take away the chyldren of Israel from amonge the Heathen, vnto whome they be gone, & wyll gather them togyther on euery syde, and bryngе them agayne in to theyr owne lande: yee, I wyll make one people of them in the lande, vpon the mountaynes of Israel, and they al shal haue but one kynge. They shall no more be two peoples from hence forth, neyther be deuyded in to two kyngdomes: they shall also defyle them selues no more with theyr abhominacions, Idols, and all theyr wycked doynges. I wyll helpe them out of all theyr dwellynge places, wherin they haue synned: and wyll so clense them, that they shall be my people, and I theyr God.

Dauid my seruaunt shall be their kynge, and G they al shal haue one shepherde only. They shall walke in my lawes, and my cōmaundementes shall they bothe kepe and fulfyll. They shall dwell in the lande, that I gaue vnto Jacob my seruaūt, where as your fathers also haue dwelt: yee, euen in the same lande shall they, their chyldren, and theyr chylders chyldren dwell for euermore, and my seruaunt Dauid shal be their euerlasting prince. Moreouer, I wil make a bond of

peace

peace wyth them, whyche shalbe vnto them an euerlastyng couenaunt. I wyl settle them also, and multiply them, my Sanctuarye wyll I set
Leu.xxvi.b among the for euermoze.* Hy dwellynge shal be with them: yee, I wyl be theyr God, and they shalbe my people. Thus the Heathen also shall knowe, that I the Lozde am the holy maker of Israel, when my sanctuary shalbe among them foz euermoze.

The.xxxviii.Chapter.

The prophecieth that Gog and Magog shall come wyth an appoynted hoost into the lande of promes. Theyr entent. He reherseth that the cõmynge of Gog was before prophecyed of the prophetes. The destruccyon of hym.

AND the wozde of the Lozde came vnto me, sayeng: Thou sonne of man, turne thy face toward Gog the lande of Magog whyche is the cheke prince at Mesech and Tuball: prophecye agaynste hym, and
ezec.xxxix.b. Apoc.xx.c. saye: Thus sayeth the Lozde God: *O Gog thou cheke prince of Mesech and Tubal: behold, I wyll vpon the, and wyll turne the aboute and put a byt in thy chawes: I wyll bzyng the fozth and al thy host, both hozse and hozsemen, which be all weapened of the best fashyon, a great people, that handle altogether speares, shyldes, and swoordes: the Perses, Hozians and wyth them the Libians, whyche all beare shyldes and helmettes: Gomer and all hys hoostes: the house of Thogozma out of the nozth quarters, & all hys hoostes, yee, and muche people wyth the.

B Therfoze prepare the, set thy selfe in araye wyth all thy people, that are come vnto the by heapes, and be thou theyr defence. After many dayes thou shalte be visyted, and in the latter yeres thou shalte come into ỹ lande that hath bene destroyed wyth the swoorde, and nowe is replenyshed agayne wyth dyuerse people vpon the mountaynes of Israell, whyche haue longe lyen waste: Yee, they be brought out of the nacyons, and dwell all safe. Thou shalte come vp lyke a stozmy wether, to couer the land, and as it were a darcke cloude, thou wyth all thyne hostes, and a great multitude of people wyth the.

C Moreouer, thus sayeth the Lozde God: At the same tyme shal many thinges come into thy mynde, so that thou shalt ymagyn mischefe, and saye: I wyll vp to ponder playne lande, seynge they syt at ease, & dwell so safely (foz they dwell all without any walles they haue nether barres noz doores) to spoyle them, to robbe them to laye hande vpõ theyr so well inhabited wyldernesses agaynst that people, that is gathered together
D from amonge the Heathen, whyche haue gotten cattell and good and dwell in the myddest of the lande. Then shal Saba, & Dedan, and the marchaũtes of Tharsis with al theyr worthies saye vnto the: Arte thou come to robbe? Haste thou gathered thy people together, because thou wylt spoyle: to take syluer and golde: to cary awaye cattell and good, and to haue a greate pray?

E Therfoze, O thou sonne of man, thou shalte prophecy, and saye vnto Gog. Thus sayeth the Lozde God: In that day thou shalt knowe that my people of Israell dwelleth safe: and shalte come from thy place out of ỹ nozth partes: thou and muche people wyth the, whyche ryde vpon hozses, wherof there is a great multitude and an innumerable sozte. Yee, thou shalte come vpon my people of Israel, as a cloud to couer the land. Thys shall come to passe in the latter dayes: I wyll bzynge the vp into my lande, that the Heathen maye knowe me, whan I get me honoure vpon the (O Gog) befoze theyr eyes.

Thus sayeth the Lozde God: Thou arte he of F whom I haue spoken afoze tyme by my seruaũtes the prophetes of Israel, which prophecied in those dayes and yeares, that I shulde bzyng the vpon them. At the same tyme, when Gog commeth vp into ỹ lande of Israel (sayeth the Lozde God) shal my indignaciõ go fozth in my wzath: Foz in my gelousy and hote displeasure I haue deuysed* that there shalbe a great trouble in the
Dani.xii.a ma.xviiii.b Luke.xxi.c lande of Israel at that time. The very fyshes in the see, the foules of the ayze, the beastes of the felde, and all the men that are vpon the earthe, shall tremble foz feare of me.

The hylles also shalbe turned vp side downe G the stayzes of stone shall fall, and al walles shal synke to the grounde. I wyll calll foz a swearde vpon them in al my mountaynes sayeth ỹ Lozd God: so that euerye mans swearde shalbe vpon an other. Wyth pestilence and bloude wyll I punyshe hym: stozmy rayne and hayle stones, fyze and bzymstone wyll I cause to rayne vpon hym and all hys heape, yee, and vpon all that greate people that is wyth hym. Thus wyll I be magnifyed, honoured, and knowen amonge the Heathen: that they may be sure, howe that I am the Lozde.

The.xxxix.Chapter.

The shewth the destruccyon of Gog and Magog. The graue of Gog and hys host. He prophecyeth that Gog and hys company shall be deuoured of bzydes and beastes, wherfoze ỹ house of Israel is wasted: Theyr bzinge agayne from captiuite is prompted.

THerefoze, O thou sonne of man, A pozphecy agaynst Gog, & speake Thus sayeth the Lozd God: Behold, *O Gog: thou cheke pzince
ez.xxxviii.e at Mesech & Tubal, I wyl vpon the, & punyshe the wyth syze plages and lead the from the nozth partes, & bzyng the vp to the mountaynes of Israel. As foz thy bowe, I wyll smyte it out of thy lyfte hand, and cast thyne arowes out of thy right hande. Thou wyth all thyne heape, and all the people that is wyth the, must fall vpon the mountaynes of Israel. Than wyll I geue the vnto foules & wylde beastes of the felde, to be deuoured: there muste thou lye vpõ the felde: foz euen I the Lozd haue spoken it, sayeth the Lozde God.

Into Magog, and amonge them that syt so B careles in the yles: wyll I sende a fyze, and they shall knowe, that I am the Lozde, I wyll make also ỹ name of my holines to be knowen among my people of Israell: and I wyl not let my holy name be euel spoken of anye moze: but the verye Heathen also shal knowe, that I am the Lozde, the holy one of Israell: Beholde, it commeth, and shall be fulfylled in dede, sayeth the Lozde, God. Thys is the daye wherof I haue spoken.

They that dwell in the cyties of Israel, shall go forth and set fyre vpon the weapens, and burne them: shyldes and speares, bowes and arowes, bylles & clubbes: seuen yeares shall they be burnynge therof, so that they shall elles bryng no styckes from the felde, nether haue nede to hewe downe out of ỹ wodde. For they shall haue weapens ynough to burne. They shall robbe those that robbed them, and spoyle those that spoyled
C them, sayth the Lorde God. At the same tyme wyll I gyue vnto Gog, a place to be buryed in Israel, euen the valley, where thorowe men go from the east to ỹ see ward. Those that trauayle therby, shall stop theyr noses for stenche. There shall Gog & all his people be buryed: & it shall be called the valley of ỹ people of Gog. Seuen monethes longe shal the house of Israel be buryeng of them, that they may clense the lande. Yee, all the people of ỹ lande shall bury them, D, it shall be a glorious daye, when I get me that honour,
D sayth the Lorde God. They shall ordeyne men also to be dead buryers, euer goynge thorow the lande, and appoynt them certeyn places to bury those in, which remayne vpon the felde, that the lande may be clensed. Frō ende to ende shall they seke, and that seuen monethes longe. Now those that go thorow the lande, where they se a mans bone, they shall set vp a token by it, tyll the dead buryers haue buryed it also, in the valley of the people of Gog. And the name of the cytie shal be called Hamonah (that is a multytude.) Thus shall they make the lande cleane.

E And thou sonne of man: thus sayth the Lorde God, Speake vnto all the foules & euery byrde, yee, & to all the wylde beastes of the felde, heape you togyther & come, gather you rounde aboute vpon my slaughter, that I haue slayne for you: euen a great slaughter vpon the mountaynes of Israel, eate flesshe, and drynke bloude. Ye shall
Apoc.xix.d *eate the flesshe of the worthyes, and dryncke the bloude of the prynces of ỹ lande: of the wethers, of the lambes, of the gotes, and of the oxen that be all slayne at Basan. Eate the fatte your belly full, and dryncke bloude, tyll ye be dronken of the slaughter, whiche I haue slayne vnto you. Fyll you at my table with horses and stronge horsemen, with captaynes and men of warre, sayth the Lorde God.

F I wyll bringe my glory also among the gentyles, that all the Heathen may se my iudgement, that I haue kepte, and my hande whiche I haue layde vpon them: that the house of Israel may knowe, how that I am the Lord their God from that daye forth. And the Heathen shall knowe, that where as the house of Israel were ledde in to captiuitye: it was for theyr wyckednes sake, bycause they offended me.

For the whyche cause I hyd my face from them, and delyuered them in to the handes of theyr enemyes, that they myght all be slayne with the swearde. Accordynge to theyr vnclennesse and vnfaythfull dealynges, so haue I entreated them, and hyd my face from them:

G Therfore thus sayth the Lorde God: Now wyl I bringe agayne the captyues of Jacob, & haue mercy vpon the whole house of Israel, & be gelous for my holy names sake. All their confusion and offence that they haue done agaynst me, shal be taken awaye: and so safely shall they dwell in theyr lande, that no man shall make them afrayde. And when I haue brought them agayne from amonge the people, when I haue gathered them togyther out of theyr ennemyes landes, and am praysed in them before many Heathen: Then shall they knowe, that I am the Lorde theyr God, whiche suffred them to be ledde in to captiuitye amonge the Heathen, but now haue I brought them agayne in to theyr owne lande, and not lefte one of them yonder.

After that wyll I hyde my face no more from them, * but wyll powre out my spryte vpon the Eze.xxxvi.d house of Israel, sayth the Lorde God.

¶ The.xl. Chapter.

¶ The restoryng of the cityes and of the temple that was to come is shewed vnto the prophete.

IN the.xxv. yere of our captiuitie, in the A begynnynge of the yere, the tenth daye of the moneth: that is the.xiiii. yere after that the cytie was smytten downe: the same daye came the hande of the Lorde vpon me, and caryed me forth: euen in to the lande of Israel brought he me in the visions of God: and set me downe vpon a meruelous hye moūtayne, where vpon there was a buyldynge (as it had ben of a cytye) towarde the north.

Thyther he caryed me, and behold, there was a man, whose similitude was lyke brasse, whiche had a threde of flare in his hande, and a metrod also. He stode in the dore, and sayd vnto me: thou sonne of man, marke well with thyne eyes, harken to with thyne eares, and fasten it in thyne herte, what soeuer I shall shewe the, for to ỹ entent that they myght be shewed the, therfore art thou brought hyther. And what soeuer ỹ seest, thou shalt certifye the house of Israel therof.

Beholde, there was a wall on the outsyde B rounde aboute the house: the metrodde that he had in his hande, was syxe cubytes longe and a spanne. So he measured the bredth of the buyldynge, whiche was a metrodde, and the heyght also a metrodde. Then came he vnto ỹ east dore, and wente vp the stayres, & measured the postes of the dore, wherof euery one was a metrodde thycke. Euery chambre was a metrodde longe & brode: betwene the chambres were fyue cubites. The post of the dore within the porche, was one metrodde. He measured also the porche of the innermer dore, whiche contayned a metrodde. Then measured he the entry of the dore, that contayned eyght cubytes, & his pyllers two cubites: and this entrye stode inwarde.

The chambres of the dore eastwarde, were C thre on euery syde: a lyke brode and longe. The pyllers also that stode of bothe the sydes, were of one measure. After this, he measured the wydenesse of the dore, whiche was ten cubytes, and the heyght of the dore thyrtene cubytes. The edge before the chambres was one cubyte brode vpon bothe the sydes, and the chambres syxe cubytes wyde of eyther syde. He measured

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the doze from the rydge of one chambze to another, whose wydenes was.xxv.cubites, and one doze stode agaynst another. He made pyllers also.lx.cubytes hye, rounde aboute the courte doze Before the inwarde parte vnto the foze entry of the innermoze doze, were fyfty cubites. The chãbers & theyr pyllers wythin, rounde about vnto the doze had syde wyndowes. So had ỹ foze entreys also, whose windowes went round about wtin. And vpon the pyllers there stode date trees

Then brought he me into ỹ foze court where as were chambers and paued wozkes, made in the foze court round about.xxx.chambers vpon one paued wozke. Now the paued wozke was a longe beside ỹ dozes and ỹ was the lower paued wozke. After thys he measured the bzedth from the lower doze, vnto the innermoze courte of the outsyde, wyche had an hundzeth cubytes vpon the east and the nozth parte. And the doze in the vttermost courte towarde the nozthe, measured he after the length and bzeadth: hys thze chambers also on ether syde with his pyllers and foze entreys: which had euen the measure of the fyzst doze. His heygth was.l.cubites, the bzedth.xxv. cubites, hys wyndowes, and pozches wt his date trees, had euen lyke measure as the doze toward the east: there were seuen steppes to go vp vpon and theyr pozche before them. Nowe the doze of the inner courte stode streyght ouer agaynst the dooze, that was towarde the Nozthcast. From one doze to another he measured: C. cubytes.

D After that, he bzought me to the southsyde, where there stode a doze toward ỹ south: whose pillers and pozches he measured, these hadde the fyzst measure, and wyth theyr pozches they had wyndowes rounde aboute, lyke the fyzste wyndowes. The heyghe was.l.cubytes, the bzeadth xxv. wyth steppes to go vp vpõ: hys pozch stode before with his pyllers and date trees on eyther syde. And ỹ doze of the inner court stode toward the southe, and he measured from one doze to another an hundzeth cubytes. So he bzoughte me into the innermoze courte, thozowe the dooze of the southsyde whych he measured: and it had the measure afozesayde. In lyke maner, hys chambzes, pyllers and fozentrpes, had euen the fozesayd measure also. And he had with hys pozches rounde aboute wyndowes of.l.cubites heygth, and.xxv.cubytes bzode. The pozches rounde aboute were.xxv.cubytes longe, and fyue cubytes bzode: and his pozche reached vnto the vttermost court vpõ his pillers, there were date trees and eyght steppes to go vp vpon.

E He bzought me also into the inmoste courte vpon the east syde, and measured the doze accozdynge to the measure afozesayd, hys chambers, pyllers and pozches had euen the same measure, as the fyzste had: and wyth hys pozches he had wyndowes rounde aboute. The heygth was.l. cubytes, the bzeadthe.xxv: cubytes, hys pozche reached vnto the vttermoste courte: hys pyllers also had date trees on eyther syde, and.viii. steppes to go vp vpon. And he bzoughte me to the nozth doze, and measured it, whyche also had the fozsayde measure. Hys chambers, pyllers and pozches had wyndowes rounde aboute: whose heyghth was.l.cubytes and the bzeadth.xxv. Hys pillers stode toward the vtmoste court, and vpon them bothe were date trees, and.viii. steppes to go vp vpon. There stode a chambze also, whose entraunce was at the dooze pyllers, and there the burntoffrynges were washed.

In the doze pozch, there stode on eyther syde F two tables foz the slaughtyng: to slay the burnt offerynges: synofferynges and trespasofferynges therupon. And on the outsyde as men goo fozth to the nozth doze, there stode to tables. Foure tables stode on eyther syde of the dooze that is.viii.tables: wherupon they slaughted. Foure tables were of hewen stone foz the burnt offerynges, of a cubite and a halfe longe & bzode and one cubyte hye, whereupon were layed the vesselles and oznamentes whyche were vsed to the burnte & slayneoffrynges: when they were slaughted. And wythin, there were hokes foure fyngers bzode, fastened rounde aboute to hange flesshe vpon, and vpon the tables was layde the offerynge flesh. On the outside of the innermoze doze were the syngers chambers in the inwarde courte besyde the nozth dooze ouer agaynste the southe. There stode one also beyde the east doze nozthwarde.

And he sayde vnto me: Thys chambze on the G southe syde belongeth to the pzeastes, that kepe the habytacyon: and thys toward the nozth, *is 4 par.ffb.a the pzeastes that wayte vpon the aulter: whych be the sonnes of* Sadoch that do seruice before Ul. Reg.6c the Lozde in steade of the chyldzen of Leui. So he measured the foze court, whych had in length an hundzeth cubytes, and almuche in bzedht by the foure cozners. Nowe the aulter stode before the house. And he bzought me to the foze entrey of the house, and measured the walles by the entrey doze whych were fyue cubytes longe on eyther syde. The thyckenes also of the doze on eyther syde, was thze cubytes. The length of the pozche was.xx.cubytes: the bzeadth.xi.cubytes and vpon steppes went men vp to it: by the walles also were pyllers on eyther syde one.

¶ The.xli.Chapter.

¶ The disposicion and deuise of buyldyng agayne the temple and of the other thynges therto belongyng.

A After thys, he bzoughte me to the temple, and measured the poostes whiche were of both sydes sixe cubytes thycke, accozdynge to the wydenes of the tabernacle. The bzedth of the dooze was ten cubytes, and the walles of the dooze on eyther syde fyue cubytes. He measured the leugth therof, whyche conteyned fourty cubytes, and the bzeadth twenty. Then wente he in and measured the dooze postes, whyche were two cubytes thycke: but the dooze it selfe was syxe cubytes, and the bzeadth of the dooze was seuen cubytes. He measured the length & bzeadth therof, which were euery one twenty cubites, before ỹ temple

And he sayd vnto me this is the holyest of all He measured also the wall of the house, whyche was syxe cubytes. The chambzes ỹ stode roũde

aboute the house, were euery one foure cubytes wyde: and one stode hard vpon another, wherof there were .xxxiii. there stode postes benethe by the walles roũde about the house, to beare them vp, but in the wall of the house they were not fastened. The syde chambres were, the hyer the wyder, and had steppes thorowe them rounde
B aboute the house. Thus was it wyder aboue, that from the lowest, men myght go to the hyest by the myd chambres. I sawe also that ỹ house was very hye rounde aboute. The foundacyon of ỹ syde chambres was a metrodde, that is .vi. cubytes brode. The thyckenesse of the syde wall without, contayned .v. cubytes, and so dyd the out wall of the chambres in the house.

Betwene the chambres was the wydnes .xx. cubytes rounde aboute the house. The chambre doores stode ouer agaynst the out wall, the one doore was towarde the north, the other toward the south: and the thyckenes of the out wall was v. cubytes rounde aboute. Now the buyldynge that was seperated towarde the west, was .lxx. cubytes wyde, the wall of the buyldynge was v. cubytes thycke rounde about, and the length foure score cubytes and ten. So he measured the house, whiche was an .C. cubytes longe, and the seperated buyldynge with the wall, were an .C. cubites longe also. The wydnes before ỹ house, and of it that was seperated towarde the east, was an .C. cubytes.

C And he measured the length of the buyldyng before & behynde with the chambres vpon bothe the sydes, and it contayned an .C. cubytes. The innermer temple, the porche of the fore court, the syde postes, these thre had syde wyndowes, and pyllers rounde aboute ouer agaynst the postes, from the grounde vp to the wyndowes. The wyndowes them selues were syled ouer wyth boordes: and thus was it aboue the doore vnto the inmost house, & without also. Yee, the whole wall on euery syde, bothe within & without was syled ouer w̃ great boordes. There were Cherubins & date trees made also, so that one date tree
D stode euer betwixte two Cherubyns. One Cherub had two faces, the face of a man lokynge a syde towarde the date tree, & a lyons face on the other syde. Thus was it made rounde aboute in all ỹ house. Yee, the Cherubins & date trees were made from the grounde vp aboue the doore, & so stode they also vpon the wall of the temple.

The hye postes of the temple were foursquared, & the fashyon of the Sanctuary was * euen
Ezech. i. e. & epo. ffb. c as it appered vnto me afore in the vision. ‡ The table was of woode .iii. cubytes hye, and .ii. cubytes longe: his corners the length & the wales were of wood. And he sayd vnto me: This is the table that shall stande before ỹ Lorde. The temple and the holyest of all had eyther of them two doores, and euery doore had two lytle wyckets which were folden in one vpon another, on euery syde two. And vpon the doores of the temple there were made Cherubins and date trees, lyke as vpon the wales: and a great thycke balke of wood was before on the outsyde of the porche. Upon bothe the sydes of the walles of ỹ porche, there were made depe wyndowes & date trees, hauynge beames and balkes, lyke as the house had.

¶ The .xlii. Chapter.

¶ Of the chambers of the temple for the Preestes and the holy thynges.

Then caryed he me out in to the fore A
courte towarde the north, & brought me in to the chambre that stode ouer agaynst ỹ backbuylding northward whiche had the length of an .C. cubytes, whose doore turned towarde the north. The wydnesse contayned .l. cubytes: ouer agaynst the .xx. cubytes of the innermer court & agaynst the paued worke that was in the court, besyde al these thre there stode pyllers, one ouer agaynst another. And before this chambre there was a walkyng place of .x. cubytes wyde, & within was a way of one cubyte wyde, and theyr doores towarde the north. Thus the hyest chambres were alwaye narrower then the lowest & myddlemost of the buylding, for they bare chambre vpon chambre, and stode thre together one vpon an other, not hauing pillers lyke the fore court: therfore were they smaller then those benethe & in the myddest to reken from the grounde vpwarde.

The wall wout that stode by the chambres B
towarde the vttermost courte vpon the foresyde of the chambres, was .l. cubytes longe, for the length of ỹ vttermost chambres in the fore court was .l. cubytes also: but the length therof before the temple was an .C. cubytes. These chambres had vnder them an intraũce of ỹ eastsyde, whereby a man myght go into thẽ out of the fore court thorow the thicke wall of the fore court toward the east, ryght ouer agaynst the seperated buyldyng. Before the same buyldyng vpon this syde there were chambres also, whiche had a way vnto them, lyke as the chambre of the north syde of the same length and wydenesse.

Theyr intraunce, fashyon, and doores were also of the same maner. Yee, euen lyke as the other chambre doores were: so were those also of the southsyde. And before the waye towarde the syngers steppes on the east syde there stode a doore to go in at. Then sayd he vnto me: The C
chambres towarde the north & the south whiche stande before the backe buyldynge: those be holy habitacions, wherin the preastes that do seruyce before the Lorde, must eate the moost holy offerynges: and there must they laye the moost holy offerynges: meate offerynges, synne offerynges, and trespace offerynges: for it is an holy place. When the preastes come therin, they shall not go out in to the fore court: but (seynge they be holy) they shall leaue the clothes of their mynystracyon, & put on other garmentes, when they haue any thynge to do with the people.

Nowe when he had measured all the innermer house, he brought me forth thorowe the east D
parte, and measured the same rounde aboute. He measured the east syde with the metrodde, whiche rounde aboute contayned .v. C. metrodes: And the northsyde measured he, which contayned rounde aboute euen so moche. The other

two

two sydes also towarde the south and the west, whyche he measured, conteyned eyther of them fyue hundred metroddes. So he measured all ꝯ foure sydes, where there went a wall rounde about fyue hundred metroddes longe, & as brode also whych seperated the holy from the vnholy.

¶ The.xliii.Chapter.

¶ He seeth the glory of God goinge into the Temple from whence it had before departed. He mencioneth the ydolatry of the chyldre of Israel, for the which they were consumed and brought to nought. He is commaunded to call them agayne to repentaunce.

A SO he brought me to the dore that turneth towarde the easte. Beholde, then came the glorye of the God of Israell, from out of the east, whose voyce was lyke a great noyse of waters and the earth was lyghtened with his glory. His syght to loke vpon was * lyke the fyrste that I sawe, when I went in, what tyme as the citye shuld haue bene destroyed: * and lyke the vision that I sawe by the water of Cobar. Then fell I vpon my face: but the glorye of the Lorde came into the house, thorowe the east dore. So a wynde toke me vp and brought me into the innermer courte, & beholde: the house was ful of the glory of ꝯ Lord.

Ezec.f.fi.

Ezech.f.a f.c.ii.d.

B I heard one speakynge vnto me out of the house: and there stode one by me, that sayd vnto me: O thou sonne of mā, * thys rome is my seat and the place of my fote steps, where as I wyll dwell amonge the chyldren of Israell for euermore: so that the house of Israel shal nomore defyle my holy name: neyther they, nor theyr kynges thorowe theyr whordome, thorowe theyre hye places, and thorowe ꝯ dead bodyes of theyr kynges: whiche haue buylded theyr thresholdes in maner harde vpon my thresholdes, and theyr postes almost at my postes: and a wal betwyxt me and them. Thus haue they defyled my holy name with theyre abhominacyons, ꝯ they haue cōmytted. Wherfore I haue destroyed them in my wrath. But nowe they shal put away their C whordome, and the deade bodyes of theyr kynges out of my syght, that I maye dwell among zacha.ii.a them for euermore. * Therfore O thou sonne of man shewe thou the housholde of Israell a temple that they maye be ashamed of theyr wyckednesse and measure thē selues an example therat.

Exo.xxi.a. and.xlvi.c. Epo.xxi.a.

And when they be ashamed of al theyr workes, then shewe them the fourme and fashion of the temple, the cōmynge in, the goynge oute, all the maner and descripcyon therof. Yee, all the vses and ordynaunces of it, that they may kepe & fulfyll all the fashyons and customes therof.

D This is the descripcyon of the house. Aboue vpon the mount rounde about all the corners, it shalbe the holyest of all. Beholde, that is the descripcyon and fashyon of the house. This is the measur of the aultar, after ꝯ true cubyte: which is a spanne longer then another cubyte, his bottom in the mydst was a cubyte longe and wyde, and the ledge that went rounde aboute it, was a spanne brode. This is the hygth of the aultare. From the ground to the lowar steps, the length is two cubytes: and the bredthe one cubyte: and from the lower steppes to the hygher, are foure cubytes, and the bredth but one cubyte:

* The aulter was foure cubytes hye, & from the aultare vpwarde stode foure hornes, and it was twelue cubytes longe, and twelue cubytes brode vpon the four corners: the courcynge of ꝯ aultar was fourtene cubytes longe and brode vpon the foure corners, and the ledge that wente rounde aboute had halfe a cubyte, and the bottome therof rounde aboute one cubyte: his steps E stode towarde the easte. And he sayde vnto me: Thou sonne of man, thus sayth the Lorde God these are ꝯ ordynaunces and lawes of the aulter in the daye when it is made to offer burnte offerynges, and to sprynkle bloude therupon. To ꝯ prestes, to the Leuites that be of the sede of Sadoch * and treade before me to do me seruyce, sayeth the Lord God Unto these geue thou a yong bullocke for a synne offeryng: and take ꝯ bloud of hym, and sprynkle his foure hornes withal: & the foure corners of the aultare couerynge, with the ledge that goeth rounde aboute, herewyth shalte thou clense it, & reconcyle it. * Thou shalt Leui.viii.c. take the bullocke also of the synne offryng, and F burne hym in a seuerall place without the Sanctuary. The nexte daye, take a gote bucke, without blemyshe for a synne offeryng, to reconcyle the Aultare wythall, lyke as it was reconcyled wyth the bullocke.

Ezec.xliiii.b. and.xlviii.b.

Nowe when thou hast made it cleane, then offer a youge bullocke * without blemyshe, and Leu.xxii.a. a ramme oute of the flocke without blemysh also. Offer them before the Lorde, and let ꝯ Preest caste * salte therupon, and geue them so vnto the Leui.ii.b. Lorde for a burnt offeryng. Seuen dayes shalt G thou brynge euery daye a gote bucke for synne. A yonge bullocke and a ram of the flocke, bothe without blemysh, shall they offer. Seuen dayes shall they reconcyle and clense the aulter, and offer vpon it. When these dayes are expyred, then vpon the eyghte daye and so forth, the Preestes shall offer theyr burnt offerynges and helthoffe rynges vpon the aultare: so I wyll be mercyful vnto you, sayth the Lorde God.

¶ The.xliiii.Chapter.

¶ He sheweth what dore of the temple is shut. He is commaunded to vpbrayd the people wyth theyr offence. The vncircumcysed in herte, and in the flesshe. Who are to be admytted to the seruyce of the temple: and who to be refused. He sheweth what preestes he wolde haue admytted into the holy place, and also theyr offyce.

A AFter thys he brought me agayne to the outwarde dore of the Sanctuarye on the east syde & that was shut Then sayde the Lord vnto me: this dore shalbe styl shut: and not opened for any man to go thorowe it: but onely for the Lorde God of Israel: yea, he shal go thorow it, elles shall it be shut styl. The Prynce hym selfe shall come thorowe it, that he maye eate breade before the Lorde. At the porche shall he come in, and there shall he goo oute agayne. Then brought he me to the dore vpon the norther syde of the house. And as I loked aboute me, beholde * the glorye of the Lorde fylled the house, and I fell downe vpon my face.

Ex.xxiii.d and.xl.e. Num.ix.e. viii. Regum viii.b.

So the Lorde spake vnto me: O thou sonne of man, fasten thys to thyne harte: beholde, and B

take dilygent hede to all that I wyll saye vnto the concernynge all the ordynaunces of ꝑ Lorde and all his lawes: ponder well with thyne herte the cõmyng in of the house and the goyng forth of the Sanctuary: and tell that obstynate housholde of Israell. Thus sayth the Lord God: O house of Israell, ye haue nowe done ynoughe wt all youre abhominacyons, seynge that ye haue brought into my Sanctuarye straungers, hauynge vncircumcysed hartes and flesche, where thorowe my Sanctuary is defyled, when ye offre me brede, fat, and blonde.

C Thus with al your abhominacyons ye haue broken my couenaunt, and not kept the holy ordynaunces of my Sanctuary: but set kepers of my Sanctuary, euen after your owne mynde. Therfore thus sayeth the Lorde God: of all the straungers that dwell amonge the chyldren of Israell, no straunger whose harte and flesche is not circumcysed, shall come within my Sanctuary: No, nor the Leuites that be gone backe from me: and haue disceaued ꝑ people of Israel wyth all errours, goynge after theyr Idols: therfore shall they beare theyr owne wyckednes. Shuld they be set and ordeyned to minyster vnder the dores of the house of my Sanctuary? And to do seruyce in the house: to slaye burnt offerynges & sacrifyces for the people: to stande before them, and to serue them, seynge the seruyce that they do them, is before theyr ydols, & cause the house of Israell to stumble thorow theyr wyckednes.

D xliii.re.ii.c. ‡For the which cause I haue plucte out mine hande ouer them, sayeth the Lorde God: so that nowe they must beare theyr owne iniquyte, and not to come nye me to serue me with theyr preest hode, in my Sanctuary, and most holyest of all, that they may beare theyr owne shame and abhominacyons, which they haue done. Shulde I vse them to be porters of the house, and to al the seruyce that is done therin? But the preestes, the Leuites, the sonne of * Sadoch, that kepte ꝑ holy ordynaunces of my Sanctuary, when ꝑ chyldren of Israell were gone from me, shal come to me to do me seruyce, to stande before me, and to offer me the fat and the blonde sayth the Lorde.

Eze.xliii.b & xlviii.b. E They shall go into my Sanctuary, & treade before my table: to do me seruyce, and to wayte vpon myne ordynaunces. Nowe when they go in at the dores of the innermer courte: they shall put on lynen clothes, so that no wulleyne come vpon them whyle they do seruyce vnder ꝑ dores of the innermer courte and within. They shall haue fayre lynen bonettes vpon theyr heades, & lynen brybches vpon theyr loynes, which in their labour they shall not put about them. And whē they go forth to the people into ꝑ outward court they shall put of the clothes, wherein they haue minystred, and laye them in the habitacyon of ꝑ Sanctuary, and put on other appaell, lest they vnhalowe the people with theyr clothes.

F Leui.xix.f. and.xxi.a. Leui.x.c. ‡Leu.xxi.b Ose.i.a.iii * They shall not shaue theyr heades, nor nourysche the buche of theyr heare, but rounde theyr heades only. * All the preestes that go into the inmoste courte, shall drynke no wyne. ‡ They shal marry no wydowe, neyther one that is put from her husbande: but a mayde of the sede of ꝑ house of Israel, or a wydow ꝑ hath had a preest before.

Deut.xxii * They shall shewe my people the differēce betwene the holy and vnholy, betwyxte ꝑ clean and vnclean. Yf any discorde aryse they shal discerne it: and geue sentence after my iudgementes. My solempne feastes, my lawes and ordynaunces shall they kepe, and halowe my Sabbothes. * They shall come at no deade person to defyle them selues, except it be father or mother sonne or doughter, brother or syster, that hathe had yet no husband, in such may they be defyled

Leu.xxi.a. Num.vi.c And when he is clensed, there shalbe rekened G vnto hym seuen dayes: and yf he go into ꝑ Sanctuary agayne to do seruyce, he shall bryng a synofferyng, sayth the Lord God, * They shal haue an heritage: yee, I my self wylbe theyr heritage elles shall ye geue them no possessyon in Israel. for I am theyr possessyon. The meatofferynge, synne offeryng, and trespace offeryng shall they eate, and euery dedicate thyng in Israel, shalbe theyrs. The fyrstlynges of all the fyrst frutes, and all the frewyl offrynges shalbe the preestes.

De.xviii.a. Nu.xviii.c Iosu.xiii.b Ye shal geue vnto the preest also all the fyrst frute of your fyrst borne, all I saye, and all that is seperated vnto God, all your heue offerynges (I saye) shalbe the preestes, and also the fyrstlynges of your dough, that God maye prosper the resydue. * But no dead caryon shall the Preeste eate, nor suche as is deuoured of wylde beastes, foules, or cattell.

Ezra.xxi.d. Leu.xxii.a.

C The.xlv. Chapter.

C Oute of the lande of promes are there seperate foure portyons, of which the fyrst is geuen to the preestes & to the temple, the second to the Leuites, the thyrd to the citye, ꝑ fourth to the pryuce. An exhortacyon vnto the hedes of Israel: Of iust weyghtes & measures. Of the fyrst frutes. &c.

A When ye deuyde the lande by ꝑ lot, ye shal put aside one * part for ꝑ Lord to be holy from other landes: namely. xxv. M. meterods longe, & x. M brode. This shalbe holy, as wide as it is round about. Of this part there shal belong vnto the Sanctuary. v. C. meterodes in all the foure corners, and fyfty cubites wyde round about to the suburbes. And from this measur namely of. xxv. M. meterodes longe, and ten. M brode thou shalt measure wherin the Sanctuarye and the holyest of all maye stande.

Eze.xlviii.b

B The residue of that holy grounde shalbe the preestes whiche do seruyce in the Sanctuarye of the Lorde, and go in before ꝑ Lorde to serue him that they maye haue rowme to dwell in. As for the Sanctuary, it shall stande for it selfe: and to the Leuytes that serue in the house there shalbe geuen twenty habitacyōs, of the. xxv. thousand length, and ten thousande brede: ye shall geue also vnto the citye a possession of fyue thousand meterods brode, and. xxv. thousande longe, beside the parte of the Sanctuary: that shalbe for the whole house of Israel. * Upon bothe the sydes of the Sanctuaryes parte, and by the citye, there shalbe geuen vnto the prynce what soeuer lyeth ouer agaynste the Citye: as farre as reacheth westwarde and eastwarde, whyche shalbe as longe as one parte, from the west vnto the

Eze.xlviii.b

east

east. This shalbe his owne lande in Israell that my prynces be nomore chargeable vnto my people. And such as yet remayneth ouer in the lande shalbe geuen to the house of Israel accordyng to theyr trybes. Thus sayth the Lorde God: O ye Prynces, ye haue nowe oppressed and destroyed ynough: nowe leaue of, handle nowe accordyng to the thynge that is equall and lawful: & thrust out my people nomore sayth the Lorde God.

Deu.xxv.c. Pro.xx.b. D * Ye shal haue a true weight, a true Ephah, and a true bath. The Ephah and the bath shalbe alyke. One bath shal contayne the tenth parte of an homer, and so shall one Ephah do: theyr measure shalbe after the homer. ‡ One sycle maketh twentye garras. So twenty sycles, and .xxv. & xv. sycles make a pounde. This is the heueoffering that ye shal geue to be heaued: namely, the syxtene parte of an Ephah, oute of an homer of wheate, and the .xvi. parte of an Ephah, oute of an homer of barley. The oyle shalbe mesured w̄ the bath: euen ꝑ .x. part of one bath out of a Cor

‡ Exo.xxx.b Leu.xxvii.d Num.iii.g

E Ten bathes make one homer: for one homer fylleth ten bathes. And one lambe frō two hundreth shepe out of ꝑ pasture of Israel: for a meat offeryng, burnt offeryng, and helthofferyng to reconcyle them sayth the Lord God: All the people of the lande shall geue this heueoffring with a frewyl for the people of Israel. Agayn, it shal be the prynces parte to offer burnt offerynges, meatofferynges, and drynkeoffrynges vnto the Lorde, in ꝑ holy dayes new mones, Sabbothes and in all the hye feastes of the house of Israel. The synne offryng, meatoffryng, burnt offryng dan helthofferyng shall he geue to reconcyle the house of Israell.

F Thus sayth the Lorde God. The fyrst daye of the fyrst moneth thou shalt take a yonge bullocke without blemysche, and clense the Sanctuary. So the preast shal take of the bloude of the synoffryng, and sprynkle it vnto the postes of ꝑ house, and vpon the foure corners of the aultar, with the dore postes of the innermer court. And thus shalt thou do also ꝑ seuenth daye of the mo

Num.xv.c. neth * (for such as haue sinned of ygnoraunce, or beyng disceaued) to reconcyle the house withal.

Exo.xii.a. Leu.xxiii.a Deu.xvi.a. * Upon the .xiiii. daye of ꝑ fyrste moneth, ye shal kepe easter. Seuen dayes shall the feaste contynue, wherein there shall no sowre nor leuended breade be eaten.

G Upon the same daye, shall the Prynce geue for hym selfe and all the people of ꝑ lande, a bullocke for a synoffryng. And in the feast of the seuen dayes he shall offer euery daye a bullocke & a ramme, that are without blemysh for a burntofferyng vnto the Lorde: and an hegote daylye for a synoffrenge. For the meat offerynges he shal geue euer an Ephah to a bullock, an Epha to a ramme, and an hyn of oyle to an Ephah. Upon the .xv. day of the seueuth moneth, he shal kepe the seuen dayes holy, one after another, euē as the other seuen dayes: with the synoffryng, burntofferyng, meatofferyng, and with oyle.

¶ The .xl vi. Chapter.

¶ The sacrifyces of the Sabboth and of the newe mones. Thorowe whiche dores they must go in, or come out of the temple, &c.

THus sayth the Lorde God: ꝑ dore A of the innermer courte towarede ꝑ East shalbe shut ꝑ syxe worckynge dayes: but in the Sabboth, and in the daye of the new mone it shalbe opened. Then shall ꝑ prynce come vnder the dore porch, & stande styl without by the dore cheke. So the prestes shal offer vp hys burnt and helthofferynges. And he shall worshyp at the dore post, & go his way forth agayn but the dore shal nomore be shut tyl ꝑ euenyng. B

On the same maner shall the people of ꝑ land also do theyr worshyp before the Lord wythout this dore vpon the Sabbothes and new mones This is nowe the burntofferyng, that ꝑ prynce shall bryng vnto the Lorde vpon the Sabboth syxe lambes without blemysh, and a ram without blemysh, and an Ephah for a meatofferyng with the ram. As for the lambes, he maye geue as many meatoffrynges to them as he wyl: and an hyn of oyle to an ephah. In the daye of ꝑ newe moneth it shalbe a yonge bullocke without blemysh: syxe lambes and a ram also without blemysh: With the bullocke he shall geue an ephah and wyth the ramme an ephah also for a meateoffering, but to the lambes, what he maye come by. And euer an hin of oyle to an ephah. C

When the prynce cōmeth, he shal go vnder the dore porche, and euen there departe forth agayne. But when the people of ꝑ lande come before the Lord in the hye solempne feast, as many as come in by the north dore to do worshyp, shal go out agayn at the south dore. And they ꝑ come in at the south dore, shall go forth agayne at the north dore. There shall none go out at the dore, where he came in, but shall go ryght forth ouer on the other syde, and the Prynce shall go in and out amonge them. Upon the solempne and hye feast dayes this shalbe the meatofferyng.

D An Ephah to a bullocke, and an ephah to a ram, and to the lambes, as many as he wyl: but euer an hin of oyle to an ephah. Nowe when the prynce bryngeth a burntoffring, or an helthoffe ryng with a frewyl vnto the Lord, the east dore shalbe opened vnto hym, that he maye do wyth his burnt and helthoffringes, as he doth vpon ꝑ Sabboth, & when he goeth forthe, the dore shall be shut after hym agayne. He shall dayly bryng vnto the Lorde a lambe of a yere olde without blemysh for a burnt offerynge: thys shall he do euery morninge.

E And for a meatofferyng, he shall geue ꝑ syxte parte of an Ephah, and ꝑ thyrde parte of an hin of oyle, to myngle with ꝑ cakes euery morninge Yee, this shalbe a dayly meatofferyng vnto the Lorde: for an euerlastyng ordynaunce: and thus shal the lambe the meatoffryng and oyle be geuen euery morninge, for a dayly burnt offeryng.

Moreouer, thus sayth the Lorde God: If the prince geue a gyfte vnto any of his sonnes, then shall it be hys sonnes heritage perpetuall, that he may possesse it. But yf he wyl geue one of his seruaūtes, some of his heritage, it shalbe his to the * kre yere, and then to returne agayne vnto ꝑ prynce: for his heritage shalbe his sonnes only. Leu.xxv.a. Nu.xxvi.e

The

E ‡The prynce also shall take none of the peo-
xlv.re.pri.c. ples inheryt aunce nor put them from theyr pos-
ii.Reg ix.b sessyon but to his owne sonnes shall he geue his possessyon, ỹ my people be not scatered abrode, but that euery man maye haue hys owne. And he brought me thorowe the entraunce at ỹ syde of the doore to the habitacyon of the Sanctuary that belongeth to the prestes and stode towarde the north, and behold: there was a place vpon ỹ
G west syde, then sayde he vnto me.

This is the place where the Preastes shal dyght the trespace and synofferynges, and bake the meatoffrynges, that they nede not beare thē into the outwarde courte: and so to vnhalowe ỹ people. So he brought me into ỹ vtmost courte rounde aboute all the foure corners. Beholde: in euery corner of the courte, there was yet a lytle courte. Yea, in al four corners of the court, there was made a lytle court of fortye cubytes longe, and thyrty cubytes brode: these four lytle courtes were of one lyke measure, and there went a rydge wall rounde a boute them all four, vnder the which ther were harthes made round about Then sayde he vnto me. This is ỹ kechē where the mynysters of the house shall dyght the slayne offerynges of the people.

¶The.xlvii Chapter.

¶The vysyon of the waters that came oute of the temple. The coastes of the land of promesse, and the deuysyon therof by trybes.

A After thys he brought me agayn before the doore of ỹ house: and beholde there gushed out waters from vnder the postes of the house eastward, for the house stode towarde the east that ran downe vpon the ryght syde of ỹ house, which lyeth to the aultar southwarde. Then caried he me out to the northdoore, and brought me forth there rounde aboute by the vtmost doore ỹ
zach.xiii.a. and.xliii.b. turneth eastwarde. * Beholde, there came forth the water vpon the ryght syde Nowe when the man that had the metrod in his hande went vnto the east doore, he measured a thousand cubites and then he broughte me thorowe the water, euen to the ancles: so he measured yet a thousand and brought me thorowe the water agayne vnto the knees: yet measured he a thousande, and brought me thorowe the water vnto ỹ loynes.

B After this he measured a thousande agayne then was it suche a ryuer, ỹ I myght not wade thorow it. The water was so depe, that it was nedefull to haue swymmed, for it myght not be waded ouer. And he sayde vnto me: hast thou sene this, O thou son of man? and wyth that he brought me to the ryuer banke agayne. Nowe when I came there, there stode many trees vpon ether syde of the ryuer banke. Then sayde he vnto me: Thys water that floweth out towarde ỹ easte, and runneth downe into the playne felde, commeth into the see: and from the see it runneth out: and maketh the waters whole. Yee, all that lyue and moue, wherunto thys ryuer commeth
Mat.xiii.c. and xiii.f. ‡Jo.iui.b. and.vii.d. shall recouer. * And where this water commeth there shalbe muche fysh. For all that ‡cōmeth to this water shalbe lusty and whole. By this ryuer shall the fyschers stande from Engaddi vnto En Eglaim, and there spredde out theyr nettes: for there shalbe greate heapes of fysshe lyke as in the mayne see. As for his clape and pyttes, they shall not be whole, for why? it shall be occupyed for salte.

By this ryuer vpon both the sydes of ỹ shore C there shall growe all maner of fruitefull trees, whose leaues shall not fall of, nether shall theyr frute perysh: but euer be rype at theyr monethes for theyr water runneth out of theyr Sanctuarie. His frute is good to eate, and his leafe profytable for medecyne. Thus sayth the Lorde God Let this be the border wherin ye shall deuyde ỹ land vnto the twelue trybes of Israel, with the lyne. Parte it indifferently vnto one as vnto another: * of the whiche lande I swore vnto your
Gen.xxvii.e fathers, that it shulde fall to your enheryta̅ce.

This is the border of the lande vpon ỹ north syde, from the mayne see, as men go to zadada: namely, Hemah, Berotha, Sabarim, from the borders of Damascus and Hemah vnto Hazar, Tichon, and that lyeth vpon the costes of Haueran. Thus the borders from the see forth, shalbe Hazar, Euan: the border of Damascus, ỹ north and the borders of Hemah, ỹ is the north parte.

The easte syde shall ye measure from Haue- D ran and Damascus, from Galead and the lande of Israell by Jordane and so forth, from the see-coost, that lyeth estwarde: ‡ this is the eastparte.

The southsyde is, from Thamar forth to ỹ * waters of stryfe vnto Cades, the ryuer to the mayne see: and that is the southparte.
Num.xx.b. Ezech.xlvii.b

The westparte: namely the great see from the borders therof, tyll a mā come vnto Hemah this is the west parte.

* This lande shal ye parte amonge you, ac- Nu.xxxiii.f. cordynge to the trybes of Israell, and deuyde it to be an heryptage for you ‡ and for ỹ straungers that dwell amonge you, and beget chyldren. ‡Leu.xxv.g Dani.xv.d. and.xvii.c. For ye shall take them amonge the chyldren of Israel, lyke as though they were of your owne housholde, and countrey, and they shall haue heryptage with you amonge the chyldren of Israel Loke in what trybe the straunger dwelleth in the same trybe shal ye geue hym his heryptage sayeth the Lorde God.

¶The.xlviii.Chapter.

¶The lots of the seuen trybes. The partes of the possessyon, of the prestes and of the temple, of the Leuites, of the cite, of the prynce are reherced. The lots of ỹ other trybes. The gates of the cite.

These are ỹ names of the tribes that A lye vpon the northsyde, by the way of Hetlon, tyl thou cōmest vnto Hemath and Hazar, Enam, ỹ borders of Damascus toward the north beside Hemath: Dan shall haue his porcyon from the easte quarter vnto the west. Upon the borders of Dan from the easte syde vnto the weste, shall Asser haue his porcyon. Upon the borders of Asser from the easte parte vnto the west shall Nephtaly haue his porcyon.

Upon the borders of Nephtaly from the east quarter vnto the west, shall Manasses haue his porcyon. Upon the borders of Manasses from the eastsyde vnto the west, shall Ephraim haue his

pozcyon. Upon the bozders of Ephzaim, from ꝑ eaſt parte vnto the weſte, ſhall Ruben haue his pozcyon. Upon the bozders of Ruben, from the eaſte quarter vnto the weſt: ſhal Juda haue his pozcyon. Upon the bozders of Juda, from ꝑ eaſt part vnto the weſt, ye ſhall ſet aſyde one pozcyon of .xxv. M. metroddes longe and bzode, lyke as another pozcyon from the eaſte ſyde vnto the weſt, wherin the ſanctuary ſhall ſtande.

Eze. xlv.a. * As foz the pozcyon that ye ſhall ſeperate out foz the Lozd, it ſhalbe .xxv. M. longe, and .x M. bzode: which ſeperated holy pozcyon ſhalbe longe vnto theſe: namely to ꝑ pzeaſtes, toward the nozth. xxv. M. and towarde the weſt .x. M. bzode, towarde the eaſt .x. M. bzode alſo, and to warde the ſouth .xxv. M. longe, wherin the ſanctuary of the Lozde ſhall ſtande. Yea, this ſame place ſhalbe the pzeſtes that are of the chyldzen
Eze. xliii. c. and. xliiii. d of * Sadoch and haue kept my holy ozdinaunce
B which went not aſtraye in the errour of the chyldzen of Iſraell, lyke as the Leuytes are gone aſtraye: and thys ſeperated peace that they haue of lande, ſhalbe the moſt holy, harde vpon ꝑ bozders of the Leuites. And nexte vnto the pzeſtes ſhall the Leuites haue .xxv. M. longe, and .x. M bzode. This ſhalbe on euery ſyde .xxv. M. longe and .x. M. bzode. Of this pozcyon they ſhall ſell nothynge, nozmake any permutacyon thereof, leſt the cheſe of the lande fal vnto other, foz it is halowed vnto the Lozde.

The other .v. M. after the bzedth that lyeth by the .xxv. M. ſhalbe comen: it ſhall belonge to the citye, and to the ſuburbes foz habytacyons, and the Citye ſhall ſtande in the myddeſt therof Let this be the meaſure: towarde the nozth part v. C. and .iiii. M. towarde the ſouth parte. v. C. and .iiii. M. towarde the eaſt part. v. C. and .iiii. M. towarde the weſt part. v. C. and .iiii. M.

The ſuburbes hard vpon the citye ſhal haue towarde the nozth fyftye and .ii. C. towarde the ſouth .l. and .ii. C. towarde the eaſte .l. and .ii. C. towarde the weſte alſo .l. and .ii. C. As foz the reſydue of the length, ꝑ lyeth harde vpon the ſeperated holy ground: namely .x. M. toward ꝑ eaſt and .x. M. toward ꝑ weſt, next vnto ꝑ holy pozcyon: it & the encreaſe therof ſhall ſerue foz theyz meate: that labour in thy Citye. They that labour foz the welth of the citye, ſhall mayntayne
C this alſo, out of what tryb ſoeuer they be in Iſrael. All that is ſeperated of the .xxv. M. longe, and .xxv. M. bzode on the four partes, that ſhalye put aſyde foz the ſeperated pozcyon of ꝑ ſanctuary, and foz the poſſeſſyon of the citye.

The reſydue vpon both the ſydes of ꝑ ſanctuary & poſſeſſyon of the citye, ſhal belonge to the pzynce, befoze the place of the .xxv. M. vnto the eaſte ende, and befoze the place of the .xxv. M. weſtwarde vnto the bozders of ꝑ citye, this ſhal be the Pzynces pozcyon. This ſhall be the holye place and the houſe of the ſanctuary ſhall ſtand in the myddeſt. Mozeouer from the Leuites and the cityes poſſeſſyon, that lye in the mydſt of the pzynces parte: loke what remayneth betwyxte the bozder of Juda, and ꝑ bozder of Ben Jamin it ſhalbe the Pzynces.

Nowe of the other trybes.

From the eaſt parte vnto the weſt, ſhal Ben Jamin haue hys pozcyon. Upon the bozders of Ben Jamin from the eaſte ſyde vnto the weſte, ſhall Simeon haue his pozcyon. Upon the bozders of Simeon from the eaſt parte vnto ꝑ weſt ſhall Iſakar haue his pozcyon. Upon the bozders of Iſakar from the eaſt ſyde vnto the weſt, D ſhall zabulon haue his pozcyon. Upon the bozder of zabulon from the eaſt part vnto the weſt ſhall Gad haue his pozcyon. Upon the bozders of Gad ſouthwarde, the coſtes ſhall reache from Thamar fozth vnto the waters of ſtryfe to Cades, and to the ſtoude, euen vnto the mayne ſee.

This is the lande with his * pozcyons, which Ezech. xlvii. xlviii Num. xxxiii ye ſhall dyſtrybute vnto the trybes of Iſraell, ſayth the Lozd God. Thus wyde ſhall the citye reache vpon the nozthe parte. v. C. and. iiii. M. meaſures. The poztes of the citye, ſhall haue ꝑ names of the trybes of Iſraell. The poztes of ꝑ nozthſyde, one Ruben, another Juda, the thyzd Leui. Upon the eaſtſyde. v. C. and. iiii. M. meaſures, wyth thze poztes, the one Joſeph, another Ben Jamin, the thyzde Dan. Upon the ſouthſyde. v: C. and. iiii. M. meaſures, with thze poztes: the one Simeon, another Izakar, the thyzd zabulon. And vpon the weſtſyde. v. C. and. iiii. M. meaſures, with thze poztes alſo: ꝑ one Gad another Aſſer, the thyzde Nephtali. Thus ſhall it haue .xviii. M. meaſures rounde aboute. And from that tyme fozth, the name of the citye ſhal be, the Lozde is there.

C The ende of the pzophecye of Ezechiel.

C The booke of the Pzophet Danyell.

C The fyrſte Chapter.

C The pzophet ſheweth the captiuyte of Jehoakim kynge of Juda. Of the ſonnes that were in captiuyte: the kynge commaundeth to chooſe whych of them ſhulde be taught the learnynge and language of the Caldees. They are alowed the kynges feedyng. Danyel abſteyneth from the meat of the kynge of Babylon.

IN the thirde yere of ꝑ raygne A of Jehoakim kynge of Juda, came Nabuchodonoſoz kyng of Babylon vnto Jeruſalem and beſeged it: * and ꝑ Lozde 2 Par. xxxvi c xxiiii. a. ii. Reguz. xxiiii. a. delyuered Jehoakim ꝑ kynge of Juda into his hande, with certayn oznamētes of ꝑ houſe of God, whiche he caryed awaye vnto the lande of Sennar, to the houſe of his god, and there he bzought them into his goddes treaſury. And the kynge ſpake vnto Aſphanaz the cheſe chamberlayne that he ſhulde bzynge hym certayne of the chyldzen of Iſraell, that were come of ꝑ kynges ſede and of pzynces, yonge ſpzyngales without any blemyſh, but fayze & welfauoured, inſtruct in all wyſdome, connynge and vnderſtandynge whiche were able to ſtande in the kynges palace to reade and to learne foz to ſpeake Chaldyſhe.

Unto

pozcyon. Upon the bozders of Ephzaim, from ꝑ eaſt parte vnto the weſte, ſhall Ruben haue his pozcyon. Upon the bozders of Ruben, from the eaſte quarter vnto the weſt: ſhal Juda haue his pozcyon. Upon the bozders of Juda, from ꝑ eaſt part vnto the weſt, ye ſhall ſet aſyde one pozcyon of .xxv. M. metroddes longe and bzode, lyke as another pozcyon from the eaſte ſyde vnto the weſt, wherin the ſanctuary ſhall ſtande.

Eze. xlv.a. * As foz the pozcyon that ye ſhall ſeperate out foz the Lozd, it ſhalbe .xxv. M. longe, and .x M. bzode: which ſeperated holy pozcyon ſhalbe longe vnto theſe: namely to ꝑ pzeaſtes, toward the nozth. xxv. M. and towarde the weſt .x. M. bzode, towarde the eaſt .x. M. bzode alſo, and to warde the ſouth .xxv. M. longe, wherin the ſanctuary of the Lozde ſhall ſtande. Yea, this ſame place ſhalbe the pzeſtes that are of the chyldzen
Eze. xliii. c. and. xliiii. d of * Sadoch and haue kept my holy ozdinaunce
B which went not aſtraye in the errour of the chyldzen of Iſraell, lyke as the Leuytes are gone aſtraye: and thys ſeperated peace that they haue of lande, ſhalbe the moſt holy, harde vpon ꝑ bozders of the Leuites. And nexte vnto the pzeſtes ſhall the Leuites haue .xxv. M. longe, and .x. M bzode. This ſhalbe on euery ſyde .xxv. M. longe and .x. M. bzode. Of this pozcyon they ſhall ſell nothynge, nozmake any permutacyon thereof, leſt the cheſe of the lande fal vnto other, foz it is halowed vnto the Lozde.

The other .v. M. after the bzedth that lyeth by the .xxv. M. ſhalbe comen: it ſhall belonge to the citye, and to the ſuburbes foz habytacyons, and the Citye ſhall ſtande in the myddeſt therof Let this be the meaſure: towarde the nozth part v. C. and .iiii. M. towarde the ſouth parte. v. C. and .iiii. M. towarde the eaſt part. v. C. and .iiii. M. towarde the weſt part. v. C. and .iiii. M.

The ſuburbes hard vpon the citye ſhal haue towarde the nozth fyftye and .ii. C. towarde the ſouth .l. and .ii. C. towarde the eaſte .l. and .ii. C. towarde the weſte alſo .l. and .ii. C. As foz the reſydue of the length, ꝑ lyeth harde vpon the ſeperated holy ground: namely .x. M. toward ꝑ eaſt and .x. M. toward ꝑ weſt, next vnto ꝑ holy pozcyon: it & the encreaſe therof ſhall ſerue foz theyz meate: that labour in thy Citye. They that labour foz the welth of the citye, ſhall mayntayne
C this alſo, out of what tryb ſoeuer they be in Iſrael. All that is ſeperated of the .xxv. M. longe, and .xxv. M. bzode on the four partes, that ſhalye put aſyde foz the ſeperated pozcyon of ꝑ ſanctuary, and foz the poſſeſſyon of the citye.

The reſydue vpon both the ſydes of ꝑ ſanctuary & poſſeſſyon of the citye, ſhal belonge to the pzynce, befoze the place of the .xxv. M. vnto the eaſte ende, and befoze the place of the .xxv. M. weſtwarde vnto the bozders of ꝑ citye, this ſhal be the Pzynces pozcyon. This ſhall be the holye place and the houſe of the ſanctuary ſhall ſtand in the myddeſt. Mozeouer from the Leuites and the cityes poſſeſſyon, that lye in the mydſt of the pzynces parte: loke what remayneth betwyxte the bozder of Juda, and ꝑ bozder of Ben Jamin it ſhalbe the Pzynces.

Nowe of the other trybes.

From the eaſt parte vnto the weſt, ſhal Ben Jamin haue hys pozcyon. Upon the bozders of Ben Jamin from the eaſte ſyde vnto the weſte, ſhall Simeon haue his pozcyon. Upon the bozders of Simeon from the eaſt parte vnto ꝑ weſt ſhall Iſakar haue his pozcyon. Upon the bozders of Iſakar from the eaſt ſyde vnto the weſt, D ſhall zabulon haue his pozcyon. Upon the bozder of zabulon from the eaſt part vnto the weſt ſhall Gad haue his pozcyon. Upon the bozders of Gad ſouthwarde, the coſtes ſhall reache from Thamar fozth vnto the waters of ſtryfe to Cades, and to the ſtoude, euen vnto the mayne ſee.

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Then Danyel answered Melassar, whome the chefe chamberlayn had set ouer Daniel Ananias, Misael, and Asarias, and sayde: O proue but ten dayes with thy seruaũtes, & let vs haue pottage to eate, and water to drynke, then loke vpon our faces, and theyrs that eate of the kynges meate. And as thou seyst, so deale wyth vs thy seruaũtes. So he consented to them in this matter, and proued them x. dayes. And after ꝑ ten dayes, theyr faces were better lykynge and fatter then all ꝑ yonge sprygngaldes, which dyd eate of the kynges meate.

D Thus Melassar toke away theyr meate and wyne, & gaue them pottage therfore. God gaue nowe these foure sprygngaldes connyng and learnynge in all scrypture and wysedome: but vnto Danyel specyally, he gaue vnderstandyng of al vysyons and dreames. Nowe when ꝑ tyme was expyred, that the kyng had appoynted to bryng in these yonge sprygngaldes vnto hym, the chefe chamberlayne brought them before Nabuchodonosor and the kyng comuned with them. But amonge them all were founde none such as Daniel, Ananias, Misael, and Asarias. Therfore stode they before the kynge in all wysdome, and matters of vnderstandyng, that he enquyred of them, found them ten tymes better, then all the southsayers and charmers, that were in all hys realme. And Danyel abode styll, vnto the fyrst yere of kynge Cirus.

C The seconde Chapter.

C The dreame of Nabuchodonosor. He calleth vnto hym sothsayers, and requyreth of them both the dreame and the interpretacyon therof. They answer that they can not shew it. The kynge commaundeth all the wyse men of Babylon. to be slayne. Daniel requyreth tyme to solute the question. The lord openeth ꝑ mistery vnto Daniel. Daniel is brought vnto the kyng, and sheweth hym hys dreame, & the interpretacyon therof. Of the euerlastynge kyngdome of Christe.

A IN the seconde yeare of the raygne of Nabuchodonosor, had Nabuchodonosor a dreame, * where thorow hys spirryte was vexed, & his slepe brake from him. Then the kyng commaunded to call together all the sothsayers, charmers wytches, and Chaldees, for to shewe the kynge hys dreame. So they came and stode before the kynge. And the kynge sayde vnto them: I haue dreamed a dreame, and my spryte was so troubled therwyth, that I haue cleane forgotten, what I dreamed. Upon this the Chaldees answered the kynge in ꝑ Syryans speche: O kyng God saue thy lyfe for euer. Shewe thy seruaũtes thy dreame, and we shall shewe the, what it meaneth. The kynge gaue the Chaldees theyr answere and sayde: It is gone fro me. Yf ye wyl not make me vnderstande the dreame wyth the interpretacyon therof, ye shal dye, and your houses shalbe prysed.

Job.vii.b. Dani.viii.a and.b.a.

But yf ye tell me the dreame & the meanyng B therof, ye shall haue of me gyftes, rewardes and great honoure: onely shewe me the dreame and the sygnyfycacion of it. They answered agayne and sayde: the kyng must shewe his seruauntes the dreame: and so shall we declare what it meaneth. Then the kynge answered, sayynge: I perceyue of a truth, that ye do but prolonge ꝑ tyme for so much as ye se that the thyng is gone from me. Therfore yf ye wyll not tell me the dreame, ye shall all haue one iudgement. But ye fayne & dissemble with vayne wordes, whych ye speake before me, to put of the tyme. Therfore tell me ꝑ dreame, and so shall I knowe, yf ye can shew me what it meaneth. Upon this, the Chaldees gaue answere before the Kynge, and sayde: there is no man vpon earthe, that can tell the thynge, whiche the kynge speaketh of: yea, there is nether kyng prince nor Lorde, that euer asked such thynges at a sothsayer, charmer or Chaldey: for it is a very harde matter, that the kynge requyreth. Neyther is there any, that can certifye the kynge therof, excepte the goddes: whose dwellyng is not amonge the creatures.

For the whiche cause the kynge was wroth C with greate indignacyon, and commaunded to destroye all the wyse men at Babylon: and the proclamacyon went forth, & the wyse men were slayne. They sought also to slaye Danyel wyth hys companyons. Then Danyel enquyred of Arioch the kynges stewarde, of the iudgement and sentence, that was gone forth already to kil suche as were wyse at Babylon. He answered and sayde vnto Arioch beynge then the kynges deputye. Why hath the kyng proclaymed so cruell a sentence? So Arioch tolde Daniel the matter. Upon this went Daniel vp, and desyred the kynge that he myght haue leysure, to shewe the kynge ꝑ interpretacyon, and then came he home agayne and shewed the thyng to Ananias, Misael, and Asarias his companyons: ꝑ they shuld beseech the God of heuen for grace in this secret D that Daniel and his fellowes wyth other suche as were wyse in Babylon, perysshed not. Then was the mistery shewed vnto Daniel in a vysyon by nyght. And Danyel praysed the God of Heauen. Daniel also cryed loude, and sayde: O that the name of god myght be praysed for euer and euer, for wysdom and strength ar his owne * he chaungeth the tymes and ages ‡ he putteth downe kynges, he setteth vp kynges * he geueth wysdome vnto the wyse, and vnderstandynge to those

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Dan.ii.d, ‡Luke.i.c. Iob.xxxviii.c Jer.xxxii.a

Dan.viii.f. Job.xxxiiii. 1.Tim.vi.c. ¶i.Joh.i.b. to those that vnderstand, he openeth the depe secretes: he knoweth the thyng that lyeth in darknesse, & for the lyghte dwelleth wyth hym.

I thanke the, and prayse the (O thou GOD of my fathers) that thou haste lente me wysedome and strengthe, and haste shewed me the thynge, that we desyred of the, for thou haste opened the kynges matter vnto me.

Upon this wente Danyel in vnto Arioch, whome the kynge had ordeyned to destroye the wyse at Babylon, he wente vnto hym, & sayde: destroye not suche as be wyse in Babylon, but bynge me in vnto the kynge, and I shall shewe the kynge the interpretacyon. Then Arioch brought Danyel in to the kynge in all the haste, and sayde vnto hym: I haue found a man amõg the prysoners of Juda, that shal shewe the kyng the interpretacyon. Then answered the kynge, and sayde vnto Danyel, whose name was Balthazar. Arte thou he that canste shewe me the dreame, whiche I haue sene, and the interpretacyon therof? Danyel answered the kynge to his face, and sayde: As for this secret: for the which the kynge maketh inquisycion: it is neyther the wyse, the sorcerer, the charmer, nor the deuel coniurer that can certifye the kynge of it. * Onely God in Heauen can open secrettes, and he it is that sheweth the kyng Nabuchodonosor what is for to come in the latter dayes.

Matth.xi.e.

E Thy dreame, and that which thou hast sene in thyne heade vpon thy bed, is thys: O kynge, thou dydest cast in thy mynde, what shuld come hereafter. So he that is the opener of mysteries telleth the, what is for to come. As for me, thys secrete is not shewed me, for any wysdome that I haue, more then any other liuynge, but onely that I myght shewe the kynge the interpretacyon, and that he myght knowe the thoughtes of his owne harte. Thou kyng sawest, & beholde, there stode before the a greate ymage whose fygure was maruelouse greate, and hys vysage grymme. The ymages heade was of fyne golde his brest and armes of syluer, his bodye and loynes were of copper, his legges were of yron, his fete were parte of yron, and parte of earth.

Luke.xx.b. Mat.xxi.c. *Thys thou sawest tyll the tyme, that wythoute any handes, there was hewen of a stone, which smote the ymage vpon the fete, that were both of yron and earth, and brake them to pouldere: then was the yron, the earthe, the copper, the syluer and golde broken all together in peces: and became lyke the chaffe of corne, that the wynde bloweth away from the sõmer flourrs, that they can no more be founde. But the stone that smote the ymage, became a greate mountayne, whiche fulfylleth the whole earth: This is the dreame. And nowe wyll we shewe before the kynge what it meaneth.

F Dan.e.d. *O Kynge, thou arte a Kynge of Kynges. For the God of heuen hath geuen ỹ a kyngdom ryches, strength, and maiestye: and hath delyuered the all thynges, that are amonge the chyldren of men: the beastes of the felde and the foules vnder the Heauen, and geuen the dominyon ouer them all: Thou art that golden heade. After that there shall aryse another kyngdomme, which shalbe lesse then thyne. The thyrde kyngdome shalbe lyke copper, and haue dominacyon in all landes. The fourth kyngdome shalbe as strong as yron. For lyke as yron bruseth & breaketh all thynges: Yea, euen as yron beateth euery thynge downe: so shal it beate downe and destroye. Where as thou sawest the fete and toes, parte of earth and parte of yron: that is a deuyded kyngdome, whyche neuertheles shall haue some of the yron grounde myxte wyth it, for so muche as thou haste sene the yron myxte with ỹ claye. The toes of the fete that were parte of yron and parte of claye, syguifyeth: that it shall be a kyngdom, partely stronge & partely weake And where as thou sawest yron mixt with clay they shall mynge them selues wyth the sede of symple people, and yet not contynue one with another lyke as yron wyll not be souldered with a potte shearde.

In the dayes of these kynges, shall the God of heauen set vp an *euerlastynge kyngdomme which shall not perysshe, and his kyngdome shal not be geuen ouer to another people: yea, ỹ same shall breake, and destroye all these kyngdomes but it shall endure for euer.

G Dan.vii.b.

Hebr.xii.c. Mat.xxi.c. And where as thou sawest, that without any handes there was cut out of the * mounte ‡ a stone, whiche brake the yron, the copper, ỹ earth the syluer and golde in peces: by that hathe the greate God shewed the kynge, what wyl come after this. This is a true dreame, and the interpretacyon of it is sure. Then ỹ kyng Nabuchodonosor * fell downe vpon his face, and bowed hym selfe vnto Danyel, and commaunded that they shoulde offer meatofferynges and swete odoures vnto hym. The kynge answered Danyel, and sayde: yee, of a trueth your God is a God aboue all goddes, a Lord aboue all kynges, and an opener of secrettes: seyng thou canst discouer this misterye. So ỹ kyng made Daniel a great man, and gaue hym many and great gyftes.

Dan.ii.f. Acte.xiiii.b. Gene.xli.e.

*He made hym rular of all the countrees of Babylon, and Lorde of all the nobles, that were at Babylon. Nowe Daniel intreated the kyng for Sidrach, Misach, and Abednago, so that he made them rulars ouer all the offycers in ỹ land of Babylon: But Danyel hym selfe remayned styll in the courte by the kynge.

¶ The.iii. Chapter.

¶ The kyng setteth vp a golden Jmage, which he cõmaundeth to be worshypped. Sidrach Misach, and Abednago are accused becauls they despysed the kynges commaundemẽt. They are brought vnto the kynge and cõmaunded to worshyp the ymage, they refuse to do it, and are put into a burnynge ouen. By beleke in God they are delyuered frome the fyre. Nabuchodonosor confesseth the power of God after the syght of the myracle.

A Abuchodonosor the kynge caused a golden ymage to be made, whyche was forty cubytes hye, and syxe cubites thicke. This he made to be set vp in the felde of Dura in the lande of Babylon, and sent oute to gather together ỹ dukes lordes and nobles, ỹ iudges and offycers, the debytes and shreues: wt all the rulers of the lande: that they might come to the dedicacion of

the ymage, whiche Nabuchodonosor the kyng had set vp: So the dukes, Lordes and nobles, ỹ Judges and offycers, debytes and shreues with all the rulers of ỹ lande gathered them together and came vnto the dedicatynge of the ymage, ỹ Nabuchodonosor the kynge had set vp.

B Nowe when they stode before the ymage, whiche Nabuchodonosor set vp, the bedel cryed out with all his myght: O ye people, kynredes and tonges, to you be it sayde: ỹ when ye heare the noyse of the trompettes, whyche shalbe blowen, wyth the harpes, shawmes, Psalteryes, Simphonyes and all maner of Musyke: ye fall downe and worshyppe that golden ymage, that Nabuchodonosor the kynge hath set vp. Whoso then falleth not downe and boweth hym selfe shall euen ỹ same houre be cast into an hote burnyng ouen. Therfore when all the folke hearde the noyse of the trompettes that were blowen, with the harpes, shawmes, Psalteryes, Symphonies, and all kynde of melody, then all ỹ people kynreds and nacyons fell downe, and bowed them selues vnto the golden ymage, ỹ Nabuchodonosor the kynge had set vp.

C Nowe were there certayne men of the Chaldees, that went euẽ then and accused the Jewes and sayde vnto the kynge Nabuchodonosor: O kynge, God saue thy lyfe for euer. Thou beyng kynge hast geuen a commaundemente, that all men when they heare the noyse of the trompets harpes, shawmes, Psalteryes, symphonies, and all the other melodyes shall fal downe and bow them selues, towarde the golden ymage: who so then fell not downe and worshypped not that he shulde be cast into an hote burnyng ouen. Now
Dani. 3. 8. are there certayne Jewes * whome thou hast set ouer the offycers of the lande of Babilon: namely, Sidrach, Misach: and Abednago. These mẽ (O kynge) regarde not thy cõmaundement, yee they wyll not serue thy goddes, nor bowe them selues to the golden ymage, that ỹ hast set vp.

D Then Nabuchodonosor in a cruell wrathe and displeasure, cõmaunded that Sidrach, Misach, and Abednago shuld be brought vnto him So these men were brought before the kynge. Then Nabuchodonosor spake vnto them, and sayde: what? O Sidrach, Misach, and Abednabo, wyll not you serue my goddes? nor bowe your selues to the golden ymage, that I haue set vp? Wel, be redy here after. When ye heare the noyse of the trompettes blowe with the harpes shawmes, psalteryes, symphonies and all the other melodyes: that ye fall downe, and worshyp the ymage whibe I haue made. But yf ye worshyppe it not, ye shalbe cast immedyatly into an hote burnynge ouen. Let se, what God is there, that maye delyuer you oute of my handes. Sidrach, Misach, and Abednago answered ỹ king and sayde. O Nabuchodonosor, we oughte not to consent vnto the in this matter, for why? our
Mat. xbi. g. God whome we serue * is able to kepe vs from the hote burnynge ouen (O kynge) & can rycht well delyuer vs out of thy handes.

E And though he wyl not, yet shalt thou know (O kynge) that we wyll not serue thy goddes, nor do reuerence to that Image, whyche thou hast set vp. Then was Nabuchodonosor full of indignacion, so that the countenauce of his face chaunged vpon Sidrach, Misach, and Abednago. Therfore he charged and commaunded that the ouen shuld be made seuen tymes hotter then it was wonte to be: and spake vnto the strongest worthies that were in his hoste, for to bynd Misach, and Sidrach, and Abednago, & to cast them into the hote burnynge ouen.

So these men were bounde in theyre cotes, hosen, shoes, with theyre other garmentes, and caste into an hote burnynge ouen: for the kynges commaundement was so strayte, and the ouen was exceadynge hote. As for the men that put in Sidrach, Misach: and Abednago ỹ flam of the fyre destroyed them. And these thre men, Sidrach, and Misach, & Abednago fell downe in the hote burnynge ouen, beyng faste bounde. Then Nabuchodonosor the kynge maruepled and stode vp in all haste: he spake vnto his counsayle, and sayde, dyd not you caste these thre men bounde into the fyre? They answered, and sayd vnto the kyng: Yea, O kyng. He answered and sayde: lo, for all that, yet do I se foure men goyng louse in the mydst of the fyre, and nothyng corrupte, and the fourth is lyke the sonne of god to loke vpon.

F

Upon this went Nabuchodonosor vnto the mouth of the hote burnynge ouen, he spake also and sayde: O Sidrach, Misach and Abednago ye seruauntes of the hye god, go forth, and come hyther. And so Sidrach, Misach and Abednago went out of the fyre. Then the dukes lordes, and nobles, and the kynges counsayle came together to se these men, * vpon whome the fyre had no maner of power in theyr bodyes. In so muche that the very heare of theyre heade was not burnte, and theyr clothes vnchaunged: yea, there was no smell of fyre kelte vpon them.
Esa. xliii. a

G Then spake Nabuchodonosor, and sayde: Blessed be the God of Sidrach, Misach, and Abednago: * whiche hath sent his aungell, and deken ded his seruauntes, that put theyr trucke in him that hath aultered the kynges commaundemẽt and ieoparde theyre bodyes there vpon, rather then they wolde serue or worshyppe any other God: excepte theyr owne God only:
ps. xxxiiii. a Dani. bi. a. Actes. xii. c

Therfore I wyll and commaunde, that all people, kynredes, and tonges, whyche speake any blasphemy agaynst ỹ God of Sidrach, Misach, and Abednago, shall dye, and theyr houses shalbe pyped: Bicause * there is no God ỹ may saue, as this. So the kynge promoted Sidrach Misach and Abednago in ỹ lande of Babylon.
Esay. lii. e. Ose. xiii. b.

¶ The. iiii. Chapter.

¶ Nabuchodonosor dreameth agayn Danyel interpreteth it. Nabuchodonosor is put oute of his realme: and eateth with beastes. He confesseth the power of God, and is restored vnto hys kyngdome.

A Dani. bi. a.

Abuchodonosor * kyng vnto al people, kynredes, and tunges ỹ dwell vpon ỹ whole earth: peace be multiplied amõg you. I thought it good to shewe the tokens & maruelouse workes, ỹ the hye god hath wrought vpon me.

O howe

O, howe great are his tokens, and howe myghtye are hys wonders? *Hys kyngdome is an euerlastynge kyngdome, and hys power lasteth for euer, and euer.

Psal.xlv.b Dani.vii.d Luke.i.c.

I Nabuchodonozor beynge at rest in myne house, and florysshynge in my palace, sawe a dreame, whych made me afrayed: & the thoughtes that I had vpon my bed, wyth the visyons of myne heade, troubled me. *Then sente I out a commyssion, that all they whych were of wyse dome at Babylon shulde be brought before me to tell me the interpretation of the dreame. So there came the sothsayers, charmers, Caldees, & conjurers of deuels: to whom I told the dreame but what it betokened, they could not shew me: tyl at the last, there came one Daniel (otherwise called Balthazar, accordyng to the name of my God) whych hath the spryte of the holye goddes in hym, to whome I tolde the dreame, sayenge:

Dani.ii.a.

B

O Balthazar, thou prince of sothsayers: for so muche as I knowe, that thou haste the spryte of the holy goddes, and no secrete is hyd frō the: tell me therfore, what the vysyon of my dreame (that I haue sene) maye signifye. I sawe a vysyon in my heade vpon my bed: and beholde there stode a tree vpon the grounde, which was verye hye, great and myghtye: the heygth reached vnto heauen, and the bredth extended to all the endes of the earthe: hys leaues were fayre, he had very much frute, so that euery man had ynough to eate therin.

The beastes of the feld had shadowes vnder it, and the foules of the ayre dwelt in the bowes therof. Shortly all creatures fed of it. I sawe in my heade a vysyon vpon my bed: and beholde, a watcher and a holye one came downe from heauen, and cryed myghtely, sayenge: Hewe downe the tree, breake of his braunches, shake of hys leaues, and scatre hys frute abrode: that all the beastes maye get them awaye from vnder hym and the foules from hys braunches. Neuertheles, leaue the groūde of hys rote styl in ỹ earth, and bynde hym vpon the playne feld, wyth cheynes of yron and stele. Wyth the dewe of heauen shall he be wet, and he shall haue his parte in the herbes of the grounde with other wylde beastes

That mans harte of hys shalbe taken from hym, and the beastes harte shalbe gyuen him tyl seuen yeares be come and gone vpon hym.

C

Thys earande of the watcher, is a commaundement grounded and sought out in the councell of hym, that is moost holye: to learne men for to vnderstande, that the hyest hath power ouer the kyngdomes of men, and gyueth them, to whom it lyketh hym, and bryngeth the verye outcastes of men ouer them. Thys is the dreame, that I kynge Nabuchodonozor haue sene. Therfore O Balthazar, tell thou me what it signifyeth: for so muche as all the wyse men of my kyngdome are not able to shewe me what it meaneth. But thou cāst do it, for the spryte of ỹ holy goddes is in the. Then daniel (whose name was Balthazar) held hys peace by the space of one houre and hys thoughtes troubled hym. So ỹ kyng spake and sayd: O Balthazar, let neyther the dreame nor the interpretacion therof feare the. Balthazar answered sayeng: O my Lorde, this dreame happen to thyne enemeis, and the interpretaciō to thyne aduersaryes. As for the tree that thou sawest whych was so great and myghty, whose heygth reached vnto the heauen, and hys bredth into all the world, whose leaues were fayre, and the frute muche, vnder the whiche the beastes of the felde had theyr habitacion, and vpon whose braunches the foules of the ayre dyd syt.

D

Euen thou: O kyng arte the tree, great and stroge. Thy greatnesse encreaseth, and reacheth vnto heauen, so doth thy power to the endes of ỹ earth. But where as the kynge sawe a watcher euen an holy angell, that came downe from heauen, and sayd: hewe downe the tree, and destroye it: yet leaue the grounde of the roote in the earth and bynde hym vpon the playne feld with cheynes of yron & stele. He shalbe wet with the dewe of heuen and his part shalbe with the beastes of the felde, tyl. vii. yeares be come and gone vpon hym: Thys (O kynge) is ỹ interpretacion, yea, it is the very deuyce of him, that is hyest of all & it toucheth my lorde the kynge.

E

Thou shalt be cast out from mē, & thy dwellynge shalbe wyth the beastes of the felde, with grasse shalt thou be fed like an oxe. Thou muste be wet wyth the dewe of the heauen: yea, seuen yeares shall come, and go vpon the, tyl ỹ knowe *that the hyest hathe power vpon the kyngdomes of men, and gyueth them to whome he lyst. Moreouer, where as it was sayd, ỹ the roote of the tree shulde be lefte styll in the grounde: it betokeneth, ỹ thy kyngdome shall remayne whole vnto the, after thou hast learned to knowe, that the power commeth from heauen. Wherfore O kynge be contente wyth my councell, that thou mayst redeme thy synnes with almesse *& thyne offences wyth mercye to pooze people: for thys shalbe an healynge of thyne erroure. All these thynges touch the kynge Nabuchodonozor.

Dani.iv.e. Ie.xxvii.a Eccle.xix.a

So after. xii. monethes, the kynge walked F vp and downe in the palace of the kyngdome of Babylon, and sayde: Thys is the greate citye of Babylon, whyche I my selfe (wyth my power and stengthe) haue made a kynges courte, for the honoure of my maiestye. Whyle these wordes were yet in the kynges mouth, there fel a voyce from heauen, sayenge: O kynge Nabuchodonozor, to the be it spoken: Thy kyngdome shall departe from the, thou shalte be cast out of mens companye: thy dwellynge shalbe wyth the beastes of the feld, so that thou shalt eate grasse as an oxe, tyll seuen yeares be come and gone ouer the: euen vntyll thou knowest, that the hyest hath power vpon the kingdomes of men, & that he maye gyue them, vnto whome it pleaseth hym. The verye same houre was thys matter fulfylled vppon Nabuchodonozor: so that he was caste oute of mens companye, and dyd eate grasse lyke an oxe. Hys bodye was wet wyth the dewe of heauen, tyll hys heeres were as great as Aegles fethers, and his nayles lyke byrdes clawes.

When thys tyme was past, I Nabuchodo- G

nolor lyft vp mine eyes vnto heauen, and myne vnderstandynge was restored vnto me agayne. Then gaue I thankes vnto the hyest. I magnifyed and praysed hym that lyueth for euermore
Dan.iiii.f. *whose power endureth alwaye, and hys kyngdome from one generacion to another: in comparison of whom all they that dwel vpon the erth are to be reputed as nothynge.
pla.cxxxv.a *He handleth accordyng to his wyl, amonge the powers of heauen, and amonge the inhabytours of the earthe: and there is none that maye
Iohn.xvi.b resyste hys hande, or saye: what doest thou? *At the same tyme was myne vnderstandynge geuen me agayne, & I was restored to the honoure of my kyngdome, to my dignitye, and to myne owne shape agayne. My great estates and princes sought vnto me, and I was set in my kyngdome agayne, so ý I had yet greater worshyp.

Then dyd I Nabuchodonozor, loue, magnifye and prayse the kynge of heauen: for all his workes are true, and hys wayes ryght. As for those that go on proudlye, he is able to brynge them downe.

ℂ The.v. Chapter.

ℂ Balthasar kynge of Babylon, abusyng the vessels of the temple, seeth an hand wrytyng in the wal. The sothsayers, called of the kynge, can not expounde the wrytyng: Daniel is called, which readeth it & interpreteth it also. Balthasar beyng slayne: Darius succeadeth in hys rowme.

A KYng Balthazar made a great banket to hys thousande lordes: with al those thousande he made great chere, & whē he was dronken with wine, he cōmaūded to brynge hym the golden & syluer
i.pa.xxxvi.c vessels *which his father Nabuchodonosor had taken out of the temple at Jerusalem: that the kyng & his lordes with his quene and cōcubynes myght drynke therout.

So they brought the golden vessel, that was taken oute of the temple of the Lordes house at Jerusalem. Then the kynge and hys Lordes wt his quene and concubynes dronke out of them. They dronke wyne and praysed theyr Idols of golde, syluer, copper, yron, wodde and stone.

B In the very same houre there appeared fyngers, as it had bene of a mans hande wrytyng, ryght ouer agaynste the candlestycke vpon the playne wal in the kinges palace, and the kynge
Jerem.l.a sawe the palme of the hande that wrote. *Thē chaunged the kynge hys countenaunce, and his thoughtes troubled hym, so that the ioyntes of hys bodye shoke, & his knees smote one agaynst
Dan.ii.a. the other. *Wherfore the kynge cryed myghtely, that they shulde brynge hym the charmers, Caldees, and conjurers of deuels. The kynge spake also to the wyse men of Babylon, & sayd: Who so can reade thys wrytyng, and shewe me the playne meanyng therof: shalbe clothed with purple haue a cheyne of golde aboute hys necke, and rule the thyrde parte of my kingdome.

Upon thys, came all the kynges wyse men: but they coulde neyther reade the wrytyng, nor shewe the kynge what it signyfyed. Then was the kynge sore afrayed, in so muche, that hys colour chaunged, and hys lordes were sore vexed

So by reason of this matter, that had happened to the kynge and hys Lordes, the Quene wente vp her selfe in the banket house, and spake vnto the kynge, sayeng: O kynge, God saue thy selfe for euer. Let not the thoughtes trouble the, and let not thy countenaunce be chaūged. For why? there is a man in thy kyngdome, that hathe the
Dan.v.a spyrete of the holye goddes wythin hym, * as it was sene in thy fathers dayes. He hath vnderstandynge and wysedome lyke the goddes. Yea the kynge Nabuchodonozor thy father made thys mā, cheke of the sothsayers, charmers, Caldees, and readers of destenyes: because that such an aboundaūt spyrete, knowlege and wysedome (to expounde dreames, to open secretes, and to declare harde doubtes) was founde in hym: yea, euen in Daniell, whom the kynge named Balthazar. Let thys same daniell be sent for, and he shall tell what it meaneth:

Then was Daniell brought before the king. So the kynge spake vnto Daniell, and sayde: D
Art thou that Daniell: one of the preseners of Juda, whome my father the kynge brought out of Jewry? I haue herde speake of the, that thou hast the spyrete of the holy goddes experience and vnderstandynge, and that there hath bene great wysedome founde in the. Nowe haue there bene brought me, wyse and connynge charmes, to reade thys wrytynge and to shewe me the meanynge therof. But they coulde not tell me, what thys matter signyfyed. Then harde I saye, that thou canst expounde darke thinges, and declare harde doubtes. Well, then yf thou canst reade thys wrytyng, and shewe me the meaning therof, thou shalt be clothed wt purple, haue a cheyne of golde aboute thy necke, and rule the thyrde parte of my kyngdome.

Daniel answered, and sayd before the kyng: E
* As for thy rewardes, kepe them to thy selfe, iiii.reg.v.d
or gyue thy ryche gyftes to another: yet not the Math.x.a.
lesse, I wyll rede the wrytynge vnto the kynge and shewe hym the interpretacion therof. * O Dan.iv.c
kinge heare. God the hyest gaue vnto Nabucho donozor thy father, the dignitie of a kinge wyth worshyp and honoure, so that all people, kynredes and tonges stode in awe and feare of hym by reason of the hye estate, that he had lente hym For why, he slewe whome he wolde: he smote, whom it pleased hym. Agayne: whom he wolde he set vp: and whom he lyst he put down. *But Dan.viii.d.
because hys harte was so proude, & hys stomacke set so fast vnto wylfulnesse: he was deposed frō hys kyngly trone, and hys maiestye was taken frō hym. He was shut out frō amonge men, hys harte was lyke a beastes harte, and hys dwellynge was wyth the wylde asses: he was fayne to eate grasse lyke an oxe, & hys bodye was wet wyth the dewe of the heauen, tyl he knewe, that the hyest had power vpon the kyngdomes of mē and setteth ouer them, whom he lyst.

And thou hys sonne (O Balthazar) for all F
thys, haste not submytted thyne harte, thoughe thou knewest al these thynges: but hast magnifyed thy selfe aboue the Lorde of heauen, so that the vessels of hys house were brought before the

that

that thou, and thy Lordes, wyth thy quene and thy concubynes, myght drynke wyne therout. And hast praysed the Idoles of syluer and golde copper and yron, of wood and stone, whych neyther se, heare nor vnderstande. As for the God Actu.xvij.b *in whose hande consisteth thy breath, & all thy wayes: thou hast not loued hym.

G Therfore is the palme of thys hande sente hyther from hym, to token vp thys wrytynge. And thys is the scripture, that is wrytten vp: Mane, Thetel, Phares. Now the interpretacio of the thinge is this: Mane, God hath nombred the kyngdome, and brought it to an ende: Thetell, thou arte wayed in the balaunce, and arte founde to lyght: Phares, thy kyngdome is delte in partes, and gyuen to the Medes and Parses.

Then commaunded Balthazar, to cloth Daniell wyth purple, to hange a chayne of golde about hys necke, and to make a proclamacion cōcernynge hym: that he shulde be the ruler of the thyrde part of hys kingdome. *The verye same Esa.xlvij.b nyght was Balthazar the kyng of the Caldees slayne, ++ Darius out of Medea toke in the kingDan.v.a. dome, beyng.lxij. yeare of age.

¶ The.vi. Chapter.

¶ Daniell is made ruler ouer the lordes. The Imagynacion of an acte agaynste Daniell. The proclamacion of the atte, wherof Daniell is accused vnto the kynge as a transgressour: He is put into a denne of Lyons by the commaundemente of the kynge: He is delyuered by fayth in God: Daniels accusers are put vnto ꝑ Lyons to be torne in sonder: Darius by the proclamacyon of a decree, magnifyeth the God of Daniel.

A It pleased Darius to set ouer his kyngdom an.C. and.xx. Lordes, whiche shulde be in all hys kingdō about. Aboue these he set three princes (of whome Daniell was one) that the Lordes might gyue accōptes vnto them, & the kyng to be vndiseased

But Daniell exceaded all these princes and lordes, for the sperite of God was plenteouse in him: so that the kynge was mynded to sette him ouer the whole realme. Wherfore the princes & lordes sought, to pycke out in Daniel some quarel against the kyngdome: yet coulde they fynde none occasion nor faute vpon hym. For why? he was so faythfull, that there was no blame nor dishonestye founde in hym.

Then sayde these men: we can get no quarell B agaynst thys Daniell, except it be in the lawe of hys God. Upon thys, went the princes and lordes together vnto the kynge, and sayd thus vnto hym: Kynge Darius, God saue thy lyfe for euer. All the greate estates of the realme, as the Princes, Dukes, Senatours, and Judges, are determed to put out a cōmaundement of ꝑ kyng and to make a sure statute: namely, that who so desyreth any peticion, ether of any God or man (wythin these.xxx. dayes) except it be only of ꝑ, O kynge: the same person may be caste into the Lyons denne. Wherfore, O kynge, confirme ꝑ thys statute, and make a wrytyng: ꝑ the thynge whyche the Medes and Perses haue ordeyned, be not altered nor broken.

C So Darius made the wrytynge: & cōfirmed it. Nowe when Daniell vnderstode that ꝑ wrytynge was made, he went into his house: and the wyndowes of hys wall towarde Jerusalē stode open. There kneled he downe vpon hys knees, thre tymes a daye: there he made hys peticion: & praysed hys God, lyke as hys maner was to do afore tyme.

Then these men made searche, & founde Daniel makynge hys peticion, and prayenge vnto hys God. So they came to the kynge, and spake before hym concernynge his commaundemente, sayenge: O kynge, hast thou not subscribed the statute: that wythin.xxx. dayes who so requyreth hys peticion of anye God or man but only of thy selfe, O kynge: he shalbe cast into ꝑ denne of the Lyons? The kynge answered, and sayde: yea, it is true. It muste be as a lawe of the Medes and Perses, that maye not be broken.

Then answered they, and sayde vnto the D kynge: Daniell one of the preseners of Juda, O kynge, regardeth neyther the, nor thy statute, ꝑ thou hast made: but maketh his peticion thre tymes a daye. When the kynge herd these wordes he was sore gerued, and wolde haue excused Daniell, to delyuer him, and put of ꝑ matter, vntyll the Sunne wente downe to the intente that he myght saue hym.

These men percepuynge the kynges mynde sayde vnto hym: knowe thys (O kyng) that the lawe of the Medes and Perses is that the commaundement and statute whiche the kynge maketh, maye not be altered. * Then the kinge bad Bel.f. them bynge Daniel, and they cast him into the Lyons denne.

The kynge also spake vnto Daniell, and sayde: thy God, whom thou alwaye seruest, euen he shall defende the. And there was brought a stone, and layed vpon the hole of ꝑ denne, thys the kynge sealed wyth hys owne rynge, & wyth the sygnet of hys princes: that the kynges commaundement concernynge Daniel shulde not be broken.

So the kynge went vnto his palace, and eate E no meate that nyght nether was there any mynistrelsye brought in before hym, neyther coulde he take any slepe. But bytymes in the morynyng at the breake of the daye, the kynge arose, and went in all hast vnto the denne of the Lyons.

Nowe as he came nye vnto the dēne, he cryed wyth a pyteous voyce vnto Daniel, yea ꝑ kyng spake and sayde vnto Daniell: O Daniell, thou seruaunte of the lyuynge God, is not thy God (whom thou alwaye seruest) able to delyuer the from the lyons? Daniell sayd vnto the kyng. O F Dan.iij.e. kynge God saue thy lyfe for euer. * My God Act.xv.c. hath sent hys angell whych hath shut the lyons Jud.xiij.c mouthes, so that they myght not hurte me. For 1.reg.xvij.c why? myne vngyltynesse is founde oute before Deut.xi.f. him. And as for ꝑ, O kyng, I neuer offēded the.

Then was the kyng exceadyng glad, and cōmaunded to take Daniell out of the denne. So Daniel was brought out of the denne, & no maner of hurt, was founde vpō him. For he put his trust in hys god. And as for those mē which had accused Daniel, the kyng cōmaunded to bynge

them, and to cast them in the lyons denne: them, Dan.xiiii.g they yr chyldrē and they yr wyues. * So the lyons had the maistry of them, and brake all they yr bones asonder, or euer they came at the grounde.

Dan.iii.k. *After thys, wrote kynge Darius vnto al people, kynredes, and tonges, that dwelte in all landes: peace be multiplied wyth you. My commaundemente is, in all my dominion and kyngdome, that men feare and stande in awe of Daniels God.

Deu.xiiii.c *For he is the lyuynge God, whyche abydeth euer: his kyngdome shall not fayle, and his Esa.xliii.b power is euerlasting. * It is he that delyuereth Osee.xiii.a and saueth: he dothe wonders and maruaylous Dan.vi.f. workes in heuen and in earth: he hath preserued Daniel from the power of the lyons. Thys Daniel prospered in the raygne of Darius and Cyrus of Persia.

¶ The.vii. Chapter.

¶ A vyson of foure beastes is shewed vnto Daniell. The vyson is interpreted of foure kyngdomes of the worlde Of the power and encrease of Antichryste. Of the euerlastynge kyngdome of Christ.

A IN the fyrste yeare of Balthazar kynge of Babylon, sawe Daniell a dreame, & a vyson was in hys heade vpon hys bedde. Whyche dreame he wrote, and the summe of the matter is thys: Daniell spake and sayd: I sawe in my vyson by nyght, and beholde: the foure wyndes of the heauen stroue vpon the see, and foure great beastes came vp frō the see one lyke another.

Jer.xlix.a.b Ese.i.b.f.a Eze.xvii.a The fyrst was as * a lion, and yet had he eagles wynges. I sawe, that hys wynges were pluckte from hym, and he taken awaye from the earth: that he stode vpon hys fete as a man, and that there was gyuen hym a mans harte.

B Pro.xviii.c Beholde, the second beast was like a * Beer, and stode vpon the one syde. Amonge hys teeth in hys mouthe he had .iii. greate longe teeth and it was sayde vnto hym: Aryse: eate vp muche flesshe. Then I loked, and beholde, there was an other lyke vnto a Leoparde, thys had wynges Dan.viii.b and.xi.a. as a foule, * euen foure vpon the backe. Thys beaste had foure heades, & there was power gyuen hym. After this I sawe in a vision by nyght and beholde, the fourth beast was grymme and horrible, and maruelous stronge. It had greate yron teeth it deuoured and destroyed, & stamped the residue vnder hys fete. It was farre vnlyke the other beastes that were before it: for it had

C Apoc.xiii.c and.xviii.a * ten hornes, wherof I toke good hede.

And beholde, there came vp amonge them another lytle horne, before whome there were thre of the fyrste hornes pluckt awaye. Beholde thys horne had eyes lyke a man: and mouthe Apoc.i.c. speakyng presumptuous thynges. * I loked tyl xiii.a.xx.b. the seates were prepared, and tyll the olde aged Dan.v.a. sat hym downe. Hys clothynge was as whyte as snowe, and the heeres of hys head lyke ỹ pure woll. Hys throne was lyke the fyrye flame, and hys wheles as the burnynge fyre. There drewe forth a fyrye streme: and went out from hym

Apoc.v.d. * A thousande tymes a thousande serued hym. x. M. tymes ten thousande stode before hym. The iudgement was set, & the bokes opened. Then

toke I hede therevnto, bycause of the voyce of the proude wordes: which the horne spake. I beholde tyll the beast was slayne, and his body destroyed, * geuen ouer to be brente in the fyre.

mat.xxv.b Apoc.xix.b xx.c As for the power of the other beastes also it was taken awaye, but they re lyues were prolonged for a tyme and season. I sawe in a vision D by nyghte, and beholde, * there came one in the mat.xxiii.c cloudes of heauen lyke the sonne of a mā, whych Actu.i.b wente vnto the olde aged, before whome they Apoc.i.a. brought hym. Then gaue he hym * power and dignitie regal, that al people, tribes and tonges shulde serue hym. * Hys power is an euerlasting power, which shall neuer be put downe: and his kyngdome endureth vncorrupte. My hart was vexed, * & I Daniell had a troubled spryte within me, & the visions of my heade made me afrayed, tyl I gat me vnto * one of them that stode by, to knowe the truth, concernynge all these thynges. So he tolde me, and made me vnderstande the interpretacion of these thynges.

Dan.iii.c Deut.xx.b

These foure great beastes, are foure kinges E whyche shall aryse out of the earthe. These shall take in the kyngdome of the sayntes of the most hyest, and possesse it styll more and more for a longe season. After thys I requyred diligentlye to knowe the truth, concerning the fourth beast, whyche was so farre vnlyke the other beastes, and so horrible, whose teeth were of yron, & hys nayles of brasse: whyche deuoured and destroyed and stamped the residue vnder hys fete. I desyred also to knowe the truth, as touchyng ỹ * ten Apoc.xiii.a and.xvii.c hornes that he had vpon hys heade and thys other whyche came vp afterwarde, before whose face there fell downe thre, which horne had eyes & a mouthe that spake presumptuous thynges, and loked wyth a grymmer vysage then hys fellowes. I beheld, and the same horne made ba- F tell agaynst the sayntes, yea, and gat the victorye of them vntyll the tyme that the olde aged came, that the iudgement was gyuen to the chefeste sayntes: and tyll the tyme that the sayntes had ỹ kyngdome in possession. He gaue me thys answere. That fourth beaste shalbe the fourthe kyngdome vpon earth: it shalbe more then al other kyngdomes, it shal deuoure, treade downe, and destroye all other landes.

G Zach.i.c. * The ten hornes, are ten kynges, that shall aryse out of the kyngdome, after whome there shall stande vp another, whyche shalbe greater then the fyrst. He shall subdue thre kynges, and shall speake wordes agaynste the hyest of all: he shall destroye the sayntes of the moost hyest, * & Dan.vii.c thynke, that he may chaunge tymes and lawes They shalbe gyuen vnder hys power, * vntyl a Apoc.xii.d. tyme, two tymes and halfe a tyme.

But the iudgement shalbe kepte, so that hys power shalbe taken from him, for he shall be destroyed, & perysh at the last. As for ỹ kyngdom, power, and al myghte that is vnder the heauen: it shalbe gyuen to the holy people of the moost hyest, * whose kyngdome is euerlastynge: yea, Luke.i.c. Da.vii.c al powers shal serue and obeye him. Thus farre extēde the wordes. Neuertheles, I Daniell was so vexed in my thoughtes, that my contenaunce

chaunged

Luke.ii.c. chaunged * but ỹ wordes I kept styl in my hart

¶ The.viii.Chapter.

¶ A vysyon of a stryke betwene a Ramme and an hegoate The vnderstanding of the vysyō is of the battel betwene the kynge of Persia and the kynge of the Grecians. Of the shameles kynge Antichrist.

A IN the thyrde yeare of ỹ raygne of kyng Balthazar, there appeared a visiō vnto me Daniel, after that I had sene the
Dan.viii.a. *fyrst, I sawe in a vision (and when I sawit, I was at Susis in the chefe citie, whych
Jer.xlix.f. Eze.xxvii.b lyeth in the lande of * Elam) and in the vysyon, me thought I was by the ryuer of Ulai.

Then I loked vp, & sawe: and beholde there stode before the ryuer, a ramme, whych had two hornes: and these two hornes were hye but one was hyer then another: and the hyest came vp behynde. I sawe that thys ramme pushed wyth hys hornes, agaynst the west, agaynst the north and against the southe: so that no beastes might stande before hym, nor defende them from hys power: but he dyd as hym lysted, & waxed great lye. I toke hede vnto thys, and then came there an hegoate from the west ouer the whole earth, and touched not the grounde.

B This goate had a marvelous wrethē horne betwyxte hys eyes, and came vnto the Ramme that had the two hornes (whō I had sene afore by the ryuer syde) and ranne fearcely vpon hym wyth hys myght. I sawe hym drawe nye, vnto the Rāme, beynge verye fearce vpon hym: yea, he gaue him such a stroke, that he brake his two hornes. Nether had the Rāme so much strength as to stande before hym: but he cast hym downe, trode hym vnder hys fete, and no man was able to delyuer the Ramme out of hys power.

The goate waxed exceadyng greate, & when he was at the strongeste, hys greate horne was broken also. * Then grew there other foure such lyke in the steade, towarde the foure wyndes of
Dan.viii.a and.xi.a. t.Mach.i.a the heauen. Yea, oute of one of the leest of these hornes, there cam yet vp another, whych waxed maruelous great toward the south, toward the east, and towarde the fayre pleasaunt lande. It grewe vp to the hoost of heauen, wherof it dyd cast some downe to the grounde, and of the starres also, and trode them vndre fete.

¶ Yea, it grewe vp vnto the prince of the hoost from whom the daylye offryng was taken, and the place of the Sanctuarye casten downe. And a certayne season was gyuen vnto it, agaynste the dayly offryng (bicause of wickednes) that it myght cast downe the veritie to the grounde, & so to prospere in al thynges, that it went about.

Upon thys I harde one of the sayntes speakynge, whiche saynt sayde vnto one that asked thys question. Howe longe shall thys vysyon of the daylye sacrifyce and of the wastynge abhominacion endure: that the Sanctuarye and the powre shall so be troden vnder fote? And he answered hym: Unto the euenynge and the mornynge, euen two thousande and thre hundreth dayes: than shal the Sanctuary be clēsed agayn

D Nowe when I Daniel had sene thys vision and sought for the vnderstanding of it: beholde there stode before me a thynge lyke vnto a man. And I harde a mans voice in the ryuer of Ulay whych cryed, and sayde: O Gabriel, make thys man to vnderstande the vision. So he came and stode by me. But I was afrayed at hys commynge, and fell downe vpon my face.

Then sayd he vnto me: O thou sonne of mā E marcke well, for in the last tyme shall thys vysyon be fulfylled. Nowe as he was speakynge vnto me, I waxed faynt, so that I sanke downe to the grounde. But he toke hold vpon me, and set me vp agayne, sayenge: Beholde, I wyll shewe the, what shall happen in the last wrath: for in the tyme appoynted it shalbe fulfylled.

The Ramme whych thou saweste wyth the two hornes is the kynge of the Medes and Perses: but the goate is kynge of Greke lande: the greate horne that stode betwyxte hys eyes, that is the principall kynge. But where as it brake and foure other rose vp in the steade: it signyfyeth, that out of thys people shal stand vp * foure
t.Mach.i.a kyngdomes, but not so myghtye as it.

After these kyngdomes (whyle vngodlynes F is a growyng) there shal aryse a kynge of an vnshamefaste face, whyche shall be wyse in darcke speakynges.

He shalbe myghtye and stronge, but not in hys owne strength. He shal destroye aboue measure, and all that he goeth aboute shall prospere he shall slaye the stronge and holye people. And thorowe hys chaftynes, falshed shall prospere in hys hande, his herte shalbe proude, and many one shall he put to death in hys welthynesse. He shall stande vp agaynste the prynce of prynces,
6.mac.ix.c 9.Thes.i.b * but he shall be destroyed wythout hande. And thys vysion that is shewed vnto the, is as sure as the euenynge and the mornynge. * Therfore wryte thou vp thys syghte, for it wyll be longe
Esa.viij or it come to passe.

Upon this was I Daniel very faynt, so that I laye sycke certayne dayes: but whē I rose vp I wente aboute the kynges busynesse, and marueled at ỹ vysyon, neuertheles, nomā knew of it

¶ The.ix.Chapterr.

¶ Daniel desyreth to haue that performed of God, whych he had promysed concernynge the returne of the people frō theyr banyshmente in Babylon. A true confession. Daniels prayer is harde. Gabriell the aungell expoundeth vnto hym ỹ vysyon of the.lxx.weakes. The anoyntyng of Christ. The buylding agayne of Jerusalem vnder Nehemiah. The death of Christ.

A IN the firste yeare of Darius the sōne of Ahasuerus, * whyche was of the
Dan.v.c. seede of the Medes, and was made king ouer the realme of the Caldees: yea, euen in hys raygne, I Daniel desyred to knowe the yearly nombre out of the bokes, wherof the Lorde spake vnto * Jeremy the
Jer.xxv.b and.xxix.b prophete: that Jerusalem shulde lye waste.lxx. yeares: and I turned me vnto my God the Lord for to praye and make myne intercession, wyth fastynge, sackcloth & asshes, and prayed before the Lorde my God, and knowleged, sayenge:

* O Lorde, thou greate and fearfull God
Ne.i.a. and.ix.c thou that kepest couenaunt and mercy wt them, whych loue the, and do thy commaundementes.

Baruc.i.d * We haue synned, we haue offended, we haue bene dysobediente and gone backe: yea, we haue departed frō al thy precептes and iudgementes.

We wolde neuer folowe thy seruauntes the B prophetes, that spake in thy name to oure kynges & princes, to our forfathers and to al the peo Ezreno.i.d ple of the lande. * O Lorde, ryghteousnes belongeth vnto the, vnto vs peteyneth nothynge but open shame: as it is come to passe thys daye vnto euery man of Juda, and to them that dwell at Jerusalem. Yea, vnto all Israell, whether they be farre or nye, thorowe out al the landes: wherin thou haste strowed them, because of the offences, that they had done agaynst the.

C Yea, O Lorde, vnto vs, to our kinges, & prin psal.cvi.a. ces, to our forfathers, euen to vs all, * that haue offended the, belongeth open shame. But vnto the, O Lorde our God, pertayneth mercye and forgeuenesse. As for vs, we are gone backe frō hym, and haue not obeyed the voyce of the Lord 5 Det.i.d. our God, to walke in hys lawes, * which he layd zacha.vii.b before vs by hys seruauntes the prophetes: yea, al Israel haue transgressed, and gone backe frō thy lawe, so that they haue not harkened vnto thy voyce.

Deu.xxbii. Wherfore, the curse and oth * that is wrytten and.xxbiii. in the lawe of Moses the seruaunte of God (a- Leu.xxbi. gaynst whom we haue offended) is powred vpō vs. * And he hath performed his wordes, which Baruc.ii.a he spake agaynst vs, and agaynst our iudges þ iudged vs: to bryng vpō vs such a great plage as neuer was vnder heauen, lyke as it is nowe come to passe in Jerusalem. Yea, all thys plage, as it is wrytten in the lawe of Moses, is come vpon vs. Yet made we not our prayer before the Lorde oure God, that we myghte turne agayne from our wickednes, & to be learned in thy veritie. Therfore hath the Lord made hast, to bryng thys plage vpon vs, for the Lorde oure God is ryghteous, in all hys workes which he doth: for why? we wolde not herken vnto hys voyce.

D * And nowe, O Lorde our God, that wyth Baruc.ii.b a myghty hande hast brought thy people out of xer.xii.xiii Egypte, to get thy selfe a name whyche remay- and.xiiii.b. neth this daye, we haue synned O Lorde, & done wyckedly agaynst all thy ryghteousnes: yet let thy wrathfull displeasure be turned awaye (I beseche the) from thy citye of Jerusalem thy holy hyll. And why? for oure synnes sake, and for þ wyckednesse of oure forfatherr, is Jerusalem & thy people abhorred, of all them that are about vs: Nowe therfore, O oure God, heare þ prayer of thy seruaunte: and his intercession: O let thy face shyne ouer thy Sanctuary, that lyeth waste: for the Lordes sake.

O my God, enclyne thyne eare, and herken (at the lest for thine owne sake) open thyne eyes beholde howe we be desolate, yea, and the citye also, whyche is called after thy name: for we do not cast our prayers before þ in our owne ryghteousnesse: no, but only in thy great mercyes, O Lorde: heare: O forgyue Lorde, O Lorde consider, tary not ouer lōge: but for thyne owne sake do it. O my God: for thy citye, and thy people is called after thy name.

As I was yet speakynge at my prayers, knowlegynge myne owne synnes, and the synnes of my people, makynge so myne intercessiō before the Lorde my God, for the holy hylles sake of my God: yea: while I was yet speaking in my prayer: beholde, the man Gabriel, (* whō Dan.viii.c. and.viii.a. I had sene before in the vysyon) came flyenge to me, and touched me aboute the offrynge tyme in the euenynge. He informed me, and spake vnto me: O Daniell sayd he: I am now come to make the vnderstande it. For as soone as thou begannest to make thy prayer, it was so decyphred, and therfore am I come to shewe the. And why? Dan.x.d. * For thou arte a man greatly beloued. E

Wherfore, ponder the matter wel, that thou mayest learne, to vnderstande the vysyon. lxx. weakes are determined ouer the people and ouer the holy citye: that the wyckednesse maye be consumed, that þ synne maye haue an ende that the offence maye be reconciled, and to bringe in euerlastynge ryghteousnesse to fulfyll the visyons & the prophetes and annoynte the moost holy one Understande thys then, and marke it well: that from the tyme it shalbe concluded * to go and re- i.pa.xxbiii.b payre Jerusalem agayne, vnto Christ (or the a- i.Esdr.i.a. noynted) prynce: there shalbe seuen wekes: Thē shall the stretes and walles be buylded agayne lxii. weakes: but wyth harde troublous tyme. After these. lxii. wekes, shall Christe be slayne, and they shall haue no pleasure in him. Thē shal there come a people wyth the prynce, & destroye the citye and the Sanctuary: and hys ende shall come as the water floude. But the desolacion shall continue tyll the ende of the battell.

He shall make a stronge bonde wyth many for the space of a weake: and when the weake is halfe gone, he shall put downe the slayne and mat.xxiiii.b meatoffrynge. * And in the temple there shalbe Mar.xiii.a an abhominable desolaciō, tyll it haue destroyed all. And it is concluded, that this wastyng shal continue to the ende.

C The.x. Chapter.

C There appeareth vnto Daniell a man clothed in lynnen whyche sheweth hym wherfore he is sent.

IN the thyrde yeare of kynge Cyrus A of Persia, there was shewed vnto Daniell (otherwyse called Balthazer) a matter, yea, a true matter, but it is yet a longe tyme vnto it. He vnderstode the matter well and perceyued what þ vysyon was. At the same tyme: I Daniell moured for the space of thre weakes, so that I had no lust to eate breade: as for flesshe & wyne there came none wythin my mouthe: No, I dyd not once anoynte my selfe, tyl the whole thre wekes were out.

Upon the. xxiiii. daye of the fyrste moneth, I was by the greate floud, called * Tygris I lyft Dan.viii.b. vp myne eyes, and loked: and beholde a man clo- Apoc.i.c. thed in lynen, whose loynes were gyrded vp wt fyne golde of Arabye: hys bodye was lyke the Chrysolyte stone, hys face (to loke vpon) was lyke lyghtenynge, hys eyes as the flame of fyre hys armes and fete were lyke fayre glysterynge metall, but the voyce of hys wordes was lyke

the

the voyce of a multitude.

B *Daniell alone sawe thys vysyon, ‡the men
Dan.iii.c ‡Act.ix.a that were with me, sawe it not: but a great fear
fulnesse fell vpon them, so that they fled awaye
and hyd them selues. I was lefte there my selfe
alone, and sawe thys greate vysyon, so longe tyl
there remayned nomoze strength wythin me.
Yea, I lost my coloure cleane I wasted awaye,
and my strength was gone. Yet harde I ỹ voice
of hys wozdes: and as soone as I harde it, faynt
nesse came vpon me, and I fell downe flat to the
grounde vpon my face. And beholde, an hande
touched me, whyche set me vp vpon my knees &
vppon the palmes of my handes, sayenge vnto
Dan.x.b. me: *O Daniell, thou well beloued man: take
good hede of the wozdes, that I shall saye vnto
the, and stande ryghte vp, foz vnto the am I
nowe sente.

And when he had sayd these wozdes, I stode
vptremblyng. Then sayd he vnto me: feare not
Daniel: foz whyle sence ỹ fyrst day that ỹ dydest
set thyne harte to vnderstande, and dyddest cha-
sten thy selfe befoze thy God: thy wozdes haue
ben herde. And I had come vnto the, when thou
begānest to speake, had not ỹ prince ouer ỹ king
dome of the Perses wythstande me. xxi. dayes.
Josu.b.d: Dan.x.y.a But lo, *Michaell one of ỹ cheke prynces, came
to helpe me, & I was left to cōtinue therwyth ỹ
kynges of Persea, & am come to shewe the what
shal happen vnto thy people in the later dayes.
Foz it wylbe lōge yet oz the vision be fulfylled.

D Nowe when he had spoken these wozdes vn-
to me, I caste downe my head to the groūde and
held my tonge. Beholde, there touched my lyp-
pes one very lyke vnto a man. Then opened I
my mouth, and sayd vnto him, that stode befoze
me, O my Lozde, my toyntes are loosed in ỹ vy-
syon and there is nomoz strength wythin me.
Howe may my Lozdes seruaunt thē talke wyth
my Lozde? seynge there is no strengthe in me, so
that I can not take my breath? Upon this there
Dan.x.d, touched me agayne, one much lyke a man *and
comfozted me, sayenge: O thou man so well be-
loued feare not: be content, take a good hart vn-
to the, and be stronge. So when he had spoken
vnto me, I recouered, and sayd: Speake on my
Lozde, foz thou haste refreshed me. Then sayde
he: knowest thou wherfoze I am come vnto the?
nowe wyll I go to fyght wyth the kyng and the
prince of the Perses. As soone as I go fozth, lo,
the prince of Grekelande shall come. Neuerthe-
lesse I wyll shewe the that thynge, that is faste
noted in the scripture of truth. And as foz pon-
der matters, there is none that helped me in thē,
but Michaell your prince.

¶ The.xi. Chapter.

¶ A prophecye of the kynges of Persia. Of the kyngdome of Grece. Of the kyngdom of Egypt, and of the bonde ther of, and of the battell wyth the kyngdome of Syria. Of the Jewes that flye vnto the kynge of Egypte, whome Antiochus the kynge of Syria persecuteth, whych figureth vnto vs Antichrist. The pryde of Antiochus.

¶ AND in the fyrste yere of Darius of Media
I stode by hym, to comfozte hym, and to
strengthe hym, and nowe wyl I shewe the
the truth. Beholde, there shal stande vp yet thze
kynges in Persia, but the fourth shalbe farre ry
cher then they all. And when he is in the chefeste
power of hys ryches, he shall pzouoke euery mā
agaynst the realme of Grekelande. *Then shal Dan.viii.c
there aryse yet a myghtye kynge, that shall rule
wyth greate dominion, and do what hym lyste.
*And as soone as hys kyngdome cōmeth vp, it
shal be destroyed, and deuyded toward the foure i.Mach.i.a
wyndes of heauen. They that come after hym,
shall not haue suche power and dominion as he:
but hys kyngdome shalbe scatered, yea, euen a-
monge other then those. And the kynge of the
south shalbe myghtyer, then hys other pzynces.
And one shall be stronger then he, and shall rule
hys dominion wyth great power.

And in the ende of yeares, they shalbe ioyned B
together, and the kynges daughter of the south
shall come to the kynge of ỹ Nozth, foz to make
frendshyp, but he shal not obtayne the power of
that arme, nether shall she be able to endure tho-
rowe hys myght: but she, and such as broughte
her (yea and he that begat her, and cōfozted her
foz hys tyme) shall be delyuered vp. Out of the
braunches of her roote, there shall one stande vp
in hys steade whych wyth power of armes shall
go thozowe the kynges lande of the nozth, and
handle hym accozdynge to hys strength. As foz
theyr Idols and pzynces, wyth theyr costly Je-
wels of golde & syluer, he shall cary them awaye
captiues into Egypte, and he shal raygne moze
yeares then the kynge of the Nozth. And when
he is come into the kynges realme of ỹ south, he
shalbe fayne to turne agayn into his owne land
Wherfoze his sōnes shalbe displeased, & shal ga-
ther together a myghty great hoost of people: &
one of them shall come, & go thozowe lyke a wa-
ter floude: then shall he returne, & go fozth wyth
dekpeuge and boastynge vnto hys owne lande.

Then the kynge of the south shalbe angrye C
and shall come fozth to fyght agaynst the kyng
of the nozth: yea, he shal bzynge a greate multy-
tude of people together, and a greate heape shall
be geuen into hys hāde: these shall he cary away
wyth great pzyde, foz so muche as he hath caste
downe so many thousādes, neuertheless, he shal
not pzeuayle. Foz the kyng of the nozth shal ga-
ther (of the newe) a greater heape of people then
afoze, and come fozth (after a certayne tyme and
yeares) wyth a myghtye hoost, and exceadynge
greate good.

At the same tyme there shall many stande
vp agaynste the kynge of the south, so that the
wycked chyldzen of thy people also shall exalte
them selues (to fulfyll the vysyon) and then fall.
So the kynge of ỹ nozth shal come to laye sege,
and to take the stronge fensed cityes: And ỹ po-
wer of them of the southe shall not be able to a-
byde hym, & the beste men of the people shall not
be so stronge, as to resyst hym. Shozтly whē he
cōmeth, he shall handle hym as he lyst, & no man
shalbe so hardy as to stande agaynste hym. He
shal stande in the pleasaunt countre, whych tho-
rowe hym shalbe destroyed: he shal set hys face
wyth all hys power to optayne hys kyngdome.
& to be lyke it. Yea, that shall he do, & gyue hym

vnto the doughters amonge wemen, to destroy hym. But he shall fayle, nether shall he optayne hys purpose. After thys shal he set hys face vnto the Iles & take many of them. A prynce shall stoppe hym, to do hym shame, besyde the confusion that els shall come vnto hym. Thus shall he turne agayne to hys owne lande, stomble and fall, and be nomore founde: so he that came vpō hym and dyd hym violence, shall stande in hys place, and haue a pleasaunt kingdome: and after fewe dayes he shalbe destroyed, and that nether in wrath, nor in battel. In hys steade there shall aryse a vyle persone, not holdē worthy of a kyngs dignitie: thys shall come in peaceably, and optayne the kyngdome wyth fayre wordes: he shall fyght agaynste the armes of the myghtye (and destroye them) yea, and agaynst the prynce of the couenaunt.

D So after that he hath taken truce wyth hym he shall handle dysceytfully: that he may get vp & ouercome hym wyth a small flocke: & so wyth craftynesse to get hym to the fattest place of the lande, and to deale otherwyse, then ether hys fathers or graūdfathers dyd. For he shal destroye the thynge, that they had robbed & spoyled, yea, & all theyr substaūce, ymagynyng thoughtes agaynst the strōge holdes, & that for a tyme. Hys power & harte shalbe stered vp wyth a great armye agaynste the kynge of the south where thorowe the kynge of the south shalbe moued then vnto battell, wyth a greate & myghtye hoost also. Neuertheles he shal not be able to stande, for they shall conspyre agaynst him. Yea, they that eate of his meate shal hurt him: so that his hoost shall fall, and many be slayne downe.

E These two kinges shalbe minded to do mischefe, and talke of dysceyte at one table: but they shall not prosper, for why? the ende shall not come yet: vnto the tyme appoynted. * then shal he go home agayne into hys owne lande wyth great good, and set hys harte agaynst the holye couenaunt, he shal busye agaynst it, and then returne home. At the time appointed he shal come agayne, & go towarde the south. So shal it happen otherwyse then at the fyrste, yet once againe And why? * the shippes with Italiās shal come vpon hym, that he maye be smytten and turne agayne: that he maye take indignacion agaynste the couenaunt of holynesse, to medle agaynst it. Yea, he shal turne him, and drawe such vnto him as leaue the holy couenaunt.

He shall set myghtye men to vnhalowe the F Sanctuary of strength, to put downe the dayly offryng, and to set vp the abhominable desolacion. And suche as breake the couenaunt shall he flatter wyth fayre wordes. But the people that wyl knowe theyr God, shal haue the ouerhande and prosper. Those also that haue vnderstandinge amonge the people shal enfourme the multitude: and for a longe season, they shalbe persecuted wyth swearde, wyth fyre, wyth captiuitie and wyth the takynge awaye of theyr goodes. Nowe when they fall, they shall be set vp wyth a lytle helpe: but manye shall cleaue vnto them faynedlye.

Yet some of those whiche haue vnderstāding shalbe persecuted also, that they maye be tryed purified and clensed, tyl the tīme be out: for ther is yet another tyme appointed. The kinge shal do what him lyst * he shall exalte and magnifie him selfe againste all that is God. Yea, he shall speake maruelous thinges agaynste the God of all goddes wherin he shall prospere, so longe tyl *the wrath be fulfylled, for the conclusion is decreed already. He shall not regarde the God of his fathers, but his lust shalbe vpon wemen. Yea, he shall not care for anye God, for he shall magnifye him selfe aboue all. In his place shal he worshipe the mighty stout God: and the God whom his fathers knewe not, shall he honoure with gold and syluer, with precious stones and pleasaunt Jewels. 11. Thes. ii. a

Thus shal he do, thorowe his stronge fensed places, settinge vp his straunge God whom he confesseth and encreasing his glorie. Such as wyl receaue him, & take him for God, he shal geue them great worship & power: yea & make them lordes of the multitude, and giue them the lande with rewardes. In the latter tyme shal ỹ kinge of the south striue with him, and the kinge of ỹ north lyke maner shal come agaynst him with charettes, horsemen and with a great nauy of shyppes. He shal come into the landes, destroy & go thorow: he shal entre also into ỹ fayre pleasaūt lande: Many cities and countreis shal decaye * except Edom, Moab, & the best of ỹ chyldren of Ammon, which shal escape frō his hand. He shal stretch forth his handes vpon the countreys, & the lande of Egypt shal not escape him For thorow his goyng in, he shal haue dominion ouer the treasures of syluer and golde, and ouer al the precious Jewels of Egypt, Libia, & Ethiopia: * Neuertheles, the tidinges out of the East & the north shal trouble him, for the which cause he shal go forth to destroy and roote out a great multitude. The tētes of his palace shalbe pitched betwext the two sees, vpō the hil of the noble Sanctuary, for he shal come to his death * and then shal no man helpe him. Apoc. b. a. G Apoc. xii. c mat. xxiv. c Apoc. xii. b and. xx. c.

The. xii. Chapter:

He prophecyeth the resurrection of the deade. The darkenesse of the prophecye of Daniell.

THe tyme wyl come also, that the great prince * Michael, whyche stādeth on thy peoples syde, shal aryse vp, for * there shal come a tyme of trouble, suche as neuer was, sence there began to be any people vnto that same tyme. Then shal thy people be deliuered, yea, al those that be founde wryten in the boke. * Many of them that slepe in the dust of the earth shal awake some to the euerlasting lyfe, some to perpetual shame and reproue * the wyse (such as haue taught other) shal glyster, as the shynyng of heauen: & those that haue instruct the multitude vnto godlynesse, shalbe as the starres, worlde wythout ende. A Apoc. xix. a mat. xxiv. c Iob. xb. c. i. Cor. xb. c. Mat. xiii. e Sapi. xii. e

And thou O Daniel, shut vp these wordes, and seale the boke tyl the laste tyme. Many shal go aboute here & there, and then shal knowlege B

increase

encreake. So I Daniel loked, and beholde, ther
✻ stode ✻ (as it were) other two, one vpon this shore
of the water, the other vpon yonder syde. And
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in lynnen, and stode aboue vpon the waters of
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Israel. Fyrst when the Lorde spake vnto Ose-
Leui.xxi.b. as, he sayd vnto him: ✻ Go thy way, take an har
Exo.xliiii.d lotte to thy wyfe, and gette chyldren by her, for
the land hath cõmitted great whordom against
the Lorde. So he went & toke Gomer, the dough
tar of Deblaim, which conceyued and brought
forth a son. And the Lorde sayd vnto him: cal his
B name Jezraell, for ✻ I wyll shortly auenge the
iiii.reg.xbc bloud of ‡ Jezrael vpon the house of Jehu, & wyl
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hamah (that is, not obtayning mercye:) ✻ for I iii.re.xiv.b.
wyll haue no pitye vpon the house of Israel, but
forget them, and put them cleane out of remem-
braunce. ✻ Neuertheles, I wyll haue mercy v- Gen.xlix.b
pon the house of Juda, and wyll saue them euen iiii.re.xix.g
thorowe the Lorde their God. But I wyll not
delyuer them thorowe any bowe, swerd, bat-
tayle, horses, and horsemen.

Now whẽ she had wayned Loruhamah, she D
conceyued agayne, and bare a sonne. Then sayd
he: call his name Loamy. For why? ye are not
my people: therfore wyll I not be your God.
and though the nombre of the chyldrẽ of Israell
be as the sande of the see, whiche can neyther be
measured nor tolde: yet in the place where it is
sayd vnto them, ✻ ye be not my people: euẽ there Roma.ix.c
shall it be thus reported of them * they be ỹ chil- Iohn.i.a.
dren of the liuyng God. ‡ Then shall ỹ chyldren ‡ Ezr.xxxbiii.e
of Juda, and the chyldren of Israel, be gathered
togither agayne, and chose them selues one hed,
and then departe out of the land: for great shal-
be the daye of Israel.

C The.ii. Chapter.

C The people is called to repentaunce.

TEl your brethrẽ, that they are my peo A
ple: and your systers, that they haue
obtained mercy. As for your mother
ye shall chyde with her, and reproue
her, ✻ for she is not my wyfe, neither Iere.iii.a.
am I her husband: onles she put away her whor
dome out of my syght, & her aduoutry from her
brestes. Yf no, I shall strip her naked, and set her
✻ euen as she came into the worlde: yea, I shall Ezec.xvi.a
laye her waste, and make her lyke a wyldernes,
and slaye her for thyrst. I shall haue no pytie al-
so vpon her chyldren: ✻ for they be the chyldren Joh.viii.d
of fornicacyon.

Their mother hath broken her wedlock, and B
she that bare them ✻ is come to confusyon. For iiii.re.xvi.b
she sayde: I wyll go after my louers that gyue
me my water and my bread, my woll and flaxe,
myne oyle and my drynke. But I wyl hedge her
waye with thornes, and stoppe it, that she shall
not fynd her fote steppes, and though she runne
after her louers, yet shal she not gette them: she
shal seke them, but not fynde them. ✻ Then shal Deut.xvi.e.
she saye: wel, I wyl go turne agayne to my fyrst
husbande: for at that tyme was I better at ease
then now. But this wold she not knowe where
as I yet gaue her corne, wyne, oyle, syluer, and
golde, ✻ whiche she hath hanged vpon Baal.

Wherfore nowe wyll I take my corne and Eze.xvi.b.
wyne agayne in their season, and fet agayn my C
wol and my flaxe which I gaue her to couer her
shame. ✻ And now wyl I discouer her folyshnes Jer.xiii.e.
euen in the syght of her louers, and no man shal
delyuer her out of myne handes. Moreouer, I
wyll take awaye all her myrth ✻ her holy dayes Deu.xvi.e.
her newe moones, her Sabbothes, and al her so
lempne feastes: I wyl destroye her vynyardes
and fygtrees, though she sayth: lo, here ar my re-
wardes that my louers haue gyuen me. I wyll

encreake. So I Daniel loked, and beholde, ther
✻ stode ✻ (as it were) other two, one vpon this shore
of the water, the other vpon yonder syde. And
one of them sayd vnto hym, which was clothed
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delyuer them thorowe any bowe, swerd, bat-
tayle, horses, and horsemen.

Now whẽ she had wayned Loruhamah, she D
conceyued agayne, and bare a sonne. Then sayd
he: call his name Loamy. For why? ye are not
my people: therfore wyll I not be your God.
and though the nombre of the chyldrẽ of Israell
be as the sande of the see, whiche can neyther be
measured nor tolde: yet in the place where it is
sayd vnto them, ✻ ye be not my people: euẽ there Roma.ix.c
shall it be thus reported of them * they be ỹ chil- Iohn.i.a.
dren of the liuyng God. ‡ Then shall ỹ chyldren ‡ Ezr.xxxbiii.e
of Juda, and the chyldren of Israel, be gathered
togither agayne, and chose them selues one hed,
and then departe out of the land: for great shal-
be the daye of Israel.

C The.ii. Chapter.

C The people is called to repentaunce.

TEl your brethrẽ, that they are my peo A
ple: and your systers, that they haue
obtained mercy. As for your mother
ye shall chyde with her, and reproue
her, ✻ for she is not my wyfe, neither Iere.iii.a.
am I her husband: onles she put away her whor
dome out of my syght, & her aduoutry from her
brestes. Yf no, I shall strip her naked, and set her
✻ euen as she came into the worlde: yea, I shall Ezec.xvi.a
laye her waste, and make her lyke a wyldernes,
and slaye her for thyrst. I shall haue no pytie al-
so vpon her chyldren: ✻ for they be the chyldren Joh.viii.d
of fornicacyon.

Their mother hath broken her wedlock, and B
she that bare them ✻ is come to confusyon. For iiii.re.xvi.b
she sayde: I wyll go after my louers that gyue
me my water and my bread, my woll and flaxe,
myne oyle and my drynke. But I wyl hedge her
waye with thornes, and stoppe it, that she shall
not fynd her fote steppes, and though she runne
after her louers, yet shal she not gette them: she
shal seke them, but not fynde them. ✻ Then shal Deut.xvi.e.
she saye: wel, I wyl go turne agayne to my fyrst
husbande: for at that tyme was I better at ease
then now. But this wold she not knowe where
as I yet gaue her corne, wyne, oyle, syluer, and
golde, ✻ whiche she hath hanged vpon Baal.

Wherfore nowe wyll I take my corne and Eze.xvi.b.
wyne agayne in their season, and fet agayn my C
wol and my flaxe which I gaue her to couer her
shame. ✻ And now wyl I discouer her folyshnes Jer.xiii.e.
euen in the syght of her louers, and no man shal
delyuer her out of myne handes. Moreouer, I
wyll take awaye all her myrth ✻ her holy dayes Deu.xvi.e.
her newe moones, her Sabbothes, and al her so
lempne feastes: I wyl destroye her vynyardes
and fygtrees, though she sayth: lo, here ar my re-
wardes that my louers haue gyuen me. I wyll

make it a wood, and wylde beastes shall eate it vp: I wyll punysh her also for ỹ dayes of Baal
Judic.ii.b. and.f.d. *wherin she censed hym, deckyng him with her earynges and chaynes, when she folowed her louers, and forgat me: sayth the lorde.

D Wherfore beholde, I wyll call her agayne, bryng her into a wildernesse & speake frendly vnto her: there wyll I geue her her vynepardes a-
Josu.bii.d gayne: yea, and the* valleye of Achor also, to shewe her hope and comfort. Then shal she syng
Judi.b.a. Ezec. fb.a. there* as in the tyme of her youth, and ‡ lyke as in the daye when she came out of the lande of Egypt. Then (sayth the Lorde, she shall saye vnto me) O my husbande, and shall call me nomore Baall: for I wyll take awaye those names of Baal from her mouth: yea, she shal neuer remē-
Leu. xxbi.a bre theyr names any more. * Thē wyll I make a couenaunt with them, with the wylde beastes with the foules of ỹ ayre, and with euery thyng that crepeth vpon the earth.
Esay.ii.a * As for bowe, swerde and battayle, I wyll destroye suche oute of the lande, and wyll make
Ezec. xbi.b them to slepe safely. * Thus wyl I marye the vnto myne owne selfe for euermore: yea euē to my selfe wyl I marye the in ryghtousnesse, in equite in louynge kyndnesse and mercye. In fayth also wyll I marye the vnto my selfe, and thou shalt knowe the Lorde. At the same tyme wyl I shewe my selfe frendly and gracious vnto the heuens, sayeth the Lorde: and the heauens shal helpe the earth, and the earth shall helpe the corne, wyne
1. Pete.ii.b and oyle, and they shall helpe Jezrael. * I wyll sowe them vpon earth, for a sede to myne owne
‡Rom.ix.c selfe: ‡ and wyll haue mercy vpon her, that was without mercye. And to them whiche were not my people, I wyll saye: thou art my people: and he shall saye: thou art my God.

¶ The.iii. Chapter.

¶ Of the loue of God towarde the people.

A Then sayde the Lorde to me: * Go yet
Ezec.xlii.d thy waye and wowe an aduoutrous woman, whome thy neyghboure loueth, as the Lorde doeth the chyldren of Israell: howebeit, they haue
esa.xlbiii.a Amos. bi.a respecte to straunge goddes, * and loue ỹ wyne cannes. So I gate her for fyftene syluerlynges and for an homer and an halfe of barly, & sayde vnto her: Thou shalte abyde wyth me a longe season, but se that thou playest not the harlot, & loke thou medle with none other man, and then wyll I kepe my selfe for the.
* Thus the chyldren of Israel shal syt a great
ii par. xba. B whyle without kyng and prynce, without offeryng and aulter, without prestе and reuelacion But afterwarde shall the chyldren of Israel cō
eze. xxxiiii.d uert, and seke the Lorde theyr God, and * Dauid theyr kyng: and in ỹ latter dayes they shal worshyp the Lorde, and his louyng kyndnesse.

¶ The.iiii. Chapter.

¶ A complaynt agaynst the people: and the preastes of Israel.

A Eare the worde of the Lorde, O ye chyldren of Israel. For ỹ Lord must punysh them ỹ dwel in the lāde. And why? there is no trueth, there is no mercy, there is no knowledge of god in the lande: but swearyng, lyeng, manslaughter, thefte and aduoutry haue gotten the vpper hande: and one gyltyneſſe foloweth another. Therfore shall the lande be in a miserable case, & all they that dwell therein shall be rooted oute. The beastes in the felde, the foules in the ayre, and the fyshes in the see shall dye: Yet is there none that wyl chasten nor reproue an other. For
Malac.i. * thy people rebuketh the preastes, which shuld refourme other men.

Therfore stomblest thou in the daye tyme, & B the prophet with the in the nyght. I wyl bryng
Baruc iii.b Esay.b.b. thy mother to scylence: and why? * my people perysh, because they haue no knowledge. Seynge then that ỹ hast refused vnderstandynge, therfore wyll I refuse the also: so that thou shalt nomore be my prest. And for so much as thou hast forgotten the lawe of thy God, I wyll also forget thy chyldren. The more they increased in ỹ multytude, the more they synned agaynste me, therfore wyll I chaunge theyre honoure in to
Leu.bi.d. shame. * They eate vp the synnes of my people
Ezec.xliii.e esa.xxiiij.a and courage them in theyr wyckednes. * Thus the preaste is become lyke the people. Wherfore I wyll punysche them for theyr wycked wayes, and rewarde them accordynge to theyr owne
Leu. xxbi.d Mich.bi.c. Agge.i.a. imaginacyons. * They shall eate, and not haue ynoughe. They haue vsed whordome, therfore shall they not prospere: and why? they haue forsaken the Lorde, and not regarded hym.

Whordome, wyne, and dronkennesse taketh C
iiii.Re.i.a. the hert awaye. * My people aske counsayle at theyr stockes, theyr staffe must tell them. For a whorysh mynd hath deceyued them so that they
iiii. Regum xbii. b. commit fornicacion agaynst their God. * They make sacrifyces vpon the hye mountaynes, and burne theyr incense vpon the hylles: yea among the okes, groues, and bushes, for there are good shadowes. Therfore your doughters are becom harlottes, and youre spouses haue broken theyr wedlok: I wyll not punysh your doughters for
Num.xb.d. beyng defyled, and your brydes ỹ became whores: * seynge ỹ fathers them selues haue medled with harlots, and offred wt vnthryftes: but ỹ people that wyl not vnderstand, must be punished.

Though thou Israel arte disposed to playe D
the harlot, yet shuldest not thou haue offended, O Juda: thou shouldest not haue runned vnto
iii.re. xii.d ‡Deut.f.d. Gilgal, * nor haue gone vp to Bethauem: ‡ nor haue sworne, the Lorde lyueth. For Israell is gone backe lyke a wanton cow. The Lord therfore shal make her fede as the lambe that goeth astraye. And where as Ephraim is become partaker of ydols: well, let hym go, theyr dronkennesse hath put them back, and brought them to whordome. Theyr rulers loue rewardes, bryng (saye they) to theyr owne shame. A wynde shal take holde of theyr fethers: and they shalbe confounded in theyr offrynges.

¶ The.v. Chapter.

¶ Agaynst the preastes and rulers of Israel.

O Ye preastes, heare thys, take hede, O A thou household of Israel: gyue eare, O thou kynglye house, for it were youre part to se iudgement done: but you are become

make it a wood, and wylde beastes shall eate it vp: I wyll punysh her also for ỹ dayes of Baal
Judic.ii.b. and.f.d. *wherin she censed hym, deckyng him with her earynges and chaynes, when she folowed her louers, and forgat me: sayth the lorde.

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Ezec. xbi.b them to slepe safely. * Thus wyl I marye the vnto myne owne selfe for euermore: yea euē to my selfe wyl I marye the in ryghtousnesse, in equite in louynge kyndnesse and mercye. In fayth also wyll I marye the vnto my selfe, and thou shalt knowe the Lorde. At the same tyme wyl I shewe my selfe frendly and gracious vnto the heuens, sayeth the Lorde: and the heauens shal helpe the earth, and the earth shall helpe the corne, wyne
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¶ Of the loue of God towarde the people.

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Ezec.xlii.d thy waye and wowe an aduoutrous woman, whome thy neyghboure loueth, as the Lorde doeth the chyldren of Israell: howebeit, they haue
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¶ The.v. Chapter.

¶ Agaynst the preastes and rulers of Israel.

O Ye preastes, heare thys, take hede, O A thou household of Israel: gyue eare, O thou kynglye house, for it were youre part to se iudgement done: but you are become

become a snare vnto Mizphah, and a spred net vnto the mount of Thabor. They kyll sacrifyces by heapes: and turne farre from the Lorde,
Ezec.vij.d Jer.xviij.a and I haue bene a rebuker of them al. *I know Ephraim well ynough, and Israel is not hydde fro me, for Ephraim is nowe become an harlot, and Israel is defyled. They are not mynded to turne vnto theyr God, for they haue an whorish
B harte, so that they can not knowe the Lorde.
Osee.vii.b *But the pryde of Israel wyll be rewarded hym in his face: yea bothe Israel and Ephraim shall fall for theyr wyckednesse, and Juda with
Jere.iij.b. ‡Deu.iiij.e Ezc.xliij.a them also. *They shal come with theyr shepe & bullockes ‡to seke the Lorde, but they shall not fynde hym, for he is gone from them. As for the Lorde, they haue refused hym, and bronghte vp bastarde chyldren: a moneth therfore shall deuoure them with theyr porcyons. Blowe with
C the shawmes at Gibea, and wyth ỹ trompet in Ramah, crye out at Bethauen vpon the ponde-syde of Ben Jamin. In the tyme of ỹ plage shal Ephraim be layde waste, therfore dyd I kaythfully warne the trybes of Israel. Yet are ỹ prin-
Dani.xij.c Apoth.c ces of Juda become lyke them *that remoue the lande markes: Therfore wyll I poure oute my wrath vpon them lyke water. Ephraim is oppressed, & can haue no ryght of the law: for why they folowed the doctrynes of vngodlye men.
Therfore wyll I be vnto Ephraim as a moth, and to the house of Juda a caterpyller.
D When Ephraim sawe his sycknes and Juda
iiij.xe.xb.a his disease, *Ephraim went vnto Assur, & sente vnto kynge Jareb: yet coulde not he helpe you, nor ease you of youre payne: I am vnto Ephraim as a lyon, and as a lyons whelpe to the house of Juda. Euen I wyll spoyle them, and goo my waye. I wyll take them wyth me, and no man shall rescue them. I wyll go, and retourne to my place, tyll they knowledge that they haue synned, and seke me.

¶ The.vi. Chapter.

¶ Affliction causeth a man to turne to God. The wyckednesse of the preastes.

A IN theyr aduersyte, they shal earlye seke me, and saye: come, let vs turne
Job.v.b. agayne to the Lorde: *for he hathe smytten vs, and he shal heale vs: he hath wounded vs, and he shal bynd vs vp agayne: after two dayes shal he quycken vs, in the thyrde daye shall rayse vs vp, so that we shall lyue in his syghte. Then shall we haue vnderstandyng, and endeuer our selues to knowe
‡Oze.vbi a the Lorde. He shall go forthe as the sprynge of the daye, and come vnto vs ‡as the euening and mornynge rayne vpon the earthe.
O Ephraim, what shall I do vnto the? O Juda, how shal I entreat the? seing your loue is lyke a mornynge cloude, and lyke a dewe that goeth early away. Therfore haue I cut downe the prophetes, & let them be slayne for my wor-
Mat.ix.b. and.xii.a. ‡Jer.vij.c des sake: so that thy punyshmente shall come to lyght. *For I haue pleasur in louyng kyndnes, ‡and not in offryng: yea in ỹ knowledge of God more then in burnt sacrifyce: But euen lyke as
Gene.iii.b *Adam dyd, so haue they broken my couenaũt and set me at nought. Gilead is a citye of wyc- C
ked doers of malicyous people, and bloudeshed-ders. And as theues armed, wayte for hym that passeth by the waye: suche is the counsayle of ỹ prestes, which with one agreed counsayl, mur-thur cruellye suche as kepe the waye: yea, they darre do all vnspeakable myschefe. *Horryble Jer.viii.b. thynges haue I sene in the house of Israel, there playeth Ephraim the harlot, and Israel is de-fyled: yea, and thou Juda kepest an harlotte for thy selfe, when I returne the captiuytie of my people.

¶ The.vii. Chapter.

¶ Of the vyces and wantonnesse of the people.

WHen I vndertake to make Israel hole A
then the vngracyousnes of Ephraim and the wyckednesse of Samaria, cõ-meth to lyghte: then go they aboute wyth lyes: therfore the theke robbeth wythin: & without the spoyler destroyeth. They consyder not in theyr hartes, that I remembre all theyre wyckednesse. Nowe theyr owne inuencions haue be set them, whiche I se well ynoughe. *They Roma.i.d. make the kynge and the prynces, to haue plea-sure in theyr wyckednes & lyes. All these burne B
in aduoutrye, as it were an ouen that the baker heateth when he hath left knedyng, tyll ỹ dowe be leauened. Euen so goeth this daye with oure kynges and princes, for they begyn to be wood dronken thorowe wyne, they vse familyaritye with suche as deceyue them. They with the y-maginacion of theyr hert are lyke an ouen, their slepe is all the nyght lyke the slepe of a baker, in the mornynge is he as hote as the flame of fyre: they are all together as hote as an ouen.
They haue deuoured their owne Judges all C
theyr kynges are fallen, yet is there none of thẽ that calleth vpon me. Therfore must Ephraim be mixt amonge ỹ heathen. Ephraim is become lyke a cake that no man turneth, straũgers haue deuoured his strength: yet, he regardeth it not. He wareth full of graye heeres, yet wyll he not know it: *and the pryde of Israel is cast downe Osee.v.a. before theyr face, yet wyll they not turne to the Lorde theyr God, nor seke hym for all this.
Ephraim is lyke a doue ỹ is begiled, and hath no hart. *Now call they vpon the Egiptyans iiij.xe.xbi b now go they to the Assyrians: but while they be D
going here & there. I wyl spred my net ouer thẽ, and drawe them downe as the foules of ỹ ayre: and accordynge as they haue bene warned, so wyll I punysh them. *Wo be vnto thẽ, for they Efay.i.a. haue forsaken me. They must be destroyed, for they haue set me at nought: *I am he that rede- ii.Pet.ij.a. med them, and yet they dissẽble with me. ‡They call not vpon me with theyr hartes, but lye hou- Mat.xv.b. lynge vpon theyr beddes. Where as they come Efay.xv.c. together, it is but for meat and drynke, and me Eze.xxxiij.f they wyll not obeye: I haue taughte them, and defended theyr arme: yet do they ymagine my sy-chefe agaynste me. They turne them selues, but not to the moost hyest, and are become as a bro-ken bowe. Theyr princes shalbe slayne with ỹ swerd, for the malyce of theyr tonges, suche scor-nes shal they haue in the lande of Egypt.

The

¶ The. viii. Chapter.

¶ The destruccyon of Juda and Israel, bycause of theyre ydolatrye.

A Set the horne to thy mouth, and blowe swyftly (as an Egle) shall the enemye come agaynste the house of the Lorde:
Deu. xxvi. d for they haue broken my * couenaunt, and transgressed my lawe. Israel shoulde haue sayde vnto me: thou art my God, we knowe the
li. Re xii. e. but he hath refused the thynge that is good, therfore shall the enemye folow vpon hym. * They haue ordeyned kynges, but not thorow me: they haue made prynces, and I must not knowe of it.
Ezec. vi. d. * Of theyr syluer and golde haue they made thē ymages, to bryng them selues to destruccyon.
iii. re. xii. d. * Thy calfe, O Samaria, shall be taken awaye, for my wrathfull indignacyon is gone forth agaynst the. How longe wyll it be, or they
B can be clensed. For the calfe came from Israell, the workeman made it, therfore can it be no god but euen in peces shall the calfe of Samaria be broken. They haue sowed wynde, therfore shal they reape a storme.

Theyre sede shall beare no corne, there shall no meale be made of theyr encrease: though they reape, yet shall straungers deuoure it vp. Israel shall perysshe, the Gentyles shall intreate hym as a foule vessel. Syns they went vp to the Assyrians, they are become lyke a wylde Asse in
C the deserte.

iii. re. xvii. c
Ezec. xvi. b * Ephraim gyueth rewardes to get louers, & though they hyre them amonge the hethen, yet now wyll I gather them vp. They shall begyn to be wery ed wyth the burthen of kynges and prynces. Ephraim hath made many aultars to do wyckednesse, his aultars (I saye:) he had to his synne. Though I shewe them my lawe neuer so moch, they count it but straunge doctrine
D Where as they do sacrifyce, offryng the flesshe, and eatyng it, the Lorde wyll haue no pleasure therein: but wyll remembre theyr wyckednesse, and punysshe theyr synnes. * Israell turneth a-
deu. xviii. b
iiii. re. xvii. a gayn into Egipt they haue forgotten hym that made them, they buylde fayre palaces, and Ju-
iiii. Regu xxv. b. da maketh many stronge cityes: * therfore wyl I sende a fyre into theyr citye, and it shall consume theyr palaces.

¶ The. ix. Chapter.

¶ Of the hunger and captiuytye of Israel.

A Do not thou tryumphe, O Israell, make no bostyng ouer ioyous thinges as do the hethē: for thou hast commytted aduoutry agaynst thy God: whoryshe rewardes hast thou loued, more then all the corne floores.

* Therfore shall they nomore enioye the
Ezech. xiiii. c corne floores and wyne presses, and theyr swete wyne shall fayle them. They wyll not dwell in the Lordes lande: * but Ephraim tourneth agayne into Egipt, and eateth vncleane thinges amonge ỹ Assirians. They poure out no wyne for a drynkoffryng vnto the Lord, neither gyue they hym theyr slayne offrynges: but they be vnto them as mourners meates, wherein all they that eate them are defyled. For the bread that they haue suche lust vnto, shall not come into ỹ house of the Lorde. What wyll ye do then in the solempne dayes, and in the feast of the Lord? Lo they shall get them away for the destruccyon. Egipt shal receyue them, & Noph shal bury them.

The nettles shal ouergrowe theyr pleasaunt B goodes, and burres shal be in theyr tabernacles. Be ye sure (O Israel) the tyme of vysytacyon is come, the dayes of recompensyng are at hande: And then shall Israel know, that they were deceyued by a prophet foolysh and mad, in a fransye, for the multytude of thyne iniquitye, God shall multiplye enemyes agaynst the. Ephraim hath made hym selfe a watcheman of my God a prophet that is become a snare to do hurt in euery strete, and abhominacyon in the house of hys God. They be gone to far, and haue destroyed them selues, lyke as they did afore tyme * at Ga- Iudi. xix. a
baa: ‡ therfore theyr wyckednesse shal be remem- ‡ i. Reg. x. c
bred, and theyr synnes punysshed. iiii. Reg. ix. c

I found Israel lyke grapes in the wyldernes C
and sawe theyr fathers as the fyrst * fygges in Ie. xxiiii. a
the toppe of the fygge tree. ‡ But they are gone ‡ Nu. xxv. b
to Baal Peor, and runne awaye fro me to that shameful ydoll, and ar become as abhominable as theyr louers. Ephraim flyeth lyke a byrde, so shal theyr glorye also: Insomuch that they shal neyther beget, conceyue, nor beare chyldrē. And thoughe they bryng vp anye, yet wyll I make them chyldles amonge men. Yea, who shal come to them, when I departe from them. * Ephraim Ge. xlviii. a
(as me thynke) is planted in welthynesse, lyke as Tyrus: but nowe must she bryng her owne chyldren forth to the manslear.

O Lorde thou shalt geue them: what shalt D
thou geue them? geue them an vnfruteful wōbe and dryye breastes. All their wyckednes is done
Iosu. iiii. b at * Gilgal, there do I abhor them. For the vngracyousnesse of theyr owne inuencions: I wyl dryue them oute of my house. I wyll loue them nomore, for all theyr prynces are vnfaythfull. Ephraim is hewen downe, theyr roote is dryed vp, so that they shall bryng nomore frute: yea, and though they bryng forth anye, yet wyll I slaye euen the best beloued frute of theyr bodye My God shall caste them awaye, for they haue not bene obedyent vnto hym: therfore shal they go astraye amonge the heathen.

¶ The. x. Chapter.

¶ Agaynst Israel and hys ydolles.

I Srael was a goodly, * vine, but he hath brought forth vnpro- A
Esay. v. a. fytable frute: yea, the more frute he had, the more aultares he made: the more good I dyd to their lāde the more frendshyp shewed they to theyr ymages. Their hert is deuided, therfor wyll they be destroyed. The Lorde shall breake downe theyr ymages, he shall destroye theyr alters. Then shall they saye: we haue no kynge, for why? we haue not feared the Lorde. And what shall then the kynge do to vs? They commune together, and sweare vayne othes: they be cōfederat together, therfore groweth their punishment as fwedes in the forowes of the lāde

They

B They that dwell in Samaria haue worshypped the calfe of Bethauen: therfore shall the people mourne ouer them. Yea, and the prestes also that in theyr welthynesse reioyced wyth them: and why? it shall passe awaye from them.

It shalbe brought to the Assiryan, for a present vnto kyng Jareb. Ephraim shal receyue ful punyshment. Israel shalbe confoũded for his owne ymaginacions. Samaria with his kynge shall vanysshe awaye as the scomme in the water.

The hye palaces of Auen where Israel do sinne shall be caste downe: thystles and thornes shall
Luk.xxiii.c growe vpon theyr alters. * Then shall they say
Apoc.vi.c. to the mountaynes: couer vs, and to the hylles, fall vpon vs.

C O Israel, thou hast synned as * Gabaa dyd
Jud.xix.a. afore tyme where they remayned: shoulde not ỹ battayle then come vpon ỹ wycked chyldren as well as vpon the Gabaonites? I wyll chasten them, euen after myne owne desyre: the people shalbe gathered together ouer them, when I punysh them for theyr great wyckednesse. Ephraim was vnto me, as a cowe that is vsed to go to plowe, therfore I loued hym, and fell vpon hys fayre necke: I droue Ephraim, Juda plowed, & Jacob played the husbande man. Sowe vnto ryghtousnesse, and reape the frutes of weldoing plowe vp your fresh lande, for it is tyme to seke the Lorde, tyll he come and rayne ryghtousnesse vpon you. But you haue plowed vngodlynesse,
D ye haue reaped iniquytie, you haue eaten ỹ frute of lyes. Seynge thou puttest thy confydence in thyne owne wayes, and leanest to the multitude of thy worthyes: there shall growe a sedicion amonge thy people. All thy stronge cityes shalbe layde waste, euen as Salmana was destroyed with his familyers thorow hym that was auenged of Arbel, in the daye of battayle, where the mother perysshed with her chyldren. Euẽ so shall it go with you (O Bethel) bicause of youre malicyous wyckednes. Lyke as the morning goth awaye, so shall the kynge of Israel passe.

C The.xi. Chapter.

C Agaynst the vnkyndnesse of Israell.

A When Israell was yonge I loued him
Exod.iiii.b. and.vi.b. * and called my sonne out of ỹ lande
Math.ii.c. of Egypte. But the more they were
Jer.xxxii.d called, the more they went backe: offe
iiii.Re.xii.e ryng vnto ydols of Baal, and censyng ymages. I learned Ephraim to go, & bare them in myne armes, but they regarded not me that wolde haue helped them. I led them wyth cordes of frendshyp, and wyth bandes of loue. I was euen he that layd the yoke vpon theyr neckes. * I gaue them fodder my selfe, ỹ they
Exo.xxii.d not go agayne into Egypt. And nowe is Assur theyr kynge for they wolde not turne vnto me Therfore shall the swerde begyn in theyr cityes the store that they haue layde vp, shalbe destroyed and eaten: and that bycause of theyre owne ymaginacyons: and my people shall stande in a doubt whyther to turne them, for when the prophets called them to the most hyest, not one yet wolde geue hym his glorye.

B What greate thynges haue I geuen the, O Ephraim? howe faythfully haue I defended the O Israel? haue I dealt with the as with * Adama? Or haue I entreated the lyke Seboim? No my hert is otherwyse mynded. Yea, my mercye is to feruent: therfore haue I not turned me to destroye Ephraim in my wrathful displeasure. For I am God and no man, I am euen that holy one in the myddest of the, though I came not within the citye. Gen.xix.d. Deu.xxix.a

C The Lorde roreth lyke a lyon, that they may folow hym: yea, * as a lyon roreth he, that they may be afrayde lyke the chyldren of the see, that they maye be scattred awaye from Egypte, as men scatter byrdes: and frayde away (as doues vse to be) from the Assirians lande, and that bycause I wolde haue them tary at home, sayeth the Lorde. But Ephraim goeth about me with lyes, and the house of Israel dyssembleth. Only Juda holdeth hym with God, and with the true holy thynges. Apoc.vi.a.

C The.xii. Chapter.

C Agaynst the vayne trust of the people.

A Ephraim is fed with ayre, and folo-
weth after the eastwind: he is euer
increasynge lyes and destruccyon.
They be confederate wyth the Assyrian, * Theyr ople is carryed in-
iiii.Re.xvii.b to Egypte. The Lorde hath a courte to holde
Esa.lviii.b. wyth Juda, and wyll punysshe Jacob. After theyre owne wayes, and accordynge to theyre owne inuencyons, shall he recõpence them. * He
Gen.xxv.c. toke his brother by the hele, when he was yet in his mothers wombe: and in his strength he wrestled with God. He * stroue wyth the Aungell,
Ge.xxxii.d. and gat the victory: so that he prayde and desyred hym. * He founde hym at Bethel, and there
Ge.xxviii.b he talketh wyth vs.

B Yea, the Lorde God of hoostes, euen the Lorde hym selfe remembred hym. Then tourne to thy God, kepe mercye and equytie, and hope styll in thy God. But thou art lyke the marchaũt, that hath a false wayght in his hand, he hath a pleasure to occuppye extorcyon. Ephraim thynketh
Apoc.iii.c. thus: * Tush, I am ryche, I haue good ynough: in all my workes shall not one fault be founde, that I haue offended. Yet am I the Lorde thy God, euen as when I brought the out of ỹ land of Egypte, and sette the in thy tentes, and as in the hye feastes.

I haue spoken thorowe the prophetes, and
C shewed dyuerse vysyons, and declared my selfe by the ministracyon of the Prophetes. But at Gilead is the abhominacyon, they are fallen to vanite. At Gilgal they haue slayne oxen: as many heapes of stones as they had in theyre landefurowes, so many aulters haue they made. * Ja-
Ge.xxviii.d cob fled into the lande of Syria and Israel serued for a wyfe, and for a wyfe he kepte shepe.

By a prophet the Lorde brought them out of Egipt, and by a prophet he reserued them. But Ephraim hath prouoked him to displeasure thorow his abhominacyõs, therfore shal his bloud be poured vpon hym selfe, and the Lorde his god shall rewarde hym his blasphemyes.

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C The.xiii. Chapter.

The

¶ The abhominacyon of Israel.

A When Ephraim spake, the Heathen trē
bled: and he was exalted amonge the
Israelytes, but he is gone backe to
Baal: therfore must he dye. And now
Esa. xlvi.a they synne more and more: *of theyr syluer they
Ezech. xvi.b make them molten ymages, after the ymagina-
Osee. ii.b. cyons of theyr owne brayns, that is very idols
and. viii.a. and yet all is nothyng, but the worke of the crafte
tesman. Notwithstandyng, they preache of the
same to such as ther sacrifyeth: whoso wyl kysse
the calues, offreth perfectly. Therfore they shal
be as the mornyng cloude, and as the dewe that
early passeth awaye, and lyke as duste that the
whyrle wynde taketh away from the floore, and
as the smoke that goeth out of the chymney.

B *I am the Lorde God, whiche brought the
Exod. xx.a. out of the lande of Egypte: that thou shouldest
know no God but me only, and that thou shul-
Esa. xliii.b dest haue* no sauyour but onely me. I toke dy-
ligente hede of the in the wylderneſſe, that drye
Exo. xliii.b lande. But when they were well fedde, and had
ynough, they waxed proude, & forgat me: *ther-
fore wyll I be vnto them as a lyon, and as a le-
opard in the wayes to ỹ Assyrians. I wyl come
vpon them, as a she beare that is robbed of her
whelpes, and I wyll breake the stubburne hart
of theyrs. There wyl I deuoure them as a lyon
pea, the wylde beastes shal teare them.
Iob. xvii.a *O Israel, thyne iniquyte hath destroyed ỹ
but in me onely is thy helpe. Where are thy kyn
ges nowe, that shuld helpe the in all thy cityes?
Yea, and thy Iudges, of whome thou saydest:
i. Re. viii.a *gyue me a kynge and Prynces: (well) I gaue
C the a kynge in my wrath, and in my displeasure
wyl I take hym from the agayne. The wycked
nesse of Ephraim is bounde togyther, and hys
synne lyeth hyd. Therfore shall sorowes come
vpon hym, as vpon a woman that trauayleth.
An vndiscrete sonne is he, for he consydreth not
that he shoulde not haue bene able to haue en-
dured in the tyme of hys byrthe, had not I de-
fended hym from the graue, and delyuered hym
frome deathe.

i. Cor. xv.c. *O death, I wyl be thy death: O hel, I wyl
Hebr. ii.a be thy stynge: yet can I se no comforte, for when
D he is nowe the goodlyest among the brethren, ỹ
eastwynde (euen the wynde of the Lorde) shall
come downe from the wylderneſſe: and drye vp
his condytes, and drynke vp his welles: he shal
spoyle the treasure of all pleasaunt vessels.
As for Samaria, they shalbe layde waste,
and why? they are disobedyent vnto theyr God.
They shall perysh with the swerde: theyr chyl-
dren shalbe slayne, and theyr wemen great with
chylde shalbe rypte vp.

¶ The.xiiii. Chapter.

¶ The destruccyon of Samaria.

A O Israel, *turne the nowe vnto ỹ Lorde
Jer. xviii.a thy God: ỹ for thou hast taken a greate
Ezec. xviii.c fall thorowe thy wyckednesse. Take
prin.c these wordes wyth you when ye turne
xiii. re. xii c to the Lord, and saye vnto hym: O forgyue vs
Psal. xcii.a all our synnes, receyue vs graciously, *and thā
Hebr. iii.c. wyll we offer the bullockes of our lyppes vnto
the: Assur shall be nomore oure helper, neyther
wyll we ryde vpon horses any more. As for the
workes of our handes, we wyl nomore cal vpō
them: for it is thou that art our God: thou she-
west euer mercy vnto the fatherlesse.

B (yf they wolde do thys) I shoulde heale
theyr sores: yea with all my harte wolde I loue
them: so that my wrath shulde cleane be turned
awaye from them. Yea, I wolde be vnto Israel
as the dewe, and he shoulde growe as the lylye
and his roote shoulde breake oute as Libanus.
His braunches shoulde spreade out abrode, and
be as fayre as the olyue tree, and smell as Liba-
nus. They that dwell vnder his shadowe shuld
come agayne, and growe vp as the corne: and
flourysche as the vyne. He shoulde haue as good a
name as the wyne of Libanus.

C O Ephraim, what haue I to do with idols
any more? I wyll graciously heare hym, and
leade hym forthe. I wyll be vnto the as a grene
fyrre tree: vpon me shalte thou fynde thy frute.
Jere. ix.b *Whoso is wyse shall vnderstande this: and he
Apoc. xxii.c. that is ryght enstruct, wyl regarde it. ‡ For ỹ
wayes of the Lorde are ryghtous, suche
as be godly wyll walke in them.
As for the wycked, they wyl
stomble therein.

¶ The ende of the Prophecye
of Oseas.

¶ The booke of the Prophete Joell.

¶ The fyrste Chapter.

¶ A prophecye agaynst the Jewes. He exhorteth the preastes to prayer and fastynge for the myserye that was commynge at hande.

THis is the worde of the Lord that
came vnto Joel the sonne of Bha-
tuel. Heare, O ye elders: ponder
thys well, all ye that dwell in the
lande: Yf euer there hapened suche
a thynge in youre dayes, or in the
dayes of your fathers. Tell your chyldren of it,
and let them shew it vnto theyr chyldren, and so
they to certifye youre posterytye thereof. Loke
what the caterpyller hath left, that hath the gre-
shopper eaten vp: what the greshopper left that
hath the locust eaten vp: and what ỹ locust hath
left, that hath the blastyng consumed.

B Wake vp ye dronkardes, & wepe: mourne al
ye wyne suppers, because of your swete wyne:
for it shalbe taken away from your mouth. Yea
a myghty and an innumerable people shal come
vp into my lande: these haue teeth lyke the teeth
of lyons, & chafbones lyke the lionesses.* They Deu. xxii.b
shall make my vynevardes waste, they shal pyl
of the barkes of my fygtrees, stryp them bare,
cast them away, & make the braunches whyte.
Make thy mone as a virgyn doth that gyr-
deth her selfe wyth sacke, because of her bryde-
grome. For the meate and drynk offryng shalbe
taken

¶ The abhominacyon of Israel.

A When Ephraim spake, the Heathen trē
bled: and he was exalted amonge the
Israelytes, but he is gone backe to
Baal: therfore must he dye. And now
Esa. xlvi.a they synne more and more: *of theyr syluer they
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whelpes, and I wyll breake the stubburne hart
of theyrs. There wyl I deuoure them as a lyon
pea, the wylde beastes shal teare them.
Iob. xvii.a *O Israel, thyne iniquyte hath destroyed ỹ
but in me onely is thy helpe. Where are thy kyn
ges nowe, that shuld helpe the in all thy cityes?
Yea, and thy Iudges, of whome thou saydest:
i. Re. viii.a *gyue me a kynge and Prynces: (well) I gaue
C the a kynge in my wrath, and in my displeasure
wyl I take hym from the agayne. The wycked
nesse of Ephraim is bounde togyther, and hys
synne lyeth hyd. Therfore shall sorowes come
vpon hym, as vpon a woman that trauayleth.
An vndiscrete sonne is he, for he consydreth not
that he shoulde not haue bene able to haue en-
dured in the tyme of hys byrthe, had not I de-
fended hym from the graue, and delyuered hym
frome deathe.

i. Cor. xv.c. *O death, I wyl be thy death: O hel, I wyl
Hebr. ii.a be thy stynge: yet can I se no comforte, for when
D he is nowe the goodlyest among the brethren, ỹ
eastwynde (euen the wynde of the Lorde) shall
come downe from the wylderneſſe: and drye vp
his condytes, and drynke vp his welles: he shal
spoyle the treasure of all pleasaunt vessels.
As for Samaria, they shalbe layde waste,
and why? they are disobedyent vnto theyr God.
They shall perysh with the swerde: theyr chyl-
dren shalbe slayne, and theyr wemen great with
chylde shalbe rypte vp.

¶ The.xiiii. Chapter.

¶ The destruccyon of Samaria.

A O Israel, *turne the nowe vnto ỹ Lorde
Jer. xviii.a thy God: ỹ for thou hast taken a greate
Ezec. xviii.c fall thorowe thy wyckednesse. Take
prin.c these wordes wyth you when ye turne
xiii. re. xii c to the Lord, and saye vnto hym: O forgyue vs
Psal. xcii.a all our synnes, receyue vs graciously, *and thā
Hebr. iii.c. wyll we offer the bullockes of our lyppes vnto
the: Assur shall be nomore oure helper, neyther
wyll we ryde vpon horses any more. As for the
workes of our handes, we wyl nomore cal vpō
them: for it is thou that art our God: thou she-
west euer mercy vnto the fatherlesse.

B (yf they wolde do thys) I shoulde heale
theyr sores: yea with all my harte wolde I loue
them: so that my wrath shulde cleane be turned
awaye from them. Yea, I wolde be vnto Israel
as the dewe, and he shoulde growe as the lylye
and his roote shoulde breake oute as Libanus.
His braunches shoulde spreade out abrode, and
be as fayre as the olyue tree, and smell as Liba-
nus. They that dwell vnder his shadowe shuld
come agayne, and growe vp as the corne: and
flourysche as the vyne. He shoulde haue as good a
name as the wyne of Libanus.

C O Ephraim, what haue I to do with idols
any more? I wyll graciously heare hym, and
leade hym forthe. I wyll be vnto the as a grene
fyrre tree: vpon me shalte thou fynde thy frute.
Jere. ix.b *Whoso is wyse shall vnderstande this: and he
Apoc. xxii.c. that is ryght enstruct, wyl regarde it. ‡ For ỹ
wayes of the Lorde are ryghtous, suche
as be godly wyll walke in them.
As for the wycked, they wyl
stomble therein.

¶ The ende of the Prophecye
of Oseas.

¶ The booke of the Prophete Joell.

¶ The fyrste Chapter.

¶ A prophecye agaynst the Jewes. He exhorteth the preastes to prayer and fastynge for the myserye that was commynge at hande.

THis is the worde of the Lord that
came vnto Joel the sonne of Bha-
tuel. Heare, O ye elders: ponder
thys well, all ye that dwell in the
lande: Yf euer there hapened suche
a thynge in youre dayes, or in the
dayes of your fathers. Tell your chyldren of it,
and let them shew it vnto theyr chyldren, and so
they to certifye youre posterytye thereof. Loke
what the caterpyller hath left, that hath the gre-
shopper eaten vp: what the greshopper left that
hath the locust eaten vp: and what ỹ locust hath
left, that hath the blastyng consumed.

B Wake vp ye dronkardes, & wepe: mourne al
ye wyne suppers, because of your swete wyne:
for it shalbe taken away from your mouth. Yea
a myghty and an innumerable people shal come
vp into my lande: these haue teeth lyke the teeth
of lyons, & chafbones lyke the lionesses.* They Deu. xxii.b
shall make my vynevardes waste, they shal pyl
of the barkes of my fygtrees, stryp them bare,
cast them away, & make the braunches whyte.
Make thy mone as a virgyn doth that gyr-
deth her selfe wyth sacke, because of her bryde-
grome. For the meate and drynk offryng shalbe
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C taken awaye frome the house of the Lorde, and the preastes the Lordes minysters shall mourne The felde shalbe wasted, the lande shall be in a mysserable case: for the corne shalbe destroyed, ꝑ swete wyne shall come to confusyon, and ꝑ oyle vtterly desolate. The husbandmen and ꝑ wyne gardeners shall loke pyteously, and make lamentacion for the wheate, wyne, and barly, and bycause the harueste vpon the felde is so clene destroyed. The grape gatherers shall make great mone, when the vyneyarde and fygtrees be so vtterly wasted. Yea all the pomgranates, palm trees, apple trees, and other trees of ꝑ felde shal wyther awaye. Thus the mery chere of the chyldren of men shall come to confusyon.

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greshopper, locust, blastynge, and caterpyller, (my great host whych I sent amonge you) haue eaten vp, I shall restore them to you agayne, so that ye shall haue ynough to eate, and be satysfyed: and prayse the name of the Lorde your God that so maruaylously hath dealt with you.

And my people shal neuer be confounded any more. Ye shal wel knowe, that I am in the mydest of Israel, and that I am ỹ Lorde your God yea, and that there is none other: and my people shall nomore be brought to confusyon.

Exod. xi.f. Esa. xliiii.a Ezec. xxxvi.d Actes. ii.b. *After this wyll I poure out my spryte vpō all flesche: and your sonnes and doughters shall prophecye: your olde men shall dreame dreames and your yong men shal se visyons: yea in those dayes I wyl poure out my spryte vpon seruaūtes and maydens. I wyl shewe wonders in heauen aboue, and tokens in the erth beneth: bloud and fyre, and the vapoure of smoke. The sunne shalbe turned into darkenesse, and the moone into bloude before the great and notable daye of ỹ Lorde come. And the tyme shall come, that *whosoeuer calleth on the name of the Lorde, shall be saued. For vpon the mounte Syon, and at Ierusalem, there shall be a saluacyon, lyke as the Lorde hath promysed: yea, and amonge ỹ other remnaunt, whome the Lorde shall call.

Roma. x.b.

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Of the iudgement of God agaynst the enemyes of hys people.

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Ezec. xxvi.a xxvii xxviii Amos. i.b.

Beholde therfore, I wyll rayse them oute of the place where ye haue solde them, *and wyl reward you euen vpon your heade. Your sonnes and your doughters wyll I sel thorowe the handes of the chyldren of Juda, and so they shal geue them forth to sell vnto them of Saba, a people of a farre countrye, for the Lorde hym selfe hath sayde it. Crye out these thynges amonge ỹ Gentyles, proclayme warre, wake vp the gyauntes let them drawe nye, let them come vp all the lusty warryours of them. *Make you swerdes of your plowshares, and speares of youre sykeles and sythes: Let the weake man say: I am stroge

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Apoc. xiiii.b

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The ende of the prophecye of Joel.

The booke of the prophet Amos.

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4 iiii.re.rb.a iii.re.rb.iiie

Jere. xxv.d Joel. iii. c.

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Jere. xxv.d Joel. iii. c.

Esa. xvii.a Jer. xlix.d.

B

sayth the Lorde: For thre and four wyckednes-
Zacha.ix.a. ses of *Gaza, I wyll not spare her: because they
make the prysoners yet more captyue, and haue
deliuered them into the lande of Edom. Therfore
wyl I sende a fyre into the wals of Gaza, which
shall deuoure her houses. I wyll rote out them
that dwell at Asdod, and hym that holdeth the
scepter of Ascalon, and stretche out myne hande
ouer Accaron, that the remnaunt of the Philisti-
nes shall perysche, sayth the Lorde.

¶ Thus sayth the Lorde: For thre and foure
Joel.iii.a wyckednesses of the Citye of *Tyre, I wyl not
spare her: because they haue encreased the capti-
uyte of the Edomites, and haue not remembred
iii.Re.b.a. the *brotherly couenaunt. Therfore wyl I send
a fyre into ꝑ walles of Tyre, that shall consume
her palaces. Thus sayth the Lord: For thre and
foure wyckednesses of *Edom I wyll not spare
Abdi.i.a. Iere.xlix.b ege.xxbiii.g hym, because ‡he persecuted his brother with the
sweard, destroyed his mothers wombe, bare ha-
tred very longe, and so kept indignacyon alway
by hym. Therfore wyl I sende a fyre into The-
man, which shal deuoure the palaces of Bosra.

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Iere.xlix kednesses of the children of *Ammon, I wyl not
ezc.xxi.d a spare them: because they rypt vp ꝑ wemen great
and.xxb.a with chylde in Galaad, to make the borders of
theyr landes the wyder. Therfore I wyl kyndle
a fyre in the walles of Rabbath, that shall con-
sume her palaces: with a great crye, in the daye
of battayle, in tempest and in the daye of storme
so that theyr kyng shal go into captiuyte he and
his prynces together, sayth the Lorde.

¶ The.ii. Chapter.

¶ Agaynst Moab, Juda, and Israel.

A Thus sayth the Lorde: For thre and
foure wickednesses of Moab, I wyl
Esay.xv.a. *not spare hym: because he brent ꝑ
Ier.xl.b.a. bones of the kynge of Edom to as-
ezc.xxbiii.a shes. Therfore, wyll I sende a fyre
into Moab, whiche shall consume the palaces of
Carioth: so that Moab shal perysche with noyse
and the sounde of a shawme. I wyl rote oute the
Judge from among them, and slay all his pryn-
ces with hym, sayth the Lorde. Thus sayth the
B Lorde: for thre and four wyckednesses of *Juda
Micha.i.c. I wyll not spare hym: because he hath cast asyde
the lawe of the Lorde, and not kept his cōmaun
Ier.xlviii.c dementes: for why? *they wolde nedes be discey
Ezech.xx.c ued with the lyes that theyr forfathers folowed
Therfore wyll I sende a fyre into Juda, which
shall consume the palaces of Jerusalem.

¶ Thus sayeth the Lorde: For thre and foure
C wyckednesses of Israell, I wyll not spare hym,
because he hathe solde the ryghteous for money,
and the poore for shoes. They treade vpon poore
mens heades, in the dust of the earthe, and croke
the wayes of the meke. The son and the father
go to ꝑ harlot, to dishonoure my holy name, they
lye besyde euery aultare, vpon clothes taken to
pledge, and in ꝑ house of theyr gods they drynke
the wyne of the oppressed. Yet destroyed I the A
morite *before them, that was as hye as the Ce
Num.xiii.c dre trees, ‡ as stronge as the okes: notwithstan
dyng I destroyed his frute from aboue and hys
rote from vnder. *Agayne, I brought you out
Exo.xviii.c
De.viii.a. of the lande of Egypte, and led you forty yeres
thorow the wyldernes, that ye myght haue the
Amorytes landes in possessyon. I rayled vp pro
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D monge your yonge men. Is it not so, O ye chyl-
Num.vi.a dren of Israel, sayth the Lorde? *But ye gaue ꝑ
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wyll crasshe you in sonder, lyke as a wayne cras-
sheth that is full of sheaues, so that the swyfte
shall not escape, nether the stronge be able to do
any thynge: no, the Gyaunte shall not saue hys
owne lyfe. The archer shall not abyde, and the
swifte of fote shal not escape. The horsman shal
not saue his lyfe, and he that is as manly of sto-
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runne his waye naked, sayth the Lorde.

¶ The.iii. Chapter.

¶ The reproueth the house of Israel of wyckednesse.

A Heare, what the Lorde speaketh vnto
you (O ye chyldren of Israel) name-
ly, vnto all ꝑ tribes, whō I brought
Deu.viii.c. and.xxvi.b out of Egypt, and sayde: *you onely
haue I excepted from all the nera-
cyons of the earth: therfore wyl I viset you in al
your wyckednesses. Haye twayne walke toge
ther, except they be agreed amonge them selues?
Job.vi.a. *Doth a lyon rore in the wode, except he haue a
praye? Or cryeth a lyons whelpe out of his den,
B except he haue gotten somthyng? Doth a byrde
fall in a snare vpon the earth where no fouler is
Taketh a man his snare vp from the ground a-
fore he catch somwhat? Crye they out Alarum
with the trompet in the citye, and the people not
afrayde? Commeth there any plage in a Citye,
without it be the Lordes doyng? Nowe doth the
Lorde God no maner of thyng but he reueleth his
secret before vnto his seruauntes the prophetes
When a Lyon roareth who wyll not be afrayd
Seyng then that the Lord God hym selfe spea-
keth, who wyll not prophecye.

Preache in the palaces at Asdod, and in the C
palaces of the lande of Egypt, and saye: gather
you together vpon the mountaynes of Sama-
ria, so shall ye se greate murther and violent op-
pressyon amonge theym, for why? they regarde
not the thyng that is ryght, sayth the Lorde: they
gather together euell gotten goodes, and laye
vp robbery in theyr houses.

Therfore, thus sayth the Lorde God. This
lande shall be troubled and beseaged rounde a- D
boute, thy strength shalbe plucte from the, and
thy palaces robbed. Thus sayth the Lorde, lyke
as an heardman taketh two legges, or a pece of
an eare oute of the Lyons mouthe: Euen so the
chyldren of Israel (that dwell in Samaria) ha-
uynge theyr couches in the corner, theyr beddes
at Damascus, shalbe plucte awaye.

*Heare, and beare recorde in the house of Ja- iiii.Regū
cob (sayth the Lorde God of Hostes) that when xxi.e.xxii.
I begynne to vysyt the wyckednesse of Israell,
I wyll vysette the Aultares at Bethell also: so
that the hornes of the Aultare shalbe broken of
and fall to the grounde,

sayth the Lorde: For thre and four wyckednes-
Zacha.ix.a. ses of *Gaza, I wyll not spare her: because they
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fall in a snare vpon the earth where no fouler is
Taketh a man his snare vp from the ground a-
fore he catch somwhat? Crye they out Alarum
with the trompet in the citye, and the people not
afrayde? Commeth there any plage in a Citye,
without it be the Lordes doyng? Nowe doth the
Lorde God no maner of thyng but he reueleth his
secret before vnto his seruauntes the prophetes
When a Lyon roareth who wyll not be afrayd
Seyng then that the Lord God hym selfe spea-
keth, who wyll not prophecye.

Preache in the palaces at Asdod, and in the C
palaces of the lande of Egypt, and saye: gather
you together vpon the mountaynes of Sama-
ria, so shall ye se greate murther and violent op-
pressyon amonge theym, for why? they regarde
not the thyng that is ryght, sayth the Lorde: they
gather together euell gotten goodes, and laye
vp robbery in theyr houses.

Therfore, thus sayth the Lorde God. This
lande shall be troubled and beseaged rounde a- D
boute, thy strength shalbe plucte from the, and
thy palaces robbed. Thus sayth the Lorde, lyke
as an heardman taketh two legges, or a pece of
an eare oute of the Lyons mouthe: Euen so the
chyldren of Israel (that dwell in Samaria) ha-
uynge theyr couches in the corner, theyr beddes
at Damascus, shalbe plucte awaye.

*Heare, and beare recorde in the house of Ja- iiii.Regū
cob (sayth the Lorde God of Hostes) that when xxi.e.xxii.
I begynne to vysyt the wyckednesse of Israell,
I wyll vysette the Aultares at Bethell also: so
that the hornes of the Aultare shalbe broken of
and fall to the grounde,

As for the wynter house and sommer house, I wyll smyte them downe: and the houses of yuery: yee, and many other houses shal perysshe, & be destroyed, sayth the Lorde.

¶ The. iiii. Chapter.

¶ Against the gouernours of Samaria.

A HEare this worde ye fat kyne, that be vpon the hyll of Samaria: ye that do poore men wronge, and oppresse the nedy, ye that saye to your lordes: brynge hyther, let vs drynke. Therfore, the Lorde hath sworne by his holynesse. The dayes shall come vpon you, that the enemies shal cary you away in shyppes, and your posterite shalbe caryed awaye vpon fysherrs hokes. Ye shall get you out at the gappes one after another, euen the Kynges palace shall you ouerthrow, to make a way to escape, sayth the Lorde.

B Ye came to *Bethel for to worke vngracious-
Iosu. xbi. a xii. re. xii. c. Ose. iiii. c. & Oseę. ix. c and. xii. b nes, & haue encreased your synnes at ‡ Gilgal: ye brought your sacrifyces in the mornyng, & your tythes vnto the thyrde daye: Ye made a thanke-offeryng of leuen, ye promysed free wyl offrynges and proclaymed them. Suche lust had ye, O ye chyldren of Israel, sayth the Lorde God. Therfore haue I geuen you vdle teeth in all your Cityes, and scarcenesse of bread in all your palaces yet wyll ye not turne vnto me, sayth the Lorde. When there were but thre monethes vnto ꝑ harueste, *I withhelde the rayne from you: ye, I rayned vpon one Citye: and not vpon another, one pece of ground was moysture with rayne, and the grounde that I rayned not vpon, was drye.
Deu. xi. b. & xxbiii. b. Ier. xiiii. a Joel. iii. c. Wherfore two: pee thre cityes came vnto one, to drynke water: but they were not satisfyed, yet
C wyll ye not turne vnto me, sayth the Lorde.

I haue smytten you with drout and blastyng and loke howe many orchyardes, vyneyardes, fygtrees and olyue trees ye had: the caterpyller hath eaten them vp. But yet wyll ye not turne vnto me, sayth the Lorde. Pestylence haue I sent
Exod. xv. b. amonge you, *as I dyd in Egypte: your yonge men haue I slayne with the swearde, and caused your horses to be taken captyue: I made ꝑ stynkynge sauoure of youre tentes, to come vp into your nostrels. Yet wyl ye not turne vnto me, sayeth the Lord. Some of you haue I ouerthrowen
Geue. xix. c & Pet. ii. b. *as I ouerthrewe Sodome and Gomorre: so ꝑ
D ye ware as a brande plucte oute of the fyre. Yet wyll ye not turne vnto me, sayth the Lorde.

Therfore, thus wyll I handle the agayne, O Israell: yee, euen thus wyll I handle the. Make the redy then to mete thy God, O Israel. For lo, he maketh the mountayns, he ordeyneth the wynd he sheweth man what he is aboute to do: he maketh the morynge and the darkenesse, he treadeth vpon the hye places of the earth: the Lorde God of Hostes is hys name.

¶ The. v. Chapter.

¶ A complaynt of the captyuitye of Israel.

A HEare this worde, O ye house of Israel, & why? I muste make thys mone for you. The vrigyn Israel shal fall, & neuer ryse vp agayn: she shalbe cast downe vpon her owne grounde, and no man shall helpe her vp. For this sayth the Lord God: Where as there dwelt a thousande in one citye, there shalbe lefte scarce an hundred therin: and where there dwelt an C. there shal scarce ten be left in the house of Israel
B Neuertheless thus sayth the Lord vnto ꝑ house of Israell: Seke after me, and ye shall lyue, but seke not after Bethel. Come not at Gilgal, and go not to Bersaba: for Gilgal shall be caryed awaye captyue, and Bethel shall come to nought Seke the Lord, that ye maye lyue: lest the house of Joseph be brent with fyre and consumed, and lest there be none to quenche Bethel.

Ye turne the lawe to wormewood, and cast downe ryghteousnesse vnto the grounde. * Ye Iob. ix. c. forsake the Lorde that maketh the seuen starres & the Orions, that turneth the nyghte into day, & C of the day he maketh darcknes. * He calleth the Amos. ix. b. waters of the see, and poureth them out vpon ꝑ playne grounde: ꝑ Lord is his name. He rayseth destruccyon vpon the myghty people, and bryngeth downe ꝑ stronge holde. But they owe hym euell wyl, that reproueth them openly: & who so telleth them the playne truth, they abhorre hym For so much then as ye oppresse the poore, & rob him of his best sustenaunce: *therfore where as deu. xxbiii. c Soph. i. e ye haue buylded houses of square stone, ye shall not dwel in them. Maruelous pleasaunt vinyardes shal you plant, but the wyne of them shal ye not drynke: and whyras for ꝑ multitude of your wyckednesses & your stoute synnes, I know thē ryght well. Enemyes ar ye of the ryghteous, ye
D Exo. xxiii. c. & Mich. iii. c. *take rewardes, ye oppresse the poore in iudgement. Therfore the wyse must nowe be fayne to holde his tunge, so wycked a tyme is it.

Seke after the thynge that is good, and not euell, so shal ye lyue: yee, the Lord God of hostes shalbe with you, accordyng to your owne desyre *Hate the euel, and loue the good: ‡ set vp ryght Deu. xxbiii. b Rom. xii. b. & Deu. xxiii. d agayne in the porte: & (no doute) the Lorde God of hostes shalbe mercyfull vnto the remnaunt of Joseph. If no (sayth ꝑ Lord God of hostes) ther
E shalbe mournyng in all stretes: yee, they shal say in euery strete: alas, alas. They shall cal the husbandman to lamentacyon, & such as can mourne to mournyng. In all vynyardes there shalbe heupnesse, for I wyll come amonge you, sayth the Lorde. Wo be vnto them that desyre the daye of the Lord. Wherfore wolde ye haue it? As for the daye of the Lorde, it shalbe darke and not clere.

Yee, lyke as when a man runneth from a lion and a Beer meteth with hym: or when he commeth into the house, and leaneth his hande vpon the wall, a serpent byteth hym. Shall not the
F Joel. ii. b. Soph. i. c. daye of the Lorde be darke * and not clere? shall 1 Esay. i. b. and. lviii. a it not be cloudy, and no shyne in it? ‡ I hate and Mic. vi. b. abhorre your holy dayes, and where as ye cense Mala. i. a. me when ye come together, I wyll not accepte it And though ye offer me brent offrynges & meat-offerynges, yet haue I no pleasure therin. As for youre fatte thankeofferynges, I wyll not loke vpon them: Awaye with that noyse of thy songes. I wyll not heare thy playes of musycke: but se that equitye flowe as the water, and ryghteousnesse, as a myghtye streame. O ye house
G Iere. bii. c. Actes. bii. e of Israell, * gaue ye me offerynges and sacryfy-

ces those

ces those forty yeres longe in the wylderneſſe? Leui.xx.a
yet haue ye ſet vp tabernacles to your *Moloch Am.v.fi.c
and Images of your ydolles: yee, and the ſtarre
of your God Rempha, fygures whiche ye made
to worſchyp them. Therfore wyll I cauſe you to
be caryed awaye beyonde Damaſcus, ſayth the
Lorde, whoſe name is the God of Hoſtes.

¶ The.vi. Chapter.

¶ Agaynſt the prynces of Iſraell liuynge in pleaſures.

A Luke.vi.c
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to ſuche as thynke them ſo ſure vpon ꝑ
mount of Samaria, which holde them
ſelues for the beſt of the worlde: & rule
the houſe of Iſraell, euen as they lyſt. Go vnto
Calne, and ſe: and from thence gette you to He-
math the great citye, and ſo go downe to Gath
B of ꝑ Philyſtines: be they better at eaſe then theſe
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lye vpon beddes of yuerye, and vſe youre wan-
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Iob.xxi.d. Eſay.v.b of inſtrumentes compare your ſelues vnto *Da
uyd: ye that drynke wyne out of goblettes, and
anoynt your ſelues with ꝑ beſt oyle, but no man
is ſory for Ioſephs hurt. Therfore: nowe ſhal ye
be the fyrſt of them, ꝑ ſhalbe led awaye captyue
C and ꝑ luſty chere of ꝑ wylful ſhal come to an end
Ieremi.li.c. Amo.viii.a *The Lorde God hath ſworne euen by hym
ſelfe (ſayth the Lord God of Hoſtes) I hate the
pryde of Jacob, and I abhorre hys palaces: and
I wyll geue ouer the citye wyth all that is ther-
in: ſo that though there remayne ten men in one
houſe, they ſhall dye. So theyr nexte kynſfolke
and the dead buryars ſhall take them, and cary
awaye theyr bones, and ſaye vnto hym, that is
in the innermer houſe: is there yet any mo by the
Deu.viii.d And he ſhal anſwere: they are all gone, holde thy
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Who can runne with horſes, or plowe with ox-
en vpon the harde rockes of ſtone: For why, ye
haue turned true Judgemente into bytternelle &
the frute of ryghtuouſneſſe into wormewood.
Yee, euen ye that reioyce in vayne thynges: ye,
that ſaye: haue not we optayned hornes in oure
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Iſraell, ſayth the Lorde God of Hoſtes: I wyll
brynge a people vpon you, whiche ſhall trouble
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¶ The.vii. Chapter.

¶ Of the captiuyte of Iſrael and Iuda.

A He Lorde God ſhewed me ſuch a vi-
ſyon, behold there ſtode one ꝑ made
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in the lande, I ſayde: O Lorde God, be mercyful,
I beſeche the, who ſhulde elles helpe vp Jacob ꝑ
is brought ſo lowe. So the Lorde was gracyous
therin, and the Lorde ſayde: well it ſhall not be.
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God, holde thyne hande: for who ſhuld els helpe
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And the Lorde ſayde vnto me: Amos, what
ſeeſt thou, I anſwered a maſons trowell. Then
ſayde the Lord: behold, I wyl laye the trowel a-
monge my people of Iſrael, and wyl nomore o-
uerſe them, but the hylchapels of Iſaac muſt be
layde waſte, and the churches of Iſrael made de-
ſolate, *and as for ꝑ houſe of Jeroboam, I wyl C iiii. Regum
ſtande vp agaynſte it with the ſwearde. Upon xviii. a.
this ſent Amaſiah the preſt to Bethel vnto Je-
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keth the houſe of Iſraell to rebell agaynſt the: ꝑ xviii. b.
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Get the hence *(thou that canſt ſe ſo wel) and fle
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ac wherfore thus ſayth ꝑ Lorde. Thy wyfe ſhal
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ſhalt dye in an vncleane lande, *and Iſrael ſhal xvii. c.
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¶ The.viii. Chapter.

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nethe be gone, that we maye ſell vytayle, and
the Sabboth, that we maye haue ſcarcenelle

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that oppreſſe the poore, and deſtroye the nedy in
the lande, ſayinge: When wyll the newe Mo-
nethe be gone, that we maye ſell vytayle, and
the Sabboth, that we maye haue ſcarcenelle

of corne to make the bushell lesse, and the sycle greater? We shall set vp false weyghtes, that we may get the poore vnder vs with the ryght money, and the needy also for shoes: yee, let vs sell ȳ Amos.vi.b chaffe for corne. * The Lorde hathe sworne agaynst ȳ pryde of Jacob, these workes of theirs wyll I neuer forget. Shall not the lande tremble, and all they that dwell therein, mourne for thys? Shall not theyre destruccyon come vpon them lyke a water streame, and flow ouer them Jere.xlvi.b. as the floude of Egypt? * At the same tyme (sayeth the Lorde God) I shal cause the sunne to go downe at none, and the lande to be darke in the Tobi.ii.b clere daye. * Your hye feastes wyl I turne to sorowe, & your songes to mournyng: I wyl bring sackcloth vpon all backes, and baldnes vpon euery head: yee, suche a mournynge wyll I sende Jere.vi.b them, * as is made vpon an only begotten sonne and they shall haue a myserable ende.

D Beholde, the tyme cōmeth (sayth the Lorde God) that I shal sende an hunger into the earth not the hunger of breade, nor the thyrste of water: but an hunger to heare the worde of ȳ Lorde so that they shall go from the one se to the other: yee from the north vnto the east, running about to seke the worde of the Lord, and shal not fynd it. In that tyme shall the fayre virgines and the ponge men perishe for thyrst: yee, euen they that sware in the execrable calfe of Samaria: & sayd as truly as thy God lyueth at Dan: and as truly as thy God lyue that Bersaba. These shal fal and neuer ryse vp agayne.

¶ The.ix. Chapter.

¶ Thyreatenynges agaynst Israell. No man can escape the hande of GOD.

I Sawe the Lorde standyng vpon the aultare, and he sayde: smyte the dore cheke, that ȳ postes maye shake with al. For their couetousnes shal fall vpon all theyr heades and theyr poste- Psa.cxxxix.a ryte shalbe slayne with the sweard. * They shal Abdi.i.a. not fle awaye, there shall not one of them escape nor be delyuered. * Though they were buryed in the hell, my hande shall fetche them from thence though they clyme vp to heauen, yet shall I cast them downe: though they hyde them selues vpō the toppe of Carmel, yet shall I seke them oute and bryng them from thence: though they crepe downe fro my syght into the depe of ȳ see, I shal cōmaunde the serpent, euen there to byte them. If they go awaye before theyr enemies into captiuyte, then shall I cōmaunde the sweard, there B to slaye them. Thus wyll I set myne eyes vpon them: for theyr harme and not for theyr welth.

For when the Lorde God of hostes toucheth a lande, it consumeth awaye, and all they that dwell therin, must nedes mourne: And why? their destruccyon shall aryse as euerye streame, and xlii.xv.b.g runne ouer them, as the floude in Egypte. * He Amos.v.b that hath his dwelling in heuen, and groundeth his tabernacle in the earth. * He that calleth the waters as the see, and powreth them oute vpon the playne grounde: his name is the Lorde. O ye chyldren of Israell, are ye not vnto me, euen as the Moryans, sayth ȳ Lorde? haue not I brought Israel out of the lande of Egypte? * The Phy- Gene.x.b listynes from Capthor: and the Syryans from Cir? Behold, the eyes of the Lorde are vpon the realme that synneth, to rote it cleane oute of the earth: Neuertheles. * I wyl not vtterly destroy Jere.xxx.b the house of Jacob, sayth the Lorde. zacha.xiii.b Rom.xi.c

For lo, this I prompse: thoughe I syfte the C house of Israel among all nacions (lyke as they vse to syfte in a syue) yet shall not ȳ smallest grauel stone fal vpon the earth: But all the wycked doars of my people, that saye: Tushe, the plage is not so nye, to come so hastely vpon vs: those Acte.xv.c. shall perysshe with the sweard. * At that tyme Psal.lxxxvii.b. wyl I buylde agayne the tabernacle of Dauid, that is fallen downe, and hedge vp hys gappes and loke what is broken, I shall repayre it: yee, I shall buyld it vp agayn, as it was afore tyme that they maye possesse the remnaunte of Edom yee, and all suche people as call vpon my name, wō them sayth ȳ Lord which doth these thynges

Beholde, the tyme cōmeth (sayth the Lord) that the plowman shall ouertake the mowar, & treader of grapes hym that soweth sede. * The Joel.iii.e mountaynes shall droppe swete wyne, and the hylles shalbe fruteful, and I wyl turne the captiuyte of my people of Israel: they shall repayre ȳ waste Cityes and haue them in possessyon, they shal plant vinyardes, and drynke the wyne therof, they shall make gardens, and enioye the frutes of them. And I wyll plant them vpon theyr owne grounde, so that I wyll neuer roote them out agayne from theyr lande whiche I haue geuen them sayth the Lorde thy God.

¶ The ende of the prophecye of Amos.

¶ The Booke of the Prophete Abdy.

¶ The fyrst Chapter.

¶ Agaynst Edom and the trust that they had in ryches.

THis is the vysyon that was shewed vnto Abdy. Thus hathe the Lorde God spoken vpon E- A *dom. We haue hearde of the eze.xxxv.b Lorde that there is an embas- and.xxv.a sage sent amonge the heathen: Amos.i.c Vp, let vs aryse, and fyghte agaynst them. Behold, * I wyl Jere.xlix.c make the small amonge the heathen, so that thou shalt be vtterly despised. Thy pryde of thine hert hath lyfte the vp, ȳ that dwellest in the stronge holdes of stone, and haste made the an hye seate. Thou sayest in thyne harte, who shall caste me downe to the grounde? * But though thou wen- Amos.ix.a test vp as hye as the Aegle, and madest thy nest B aboue amonge the starres: yet wold I plucke ȳ Abac.ii.b. downe from thence sayth the Lorde.

If the theues and robbers came to ȳ by night thou

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thou takynge thy reſt: ſhulde they not ſteale, tyl they had enoughe? Yf the grape gatherers cam vpon the, wold they not leaue the ſum grapes? But how ſhal they reape Eſau, and ſeke out his treaſure? Yee the men that were ſwoꝛne vnto the ſhall dꝛyue the out of the boꝛders of thyne owne lande. They that be nowe at one wyth the, ſhall diſcepue the: and ouercome the: Euen they that eate thy bꝛead, ſhal betray the, oꝛ euer thou perceaue it. *Shal not I at the ſame tyme deſtroy the wyſe men of Edom, and thoſe that haue vnderſtandyng from the mount of Eſau? Thy gyauntes (D Themã) ſhalbe afrayde, foꝛ thoꝛow the ſlaughter they ſhalbe all ouerthꝛowen vpon the mount of Eſau. Shame ſhal come vpon the foꝛ the malyce that thou ſhewedeſt to thy *bꝛother Jacob: yee, foꝛ euermoꝛe ſhalt thou periſh, and that becauſe of the tyme, when thou dydeſt ſet thy ſelfe agaynſte him, euen when ỹ enemies caryed awaye his hoſte and when the aleauntes came in at his poꝛtes, and caſte lots vpon Ieruſalem, and thou thy ſelfe waſt as one of them.

Thou ſhalt nomoꝛe ſe the day of thy bꝛother thou ſhalt nomoꝛe beholde the tyme of his captiuite: thou ſhalt nomoꝛe reioyce ouer the chyldꝛen of Juda, in the daye of theyꝛ deſtruccyon, thou ſhalt tryumphe nomoꝛe in a tyme of theyꝛ trouble. Thou ſhalte nomoꝛe come in at the gates of my people, in the tyme of theyꝛ decay: thou ſhalt not ſe theyꝛ miſery in the daye of theyꝛ fall:

Thou ſhalt ſende out no man agaynſt theyꝛ hoſte, in the daye of theyꝛ aduerſity: nether ſhalt thou ſtand wayting any moꝛe at the coꝛners of the ſtretes, to murder ſuch as are fled, oꝛ to take them pꝛyſoners, that remayne in ỹ daye of theyꝛ trouble. Foꝛ the daye of the Loꝛd is harde by vpon all the Hethen. *Like as thou haſt done, ſo ſhalt thou be delt withal: yee ỹ ſhalte be rewarded euen vpõ thy head. Foꝛ like wyſe as ye haue dꝛonken vpon myne holy hyl, ſo ſhal all the heathen dꝛynke contynually: yee, dꝛynke ſhal they & ſwalow vp, ſo ỹ ye ſhalbe as though ye had neuer ben. But vpon the mount Sion ſhal the ſaluacyon be, and holines, theſe ſhalbe holy and the house of Jacob ſhall poſſeſſe: euen thoſe, *ỹ had them ſelues afoꝛe in poſſeſſyon. Moꝛeouer, the houſe of Jacob ſhalbe a fyꝛe, the houſe of Joſeph a flame, and the *houſe of Eſau ſhalbe ỹ ſtrawe which they ſhal kyndle and conſume, ſo that nothyng ſhalbe left of the houſe of Eſau, the Loꝛd hym ſelfe hath ſayd it. They of ỹ ſouth ſhal haue the mount of Eſau in poſſeſſyon: and loke what lieth vpõ the gꝛound, ỹ ſhal the Philiſtins haue the playne feldes ſhal Ephꝛaim & Samaria poſſeſſe: & the moũtaynes of Galaad ſhal Ben Jamin haue: And thys hoſte ſhalbe the chyldꝛen of Iſraels pꝛyſoners. Now what folieth from Canaan vntoꝛareptah, and in Sepharad, ỹ ſhalbe vnder the ſubiecꝛyon of Ieruſalem, & the citꝛes of the ſouth ſhall enheret it. Thus they ỹ eſcape vpon the hyll of Syon, ſhall go vp to punyſhe the mounte of Eſau *and the kyngdome ſhalbe the Loꝛdes.

Thende of the bobe of the pꝛophecye of Abdy.

Ge.xxbii.k.

Eſa.xxxv.c. 1.Cozin.i. c

Jere.l.c Joel.iij. b

Zacha.xi.b

Jere b.c.

zach.xiiij.b

The boke of the Pꝛophet Jonas.

The fyꝛſt Chapter.

Of the flyght of Jonas when he was ſent to pꝛeach: A tempeſt aryſeth and caſteth hym in the ſee for hys diobedyence.

A The woꝛde of the *Loꝛde came vnto *Jonas the ſonne of Amithay: ſayeng: ‡Aryſe, and get the to Ninyue that *great citye: and pꝛeach vnto them, how that ‡theyꝛ wyckednes is com vp befoꝛ me. And Jonas made him redy to flye vnto Tharſis from ỹ pꝛeſence of the loꝛd and gat him downe to Joppa: where he found a ſhyp ready foꝛ to go vnto Tharſis, ſo he payde his fare, and wente aboꝛde: that he myght go wt them vnto Tharſis, from the pꝛeſence of ỹ Loꝛd But the Loꝛde hurled a great wynd into the ſee and there was a myghtye tempeſt in the ſee, ſo ỹ the ſhyp was in ieopardye of goynge in peces. Then ỹ mariners were afrayde, and cryde euerye man vnto hys God: and the gods that were in the ſhyppe they caſte into the ſee, to lyghten it of them. But Jonas gatte hym vnder the hatches, where he layde hym downe and ſlombꝛed.

B So the maiſter of the ſhyppe came to hym and ſayde vnto hym: why ſlombꝛeſt thou? Up, cal vpon thy God: If God (happly) wyl thinke vpon vs, that we peryſche not. And they ſayde one to another: come lette vs caſte lottes: that we maye knowe, foꝛ whoſe cauſe we are thus troubled. *And ſo they caſt lottes, & the lot fell vpõ Jonas. Then ſayde they vnto hym: tell vs foꝛ whoſe cauſe are we thus troubled? what is thine occupacion? whence commeſt thou? *(and whither goeſt thou)? what cuntre man art thou? and of what nacion? He anſwered them: I am an Ebꝛue, and I feare the Loꝛde GOD of Heauen, which made both the ſee and ỹ dꝛy lande. Then were the men exceadyngly afrayde, and ſayde vnto hym: why dydeſt ſo? (foꝛ they knewe, that he was fled from ỹ preſence of the Loꝛd, becauſe he had tolde them) and ſayd moꝛeouer vnto him what ſhal we do vnto the, that ỹ ſee maye ceaſſe from troublyng vs? (foꝛ the ſee wꝛought & was troublous) he anſwered them: take me, and caſt me into the ſee, ſo ſhal it let you be in reſte, foꝛ I wote it is foꝛ my ſake, that thys great tempeſt is come vpon you.

C

D Neuertheleſſe, the men aſſayed wyth rowyng to bꝛynge the ſhyppe to lande: but it wolde not be, becauſe the ſee wꝛoughte ſo: and was ſo troublous agaynſte them. Wherfoꝛe they cryed vnto the Loꝛde, and ſayde: O Loꝛde let vs not peryſche foꝛ this mans deathe, neyther laye thou innocente bloude vnto our charge: foꝛ thou, O Loꝛde *haſte done, euen as thy pleaſure was.

So they toke *Jonas and caſt him into the ſee, and the ſee lefte ragyng. And the men feared the Loꝛde excedyngly, doyng ſacrifyces and makyng vowes vnto the Loꝛde.

A iiij.Regũ xviii.c ‡Jon.iii. a Gene.v.b ‡ge.vbiij.e

Jonas.bii. c

Deute.xi.b

The.ii. Chapter.

Jonas is ſwalowed of a whale. The pꝛayer of Jonas.

thou takynge thy reſt: ſhulde they not ſteale, tyl they had enoughe? Yf the grape gatherers cam vpon the, wold they not leaue the ſum grapes? But how ſhal they reape Eſau, and ſeke out his treaſure? Yee the men that were ſwoꝛne vnto the ſhall dꝛyue the out of the boꝛders of thyne owne lande. They that be nowe at one wyth the, ſhall diſcepue the: and ouercome the: Euen they that eate thy bꝛead, ſhal betray the, oꝛ euer thou perceaue it. *Shal not I at the ſame tyme deſtroy the wyſe men of Edom, and thoſe that haue vnderſtandyng from the mount of Eſau? Thy gyauntes (D Themã) ſhalbe afrayde, foꝛ thoꝛow the ſlaughter they ſhalbe all ouerthꝛowen vpon the mount of Eſau. Shame ſhal come vpon the foꝛ the malyce that thou ſhewedeſt to thy *bꝛother Jacob: yee, foꝛ euermoꝛe ſhalt thou periſh, and that becauſe of the tyme, when thou dydeſt ſet thy ſelfe agaynſte him, euen when ỹ enemies caryed awaye his hoſte and when the aleauntes came in at his poꝛtes, and caſte lots vpon Ieruſalem, and thou thy ſelfe waſt as one of them.

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Jonas.bii. c

Deute.xi.b

The.ii. Chapter.

Jonas is ſwalowed of a whale. The pꝛayer of Jonas.

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Thou ſhalt nomoꝛe ſe the day of thy bꝛother thou ſhalt nomoꝛe beholde the tyme of his captiuite: thou ſhalt nomoꝛe reioyce ouer the chyldꝛen of Juda, in the daye of theyꝛ deſtruccyon, thou ſhalt tryumphe nomoꝛe in a tyme of theyꝛ trouble. Thou ſhalte nomoꝛe come in at the gates of my people, in the tyme of theyꝛ decay: thou ſhalt not ſe theyꝛ miſery in the daye of theyꝛ fall:

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Ge.xxbii.k.

Eſa.xxxv.c. 1.Cozin.i. c

Jere.l.c Joel.iij. b

Zacha.xi.b

Jere b.c.

zach.xiiij.b

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Jonas.bii. c

Deute.xi.b

The.ii. Chapter.

Jonas is ſwalowed of a whale. The pꝛayer of Jonas.

A BUt the Lorde prepared a great fysh: to swalow vp Jonas. So was Jonas in the belly of the fish thre dayes & thre nyghtes: And Jonas prayed vnto ỹ Lord his God, out of ỹ fisches
Psal.cxx.c belly, & sayd: * In my trouble I called vnto the Lorde, and he herde me: out of the belly of hell, I cryed, & thou herdest my voyce. Thou haddest
Psal.xlii.d cast me downe depe in the myddest of ỹ see, & the floudes cõpassed me aboute: yee, all * thy waues & roules of water went ouer me, I thought that I had ben cast away out of thy sight: But I wil yet agayne loke towarde thy holy temple.

B The waters compassed me, euen to the very soule: the depe laye aboute me, & the webes were wrapte about myne head. I went downe to the botome of ỹ hylles, & was barred in with earth for euer. But ỹ, O Lorde my God, hast brought vp my lyfe agayn out of corrupcyon. When my soule fainted within me, I thought vpon the Lorde: and my prayer came in vnto the, euen in
C to thy holy temple. They that hold of vayne vanytyes, wyll forsake his mercy. But I wyll do the sacrifyce with the voyce of thankesgyuyng, and wyll pay that that I haue vowed, for why? saluacyon cõmeth of the Lorde. And the Lorde spake vnto the fysshe, and it caste out Jonas agayne vpon the drye lande.

C The.iii. Chapter.

C Jonas is sent agayne to Ninyue. The repentaunce of the kynge of Ninyue.

A Jonas.i.a. THen came the worde of the Lorde vnto Jonas agayne, sayinge: * vp & get the to Niniue that greate Cytye, and preache vnto them the preachynge, whiche I bad the. So Jonas arose & went to Niniue at the Lordes cõmaundement. Niniue was a great cytye vnto God, namely of
B thre dayes iourney. And Jonas went to, and entred into the cytye: euen a dayes iourney, & cryed sayinge: There are yet forty dayes, and then
Ec.xxxbii.a shall Niniue be ouerthrowen. * And the people of Niniue beleued God, & proclaymed fastynge, & arayed them selues in sacke cloth, as well the great as ỹ small of them. And the tidinges came vnto the kyng of Niniue, whiche rose out of his seate, and dyd his apparell of, and put on sacke cloth, and sat hym downe in asshes.

C And it was cryed and cõmaunded in Niniue, by the auctorite of the kyng and his lordes, sayMat.xii.d. enge: * se that neyther man, nor beast, ore, or Luke.xi,c. shepe taste ought at all: & that they neyther fede nor drynk water: but put on sackcloth both man
Je.xviii.a. & beast: & crye myghtely vnto God: * Yee, se that euery man turne from his euyll waye, and from the wyckednesse that he hath in hande.

D Who can tell? God may turne, and repent, & cease from his fearce wrath, that we perysh not. And when God sawe their workes howe they
Ec.xxxviii.b turned from their wycked wayes: * he repented on the euyll, whiche he sayd he wolde do vnto them, and dyd it not.

C The.iiii. Chapter.

C Jonas is reproued of God.

THerfore Jonas was sore discontẽt & angry. And he prayed vnto ỹ Lorde, and sayd: O Lorde, was not this my saying (I pray the) when I was yet in my countrey? therfore I hasted rather to flee vnto Tharsis. * For I knowe well
Ec.xxxviii.d Joel.ii.c. ynough, that thou arte a mercyfull God, full of compassyon, long sufferyng, & of great kyndnes, and repentest when thou shuldest take punyshement. And nowe * O Lorde, take my lyfe from
iii.re.xix.a me (I beseech the) for I had rather dye then lyue. B Then sayd the Lorde: art thou so angrye? And Jonas gat hym out of the cytie, and sat downe on the east syde therof: & there made hym a both, and sat vnder it in the shadowe, tyll he myght se what shulde chaunce vnto the cytye.

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you on thys maner. We be vtterly desolate, the
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contrary, therfore must I take part agaynst thē
for they take away both cote and cloke from the
symple. Ye haue turned youre selues to fyght, the
wome of my people haue ye shut out from theyre
good houses, & taken away myne excellent gyf-
tes from theyre chyldren. Up, get you hence, for
here shall ye haue no rest. Because of theyre ydo-
latry, they are corrupte, & shal miserably perysh
Yf I were a fleshly felow, and a preacher of lyes
and tolde them that they might syt bibbing and
bolling, and be dronken. O that were a prophet
for this people. But I wyll gather ỹ in dede, O
Jacob, & dryue the remnaunte of Israell altoge-
ther. I shal cary them one ỽ another as a flocke
in the folde, and as the catell in theyre stals, that
they maye be disquyeted of other men. Whoso
breaketh ỹ gappe, he shall go before. They shall
breke vp the porte, and go in and out at it. The
kyng shal go before them, and the Lorde shalbe
vpon the heade of them.

The.iii. Chapter.

Agaynst the tyranny of princes, and false prophetes.

AND I sayde: heare, O ye heades of the
house of Jacob, & ye leaders of ỹ house
of Israel: * Shuld not ye know, what
were lawful and right? ǂ But ye hate
the good, and loue ỹ euel: ye plucke of mens skyn
nes, & the flesche from theyre bones: ye eate ỹ flesh
of my people, and flaye of theyre skyn: ye breake
theyre bones, ye chop them in peces as it were in-
to a cauldron, & as flesh into a pot. Now ỹ tyme
shal come, * that when they cal vnto the Lorde,
he shal not heare thē, but hyde hys face from thē,
because that thorowe theyre onwne ymaginacy-
ons, they haue delt so wyckedlye.

And as concernyng the prophetes ỹ disceaue
my people, thus the Lorde sayth agaynst them.
* When they haue any thing to byte vpon, then
they preach that al shalbe wel, but yf a man put
not some thing into theyre mouthes, they preach
of warre agaynst hym. * Therfore your vysyon
shalbe turned to night, and your prophecieng to
darkenesse. The sunne shal go downe ouer those
prophetes, and the day shalbe darke vnto them.
Then shall the vysyon seers be ashamed, and the
sothsayers confoūded: yee, they shalbe fayne all
the parte of thē, to stop theyre mouthes, for they
haue not Goddes word. * As for me I am ful of
strength, & of the spyrete of the Lorde, ful of Jud-
gemente & boldnes: to shewe the house of Jacob
theyre wickednes, & the house of Israel their syn.

O heare this ye rulers of the house of Jacob,
and ye iudges of the house of Israell, ye that ab-
horre the thynge that is lauful, and wrest alyde
the thyng that is streyghte. * Ye that buylde vp
Syon with bloude, and Jerusalem with doyng
wronge. ǂ O ye iudges ye geue sentence for gyf-
tes. O ye Prestes, ye teach for lucre. * O ye pro-
phetes, ye prophecy for money. Yet wyll they be
taken as those that holde vpō god, and saye: Is
not the Lorde amonge vs? Tusche, there can no
misfortune happen vs. * Therfore shall Syon
(for youre sake) be plowed lyke a felde ǂ Jerusa-
lem shall become an heape of stones, & the hyll of
the temple shalbe turned to an hye wood.

The.iiii. Chapter.

Of the callyng of the Gentyls, and conuersion of the Jewes.

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Juda? Is not ǂ Jerusalē? Therfore I shall make
Samaria an heape of stones in ỹ felde, to lay a-
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tes from theyre chyldren. Up, get you hence, for
here shall ye haue no rest. Because of theyre ydo-
latry, they are corrupte, & shal miserably perysh
Yf I were a fleshly felow, and a preacher of lyes
and tolde them that they might syt bibbing and
bolling, and be dronken. O that were a prophet
for this people. But I wyll gather ỹ in dede, O
Jacob, & dryue the remnaunte of Israell altoge-
ther. I shal cary them one ỽ another as a flocke
in the folde, and as the catell in theyre stals, that
they maye be disquyeted of other men. Whoso
breaketh ỹ gappe, he shall go before. They shall
breke vp the porte, and go in and out at it. The
kyng shal go before them, and the Lorde shalbe
vpon the heade of them.

The.iii. Chapter.

Agaynst the tyranny of princes, and false prophetes.

AND I sayde: heare, O ye heades of the
house of Jacob, & ye leaders of ỹ house
of Israel: * Shuld not ye know, what
were lawful and right? ǂ But ye hate
the good, and loue ỹ euel: ye plucke of mens skyn
nes, & the flesche from theyre bones: ye eate ỹ flesh
of my people, and flaye of theyre skyn: ye breake
theyre bones, ye chop them in peces as it were in-
to a cauldron, & as flesh into a pot. Now ỹ tyme
shal come, * that when they cal vnto the Lorde,
he shal not heare thē, but hyde hys face from thē,
because that thorowe theyre onwne ymaginacy-
ons, they haue delt so wyckedlye.

And as concernyng the prophetes ỹ disceaue
my people, thus the Lorde sayth agaynst them.
* When they haue any thing to byte vpon, then
they preach that al shalbe wel, but yf a man put
not some thing into theyre mouthes, they preach
of warre agaynst hym. * Therfore your vysyon
shalbe turned to night, and your prophecieng to
darkenesse. The sunne shal go downe ouer those
prophetes, and the day shalbe darke vnto them.
Then shall the vysyon seers be ashamed, and the
sothsayers confoūded: yee, they shalbe fayne all
the parte of thē, to stop theyre mouthes, for they
haue not Goddes word. * As for me I am ful of
strength, & of the spyrete of the Lorde, ful of Jud-
gemente & boldnes: to shewe the house of Jacob
theyre wickednes, & the house of Israel their syn.

O heare this ye rulers of the house of Jacob,
and ye iudges of the house of Israell, ye that ab-
horre the thynge that is lauful, and wrest alyde
the thyng that is streyghte. * Ye that buylde vp
Syon with bloude, and Jerusalem with doyng
wronge. ǂ O ye iudges ye geue sentence for gyf-
tes. O ye Prestes, ye teach for lucre. * O ye pro-
phetes, ye prophecy for money. Yet wyll they be
taken as those that holde vpō god, and saye: Is
not the Lorde amonge vs? Tusche, there can no
misfortune happen vs. * Therfore shall Syon
(for youre sake) be plowed lyke a felde ǂ Jerusa-
lem shall become an heape of stones, & the hyll of
the temple shalbe turned to an hye wood.

The.iiii. Chapter.

Of the callyng of the Gentyls, and conuersion of the Jewes.

A ‡ Ie.xxvi.g Ezec.xl.a.

BUt ‡ in the latter dayes it wyll come to passe, that the hyll of the Lordes house shall be sette vp hyer then any mountayns or hilles: yee, ỹ people shal preace vnto it, and ỹ multitude of the Gentyles

‡ Esa.ii.a. Mich.iiii.a

shall haste them thyther, saying: Come, ‡ let vs go vp to the hyll of the Lord, and to the house of the God of Jacob: that he may teache vs his wayes, and that we may walke in his pathes.

‡ Psal.xlix.c Esay.ii.a. Lu.xxiiii.d

‡ For the lawe shall come out of Syon: and the worde of God from Jerusalem, & shall gyue sentence amonge the multitude of the Heathen, and refourme ỹ people of farre countryes: so that of theyr sweardes they shall make plough shares, and sythes of theyr spearcs.

B Esay.xi b and.lxb.d

* One people shall not lyfte vp a swearde agaynst another: yee, they shall no more learne to syght: but euery man shall syt vnder his vyne yarde, and vnder his fygtre, and no man to fray hym away: for the mouth of the Lorde of hostes hath spoken it. Therfore where as al the people haue walked euery man in the name of his owne God, we wyll walke in the name of our God for

Soph. iii.c

euer & euer. * At the same tyme, sayth the Lorde wyll I gather vp the lame and ỹ out castes, and suche as I haue chastened, and wyll gyue yssue vnto the lame, and make of ỹ outcastes a great

Luke.i.c

people: * and the Lorde hym selfe shall be theyr kynge vpon the mount Syon, from this tyme forth for euermore.

C Ge.xxxb,d

And vnto the (O thou towre of * Eder, thou stronge holde of the doughter Syon) vnto the shall it come euen the lordshyp and kyngdome of the doughter Jerusalem. Why then art thou nowe so heuy? is there no kynge in the? are thy counsellers away that thou art so payned, as a woman in her trauayle? And now (O ỹ doughter Syon) be sory, let it greue the as a wyfe labouryng with chylde: for now must thou get the out of the cytie, and dwell vpon ỹ playne felde: yee, vnto Babylon shalte thou go, there shalte

Mich.b.b

thou be deliuered, * & there the Lorde shall loose the from the hande of thyne enemyes.

D

Nowe also are there many people gathered togyther agaynst the sayinge: what, Syon is cursed, we shall se our lust vpon her. But they

Esa.xliij.b

knowe not * the thoughtes of the Lorde, they vnderstande not his counsayle, that shall gather them togyther as the sheues in the barne. Therfore get ỹ vp, O thou doughter Syon, & threshe out the corne: for I wyll make thy horne yron: and thy clawes brasse, that thou mayst grynde many people: theyr goodes shalte thou appropriate vnto the Lorde, and theyr substaunce vnto the ruler of the whole worlde.

¶ The.v. Chapter.

¶ Of the destruction of Jerusalem.

A

AFter that shalte thou be robbed thy selfe, O thou robbers doughter: they shall laye sege agaynst vs, and smyte the iudge of

Math.ii.a. Joh.vii.d.

Israel with a rodde vpon the cheke. * And thou Bethleem Ephrata, art lytle amonge the thousandes of Juda, Out of the shall come vnto me whiche shall be the gouernour in Israell: whose outgoynge hath ben from the begynnynge and from euerlastynge. In the meane whyle he plageth them for a season, vntyll the tyme that she (whiche shall beare) haue borne: then shall the remnaunt of his brethren be conuerted vnto the chyldren of Israell. He shall stande fast, * and gyue fode in the ‡ strength of ỹ Lorde, and in the victory of the name of the Lorde his God, and when they be conuerted, he shall be magnifyed vnto the furthest parte of the worlde.

Ezec.xxxiii.d John.x.a ‡ Roma.i.

B

Then shal there be peace, so that the Assirian may come into your lande, & treade in your houses. We shall bryng vp.vii. shepherdes and.viii. prynces vpon them: these shall subdue ỹ lande of Assur with the swearde, & the lande of * Nimrod with theyr naked weapons. ‡ Thus shal he delyuer vs frō the Assiryan, when he cōmeth within our lande, & setteth his fote within our borders.

Gene.x.b ‡ Mich.iiii.c

C

And the remnaunt of Jacob shal be amonge the multitude of people, as the dewe of the Lord and as the drops vpon ỹ grasse, that tarryeth for no man, & wayteth of no body. * Yee, the residue

Gen.xlix. b

of Jacob shal be among the Gentyles & the multitude of people, as the lyon amonge the beastes of the wood, and as the lyons whelpe amonge a flocke of shepe: whiche (when he goeth thorow) treadeth downe, teareth in peces, and there is no man that can helpe. Thyne hand shal be lyft vp vpon thyne enemyes, and all thyne aduersaryes shall perysh. The tyme shal come also, sayth the

D

Lorde, that I wyl take thy horses from the, and destroye thy charets. I wyll breake downe the cyties of thy lande, & ouerthrowe al thy stronge holdes. * Al witchcrafts wil I rote out of thyne

Deu.xviii.f

hande, there shall no more sothsayinges be within the. * Thyne ydols & thyne ymages wyll I de-

Naum.i.b

stroye out of the: so that thou shalt no more bow thy selfe vnto ỹ workes of thyne owne handes. Thy groues wil I pluck vp by ỹ rotes, & breake downe the cyties. Thus wyl I be auenged also, vpon all the Heathen that wyll not heare.

¶ The.vi. Chapter.

¶ An exhortacyon to heare the iudgement agaynst Israel beyng vnkynde. What maner of sacrifyces do please God.

HEarken nowe what the Lorde sayth: * Up reproue the mountaynes, & let the hylles heare thy voyce, O heare the punyshment of ỹ Lord, yee mou-

A Esa.xlviii.a

taynes, and ye myghty foundacyōs of the earth: for ỹ Lord wyll reproue his people, & reason with Israell. O my people, what haue I done vnto the? for wherin haue I hurt the? giue me answere. * Bycause I brought the from the

Exo.xliii.c

lande of Egypt, and delyuered the out of ỹ house of bondage? * Bycause I made Moses, Aaron,

B num.xii.a.

& Miriam to leade the? Remēbre (O my people) ‡ what Balach the kyng of Moab had ymagyned agaynst the, & what answere that Balaam the sonne of Beor gaue hym, from Sethin vnto Galgal, that ye may knowe the louynge kyndnesses of the Lord. What acceptable thyng shal I offer vnto the Lorde? shall I bowe my knee to the hye God? Shall I come before hym with brent offerynges, and with calues of a yere olde? Hath the Lorde a pleasure in many thousande rammes, or innumerable streames of oyle?

num.xxii.a. Mich.vi.a. Psal.xxxiii.b Psal.xlix.b

Or shal

¶ Or shal I geue my fyrst borne for mine offences, and the frute of my body for the synne of my soule? I wyl shewe the, O man, what is good, & what ỹ Lord requireth of ỹ, namely, to do ryght to haue pleasure in louynge kyndnes, to be lowly, and to walke with thy God. * The Lordes voyce cryeth vnto the citye, and the man ỹ shall be saued consydereth thy name (O Lorde.) Herken what is your rodde, and heare him that warneth you. * Shulde I not be displeased, for the vnrygh teous good in the houses of the wycked, and bycause the measure is mynyshed? Or shuld I iustyfye the false balaunces, and the bag of disceytfull weyghtes, amonge those that be full of ryches vnrygh tuously gotten: where ỹ cytesyns deale with falshede, speake lyes, & haue disceytfull tonges in theyr mouthes?

Micay. i.d.
Leu. xix g.
Deu. xxb.c.
Pro. xx.b.
Eccl. xlb.b

D Therfore I wyll take in hande to punysshe the, and to make the desolate, bycause of thy synnes. * Thou shalte eate, and not haue ynoughe: yee, thou shalte brynge thy selfe downe. Thou shalte flee, but not escape: & those that thou woldest saue, wyll I delyuer to the * sweard. Thou shalte sowe, but not reape: thou shalt presse out olyues, but oyle shalte thou not haue to anoynt thy selfe withall: thou shalte treade oute swete must, but shalt drynke no wyne. Ye kepe the ordynaunces of * Amri, and all the customes of the house of Ahab: ye folowe theyr pleasures, therfore wyll I make the waste, & cause thy inhabyters to be abhorred. O my people: & thus shalte thou heare thyne owne shame.

Len. xvbi.d
Ose. iiii.b.
Agge. i.a.
Deu. xxbiij.a
iij.re.xbi.c.

¶ The. vii. Chapter.

¶ A complaynt of the lytle nombre of ỹ righteous. Agaynst the truth ought we not to holde with our greteste frendes.

A WOis me: I am become as one that goeth a gleanynge in the haruest. There are no mo grapes to eate, yet wold I fayne (with al my hert) haue of ỹ best frute. * There is not a godly vpon earth, there is not one righteous among men. They labour all to shede bloud, and euery man hunteth his brother to death: yet they saye they do wel, when they do cupl. As ỹ prynce wyl so sayth the Iudge, ỹ he maye do hym a pleasure agayne. The great man speaketh what his hert desyreth: and the hearers alowe hym. The best of them is but as a thystle, and the most rygh tuous of them is but as a breer in the hedge. But when ỹ daye of thy preachers cōmeth, that thou shalt be visyted, then shall they be wasted away

Rom. iii.b.
Jerem. ix.a

B * Let no man beleue his freude, nor put his confydence in a brother. Kepe ỹ porte of thy mouth from her that lyeth in thy bosome, * for ỹ sonne shall put his father to dishonoure, the doughter shall ryse agaynste her mother, the doughter in lawe agaynste her mother in lawe: and a mans foes shalbe euen they of his owne housholde.

Micay. vii.c
Deu. xiii.b
e.xxvib
pſ. xxvbii.b
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Neuertheless I wyl loke vp vnto the Lord I wyll pacyently abyde God my sauioure: my God shall heare me: * O thou enemye of myne, reioyce not at my fall, for I shal get vp agayne: and thoughe I syt in darknesse, yet the Lorde is my lyght. I wyll beare the punyshement of the Lorde (for why, I haue offended hym) tyll he syt in iudgement vpon my cause, and se that I haue ryght. He wyl bryng me forth to the lyght, and I shall se his rygh teousnesse.

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¶ iiii.re.xix.a
Amos.ix.e.

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D This shal the heathen se, and be ashamed for all theyr power, * so that they shall laye theyr hande vpon their mouth, and stoppe their eares * They shall lycke the dust lyke a serpente, and as the wormes of the erth, that tremble in theyr holes. They shalbe afrayde of the Lorde oure God, and they shall feare the.

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Jere. xl.d

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A

Deutr. v.b.
Roma. ij.a

B

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er. xxxiiii.a
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Deu. xiii.b
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Deutr. v.b.
Roma. ij.a

B

Roma. ij.a
er. xxxiiii.a
‡ Jer. xxx.b

sume. At the syght of him, the earth quaketh: yee the whole worlde, and all that dwell therin.

Jere.x.b. esa.xxxiii.a Abac.iii.a. Soph.iii.b *Who maye endure before his wrath? Or who is able to abyde his grym displeasure? Hys anger taketh on lyke fyre: and the harde rockes are clouen in sunder before hym.

¶ Full gracyous is the Lorde, and a stronge holde in the tyme of trouble, he knoweth theym that put theyr trust in hym: when the floude renneth ouer, and destroyeth the place: and whē the darknes foloweth styl vpon his enemies. What do ye ymagyn then agaynst the Lord on this maner? (Tushe, when he hathe once made an ende, there shall come no more trouble.) For lyke as the thornes that stycke together, and as the drye strawe: so shall the dronkardes be consumed together, euen when they be full. There come out of the suche as ymagyn myschefe: and geue vngracyous counsell agaynst the Lorde.

D Therfore thus sayth the Lorde: Let them be as well prepared: yee, and as many as they can yet shall they be hewen downe, and passe away. And as for the, I wyll vexe the, but not vtterly destroye the. And nowe wyll I breake his rodde from thy backe, and burste thy bondes insunder. But the Lorde hath geuen a commaundemente cōcernyng the, that there shall come no more sede of thy name. *The carued & casten ymages wyl Nich.b.c. I rote oute of the house of thy God. Thy graue shal I prepare for the, and ye shalt be confoūded.

¶ The.ii. Chapter.

¶ He describeth the victorye of the Chaldees agaynste the Niniuytes.

A Esay.lii.a. Roma.x.c. BEholde, *vpon ye mountayns come the fete of hym, that bryngeth good tidynges: & preacheth peace. O Juda, kepe thy holy dayes, perfourme thy promyses: for Beliall shal come no more in the, he is vtterly rooted oute.

The scaterer shall come vp agaynst the, and laye sege to the castel. Loke thou wel to the stretes make thy loynes strong, arme thy selfe wyth all thy myght: for the Lord shall restore agayne the glory of Jacob, lyke as the glory of Israel. The destroyers haue broken them downe, and marred the vyne braunches. The shylde of hys gyaūtes glystreth, his men of warre are clothed in purple. Hys charettes are as fyre, when he maketh him forwarde, and his spere shaftes are B soked in venom. The charetttes rolle vpon the stretes, and welter in the hye wayes. They are to loke vpon lyke cressettes of fyre, & go swyftly as the lyghtnyng. When he doth but warne his gyauntes, they fall in theyr aray, & hastely they clyme vp the walles: yee, the engyns of the war are prepared already. The water portes shalbe opened, and the Kynges palace shall fall. The quene her selfe shalbe led away captyue, and her gentylwemen shall mourne as the doues, and Tob.xiiii.b Soph.ii.a. grone with theyr hartes. *Ninine is lyke a pole full of water, but then shall they be fayne to flee. Stande, stande, (shall they crye) and there shall not one turne backe. Away wt the syluer, awaye wyth the golde, for there is no ende of treasure. There shalbe a multitude of all maner of costly ornamentes. Thus must she be spoyled, emptied and cleane strypped out: that theyr hartes maye be melted awaye, theyr knees tremble, all theyr loynes be weake, & theyr faces blacke as a pot.

Where is nowe the dwellyng of the Lyons and the pasture of the Lyons whelpes? where ye lyon and the lyones went with the whelpes, and no man frayde them away? But the lyon spoyled ynough for his yong ones, and deuoured for his lyones: he fylled his dennes with hys praye, and his dwellyng place with ye he had raupshed. Beholde, I wyll vpon the, sayeth the Lorde of hostes, and wyl set fyre vpon thy charettes that they shall smoke withall, and the swearde shall deuoure the yonge lions. I wyl make an ende of thy spoyling from out of the earth, and ye voyce of thy messaungers shal no more be heard.

¶ The.iii. Chapter.

¶ Of the fall of Niniue.

A Eze.xxiii.a Abac.ii.b WO *to the bloudthurstye citye, which is all full of lyes and robberye, and wyll not leaue of from raupshynge. There a man maye heare scourgyng russhynge, the noyse of the wheles, the cryinge of the horses, and the rollynge of the charettes. There the horsemen get vp wyth naked swerdes, and glystryng speares: there lyeth a multitude slayne, and a great heape of dead bodyes: there is no ende of dead corses: yee, men fal vpon theyr bodyes. And that for the greate and manyfolde whordome, of the fayre & bewtyfull harlot which is a mastres of wytchcrafte: yee, & selleth the people thorowe her whordome, and ye nacyons thorowe her wytchcrafte.

B Esa.xlvii.a Eze.xvi.d. *Beholde, I wyl vpon the (sayeth the Lord of hostes) and wyl pul thy clothes ouer thy head that I maye shewe thy nakednes among ye heathen, & thy shame among the kingdomes, I wyl cast durt vpon the, to make the be abhorred, and a gasyng stocke: Yee, al they that loke vpon the shal starte backe, and saye: Niniue is destroyed. Who wyll haue pytie vpon the: where shall I seke one to comforte the? Art thou better then the great citye of* Alexandria? that laye in the Ezec.xxx.c waters, and had the waters rounde about it: which was strougly fenced and walled with the see? Ethiopia and Egypt were her strength and that exceadyng great, aboue measure. Aphrica and Libya were her helpers, yet was she driuen awaye, and brought into captiuytye, her yonge chyldren were smytten downe at the head of euery strete, the lottes were cast for the most auncyent men in her, and all her myghtye men were ¶ bound in cheynes. Euen so shalt thou also be drōken, and hyde thy selfe, & seke some helpe agaynst thyne enemy. All thy stronge cityes shalbe lyke fygtrees with rype fygges: whych when a man shaketh, they shal fal into the mouth of ye eater.

Behold, thy people within ye, are but wemen the portes of thy lande shalbe opened vnto thine enemyes, and the fyre shall deuoure thy barres. Drawe water nowe agaynste thou be beseged, make vp thy stronge holdes goo into the claye, temper the morter, make stronge brycke: ‡Yet ye Esay.x.a. fyre shall consume the, the swearde shal destroy xxx.f.xxvi.b Zach.x.b.

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sume. At the syght of him, the earth quaketh: yee the whole worlde, and all that dwell therin.

Jere.x.b. esa.xxxiii.a Abac.iii.a. Soph.iii.b *Who maye endure before his wrath? Or who is able to abyde his grym displeasure? Hys anger taketh on lyke fyre: and the harde rockes are clouen in sunder before hym.

¶ Full gracyous is the Lorde, and a stronge holde in the tyme of trouble, he knoweth theym that put theyr trust in hym: when the floude renneth ouer, and destroyeth the place: and whē the darknes foloweth styl vpon his enemies. What do ye ymagyn then agaynst the Lord on this maner? (Tushe, when he hathe once made an ende, there shall come no more trouble.) For lyke as the thornes that stycke together, and as the drye strawe: so shall the dronkardes be consumed together, euen when they be full. There come out of the suche as ymagyn myschefe: and geue vngracyous counsell agaynst the Lorde.

D Therfore thus sayth the Lorde: Let them be as well prepared: yee, and as many as they can yet shall they be hewen downe, and passe away. And as for the, I wyll vexe the, but not vtterly destroye the. And nowe wyll I breake his rodde from thy backe, and burste thy bondes insunder. But the Lorde hath geuen a commaundemente cōcernyng the, that there shall come no more sede of thy name. *The carued & casten ymages wyl Nich.b.c. I rote oute of the house of thy God. Thy graue shal I prepare for the, and ye shalt be confoūded.

¶ The.ii. Chapter.

¶ He describeth the victorye of the Chaldees agaynste the Niniuytes.

A Esay.lii.a. Roma.x.c. BEholde, *vpon ye mountayns come the fete of hym, that bryngeth good tidynges: & preacheth peace. O Juda, kepe thy holy dayes, perfourme thy promyses: for Beliall shal come no more in the, he is vtterly rooted oute.

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B Esa.xlvii.a Eze.xvi.d. *Beholde, I wyl vpon the (sayeth the Lord of hostes) and wyl pul thy clothes ouer thy head that I maye shewe thy nakednes among ye heathen, & thy shame among the kingdomes, I wyl cast durt vpon the, to make the be abhorred, and a gasyng stocke: Yee, al they that loke vpon the shal starte backe, and saye: Niniue is destroyed. Who wyll haue pytie vpon the: where shall I seke one to comforte the? Art thou better then the great citye of* Alexandria? that laye in the Ezec.xxx.c waters, and had the waters rounde about it: which was strougly fenced and walled with the see? Ethiopia and Egypt were her strength and that exceadyng great, aboue measure. Aphrica and Libya were her helpers, yet was she driuen awaye, and brought into captiuytye, her yonge chyldren were smytten downe at the head of euery strete, the lottes were cast for the most auncyent men in her, and all her myghtye men were ¶ bound in cheynes. Euen so shalt thou also be drōken, and hyde thy selfe, & seke some helpe agaynst thyne enemy. All thy stronge cityes shalbe lyke fygtrees with rype fygges: whych when a man shaketh, they shal fal into the mouth of ye eater.

Behold, thy people within ye, are but wemen the portes of thy lande shalbe opened vnto thine enemyes, and the fyre shall deuoure thy barres. Drawe water nowe agaynste thou be beseged, make vp thy stronge holdes goo into the claye, temper the morter, make stronge brycke: ‡Yet ye Esay.x.a. fyre shall consume the, the swearde shal destroy xxx.f.xxvi.b Zach.x.b.

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The ende of the prophecye of Nahum.

The Booke of the Prophete Abacuc.

The fyrſt Chapter.

A complaynte agaynſt Iſrael.

A Pſa.xxii.a Iob.xix.a. THis is the heuy burthen, which the Prophet Abacuc dyd ſe. O Lorde, *howe longe ſhal I crye & thou wylt not heare? *Howe longe ſhall I complayne vnto the, ſuffrynge wronge, & thou wylte not helpe? Why letteſt ỹ me ſe werynesſe and laboure? Eccle.iiii.a *Tyrannye and violence are before me, power ouergoeth ryghte: for the lawe is torne in peces. and there can not ryght iudgemẽt go forth. And B why? the vngodlye is more ſet by then the ryghtuous: this is the cauſe, that wronge iudgement Acte.xiii.d procedeth? *Beholde amonge the heathen, and loke well, wonder at it, and be abaſshed: for I wyll do a thynge in your tyme, whyche though Ha.xxviii.c. it be tolde you, ye ſhall not beleue. * For lo, I wyll rayſe vp the Caldees, that bytter & ſwyfte people: whiche ſhall go as wyde as the lande is, to take poſſeſſyon of dwellynge places, that be not theyr owne. A grymme and boyſterous people is it, theſe ſhall ſyt in iudgement & punyſhe. Theyr horſes are ſwyfter then the cattes of the Soph.iii.a C mountayne, and byte ſorer then *the wolues in the euenynge. Theyr horſemen come by greate heapes from farre, they flye haſtely to deuoure as the Aegle. They come all to ſpoyle, one of them commeth an eaſtwynde, whyche bloweth and gathereth theyr captaynes, lyke as ỹ ſande They ſhal mocke the kynges, and laugh ỹ prynces to ſcorne. They ſhall not ſet by any ſtronge holde, for they ſhall laye ordynaunce agaynſt it, and take it. Then ſhall they take a freſhe corage Eſa.xlvi.a ii.Paralip. xxxvi.d. †Pſalm. xxxix.c. Exod.i.a. vnto them: to go forth and to do more euyll, and ſo aſcribe the power vnto *theyr God.

But thou O Lorde my God †my holy one, thou arte from the begynnynge, therfore ſhall we not dye. O Lorde, thou haſt ordeyned them for a punyſhmente, and ſet them to reproue the myghty. Thyne eyes are cleane, thou mayſt not ſe euyll, thou canſt not beholde the thynge that D is wycked. ‡ Wherfore then doeſt thou loke vpon the vngodly, and holdeſt thy tonge when ỹ wycked deuoureth the man that is better then hym ſelfe? Thou makeſt men as the fyſhe in the ſee, and lyke as the creppynge beaſtes, that haue no gupde, they take vp all with their angle, they catche it in theyr nette, and gather it in theyre yarne: wherof they reioyce and are glad. Therfore offre they vnto theyr nette, and do ſacrifyce vnto theyr yarne: bycauſe that thorow we it their portyon is become ſo fat, and theyr meat ſo plenteous. Wherfore, they caſt out theyr net agayne and neuer ceaſe to ſlaye the people. Jere.xii.a. Pſalm. cxxxvii.a.

The.ii. Chapter.

Of the viſyon of the prophet. Agaynſt pollyng, couetouſneſſe and ydolatrye.

I Stode vpon my watche, and ſet me A vpon my bulworke, to loke and ſe what he wolde ſaye vnto me, & what aunſwere I ſhulde geue hym that reproued me. But the Lorde anſwered me, and ſayde: Wryte the viſyon playnly vpon thy tables, that who ſo cõmeth by, maye rede it, ‡ for the viſyon is yet farre of for a tyme, but at ỹ Dani.ſx.d. laſt it ſhall come to paſſe, and not fayle. ‡ And Hebr.x.b. though he tary, yet wayte ỹ for hym, for in very dede he wyll come, and not be ſlacke.

Behold, the vnrygh teous thynketh hym ſelfe in ſauegarde, as in a ſtronge holde: ‡ but the iuſt Roma.i.b. ſhall lyue by his fayeth. Lyke as the wyne dyſ- Gala.iii.b. ceaueth the dronkarde, euen ſo the proude ſhall Hebr.x.b. B fayle, & not endure. He openeth his deſyre wyde vp as the hell, *and is as vnſacyable as deathe. Pro.xxx.b. All heathen gathereth he to hym, and heapeth vnto hym all people.

But ſhall not all theſe take vp a prouerbe agaynſt hym, and mocke hym with a dye worde, and ſaye? Wo vnto hym that heapeth vp other mennes goodes. Howe longe wyll he lade hym ſelfe wyth thycke claye? O howe ſodenly wyll they ſtande vp, that ſhall byte, and awake, that ſhall teare the in peces? yee, thou ſhalte be theyr praye? * Seynge thou haſt ſpoyled many heathen: therfore ſhall the remnaunte of the people ſpoyle the: bycauſe of mens bloude, and for the wronge done in the lande, in the Cytye and vnto all them that dwell therin. Abdi.i.a.

*Wo vnto hym, that couetouſly gathereth euyll gotten goodes into his houſe, that he may ſet hys neſt on hye, to eſcape from the power of myſfortune. Thou haſte deuyſed the ſhame of thyne owne houſe, for thou haſt ſlayne to muche people, and haſte wylfully offended: ſo that the very *ſtones of the wall ſhall crye out of it, and the tymbre that lyeth betwyxte the ioyntes of the buyldynge ſhall anſwere. ‡ Wo vnto hym Eze.xxiii.a that buyldeth the towne with bloude, & mayn- Mau.iii.a. tayneth the citye with vnryghteouſneſſe. Shal Mych.iii.c. not the Lorde of hoſtes bryng this to paſſe, that the labourers of the people ſhall be brente wyth a greate fyre, and that the thynge where vpon Eſay.v.b. Abdi.i.a. C Hab.xix.a. Eze.xxiii.a Mau.iii.a. Mych.iii.c.

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D Jere.xii.a. Pſalm. xxxvii.a.

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A Habb.ii.a. Habr.x.b.

Behold, the vnryghteous thynketh hym ſelf in ſauegarde, as in a ſtronge holde: ‡but the iuſt ſhall lyue by his fayeth. Lyke as the wyne dyſceaueth the dronkarde, euen ſo the proude ſhall fayle, & not endure. He openeth his deſyre wyde vp as the hell, *and is as vnſatysfyable as deathe. All heathen gathereth he to hym, and heapeth vnto hym all people.

Roma.i.b. Gala.iii.b. Hebr.x.b. B Pro.xxx.b.

But ſhall not all theſe take vp a prouerbe agaynſt hym, and mocke hym with a dye worde, and ſaye? Wo vnto hym that heapeth vp other mennes goodes. Howe longe wyll he lade hym ſelfe wyth thycke claye? O howe ſodenly wyll they ſtande vp, that ſhall byte, and awake, that ſhall teare the in peces? yee, thou ſhalte be theyr praye? * Seynge thou haſt ſpoyled many heathen: therfore ſhall the remnaunte of the people ſpoyle the: bycauſe of mens bloude, and for the wronge done in the lande, in the Cytye and vnto all them that dwell therin. Abdi.i.a.

*Wo vnto hym, that couetouſly gathereth euyll gotten goodes into his houſe, that he may ſet hys neſt on hye, to eſcape from the power of myſfortune. Thou haſte deuyſed the ſhame of thyne owne houſe, for thou haſt ſlayne to muche people, and haſte wylfully offended: ſo that the very *ſtones of the wall ſhall crye out of it, and the tymbre that lyeth betwyxte the ioyntes of the buyldynge ſhall anſwere. ‡ Wo vnto hym that buyldeth the towne with bloude, & maynEſay.xxxiii.a Mau.iii.a. Mych.iii.c. tayneth the citye with vnryghteouſneſſe. Shal not the Lorde of hoſtes bryng this to paſſe, that the labourers of the people ſhall be brente wyth a greate fyre, and that the thynge where vpon

Habb.ii.a. C Eſay.d.b Abdi.i.a. Lucæ.xix.d.

the

the:yee as the locuſt doth, ſo ſhall it eate the vp. It ſhall fall heuyly vpon the as the locuſtes:yee ryghte heuyly ſhall it fall vpon the, euen as the greſhoppers. Thy marchauntes haue bene nombred with the ſtarres of heauen, but nowe ſhall they ſprede abrode as the locuſtes, and flie theyr waye: Thy Lordes are as the greſhoppers:and thy captaynes as the multytude of greſhoppers which when they be colde, remayne in ỹ hedges: but when the Sunne is vp, they flee away, and no man can tell where they are become. Thy ſhepheardes are a ſlepe (O kynge of Aſſur) thy worthies are layde downe, thy people is ſcatred abrode vpon the mountaynes, and no man gathereth them together agayne. Thy wounde can not be hyd, thy plage is ſo ſore. All they that heare thys of the, ſhall clappe theyr handes ouer the. For what is he, to whome thou haſt not alwaye bene doynge hurte.

The ende of the prophecye of Nahum.

The Booke of the Prophete Abacuc.

The fyrſt Chapter.

A complaynte agaynſt Iſrael.

A Pſa.xxii.a Iob.xix.a. THis is the heuy burthen, which the Prophet Abacuc dyd ſe. O Lorde, *howe longe ſhal I crye & thou wylt not heare? *Howe longe ſhall I complayne vnto the, ſuffrynge wronge, & thou wylte not helpe? Why letteſt ỹ me ſe werynesſe and laboure? Eccle.iiii.a *Tyrannye and violence are before me, power ouergoeth ryghte: for the lawe is torne in peces. and there can not ryght iudgemẽt go forth. And B why? the vngodlye is more ſet by then the ryghtuous: this is the cauſe, that wronge iudgement Acte.xiii.d procedeth? *Beholde amonge the heathen, and loke well, wonder at it, and be abaſshed: for I wyll do a thynge in your tyme, whyche though Ha.xxviii.c. it be tolde you, ye ſhall not beleue. * For lo, I wyll rayſe vp the Caldees, that bytter & ſwyfte people: whiche ſhall go as wyde as the lande is, to take poſſeſſyon of dwellynge places, that be not theyr owne. A grymme and boyſterous people is it, theſe ſhall ſyt in iudgement & punyſhe. Theyr horſes are ſwyfter then the cattes of the Soph.iii.a C mountayne, and byte ſorer then *the wolues in the euenynge. Theyr horſemen come by greate heapes from farre, they flye haſtely to deuoure as the Aegle. They come all to ſpoyle, one of them commeth an eaſtwynde, whyche bloweth and gathereth theyr captaynes, lyke as ỹ ſande They ſhal mocke the kynges, and laugh ỹ prynces to ſcorne. They ſhall not ſet by any ſtronge holde, for they ſhall laye ordynaunce agaynſt it, and take it. Then ſhall they take a freſhe corage Eſa.xlvi.a ii.Paralip. xxxvi.d. †Pſalm. xxxix.c. Exod.i.a. vnto them: to go forth and to do more euyll, and ſo aſcribe the power vnto *theyr God.

But thou O Lorde my God †my holy one, thou arte from the begynnynge, therfore ſhall we not dye. O Lorde, thou haſt ordeyned them for a punyſhmente, and ſet them to reproue the myghty. Thyne eyes are cleane, thou mayſt not ſe euyll, thou canſt not beholde the thynge that D is wycked. ‡ Wherfore then doeſt thou loke vpon the vngodly, and holdeſt thy tonge when ỹ wycked deuoureth the man that is better then hym ſelfe? Thou makeſt men as the fyſhe in the ſee, and lyke as the creppynge beaſtes, that haue no gupde, they take vp all with their angle, they catche it in theyr nette, and gather it in theyre yarne: wherof they reioyce and are glad. Therfore offre they vnto theyr nette, and do ſacrifyce vnto theyr yarne: bycauſe that thorow we it their porcyon is become ſo fat, and theyr meat ſo plenteous. Wherfore, they caſt out theyr net agayne and neuer ceaſe to ſlaye the people.

D Jere.xii.a. Pſalm. xxxvii.a.

The.ii. Chapter.

Of the viſyon of the prophet. Agaynſt pollyng, couetouſneſſe and ydolatrye.

I Stode vpon my watche, and ſet me vpon my bulworke, to loke and ſe what he wolde ſaye vnto me, & what aunſwere I ſhulde geue hym that reproued me. But the Lorde anſwered me, and ſayde: Wryte the viſyon playnly vpon thy tables, that who ſo cõmeth by, maye rede it, ‡for the viſyon is yet farre of for a tyme, but at ỹ laſt it ſhall come to paſſe, and not fayle. ‡ And though he tary, yet wayte ỹ for hym, for in very dede he wyll come, and not be ſlacke.

A Habb.ii.a. Habr.x.b.

Behold, the vnryghteous thynketh hym ſelf in ſauegarde, as in a ſtronge holde: ‡but the iuſt ſhall lyue by his fayeth. Lyke as the wyne dyſceaueth the dronkarde, euen ſo the proude ſhall fayle, & not endure. He openeth his deſyre wyde vp as the hell, *and is as vnſatysfyable as deathe. All heathen gathereth he to hym, and heapeth vnto hym all people.

Roma.i.b. Gala.iii.b. Hebr.x.b. B Pro.xxx.b.

But ſhall not all theſe take vp a prouerbe agaynſt hym, and mocke hym with a dye worde, and ſaye? Wo vnto hym that heapeth vp other mennes goodes. Howe longe wyll he lade hym ſelfe wyth thycke claye? O howe ſodenly wyll they ſtande vp, that ſhall byte, and awake, that ſhall teare the in peces? yee, thou ſhalte be theyr praye? * Seynge thou haſt ſpoyled many heathen: therfore ſhall the remnaunte of the people ſpoyle the: bycauſe of mens bloude, and for the wronge done in the lande, in the Cytye and vnto all them that dwell therin. Abdi.i.a.

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Ero.ix.c. loste: ‡ for the earthe shalbe full of knowledge
Nu.xiiij.c. of the Lordes honoure, lyke as the waters that
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Wo be vnto hym that geueth his neyghbour drynke, puttyng in gal, and makyng hym dron-
Gene.ix.d. ken, * that he maye se hys priuyties. Therfore with shame shalt thou be defyled, in stede of honoure. Drynke thou also, tyll thou stombre with all: for the cuppe of the Lordes ryght hande shal compasse the aboute, and shamefull spuynge in
Jerem.l.c stede of thy worshyppe. * For the wronge that
Abdi.i.c. thou hast done in Libanus shal ouerwhelme the and the wylde beastes shall make the afrayde: because of mennes bloude, and for the wronge done in the lande, in the citye, and vnto all suche as dwell therin.

What helpe then wyll the ymage do, whom
D the workeman hath fashyoned? Or the vayne cast ymage, wherin because the craftesman putteth his trust: therfore maketh he domme idols? Wo vnto hym ỳ sayeth to a pece of wood: aryse and to a dumme stone, stande vp: For what instruccyon maye suche one geue? Beholde, it is layde ouer with golde and syluer, and there is no
Psal.xi.a breath in it. * But the Lorde in his holy temple is he, whom all the worlde shulde feare.

¶ The.iii. Chapter.

¶ A prayer of the prophet Abacuk for the ignorannt.

A O Lorde, when I hearde speake of the, I was afrayde. The worke ỳ thou haste taken in hande, shalt thou perfourne in his tyme, O Lorde: ‡ when tyy tyme commeth, thou shalt declare it. In thy very wrathe thou thynkest vpon mercye, God commeth from Theman, and the holy one from the mounte of Pharan: Selah.

His glory coueryth the heauens, and ỳ earth is full of his prayse. His shyne is as the sunne, ‡ beames of lyght go oute of hys handes, there is his power hyd. Destruccyon goeth before hym, and a pestylent syckenesse goeth from hys fete.
Amos.ix.a * He standeth and measureth the earthe. He loketh, and the people consume awaye, the mountaynes of the worlde fall downe to pouldre, and the hylles are fayne to bowe them selues, for his goynges are euerlastynge and sure.

B I sawe that the pauylyons of the Moryans, and the tentes of ỳ lande of Madian were vexed for werynesse. Wast thou not angry, O Lorde in the waters? was not thy wrath in the floudes and thy displeasure in the see? yes, when thou sattest vpon thy horse, and when thy charettes had the victory. Thou shewdest thy bowe openly, lyke as thou haddest promysed with an othe
Gen.xlvi.c * vnto the trybes. Selah.

Thou dyddest deuyde the waters of the erth. When the mountaynes sawe the, they were afrayde, the waterstreame went awaye, the depe made a noyse at the lyftynge vp of thyne hande.

C The * sunne and moone remayned styll in theyr
Josu.x.c. habitacion. Thyne arowes went out glystryng and thy speares as the shyne of the lyghtenyng.
Josu.xi.a. * Thou trodest ‡ down the lande in thyne angre, and dyddest threshe the heathen in thy displeasure. Thou camest forth to helpe thy people, to helpe thyne annoynted. Thou smotest downe ỳ hed of the house of the vngodly, and discouredst hys foundacyons, euen vnto the necke of hym. Selah.

Thou dydst stryke thorowe with his sceptre the heades of his playne people, whiche come as a stormye wynde to scatter me abroade, and are glad when they maye eate vp the poore secretly. Thou makest a waye for thyne horses in the see euen in the myddest of the great waters. When I heare this, my body is vexed, my lyppes tremble at the voice therof, my bones corrupte, I am afrayde where I stande. O that I myght rest in the daye of trouble, that I myght goo vp vnto our people, which all are ready prepared.

For the fygtrees shall not be grene: and the vynes shall beare no frute. The labourre of the olyue shalbe but lost, and the lande shall bryngе no corne: the shepe shalbe taken out of the folde, and there shalbe no cattell in the stalles. But as for me, I wyll be glad in the Lorde, and wyll reioyce in God my sauyour. * The Lorde God is pra.xlviii.b
my strength, he shall make my feete as the feete of hartes: and he which geueth the victory shall bryngе me to my hye places, syngynge vpon my Psalmes.

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¶ Threatenynges agaynst Juda and Jerusalem because of theyr idolatrye

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shyp ‡ bowe them selues vnto the Hoste of heuē: Jere.v.d.
which sweare by the Lord, ‡ by theyr Malchon also: whyche starte abacke from the Lorde, and nether seke after the Lord, nor regarde hym.

zacha.i.c. * Be styll at the presence of ỳ Lord God for the day of ỳ Lorde is at hand: yee the Lord hath prepared a slayneofferyng, and called his gestes therto. And thus shal it happen in the daye of ỳ Lordes slayneofferyng. I wyl visyt the prynces ii.re.xxiii
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straunge clothynge. In the same daye also wyll I vysyt all those that treade ouer the thresholde so

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Josu.x.c. habitacion. Thyne arowes went out glystryng and thy speares as the shyne of the lyghtenyng.
Josu.xi.a. * Thou trodest ‡ down the lande in thyne angre, and dyddest threshe the heathen in thy displeasure. Thou camest forth to helpe thy people, to helpe thyne annoynted. Thou smotest downe ỳ hed of the house of the vngodly, and discouredst hys foundacyons, euen vnto the necke of hym. Selah.

Thou dydst stryke thorowe with his sceptre the heades of his playne people, whiche come as a stormye wynde to scatter me abroade, and are glad when they maye eate vp the poore secretly. Thou makest a waye for thyne horses in the see euen in the myddest of the great waters. When I heare this, my body is vexed, my lyppes tremble at the voice therof, my bones corrupte, I am afrayde where I stande. O that I myght rest in the daye of trouble, that I myght goo vp vnto our people, which all are ready prepared.

For the fygtrees shall not be grene: and the vynes shall beare no frute. The labourre of the olyue shalbe but lost, and the lande shall bryngе no corne: the shepe shalbe taken out of the folde, and there shalbe no cattell in the stalles. But as for me, I wyll be glad in the Lorde, and wyll reioyce in God my sauyour. * The Lorde God is pra.xlviii.b
my strength, he shall make my feete as the feete of hartes: and he which geueth the victory shall bryngе me to my hye places, syngynge vpon my Psalmes.

¶ The ende of the prophecye of Abacuc.

The booke of the Prophete Sophony.

¶ The fyrst Chapter.

¶ Threatenynges agaynst Juda and Jerusalem because of theyr idolatrye

A This is the worde of the Lorde, whyche came vnto Sophony: the sonne of Chusi, the sonne of Gedolia: the sonne of Amariah the son of Hezekiah, in the tyme iiii.Regū
of * Josiah, the sonne of ‡ Amon xxiii.a.
kynge of Juda. ‡ iiii.Reg.
xxi.b.
I wyll gather vp all thynges in the lande (sayeth the Lorde) I wyll gather vp man and beast: I wyl gather vp the foules in the ayre, and the fyshe in the see (to the great decaye of ỳ wycked) and wyll vtterly destroye the men out of the lande, sayth ỳ Lord. I wyll stretche out myne hande vpon Juda, and vpon all such as dwell at Jerusalem. Thus wyl I rote out the rēnaūt of Baall from thys place, B iiii.re.xxi.
and the names of the * Remurins and preastes, xxiiii.a.
pee, and ‡ suche as vpon theyr house toppes wor- ‡ de.xvii.b
shyp ‡ bowe them selues vnto the Hoste of heuē: Jere.v.d.
which sweare by the Lord, ‡ by theyr Malchon also: whyche starte abacke from the Lorde, and nether seke after the Lord, nor regarde hym.

zacha.i.c. * Be styll at the presence of ỳ Lord God for the day of ỳ Lorde is at hand: yee the Lord hath prepared a slayneofferyng, and called his gestes therto. And thus shal it happen in the daye of ỳ Lordes slayneofferyng. I wyl visyt the prynces ii.re.xxiii
* the Kynges chyldren: and all suche as weare Je.xxxix.b
straunge clothynge. In the same daye also wyll I vysyt all those that treade ouer the thresholde so

so prondly, whiche fyll theyr Lordes house with robbery and falshede. At the same tyme (sayth the Lorde) there shall be herde a great crye from
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gelousye. And then wyll I clense ỹ lyppes of the people, that they may euerychone call vpon the name of the Lord, and serue hym with one shulder. Suche as I haue subdued, and my chyldren also whom I haue scatred abrode, shall bringe me presentes beyonde the waters of Ethiopia.

In that tyme shalte thou no more be confounded, bycause of all thy ymagynacyons, where Jerem.i.b thorowe thou haddest offended me: for * I wyll take away the proude boasters of thyne honour from the, so that thou shalte no more tryumphe, bycause of my holy hyll. In the also wyl I leaue a small poore symple people, whiche shall trust in the name of the Lorde. The remnaunt of Israell shall do no wyckednesse, nor speake lyes: ℭ neyther shall ther any disceatfull tunge be foũde in theyr mouthes. For they shall be fedde, and take theyr rest, and no man shall make them afrayde. Gyue thankes, O doughter Syon, be ioyfull, O Israell: reioyce and be gladde from thy whole herte, O doughter Jerusalem, for the Lorde hath taken awaye thy punyshment, and turned backe thyne enemyes. The kynge of Israell, euen the Lorde hym selfe is with the: so that thou nedest nomore to fear any misfortune.

D In that tyme it shall be sayd to Jerusalem: feare not, and to Syon: let not thyne handes be slacke, for the Lorde thy God is with the, it is he that hath power to saue: he hath a specyall pleasure in the, and a maruelous loue towarde the: yee, he reioyseth ouer the with gladnesse. Suche as haue ben in heynesse, wyll I gather togyther, and take out of thy congregacion: as for the shame and reproke that hath ben layde vpon the, it shall be farre from the. And lo, in that tyme wyll I destroye all those that vexe Mich.iiii.b the: * I wyll helpe the lame, and gather vp the castawaye: yee, I wyll get them prayse and honoure in all landes, where they haue ben put to shame. At the same tyme wyll I bryng you in, and at the same tyme wyll I gather you. I wyll get you a name and a good reporte amonge all people of the erth, when I turne backe your captiuite before your eyes, sayth the Lorde.

ℭ The ende of the prophecye of Sophony.

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The booke of the Prophete Aggeus.

ℭ The fyrst Chapter.

ℭ The tyme of the prophecye of Aggeus. An exhortacyon to buylde the temple agayne.

A i.Esdr.vi.c Dan.v.c and.vi.a i.Esdra.ii. iij.c.iiii.b IN the seconde yere of kynge * Darius, in the syxt moneth the fyrst daye of the moneth, came ỹ word of the Lorde (by the Prophet Aggeus) vnto * zorobabell the sonne of Salathiel the prynce of Juda, and to Jesua the sonne of Josedech the hye prest: sayeng. Thus speaketh the Lorde of hostes, and sayeth. This people doth saye. The tyme is not yet come to buylde vp the Lordes house. Then spake the Lorde by the prophete Aggeus, and B sayde. * Ye your selues can fynde tyme to dwell Jere.xxii.a in syled houses, and shall this house lye waste? Cõsydre nowe your owne wayes in your hertes (sayeth the Lord of hostes) * Ye sowe much, but Leu.xxvi.d ye bryng litle in: ye eat, but ye haue not ynough Mich.vi.b ye dryncke but ye are not fylled: ye decke your Osee.iiij.b selues but ye be not warme: and he that earneth Maia.iii.b any wages, putteth it in a broken purse.

Thus sayeth the Lorde of hostes. Consydre ℭ your owne wayes in your hertes, get you vp to the mountayne, fetche wood, and buylde vp the house * that it maye be acceptable vnto me, and iiii.re.viii.b that I may shewe mine honour, sayeth the Lord Ye loked for muche and lo, it is come to lytle, and thoughe ye bryng it home, yet do I blowe it away. And why so sayeth the Lorde of hoostes? *Euen because that my house lieth so wast, and i.Cor.iii.b ye runne euery man vnto his owne house. Wher and.iij.c for ỹ heauẽ is for bydden to geue you any dewe ii.Cor.vi.c and the earth is forbydden to geue you encrease *I haue called for a drouth, both vpon the land De.xxviii.b and vpõ the moũtaynes, vpõ corne, vpon wyne, & vpon oyle, vpon euery thyng that the grounde bryngeth forth vpon men and vpon cattell, yee, and vpon all handy labour.

Nowe when zorobabel the sonne of Salathiel, & Jesua the sonne of Josedech the hye prest D with the remnaunt of the people, herd the voyce of the Lorde theyr God, and the wordes of the prophete Aggeus (lyke as the Lorde theyr God had sente hym) the people dyd feare the Lorde. Then Aggeus the Lordes aungel sayde in the Lordes message vnto the people ‡ I am with you ‡We.xii.d and.xxxi.g Jer.xlvi.e Agge.ii.a. *Ecclꝰ.b.c sayeth the Lorde.

*So the Lord waked vp the spryte of zorobabel the prince of Juda, and ỹ spryte of Jesua the sonne of Josedech the hye preste and the spryte of the remnaunte of all the people: that they came and laboured in the house of the Lorde of hostes theyr God.

ℭ The.ii. Chapter.

ℭ She weth that the goodlynes of the seconde temple shall exceade the fyrst, because of the comming of Christ.

Upon the.xxiiii. daye of the. vi. moneth A in the seconde yeare of kynge Darius, the.xxi. day of the seuẽth moneth, came the worde of the Lorde by the prophet Aggeus, sayeng: speake to zorobabel the sonne of Salathiel, prynce of Juda, and to Jesua the sonne of Josedech the hye preste, and to the residue of the people, and say. *Who is lefte among i.Esd.viii.e. you, that sawe thys house in her fyrste bewtie? But what thynke ye nowe by it? Is it not in your eyes, euen as though it were nothyng? Neuertheles, be of good chere. O zorobabel (sayeth the Lorde) * be of good comforte, O Jesua De.xxxi.b Josua.i.b thou sonne of Josedech hye preste: take good hertes vnto you also all ye people of the lande, sayeth the Lorde of hoostes, and doo accordynge to Aggi.i.b. the worde (* for I am wyth you, sayeth ỹ Lord of hoostes) lyke as I agreed with you, when ye came

gelousye. And then wyll I clense ỹ lyppes of the people, that they may euerychone call vpon the name of the Lord, and serue hym with one shulder. Suche as I haue subdued, and my chyldren also whom I haue scatred abrode, shall bringe me presentes beyonde the waters of Ethiopia.

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ℭ The ende of the prophecye of Sophony.

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The booke of the Prophete Aggeus.

ℭ The fyrst Chapter.

ℭ The tyme of the prophecye of Aggeus. An exhortacyon to buylde the temple agayne.

A i.Esdr.vi.c Dan.v.c and.vi.a i.Esdra.ii. iij.c.iiii.b IN the seconde yere of kynge * Darius, in the syxt moneth the fyrst daye of the moneth, came ỹ word of the Lorde (by the Prophet Aggeus) vnto * zorobabell the sonne of Salathiel the prynce of Juda, and to Jesua the sonne of Josedech the hye prest: sayeng. Thus speaketh the Lorde of hostes, and sayeth. This people doth saye. The tyme is not yet come to buylde vp the Lordes house. Then spake the Lorde by the prophete Aggeus, and B sayde. * Ye your selues can fynde tyme to dwell Jere.xxii.a in syled houses, and shall this house lye waste? Cõsydre nowe your owne wayes in your hertes (sayeth the Lord of hostes) * Ye sowe much, but Leu.xxvi.d ye bryng litle in: ye eat, but ye haue not ynough Mich.vi.b ye dryncke but ye are not fylled: ye decke your Osee.iiij.b selues but ye be not warme: and he that earneth Maia.iii.b any wages, putteth it in a broken purse.

Thus sayeth the Lorde of hostes. Consydre ℭ your owne wayes in your hertes, get you vp to the mountayne, fetche wood, and buylde vp the house * that it maye be acceptable vnto me, and iiii.re.viii.b that I may shewe mine honour, sayeth the Lord Ye loked for muche and lo, it is come to lytle, and thoughe ye bryng it home, yet do I blowe it away. And why so sayeth the Lorde of hoostes? *Euen because that my house lieth so wast, and i.Cor.iii.b ye runne euery man vnto his owne house. Wher and.iij.c for ỹ heauẽ is for bydden to geue you any dewe ii.Cor.vi.c and the earth is forbydden to geue you encrease *I haue called for a drouth, both vpon the land De.xxviii.b and vpõ the moũtaynes, vpõ corne, vpon wyne, & vpon oyle, vpon euery thyng that the grounde bryngeth forth vpon men and vpon cattell, yee, and vpon all handy labour.

Nowe when zorobabel the sonne of Salathiel, & Jesua the sonne of Josedech the hye prest D with the remnaunt of the people, herd the voyce of the Lorde theyr God, and the wordes of the prophete Aggeus (lyke as the Lorde theyr God had sente hym) the people dyd feare the Lorde. Then Aggeus the Lordes aungel sayde in the Lordes message vnto the people ‡ I am with you ‡We.xii.d and.xxxi.g Jer.xlvi.e Agge.ii.a. *Ecclꝰ.b.c sayeth the Lorde.

*So the Lord waked vp the spryte of zorobabel the prince of Juda, and ỹ spryte of Jesua the sonne of Josedech the hye preste and the spryte of the remnaunte of all the people: that they came and laboured in the house of the Lorde of hostes theyr God.

ℭ The.ii. Chapter.

ℭ She weth that the goodlynes of the seconde temple shall exceade the fyrst, because of the comming of Christ.

Upon the.xxiiii. daye of the. vi. moneth A in the seconde yeare of kynge Darius, the.xxi. day of the seuẽth moneth, came the worde of the Lorde by the prophet Aggeus, sayeng: speake to zorobabel the sonne of Salathiel, prynce of Juda, and to Jesua the sonne of Josedech the hye preste, and to the residue of the people, and say. *Who is lefte among i.Esd.viii.e. you, that sawe thys house in her fyrste bewtie? But what thynke ye nowe by it? Is it not in your eyes, euen as though it were nothyng? Neuertheles, be of good chere. O zorobabel (sayeth the Lorde) * be of good comforte, O Jesua De.xxxi.b Josua.i.b thou sonne of Josedech hye preste: take good hertes vnto you also all ye people of the lande, sayeth the Lorde of hoostes, and doo accordynge to Aggi.i.b. the worde (* for I am wyth you, sayeth ỹ Lord of hoostes) lyke as I agreed with you, when ye came

came out of the lande of Egypte: and my spyrite shall be amonge you, feare ye not.

B For thus sayth the Lorde of hoostes: * yet Hebr.xij.d once more wyll I shake heauen & earth, the see, Hag.ij.a and the drye lande, yee, ‡ I wyll moue all Heathen, and the cõforte of all Heathen shall come, and so wyll I fyll this house with honour, sayth Dan.vij.b the Lorde of hoostes. * The syluer is myne, and the golde is myne, sayth the Lorde of hoostes. Thus the glory of the last house shal be greater then the fyrst, sayth the Lorde of hoostes: and in this place wyll I gyue peace, sayth the Lorde of hoostes.

C The.xxiiij. daye of the nynth moneth, in the seconde yeare of kyng Darius, came the worde of the Lorde vnto ỳ prophete Aggeus, sayinge. Thus saith the Lorde God of hoostes. Aske the Jerem.xj.c preastes concernynge the lawe, & say: * yf one beare holy flesh in his cote lap, & with his lap do touche the breade, potage, wyne, oyle, or any other meate, shall he be holy also? The preastes answered & said: No. Then sayd Aggeus: Now yf one beyng defyled wt a dead carcase touch any of these: shall it also be vncleane? The preastes Le.v.d.vj.d gaue answere, & sayd: * yee, it shall be vncleane. Nu.xix.b Then Aggeus answered & sayd: euen so is this people & this nacion before me, sayth the Lorde: and so are all the workes of their handes, yee, and all that they offre, is vncleane.

And nowe (I praye you) consyder from this daye forth, and how it hath gone with you afore or euer there was layde one stone vpon another in the temple of the Lorde: that when ye came to a corne heape of.xx. bushelles, there were scarce Agge.i.a ten: * and that when ye came to the wyne presse for to powre out.l. pottes of wyne, there were scarce.xx. For I smote you with heate, blasting and hayle stones, in all the labours of your handes: yet was there none of you, that wold turne D vnto me sayth the Lorde. Consyder then from this daye forth & afore: namely, from the.xxiiij. daye of the nynth moneth, vnto the day that the foundacyon of the Lordes temple was layde: Zach.viij.b marke it well, * is not the sede yet in the barne? haue not the vynes, the fygtrees, the pomgranates, & olyue trees ben yet vnfrutful, but from this day forth, I shall make them to prosper.

Moreouer the.xxiiij. day of the moneth came the worde of the Lorde vnto Aggeus agayne, saying: Speake to zorobabell the prynce of Iuda, and saye: I wyl shake bothe heauen & earth, and ouerthrowe the seate of the kyngdomes, yee and destroye the myghty kyngdome of the heathen. I wyll ouerthrowe ỳ charettes, and those that syt vpon them, so that both horse and man shall fall downe, euery man thorowe his neyghboures swearde, and as for the, O zorobabell (sayth the Lorde of hoostes) thou sonne of Salathiell my seruaunte: I wyll take the (sayth the Lorde) at the same tyme, and make the as a seale, for I haue chosen the, sayth the Lorde of hoostes.

C The ende of the prophecye of Aggeus.

C The Booke of the prophete zacharye.

C The fyrst Chapter.

C He moueth the people to returne to the Lorde, and eschewe the wyckednesse of their fathers. He prophesyeth Christ and his Apostles.

IN the eyght moneth of the seconde yeare of kynge Darius, came the worde of the Lorde vnto * zacharye mat.xxiij.c the sonne of Barachias, the sonne of Addo, the Prophete, sayinge: The Lorde hath ben sore displeased at your forefathers. And saye thou vnto them: thus sayth the Lorde of hoostes: * Turne ye vnto me (sayeth Jere.xxxi.c the Lorde of hoostes) and I wyll turne me vnto you, sayth the Lorde of hoostes. * Be ye not lyke youre forefathers, vnto whome the prophetes cryed afore tyme, sayinge. Thus sayth the Lorde God of hoostes: * Turne you from your euyl wayes, and from your wycked ymaginacyons. ‡ But they wolde not heare nor regarde me, sayth the Lorde. What is nowe become of youre forefathers, and the prophetes? are they yet styll alyue? But dyd not my wordes and statutes (whiche I cõmaunded by my seruauntes the prophetes) touche your forefathers? Upon this, they gaue answere and sayd: lyke as the Lorde of hoostes deuysed to do vnto vs, accordynge to our owne wayes and ymaginacions, euen so hath he delt with vs.

Mala.iij.b Jer.xliij.a Psalm. lxxviij.a Osee.xiij.a Zach.j.b Jer.xliiij.a

Upon the.xxiiij. day of the.xi. moneth, which B is the moneth Sebah, in the seconde yere of Darius, came the worde of the Lorde vnto zachary the sonne of Barachias, the sonne of Addo the prophete, saying, I sawe by nyght, and lo, there sate one vpon * a redde horse, and stode styll a- zacha.vi.a; monge the myrre trees, that were benethe vpon Apo.vi.a the grounde, and behynde hym were there redde speckled, and whyte horses. Then sayd I, O my Lorde, what are these? And the aungel that talked with me, sayd vnto me. I wyll shewe the what these be. And the man that stode amonge the myrre trees answered and sayde: These are they whome the Lorde hath sente to go thorowe the worlde. And they answered the C aungel of the Lorde, that stode amonge the myrre trees, and sayde. We haue gone thorowe the worlde: and beholde, all the worlde dwelleth at ease, and are careles.

Then the Lordes aungel gaue answere and sayd: O Lorde of hoostes, how longe wylt thou be vnmercyfull to Jerusalem, and to the cyties of Juda? * with whome thou hast ben displeased nowe these thre score and ten yeres. So the Lorde gaue a louynge and a cõfortable answere vnto the aungell that talked wyth me. And the aungell that comened with me, sayd vnto me: Crye thou, & speake. Thus sayth the Lorde of hoostes. I am exceadynge gelous ouer Jerusalem and Syon, and sore displeased at the careles Heathen: for where as I was but a lytle angry, they dyd their best that I myght destroye them. Therfore, thus sayth the Lorde: I wyll

Jere.xxv.b and.xxix.b. Zech.i.a

came out of the lande of Egypte: and my spyrite shall be amonge you, feare ye not.

B For thus sayth the Lorde of hoostes: * yet Hebr.xij.d once more wyll I shake heauen & earth, the see, Hag.ij.a and the drye lande, yee, ‡ I wyll moue all Heathen, and the cõforte of all Heathen shall come, and so wyll I fyll this house with honour, sayth Dan.vij.b the Lorde of hoostes. * The syluer is myne, and the golde is myne, sayth the Lorde of hoostes. Thus the glory of the last house shal be greater then the fyrst, sayth the Lorde of hoostes: and in this place wyll I gyue peace, sayth the Lorde of hoostes.

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Jere.xxv.b and.xxix.b. Zech.i.a

came out of the lande of Egypte: and my spyrite shall be amonge you, feare ye not.

B For thus sayth the Lorde of hoostes: * yet Hebr.xij.d once more wyll I shake heauen & earth, the see, Hag.ij.a and the drye lande, yee, ‡ I wyll moue all Heathen, and the cõforte of all Heathen shall come, and so wyll I fyll this house with honour, sayth Dan.vij.b the Lorde of hoostes. * The syluer is myne, and the golde is myne, sayth the Lorde of hoostes. Thus the glory of the last house shal be greater then the fyrst, sayth the Lorde of hoostes: and in this place wyll I gyue peace, sayth the Lorde of hoostes.

C The.xxiiij. daye of the nynth moneth, in the seconde yeare of kyng Darius, came the worde of the Lorde vnto ỳ prophete Aggeus, sayinge. Thus saith the Lorde God of hoostes. Aske the Jerem.xj.c preastes concernynge the lawe, & say: * yf one beare holy flesh in his cote lap, & with his lap do touche the breade, potage, wyne, oyle, or any other meate, shall he be holy also? The preastes answered & said: No. Then sayd Aggeus: Now yf one beyng defyled wt a dead carcase touch any of these: shall it also be vncleane? The preastes Le.v.d.vj.d gaue answere, & sayd: * yee, it shall be vncleane. Nu.xix.b Then Aggeus answered & sayd: euen so is this people & this nacion before me, sayth the Lorde: and so are all the workes of their handes, yee, and all that they offre, is vncleane.

And nowe (I praye you) consyder from this daye forth, and how it hath gone with you afore or euer there was layde one stone vpon another in the temple of the Lorde: that when ye came to a corne heape of.xx. bushelles, there were scarce Agge.i.a ten: * and that when ye came to the wyne presse for to powre out.l. pottes of wyne, there were scarce.xx. For I smote you with heate, blasting and hayle stones, in all the labours of your handes: yet was there none of you, that wold turne D vnto me sayth the Lorde. Consyder then from this daye forth & afore: namely, from the.xxiiij. daye of the nynth moneth, vnto the day that the foundacyon of the Lordes temple was layde: Zach.viij.b marke it well, * is not the sede yet in the barne? haue not the vynes, the fygtrees, the pomgranates, & olyue trees ben yet vnfrutful, but from this day forth, I shall make them to prosper.

Moreouer the.xxiiij. day of the moneth came the worde of the Lorde vnto Aggeus agayne, saying: Speake to zorobabell the prynce of Iuda, and saye: I wyl shake bothe heauen & earth, and ouerthrowe the seate of the kyngdomes, yee and destroye the myghty kyngdome of the heathen. I wyll ouerthrowe ỳ charettes, and those that syt vpon them, so that both horse and man shall fall downe, euery man thorowe his neyghboures swearde, and as for the, O zorobabell (sayth the Lorde of hoostes) thou sonne of Salathiell my seruaunte: I wyll take the (sayth the Lorde) at the same tyme, and make the as a seale, for I haue chosen the, sayth the Lorde of hoostes.

C The ende of the prophecye of Aggeus.

C The Booke of the prophete zacharye.

C The fyrst Chapter.

C He moueth the people to returne to the Lorde, and eschewe the wyckednesse of their fathers. He prophesyeth Christ and his Apostles.

IN the eyght moneth of the seconde yeare of kynge Darius, came the worde of the Lorde vnto * zacharye mat.xxiij.c the sonne of Barachias, the sonne of Addo, the Prophete, sayinge: The Lorde hath ben sore displeased at your forefathers. And saye thou vnto them: thus sayth the Lorde of hoostes: * Turne ye vnto me (sayeth Jere.xxxi.c the Lorde of hoostes) and I wyll turne me vnto you, sayth the Lorde of hoostes. * Be ye not lyke youre forefathers, vnto whome the prophetes cryed afore tyme, sayinge. Thus sayth the Lorde God of hoostes: * Turne you from your euyl wayes, and from your wycked ymaginacyons. ‡ But they wolde not heare nor regarde me, sayth the Lorde. What is nowe become of youre forefathers, and the prophetes? are they yet styll alyue? But dyd not my wordes and statutes (whiche I cõmaunded by my seruauntes the prophetes) touche your forefathers? Upon this, they gaue answere and sayd: lyke as the Lorde of hoostes deuysed to do vnto vs, accordynge to our owne wayes and ymaginacions, euen so hath he delt with vs.

Mala.iij.b Jer.xliij.a Psalm. lxxviij.a Osee.xiij.a Zach.j.b Jer.xliiij.a

Upon the.xxiiij. day of the.xi. moneth, which B is the moneth Sebah, in the seconde yere of Darius, came the worde of the Lorde vnto zachary the sonne of Barachias, the sonne of Addo the prophete, saying, I sawe by nyght, and lo, there sate one vpon * a redde horse, and stode styll a- zacha.vi.a; monge the myrre trees, that were benethe vpon Apo.vi.a the grounde, and behynde hym were there redde speckled, and whyte horses. Then sayd I, O my Lorde, what are these? And the aungel that talked with me, sayd vnto me. I wyll shewe the what these be. And the man that stode amonge the myrre trees answered and sayde: These are they whome the Lorde hath sente to go thorowe the worlde. And they answered the C aungel of the Lorde, that stode amonge the myrre trees, and sayde. We haue gone thorowe the worlde: and beholde, all the worlde dwelleth at ease, and are careles.

Then the Lordes aungel gaue answere and sayd: O Lorde of hoostes, how longe wylt thou be vnmercyfull to Jerusalem, and to the cyties of Juda? * with whome thou hast ben displeased nowe these thre score and ten yeres. So the Lorde gaue a louynge and a cõfortable answere vnto the aungell that talked wyth me. And the aungell that comened with me, sayd vnto me: Crye thou, & speake. Thus sayth the Lorde of hoostes. I am exceadynge gelous ouer Jerusalem and Syon, and sore displeased at the careles Heathen: for where as I was but a lytle angry, they dyd their best that I myght destroye them. Therfore, thus sayth the Lorde: I wyll

Jere.xxv.b and.xxix.b. Zech.i.a

Zach.viii.a * I wyll turne me agayne in mercy towarde Ie-
rusalem, so that my house shall be buylded in it,
sayth the Lorde of hoostes, yee, and the plum-
met shall be layde abrode in Jerusalem, sayeth
the Lorde of hoostes.

D Crye also, and speake, thus sayth the Lorde
of hoostes. My cyties shall be in good prospe-
rite agayne, the Lorde shall yet cõforte Syon:
and chose Jerusalẽ: Then lyfte I vp myne eyes
and sawe, and beholde foure hornes. And I sayd
vnto the aungell that talked with me, what be
Dan.viii.d. these? he answered me. * These are the hornes
whiche haue scatered Juda, Israel, and Jerusa-
lem abrode. And the Lorde shewed me foure car-
penters. Then sayd I: what wyll these do? He
answered and sayd. Those are the hornes which
haue so strowed Juda abrode, that no man durst
lyfte vp his heade: But these are come to fraye
them awaye: and to cast out the hornes of the
Gentyles: whiche lyfte vp theyr horne ouer the
lande of Juda, to scatre it abrode.

¶ The.ii. Chapter.

¶ The renewynge of Jerusalem and Juda.

A ezec.xliiii.a Apoc.xxi.c I Lyfte vp myne eyes agayne, and loked:
and beholde, * a man with a measure
lyne in his hande. Then sayd I: whyther goest thou? and he sayd vnto me:
To measure Jerusalẽ, that I may se how longe
and how brode it is. And beholde, the aungell
that talked with me, wente hys waye forth.
Then wente there out another aungell to mete
hym, and sayd vnto hym: Runne speake to this
ponge man, and saye: Jerusalem shall be inha-
byted without any wall, for the very multitude
Deu.xiii.d. Zachar.xv.a of people & catell that shal be therin: * Yee, I my
selfe (sayth the Lorde) wyll be vnto her a wall of
fyre rounde aboute, & wyll be honoured in her.

B Jer.xxix.b D get you forth, O flee from the lande of
the north, sayth the Lorde, yee * whome I haue
scatred in to the foure wyndes vnder heauen,
sayth the Lorde. Saue thy selfe, O Syon: thou
that dwellest with the doughter of Babylon,
for thus sayth the Lorde of hoostes. After that
glorypous power hath he sente me oute to the
Je.ii.a.xii. d.and xxx.c psal.xviii.b Actes.xi.a. ‡esa.xliii.a heathen, whiche spoyled you, * for who so tou-
cheth you, shall touche the apple of his owne
eye. Beholde, I wyll lyfte vp my hande ouer
them: ‡ so that they shall be spoyled of those:
whiche afore serued them, and ye shall knowe,
that the Lorde of hoostes hath sente me.

¶ Be glad, and reioyce, O doughter of Syon:
Zro.xxb.a. ma.xxviii.e for lo, * I am come to dwell in the myddest of
the, sayth the Lorde: at the same tyme there shal
many heathen cleue to the Lorde, and shall be
my people. Thus wyll I dwell in the myddest
D of the, and thou shalte knowe that the Lorde of
hoostes hath sent me vnto the. The Lorde shall
haue Juda in possessyon for his parte in the holy
grounde, and shal chose Jerusalem yet agayne.
Sopho.i.a * Let all flesshe be styll before the Lorde, for he
is rysen out of his holy place.

¶ The.iii. Chapter.

¶ Of the lawe and hye estate of Christ, vnder the figure of Jesue the prest, a prophecy of Christe.

AND he shewed me Jesua the hye A
prest standyng before the aungell
of the Lorde ‡ and Satan stode at Psal.cix.a & Mat.iiii.a Judi.i.b.
his ryght hand to resyst him. And
the Lord sayde vnto Satan. The
Lorde rebuke the (thou Satan)
yee, the Lorde that hathe chosen Jerusalem, re-
buke the. Is not this a brande taken out of the B
fyre? Nowe Jesua was clothed in vncleane ray-
ment, and stode before the aungel which answe-
red and sayde vnto those that stode before hym,
take away the foule clothes from him. And vn-
to him he sayde. Beholde, I haue takẽ away thy
synne from the and wyll decke the with chaũge
of rayment. He sayde moreouer, set a fayre my-
ter vpon hys heade. So they set a fayre myter
vpon hys head, and put on clothes vpõ him, and
the angel of the Lorde stode there. Then the an- C
gel of the Lorde testefied vnto Jesua, and spake
thus sayeth the Lorde of hoostes. If thou wylte
walke in my wayes, and kepe my watche: thou
shalt rule my house, and kepe my courtes, and I
wyll geue the place amonge these ẏ stande here.
Heare (O Jesua) thou hye preste, thou and thy
frendes that dwel before the, for they are wonde
rous people. Beholde, I wyll bryngе forth * the D
braunche of my seruaunt: for lo, the stone that I Zcap.iiii.a Jer.xxiii.a and.xxxiii.c zach.vi.b ‡esay. xxviii.c 1.Pet.ii.a
haue layde before Jesua: vpon ‡ one stone shalbe
seuen eyes. Beholde I wyll hewe him out (say-
eth the Lord of hoostes) and take away the synne
of the lande in one day. Then shal euery man cal
for his neighbour vnder the vyne and vnder the
fygtre, sayeth the Lorde of hoostes.

¶ The.iiii. Chapter.

¶ The vision of the golden candelstycke and the exposycyon therof.

AND the aungell that talked with me, A
came againe, and waked me vp, as a
man that is rayled oute of hys slepe,
and sayde vnto me: what seest thou?
And I sayd I haue loked, and behold
a candelstycke all of golde with a boule vpon it
and his seuẽ lampes therin, & vpon euery lampe
seuen stalkes. And * two olyue trees therby, one Apoc.xi.a
vpon the ryghte syde of the boule, and the other
vpon the lefte syde. So I answered, and spake
to the aungell that talked wyth me sayinge, O
my Lorde what are these? the aungell that tal- B
ked with me answered and sayde vnto me: kno-
west thou not what these be? and I sayde: No
my Lorde. He answered & sayde vnto me: Thys
is the worde of the Lorde vnto Zorobabell, say-
inge: * Nether thorowe an hoste of men, nor tho Zcap.xi.a
rowe strength, but thorowe my spryte, sayth the
Lorde of hoostes. What art thou ẏ great moun-
tayn, before Zorobabel? thou must be made euen C
And he shall bryngе vp the fyrst * stone, so that Zcap. xxviii.c
men shal crye vnto hym good lucke good lucke.

Moreouer, the worde of the Lorde came vn-
to me, sayinge. * The handes of Zorobabel haue Phi.i.a
layde the foundacyon of this house: hys handes
shall also fynysche it, * that ye may knowe how Dr.xviii.d.
that the Lorde of hoostes hath sente me vnto
you. For he that hath ben despised a lytle season
shall reioyce, when he seeth the tynne weyght in
Zorobabels

Zach.viii.a * I wyll turne me agayne in mercy towarde Ie-
rusalem, so that my house shall be buylded in it,
sayth the Lorde of hoostes, yee, and the plum-
met shall be layde abrode in Jerusalem, sayeth
the Lorde of hoostes.

D Crye also, and speake, thus sayth the Lorde
of hoostes. My cyties shall be in good prospe-
rite agayne, the Lorde shall yet cõforte Syon:
and chose Jerusalẽ: Then lyfte I vp myne eyes
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vnto the aungell that talked with me, what be
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whiche haue scatered Juda, Israel, and Jerusa-
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penters. Then sayd I: what wyll these do? He
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Gentyles: whiche lyfte vp theyr horne ouer the
lande of Juda, to scatre it abrode.

¶ The.ii. Chapter.

¶ The renewynge of Jerusalem and Juda.

A ezec.xliiii.a Apoc.xxi.c I Lyfte vp myne eyes agayne, and loked:
and beholde, * a man with a measure
lyne in his hande. Then sayd I: whyther goest thou? and he sayd vnto me:
To measure Jerusalẽ, that I may se how longe
and how brode it is. And beholde, the aungell
that talked with me, wente hys waye forth.
Then wente there out another aungell to mete
hym, and sayd vnto hym: Runne speake to this
ponge man, and saye: Jerusalem shall be inha-
byted without any wall, for the very multitude
Deu.xiii.d. Zachar.xv.a of people & catell that shal be therin: * Yee, I my
selfe (sayth the Lorde) wyll be vnto her a wall of
fyre rounde aboute, & wyll be honoured in her.

B Jer.xxix.b D get you forth, O flee from the lande of
the north, sayth the Lorde, yee * whome I haue
scatred in to the foure wyndes vnder heauen,
sayth the Lorde. Saue thy selfe, O Syon: thou
that dwellest with the doughter of Babylon,
for thus sayth the Lorde of hoostes. After that
glorypous power hath he sente me oute to the
Je.ii.a.xii. d.and xxx.c psal.xviii.b Actes.xi.a. ‡esa.xliii.a heathen, whiche spoyled you, * for who so tou-
cheth you, shall touche the apple of his owne
eye. Beholde, I wyll lyfte vp my hande ouer
them: ‡ so that they shall be spoyled of those:
whiche afore serued them, and ye shall knowe,
that the Lorde of hoostes hath sente me.

¶ Be glad, and reioyce, O doughter of Syon:
Zro.xxb.a. ma.xxviii.e for lo, * I am come to dwell in the myddest of
the, sayth the Lorde: at the same tyme there shal
many heathen cleue to the Lorde, and shall be
my people. Thus wyll I dwell in the myddest
D of the, and thou shalte knowe that the Lorde of
hoostes hath sent me vnto the. The Lorde shall
haue Juda in possessyon for his parte in the holy
grounde, and shal chose Jerusalem yet agayne.
Sopho.i.a * Let all flesshe be styll before the Lorde, for he
is rysen out of his holy place.

¶ The.iii. Chapter.

¶ Of the lawe and hye estate of Christ, vnder the figure of Jesue the prest, a prophecy of Christe.

AND he shewed me Jesua the hye A
prest standyng before the aungell
of the Lorde ‡ and Satan stode at Psal.cix.a & Mat.iiii.a Judi.i.b.
his ryght hand to resyst him. And
the Lord sayde vnto Satan. The
Lorde rebuke the (thou Satan)
yee, the Lorde that hathe chosen Jerusalem, re-
buke the. Is not this a brande taken out of the B
fyre? Nowe Jesua was clothed in vncleane ray-
ment, and stode before the aungel which answe-
red and sayde vnto those that stode before hym,
take away the foule clothes from him. And vn-
to him he sayde. Beholde, I haue takẽ away thy
synne from the and wyll decke the with chaũge
of rayment. He sayde moreouer, set a fayre my-
ter vpon hys heade. So they set a fayre myter
vpon hys head, and put on clothes vpõ him, and
the angel of the Lorde stode there. Then the an- C
gel of the Lorde testefied vnto Jesua, and spake
thus sayeth the Lorde of hoostes. If thou wylte
walke in my wayes, and kepe my watche: thou
shalt rule my house, and kepe my courtes, and I
wyll geue the place amonge these ẏ stande here.
Heare (O Jesua) thou hye preste, thou and thy
frendes that dwel before the, for they are wonde
rous people. Beholde, I wyll bryngе forth * the D
braunche of my seruaunt: for lo, the stone that I Zcap.iiii.a Jer.xxiii.a and.xxxiii.c zach.vi.b ‡esay. xxviii.c 1.Pet.ii.a
haue layde before Jesua: vpon ‡ one stone shalbe
seuen eyes. Beholde I wyll hewe him out (say-
eth the Lord of hoostes) and take away the synne
of the lande in one day. Then shal euery man cal
for his neighbour vnder the vyne and vnder the
fygtre, sayeth the Lorde of hoostes.

¶ The.iiii. Chapter.

¶ The vision of the golden candelstycke and the exposycyon therof.

AND the aungell that talked with me, A
came againe, and waked me vp, as a
man that is rayled oute of hys slepe,
and sayde vnto me: what seest thou?
And I sayd I haue loked, and behold
a candelstycke all of golde with a boule vpon it
and his seuẽ lampes therin, & vpon euery lampe
seuen stalkes. And * two olyue trees therby, one Apoc.xi.a
vpon the ryghte syde of the boule, and the other
vpon the lefte syde. So I answered, and spake
to the aungell that talked wyth me sayinge, O
my Lorde what are these? the aungell that tal- B
ked with me answered and sayde vnto me: kno-
west thou not what these be? and I sayde: No
my Lorde. He answered & sayde vnto me: Thys
is the worde of the Lorde vnto Zorobabell, say-
inge: * Nether thorowe an hoste of men, nor tho Zcap.xi.a
rowe strength, but thorowe my spryte, sayth the
Lorde of hoostes. What art thou ẏ great moun-
tayn, before Zorobabel? thou must be made euen C
And he shall bryngе vp the fyrst * stone, so that Zcap. xxviii.c
men shal crye vnto hym good lucke good lucke.

Moreouer, the worde of the Lorde came vn-
to me, sayinge. * The handes of Zorobabel haue Phi.i.a
layde the foundacyon of this house: hys handes
shall also fynysche it, * that ye may knowe how Dr.xviii.d.
that the Lorde of hoostes hath sente me vnto
you. For he that hath ben despised a lytle season
shall reioyce, when he seeth the tynne weyght in
Zorobabels

of zorobabels hand. The seuen eyes are the lordes which go thorowe the whole worlde. Then answered I, and sayde vnto hym: what are these two olyue trees vpon the ryght and left syde of the candlestycke? I spake moreouer, and sayde vnto hym: what be these two olyue braunches, (which thorowe the two golden pypes) emptye them selues into the golde? He answered me and sayde: knowest thou not what these be? And I
Apo.vi.a sayd: no, my Lorde. Then sayde he: * These are the two olyue braunches, that stande before the ruler of the whole earth.

The.v. Chapter:

The vysyon of the flyinge booke, spyenge the curse of theues and such as abuse the name of God by the vysyon of the measure is spyenge the bryngynge of Juda to Babylon.

A SO I tourned me, lyftynge vp myne eyes and loked, and beholde, a flyinge booke. And he sayde vnto me: what seest thou? I answered: I se a flyinge booke of twentye cubytes longe, and ten cubytes brode. Then sayde he vnto me: This is the curse that goeth forth ouer the whole earth: for
B all theues shalbe iudged after this booke, and all swearers shall be iudged accordynge to the same, and I wyl bring it forth (sayth the Lorde of hoostes:) so that it shall come to the house of the theke, and to the house of hym that falsely sweareth by my name: and shall remayne in his house, and consume it, with the tymbre and stones thereof. Then the Aungell that talked with me went forth, and sayd vnto me: lyft vp thyne eyes, and se what is this that goeth forth?
C And I sayde: what is it? He answered: this is a measure goinge out. He sayde moreouer: Euen thus are they (that dwell vpon the whole earthe) to loke vpon: And beholde, there was lyft vp a talent of leade: and lo, a woman sat in the middest of the measure. And he sayde: this is vngodlynesse. So he cast her into the myddest of the measure, and threw the lompe of leade into ỹ mouth of the measure.

D Then lyft I vp myne eyes, and loked: and beholde, there came out two women, and ỹ winde was in theyr winges (for they had wynges like the wynges of a storke) and they lift vp the measure betwyxte the earth and the heauen. Then spake I to the aungell that talked with me: whither wyll these beare the measure? And he sayde
Gene.xv.b vnto me: into the lande of * Synear to buylde them an house, whiche when it is prepared, the measure shalbe set there in his place.

The.vi. Chapter.

By the foure charettes he declareth the prosperytye of foure kyngdomes.

A AGayne I turned me, lyftyng vp myne eyes, and loked, and beholde, there came foure charettes, oute from betwyxte two hylles, whiche hylles were of brasse. In the fyrste charet were * redde horses, in the seconde charet
zachar.i.b apo.vi.a were blacke horses, in the thyrde charette were whyte horses, in the fourth charet were horses of dyuers colours, and stronge.

Then spake I, and sayde vnto the Aungell B that talked with me: O lorde, what are these? The Aungell aunswered, and sayde vnto me: * These are the.iiii. wyndes of ỹ heauẽ, whych be come forth to stande before the ruler of all the Jer.xliii.d. earth. That wyth the blacke horse went into ỹ lande of the north, and the whyte folowed them, and the spekled horses wente forth towarde the south. These horses were very stronge, & went out, and sought to go and take theyr iourneye ouer the whole earth. And he sayd: get you hẽce and go thorowe the worlde. So they went thorowe out the worlde. Then cryed he vpon me, & spake vnto me, sayeng: beholde, these that go towarde the northe, shall stylle my wrathe in the northe countre.

And the worde of the Lorde came vnto me C sayenge: Take of the prysoners that are come from Babylon: namely, Heldai, Tobiath, & Idaia: and come thou the same daye, and go vnto the house of Josiah, the sõne of Sophony. Thẽ take gold and syluer, and make crownes therof and set vpon the heade of Jesua, the sonne of Josedech, the hye preast, & speake vnto him. Thus sayeth the Lorde of hoostes: Beholde, the man whose name is * the braunche: and he that shall zacha.iii.b springe vp after hym, * shal buylde vp the tem- pl.cxxbii.a ple of the Lorde, yea, euen he shal buylde vp the temple of the Lorde. * He shal beare the prayse, ap.iiij.d.b he shal syt vpon the Lordes trone, and haue the dominion.

* A preast shal he be also vpon hys trone and D a peaceable coũcell shalbe betwyxte them both. ipsal.cx.b And the crownes shalbe in ỹ temple of ỹ Lord, hebr.v.bf for a remembraunce vnto Helem, Tobiah, Idaiah, and Hen, the sõne of Sophony, and suche as be farre of, shall come and buylde the temple of the Lorde, that ye maye knowe how that the Lorde of hoostes hath sent me vnto you. And thys shal come to passe, yf ye wyl herken diligẽtlye vnto the voyce of the Lorde your God.

The.vii. Chapter.

The estimacyon of fastynge wythout mercye, the despysynge of charitye, and the obstinacy of the people.

IT happened also in the fourth yeare A of kynge Darius, that the worde of the Lorde came vnto zacharye in the fourth daye of the vynth moneth, whych is called, Casleu: what tyme as Sarasar and Rogomelech and the men that were wyth them sent vnto Bethel for to prayse before the Lorde, and that they shulde saye vnto the preastes, whyche were in the house of the Lorde of hoostes, and to the prophetes. Shuld I wepe in the * fyfth moneth, and abstayne as iiii.re.xxb.b I haue done nowe certayne yeares? Then came the worde of the Lorde of hoostes vnto me sayenge: Speake vnto all the people of the lande & to the preastes, and saye: whẽ ye fasted & mourned in the fyfth * and. vii. moneth (now this. lxx Jere.xli.a yeares) dyd ye fast vnto me? when ye dyd eate also and drynke, dyd ye not eate and drynke for your owne selues? Are not these the wordes, whyche the Lorde spake by hys prophetes afore tyme when Jerusalem was yet enhabyted and

welthy, she and the cyties roũde about her: Whẽ there dwelt men, both towarde the south and in the playne countrees.

¶ And the worde of the Lorde came vnto Zacharye, sayinge: Thus sayeth the Lorde of hoostes: *Execuce true iudgement: shew mercy and louynge kyndenesse: euery man to his brother. Do the wyddowe, the fatherlesse, the straunger and poore no wronge: and let no man ymagyne euyll agaynst his brother in his herte. *Neuertheless, they wolde not take hede, but tourned theyr backes, and stopped theyr eares, that they shoulde not heare: yea, they made theyr hertes as an adamant stone, lest they shoulde heare the lawe and wordes *which the Lorde of hoostes sent in hys holye spyrite by the Prophetes afore tyme.

Zach. viii.a
Expo. xvii.c
Leui.xix. a
Job.xxiiii.a
Jere.vii.a
Jere. vii.c
¶.petri.i.b

Wherfore, the Lorde of hoostes was verye wroth at thẽ. And this is it come to passe *that lyke as he spake and they wolde not heare, euen so they cryed, and I wolde not heare (sayth the Lorde of hoostes): but scattered them amonge all Gentyles, whom they knewe not. Thus the lande was made so desolate that there trauayled no man in it neyther to nor fro: for that pleasaunt lande was vtterly layed waste.

D
Jere.xl. b

¶The.viii.Chapter.

¶ Of the retourne of the people vnto Jerusalem, and of the mercye of God towarde them: Of good workes The callynge of the Gentyles.

AND the worde of the Lorde came vnto me, sayinge: Thus sayth the Lorde of hoostes. I was in great gelousye ouer Syon: yea, I haue bene verye gelous ouer her in a greate displeasure, thus sayeth the Lorde of hoostes. I wyll turne me agayne vnto Syon, and wyll dwell in the myddest of Jerusalem: *so that Jerusalem shall be called a faythfull and true cytie, the hyll of the Lorde of hoostes. Yea, an holy hyll.

A
Esay.i.b

Thus sayth the Lorde of hoostes. There shal yet olde men and women dwell agayne, in the stretes of Jerusalem: Yea, and suche as go with staues in their handes for very age. The stretes of the cytie also shall be full of ponge boyes and damsels, playinge vpon the stretes.

Thus sayth the Lorde of hoostes: yf the residue of this people thynke it to be vnpossyble in these dayes: *shoulde it therfore be vnpossyble in my syght, sayth the Lorde of hoostes? Thus sayth the Lorde of hoostes: Beholde, I wyll delyuer my people from the lande of the easte and west, and wyll brynge them agayne: that they maye dwell at Jerusalem. *They shall be my people, and I wyll be theyr God, in truthe and ryghtousnesse.

B
Mat. xix. d
Jere. iii.e.
Apoca.xxi c
Hebr.viii c

Thus sayeth the Lorde of hoostes: let youre handes be stronge, ye that now heare these wordes by the mouth of the prophetes whiche be in these dayes, that the foundation is layed vpon the Lorde of hoostes house that the temple may be buylded. For why? *before these dayes, neyther men, nor cattell coulde wynne any thynge, neyther myght any man come in and out in rest for trouble: but I let euery man go agaynst his neyghboure.

Agge i.a

Neuertheless, I wyll now intreate the residue of this people nowe as afore tyme, sayth the Lorde of hoostes: *but they shall be a seed of peace, the vyneyarde shall gyue her frute, the grounde shal gyue her encrease, and the heauens shall gyue theyr dewe: and I shall cause the remnaunt of this people, to haue all these in possessyon. And it shall come to passe, that lyke as ye were a curse amonge the heythen (O ye house of Juda, and ye house of Israel) Euen so wyl I delyuer you, that ye shalbe a blessyng: feare not but let your handes be stronge.

Agge.ii.a

For thus sayth the Lord of hoostes: lyke as I deuysed to punysh you, what tyme as your fathers prouoked me vnto wrath, sayth the Lord of hoostes, and spared not. Euen so am I determyned nowe in these dayes for to do well vnto the house of Juda and Jerusalem, therfore feare ye not. Now the thinges that ye shal do are these: *Speake euery man the truthe vnto his neyghbour, execute iudgement trulye and peaceablye within your portes, none of you ymagin euyll in his herte agaynst his neyghbour, and loue no false othes: for all these are the thynges that I hate, sayth the Lorde. And the word of the Lord of hoostes came vnto me, sayinge: thus sayth the Lorde of hoostes: The fast of the fourth moneth the faste of the fyfth, the fast of the seuenthe, and the fast of the tenth, shall be ioye and gladnesse, and prosperous yeeresses vnto the house of Juda: onely loue the truth and peace.

C
Ephe.iiii.c
Zach.viii.b
Malac.ii.b

Thus sayeth the Lorde of hoostes: There shall yet come people, and the inhabytours of manye cyties, and they that dwell in one cytye, shall go to an other, saying: *Up, let vs go and praye before the Lorde, let vs seke the Lorde of hoostes, I wyl go with you: yea, moche people and myghtye heythen shall come and seke the Lorde of hoostes at Jerusalem, and to praye before the Lorde. Thus sayeth the Lorde of hoostes: In that tyme shal ten men (out of al maner of language of the Gentiles) take one Jewe by the hemme of his garment, and saye: we wyll go with you, for we haue hearde, that God is amonge you.

D
Esay. ii. a
psa. cxxii. a
Jere.xxxi.a

¶The.ix.Chapter.

¶ The conuersyon of the Gentyles. The commyng of Christ sytting on an asse.

THE worde of the Lorde shall be receyued at Adrache, and Damascus shall be his offrynge: for the eyes of all men and of the trybes of Israel, shall loke vp vnto the Lorde. The borders of Hemah shal be harde therby: Tirus also and Sidon, for they are very wyse: *Tirus shal make her self strõg heape vp syluer as the sande, and golde as the claye of the stretes. Beholde, the Lord shal take her in, and haue her in possessyon: *he shal smite downe her power into the see, and she shalbe cõsumed with fyre: This shall Ascalon se, and be afrayed. *Gaza shalbe very sory, so shall Accaron also, bycause her hope is come to confusion. For the kynge of Gaza shall perysh: and at Ascalon shall no man dwell.

A
Joel. iiii.a
Expo. xiiii c
Jer. xlvii.a
Amos.i.b

Straungers

B Straungers shall dwell at Asdod, and as
Actes.xb. d for the pryde of the Philistines, I shall roote it
1.Cor bij.a out. *Theyr bloude wyll I take awaye from
e f.e theyr mouth, and theyr abhominacions from amonge theyr teeth. Thus they shall be lefte for our God: yea they shalbe as a prince in Juda, & Acaron lyke as a Jebusyte. And so wyl I compasse my house rounde about with men of war, goinge to and fro: that no oppressour come vpō them any more. For that haue I sene now with myne eyes.

Esay.lxii.e *Reioyse thou greatly, O doughter Syon,
Mat.xxi.a be glad, O doughter Jerusalem: For lo, ỹ kyng
Johñ.xii.b commeth vnto the, euen the ryghtous and Sauyour: lowlye and symple is he, he rydeth vpon an asse, and vpon the foole of an asse. I wyl rote out the charettes from Ephraim, and the horse from Jerusalem, the battayle bowes shalbe destroyed. He shall gyue the doctryne of peace vnto the heythen, *and his dominion shalbe from
psa.xxxix.b the one see to the other, and from the floudes to the ende of the worlde.

C Thou also thorowe the bloude of thy couE-
Esay.xlvi.a nannt, shalt let *the prisoners out of the ‡ pytte
Apoca.ix a wherein is no water. Tourne you nowe to the
‡Mo.xviii.c stronge holde ye that be in prison, and long sore to be delyuered. And this daye I wyl bryng the worde, that I wyl rewarde the double agayne. For Juda haue I bent out as a bowe for me, & Ephraim haue I fylled. Thy sonnes, O Syon, wyll I rayse vp agaynst the Grekes, and make the as a gyauntes swerde, the Lorde God shalbe sene aboue them, and his dartes shal go forth as the lyghtnynge. The Lorde God shal blowe the trompette, and shall come forthe as a storme out of the south.

D The Lorde of hoostes shal defend them, they
zacha.ix a shal consume and deuoure, and subdue thē with
Ezec.xxxvii.c *slynge stones. They shall dryncke and rage as it were thorowe wyne. They shalbe fylled lyke basens and the hornes of the aulter. The Lorde theyr God shall delyuer them in the daye as the flocke of his people. For the precious stones of a diademe they shall be set vp ouer his lande. O how prosperous and goodly a thyng shall that be! The corne shal make the yonge men cherful, and the newe wyne the maydens.

C The.x. Chapter.

C The people is moued to requyre the doctryne of truthe of the Lorde: The Lord promyseth to helpe and comforte the house of Israel.

A Pray the Lord then bytymes to gyue
Dc.xxviij b the latter rayne, *so shall the Lorde make bryghte cloudes, and gyue you rayne ynough for all the encrease of ỹ felde. For vayne is the answere of ydols. The sothsayers se lyes, and tell but vayne dreames, the comfort that they gyue is nothynge worth. Therfore go they astraye lyke a flocke of shepe,
Ezec. xxxiiij.a and are troubled, bycause they haue no *shepeherde. My wrathfull displeasure is moued at ỹ shepherdes, and I wyll vysyte the gootes. For the Lorde of hoostes wyll graciously vysite his
B flocke the house of Juda, and holde them as a
gene.xlix.b goodly fayre horse in the battayle. *Out of Ju-
‡Esa.xxxvi d da shall come the helmet ‡the nayle, the battayle bowe, and all the princes togyther. They shalbe as the gyauntes, whiche in the battayle treade downe the myre vpon the stretes. They shall fyghte, for the Lorde shall be with them, so that the horsemen shalbe confounded.

I wyll comfort the house of Juda, and preserue the house of Joseph. I wyll turne them also, for I pytie them, and they shal be like as they were, when I had not cast them of. For I the Lorde am theyr God, and wyll heare them. C
Ephraim shalbe as a gyaũt, and theyr hert shal be chearefull as thorowe wyne: yea, theyr chyldren shall se it, and be glad: and theyr herte shall reioyse in the Lorde. I wyll blowe for them and gather them togyther: for I wyll redeme them. They shall increase, as they increased afore. I wyll sowe them amonge the people, that they maye thynke vpon me in farre countryes: they shall lyue with theyr chyldren, and turne agayne I wyll brynge them agayne also out of ỹ lande of Egipt, and gather them out of Assiria. I wil cary them into the lande of Gilead, and to Libanus, and they shall want nothynge. He shall go vpon the see of trouble, and smyte the see waues so that all the floudes shall be dryed vp. The proude boastyng of Assur shalbe cast downe, and the sceptre of *Egypte shall be taken awaye. Esay.x.a
I wyll comforte them in the Lorde, that they Ezec.xxix.a maye walke in his name: sayth the Lorde.

C The.xi. Chapter.

C The destruction of the temple: The care of the faythfull is commyt ted to Christ by the father. A greuous vysion agaynst Jerusalem and Juda.

OPen thy dores, O Libanus, ỹ the fire A
maye cōsume thy Cedretrees. Houle ye fyrretrees, for the cedre is fallē: yea all ỹ proude are wasted away. Houle (O ye oketrees of Balan) for the myghty strōg wood is cut downe. Hen maye heare the shepherdes mourne, for theyr glorye is destroyed. Hen maye heare the lyons whelpes rore, for the pryde of Jordan is wasted awaye.

Thus sayeth the Lorde my God: Fede the shepe of the slaughter, whiche shall be slayne of those that possesse them: yet they take it for no synne, but they that sell them, saye: The Lorde be thanked, I am ryche: yea, theyr owne shepeherdes spare them not. Therfore wyl I nomore spare those that dwell in the lande, (sayeth the Lorde) but lo, I wyll delyuer the people, euerye man into his neyghbours hande, and into the hande of his kynge: that they maye smyte the lande, and out of theyr handes I wyll not delyuer them.

I my selfe fedde the slaughter shepe (a poore B
flocke verely) and toke vnto me two staues, the one is called louynge kyndnesse, the other is called destroyer, and so kepte the shepe. Thre shepherdes I put out of office in one moneth, for I myght not awaye with them, neyther had they any delyte in me. Then sayde I: I wyll fede you
Apoc.xxii.a nomore *the thynge that dyeth, let it dye: and that that wyll perysh, let it perysshe: and let the remnaunte eate, euerye one the fleshe of hys neyghbour. I toke also my louynge meke staffe

and brake it, that I myght disanull the * cou-
Deu.xi.c enaunt whiche I made with all people. And so it
was broken in that daye.

¶ Then the poore symple shepe ỹ had a respecte
vnto me, knewe thereby that it was the worde
of the Lord. And I sayd vnto them: yf ye thinke
it good, bringe hyther my price: yf no, then leue.
mat.xxvii.c * So then they weyed downe thyrtye syluer
pens, the value that I was prysed at. And the
Lorde sayde vnto me: cast it vnto the potter (a
goodly price for me to be valued at of them) and
I toke ỹ xxx. syluer pens and cast them to ỹ pot-
ter in the house of the Lord. Then brake I myne
other staffe also, (namelye destroyer:) that I
might loose the brotherheed betwyxt Juda and
Israel. And the Lorde sayde vnto me: Take the
also the staffe of a folysh shepherd: for lo, I wyll
D rayse vp a shepherde in the lande, whiche shall
not seke after the thynges that be loste, nor care
for suche as go astray, he shal not heale the wou-
ded, he shall not norysh the thyng that is whole:
but he shal eate the fleshe of suche as be fat, and
teare theyr clawes in peces.

O ydols shepeherde that leaueth the flocke:
The swerde shall come vpon his arme, and vpō
his ryght eye. His arme shalbe cleane dryed vp,
and his ryght eye shalbe sore blynded.

¶The.xii.Chapter:

¶ Of the destruction and buyldynge agayne of Jerusalem.

Esay.x.a mat.xvii.c ¶Gen.ii.b
THe heuye burthen whiche the Lorde
hath deuised for Israel. Thus sayth
the Lorde * which spred the heauens
abrode, layed the foundacyon of the
earth ¶ and gyueth man the breath of
lyfe. Beholde, I wyll make Jerusalem a cuppe
of surfette, vnto all the people that are round a-
zach.xiii.c bout her. * Yea Juda hym selfe also shalbe in the
siege agaynste Jerusalem. At the same tyme
wyl I make Jerusalem an heuy stone for al peo
ple, so that all suche as lyft vp shalbe torne and
rent: and all the people of the earth shall be ga-
thered togyther agaynst it.

Abdi.i.c Amos.i.a * In that daye, sayth the Lorde: I wyll make
all horses abashed, and those that ryde vpō them
to be oute of theyr wyttes. I wyll open myne
eyes vpon the house of Juda, and smyte all the
horses of the people with blyndnesse. And the
princes of Juda shall saye in theyr hertes: The
inhabyters of Jerusalem shal gyue me consola-
cyon in the Lorde of hoostes theyr God. In that
tyme wyll I make the princes of Juda lyke an
hote burnynge ouen with wood, and lyke a cres
set of fyre amonge the strawe, so that they shall
consume all the people rounde about them, both
vpon the ryght hande and the lefte. Jerusalem
also shall be inhabyted agayne: namelye in the
same place where Jerusalem standeth.

¶ The Lorde shall preserue the tentes of Ju-
da lyke as afore tyme, so that the glorye of the
house of Dauid, and the glorye of the cytizins
of Jerusalem shalbe but lytle regarded, in com-
parysō of the glory of Juda. In that day shal
the Lorde defende the cytizins of Jerusalem, so
that the weakest amonge them shalbe as * Da- 2.reg.xii.c
uyd: and the house of Dauyd shall be lyke as
Gods house, and as the Aungell of the Lorde
before them.

At the same tyme wyl I go about to destroy
all suche people as come agaynste Jerusalem.
Moreouer, vpon the house of Dauid, and vpon
the cytizins of Jerusalem * wyll I poure out the ezec.xxxix.c Joel.ii.c
spyrite of grace and compassiō, so that they shal Actes.ii.b
loke vpō me, whom they haue pearsed, and they Joh.xix.d
shall bewepe hym as men mourne for theyr on-
lye begotten sonne: yea, and be sorye for hym as
men are sorye for theyr fyrst chylde.

D * Then shall there be a greate mournynge at Luke.xxiii.
Jerusalem: lyke as the lamentation at Adzem- xix.pa.xxxvi.
c non in the felde of Maggadon. And the lande
shal bewayle euery kynred by them selues alone
and theyr wyues by them selues. The kinred of
the house of * Nathan them selues. The kynred g.reg.xxi.a
of the house of Dauid them selues alone, & their
wyues by them selues. The kynred of the house
of Leui them selues alone, and theyr wyues by
them selues. The kynred of the house of Semei
them selues alone, and theyr wyues by them sel
ues. In lyke maner all the other generacyons,
euery one by them selues alone, and theyr wiues
by them selues.

¶The.xiii.Chapter.

¶ Of the well of grace and truthe. Of the cleane ryd, daunce of ydolatrye: and of false prophetes.

A IN that tyme shall the house of Da- A
uid and the cytizins of Jerusalē haue Eze.xlvii.a
an open * well, to wash of synne and zach.xiii.b
vnclennesse. And then (sayth ỹ Lord Joh.xix.d
of hoostes.) * I wyll destroye the na- Esay.ii.c
mes of the ydolles out of the lande: so that they Ezec.xxx.c
shall nomore be put in remembraunce.

* As for the false prophetes also, and the vn- B
cleane spyrite, I shall take them out of the land Jere.xiii.c
So that yf any of them prophecye anye more,
* his owne father and mother that begat hym, Deu.xiii.b
shall saye vnto hym. Thou shalte dye, for thou
speakest lyes vnder the name of the Lorde: yea,
his owne father and mother that begat him shal
wounde hym, when he prophecyeth. And then
shall those prophetes be confounded, euery one
of his vysion when he prophecyeth: neither shal
they weare sakclothes any more, to discyue mē
withall. But he shall be fayne to saye: * I am Amos.vii.c
no prophete: I am an husbande man, for so am
I taught by * Adam fro my youth vp. And yf Gene.iii.d
it be sayde vnto hym: how came these woundes
then in thyne handes? he shal answer. Thus am
I wounded in the house of myne owne frendes.

Aryse, O thou swerde, vpon my shepherde, C
and vpō the prince of my people, sayth the Lorde
of hoostes. * Smyte the shepherd, and the shepe Math.xxvi.c
shall be scattred abrode: and so I wyll tourne Mar.xiii.b
myne hande to the lytle ones. And it shall come
to passe (sayeth the Lorde:) that in all the lande
two partes shall be rooted out, * but the thyrde Ames.iv.b
parte shall remayne therin. ‡ And the same third ‡Job.xix.a
parte wyll I bryngе thorowe the fyre, and wyl esa.xlviii.a
clense them as the syluer is clensed: yea, and try psa.xxvii.a
them lyke as golde is tryed. rrbi.xiii.b
i.petri.i.b

Then shall

Sap.iii.a Nah.i.b Apoc.xxi.a * Then shall they call vpon my name & I wyll heare them: I wyll saye: it is my people. And they shall saye: Lorde my God.

¶ The.xiiii. Chapter.

¶ The kyngdome of the churche vnder the figure of Jerusalem. Of the kyngdome of the Lorde.

BEholde, the daye of the Lord commeth that thou shalt be spoyled and robbed, for I wyll gather together all the heathen to fyght agaynst Jerusalem, so ỹ the cytie shalbe wõne, the houses spoyled, & the wemen defyled. The halfe of the cytie shal go awaye into captiuitie, and the residue of the people shal not be caried out of the cytie. After that shall the Lorde go forth to fyght agaynst those heathen, as mẽ vse to fyght in the daye of batel.

B Then shal hys fete stande vpon the mount Oliuete, that lyeth vpon the east syde of Jerusalẽ And the mount Oliuete shal cleue in two, eastwarde and westwarde, so ỹ there shalbe a great valeye, and the halfe moũt shal remoue toward the norty, and the other towarde the south. And ye shal flee vnto the valey of my hylles, for ỹ valeye of the hylles shal reache vnto Asal. Yea, flee shal ye * lyke as ye fled for the earthquake in the dayes of Osiah kynge of Juda. And the Lorde my God shall come, and all sayntes wyth hym.

Amos.i.a

In that daye shal it not be lyght, other cleare or dymme. * Thys shal be that special daye which is knowẽ vnto the Lord, nether daye nor nyght but about the euenynge tyme it shalbe lyghte.

mat.xxiiii.c zach.xiii.a. Apo.xxi.a * In that tyme shal there waters of lyfe runne out from Jerusalem: the halfe parte of them towarde the east see, and the other halfe towarde the vttermost see, and shall continue both somer and wynter. * And the Lorde hym selfe shall be kynge ouer all the earth.

Abdia.i.d

¶ At that tyme shal there be one Lorde only, & hys name shalbe but one. Men shall go aboute the whole earth, as vpon a felde from Gibea to Rennõ, and from the south to Jerusalem. Sye shalbe set vp, and inhabyted in her place: frõ Bẽjamins porte, vnto the place of the fyrst porte, and vnto the corner porte: and from the towre of * Hananeel, vnto the kynges wyne presses.

6.ecclesi.i.a Jere.xxxi.f

There shall men dwel, and there shalbe nomore cursynge, but Jerusalem shalbe safely inhabyted. Thys shalbe the plage, where with ỹ Lord wyll smyte all people, that haue fought agaynst Jerusalem. Namely, theyr flesche shall consume awaye, though they stande vpõ theyr fete, theyr eyes shalbe corrupt in theyr holes, & theyr tonge shal consume in theyr mouth.

In that daye shall the Lorde make a greate sedicion amonge them, so that one mã shal take another by the hande, and laye hys handes vpõ

zacha.xii.a

the hãdes of hys neyghboure. * Juda shal fyght also agaynst Jerusalem, and ỹ goodes of all the heathen shalbe gathered together roũde about: golde and syluer, and a very great multitude of clothes. And so shall thys plage go ouer horses, mules, camels, asses, and all the beastes ỹ shall be in the hoost, lyke as ponder plage was. Euery one ỹ remayneth then of al the people, whych came agaynst Jerusalem, shall go vp earlye, to worshyp the kynge (euen the Lorde of hoostes) * and kepe the feast of tabernacles. And loke what generacyon vpon the earth goeth not to Jerusalem for to worshyp the kynge (euen the Lorde of hoostes) vpon the same shall come no rayne. Yf the kynred of Egypt go not vp, and come not, it shal not rayne vpon them nether.

Leu.xxiii.e Nu.xxix.b iii.esdr.v.e ii.Mac.i.b

Thys shalbe the plage where wyth ỹ Lorde D wyl smyte al the Heathen, that come not vp to kepe ỹ feast of tabernacles: yea, thys shalbe the synne plage of Egypte and the synne plage of al people that go not vp to kepe the feast of tabernacles.

At that tyme shal the rydynge gere of ỹ horses be holy vnto ỹ Lorde, & the kettels in ỹ Lordes house shalbe lyke the vasens before the aulter: yea, al the kettels in Jerusalem and Juda, shalbe holy vnto the Lorde of hostes and al they that slaye offrynges, shal come and take of them, & dyght them there in. And at that tyme there shalbe no mo Cananites in ỹ house of the Lorde of hostes.

¶ The ende of the prophecye of Zachary.

The booke of the prophete Malachye.

¶ The fyrst Chapter.

¶ A complaynt agaynst Israel and hyr prestes.

THe heuye burthen whyche the Lorde sheweth agaynst Israel by Malachy. I haue loued you sayeth the Lorde, & yet ye say: Wherin hast thou loued vs? * Was not Esau Jacobs brother, sayeth ỹ Lord? * yet haue I loued Jacob, and hated Esau: * yea, I haue made hys hylles wast, and hys heritage a wyldernesse for dragons. And though Edom sayd: well, we are destroyed, we wyl go buylde vp agayne the places that be wasted, yet (sayth the Lord of hostes) * what they buylded, that brake I downe: so that it was called a cursed lãde, and a people, whome the Lorde hath euer ben angry wyth al.

A

Gene.xxv.c Roma.ix.b Jos.xxiii.a

Abdia.i.a

Your eyes haue sene it, & ye your selues must confesse, that the Lorde hath brought the lande of Israel to great honoure. * Shulde not a sõne honoure hys father, and a seruaũt his mayster? * Yf I be now a father, where is myne honour? Yf I be ỹ Lorde, where am I feared? sayeth the Lorde of hoostes.

B

Epo.ix.a deu.xxxii.a

Now to you prestes, that despyse my name And yf ye saye: wherin haue we despysed thy name? In thys, ỹ ye offre vncleane bread vpon myne aulter. And yf ye wyl saye: wherin haue we offred any vncleane thinge vnto the? In this

Sap.iii.a Nah.i.b Apoc.xxi.a * Then shall they call vpon my name & I wyll heare them: I wyll saye: it is my people. And they shall saye: Lorde my God.

¶ The.xiiii. Chapter.

¶ The kyngdome of the churche vnder the figure of Jerusalem. Of the kyngdome of the Lorde.

BEholde, the daye of the Lord commeth that thou shalt be spoyled and robbed, for I wyll gather together all the heathen to fyght agaynst Jerusalem, so ỹ the cytie shalbe wõne, the houses spoyled, & the wemen defyled. The halfe of the cytie shal go awaye into captiuitie, and the residue of the people shal not be caried out of the cytie. After that shall the Lorde go forth to fyght agaynst those heathen, as mẽ vse to fyght in the daye of batel.

B Then shal hys fete stande vpon the mount Oliuete, that lyeth vpon the east syde of Jerusalẽ And the mount Oliuete shal cleue in two, eastwarde and westwarde, so ỹ there shalbe a great valeye, and the halfe moũt shal remoue toward the norty, and the other towarde the south. And ye shal flee vnto the valey of my hylles, for ỹ valeye of the hylles shal reache vnto Asal. Yea, flee shal ye * lyke as ye fled for the earthquake in the dayes of Osiah kynge of Juda. And the Lorde my God shall come, and all sayntes wyth hym.

Amos.i.a

In that daye shal it not be lyght, other cleare or dymme. * Thys shal be that special daye which is knowẽ vnto the Lord, nether daye nor nyght but about the euenynge tyme it shalbe lyghte.

mat.xxiiii.c zach.xiii.a. Apo.xxi.a * In that tyme shal there waters of lyfe runne out from Jerusalem: the halfe parte of them towarde the east see, and the other halfe towarde the vttermost see, and shall continue both somer and wynter. * And the Lorde hym selfe shall be kynge ouer all the earth.

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that ye saye the aulter of the Lord is not to be regarded. Yf ye offer the blynde, is not that euel? Leu.xxii.c
And yf ye offer the lame and sycke, is not that Ezec.xliii.c
euel? * Yea, offer it vnto the prynce, shall he be contente wyth the, or accept thy persone, sayth the Lorde of hoostes?

¶ And nowe make your prayer before God, that he maye haue mercy vpon vs: for such thinges haue ye done. Shall he regarde your persones, thynke ye, sayeth the Lorde of hoostes? Yea what is he amonge you, that wyll do so muche as to shut the doores: or to kyndle the fyre vpon Gene.iiii.a
myne aulter for nought? * I haue no pleasure in Esa.i.b
you, sayeth ỹ Lorde of hoostes: * and as for the meatoffrynge, I wyl not accept it at your hãde.
Psal.cliii.a * For from the rysyng vp of the sunne vnto the goynge downe of the same, my name is great amonge the Gētyls: yea in euery place shal there sacrifyce be done, and a cleane meatoffering offred vp vnto my name: for my name is great amonge the Heathen sayeth the Lorde of hoostes
But ye haue vnhalowed it, in that ye saye, ỹ aulter of the Lorde is not to be regarded, and the thynge that is set there vpon not worthye to be eaten.

D Now saye ye: It is but laboure and trauayle and thus haue I thought scorne of it, (sayth the Lord of hostes) offrynge robbery, yea, the lame and the sycke. Ye haue brought me in a meatoffering, shuld I accepte it of your hande, sayth the Lord? Cursed be the dyssembler, whych hath in hys flocke one that is a male, & when he maketh a vowe, offereth a spotted one vnto ỹ Lord For I am a greate kynge (sayeth the Lorde of hoostes) and my name is fearful amonge the Heathen.

¶ The.ii. Chapter.

¶ Threatenynges agaynst the prestes beynge seducers of the people.

A And nowe (O ye prestes) thys cõmaũdement toucheth you: yf ye wyll not heare it, nor regarde it, to gyue ỹ glorye vnto my name, sayeth the Lorde deu.xxviiib
of hoostes. * I wyll sende a curse vpon you, and wyll curse your blessynges: yea, curse them wyl I, yf ye do not take hede. Beholde, I shall corrupte your sede, and cast donge in your faces, euen the donge of youre solempne feastes, and it shall cleaue fast vpon you. And ye shal knowe, that I haue sente thys commaundemente vnto you: that my * couenaunt whych I made wyth Mal.xvb.c
Leui, myght stande sayeth the Lorde of hoostes
I made a couenaunt of lyfe and peace wyth
B hym: thys I gaue hym, that he myght stande in awe of me: and so he dyd feare me, and hadde my name in reuerence. The law of truth was in his mouth, and there was no wyckednes founde in hys lyppes. He walked wyth me in peace & equitie, and dyd turne many one awaye frym theyr synnes. * For in the prestes lyppes shuld be sure
Malac.iiii.b knowlege, that men maye seke the lawe at hys mouth, for he is a messenger of the Lorde of hoostes. But as for you, ye are gone clene out of the waye, and haue caused the multitude to be offẽded at the lawe: * ye haue broken the couenaunt of Leui, sayeth the Lorde of hoostes. Therfore wyll I also make you to be despysed, and to be deu.xxxiiib
of no reputacion amonge all the people: because ye haue not kepte my wayes, but haue bene parcyall in the lawe.

* Haue we not all one father? Hath not one God made vs? * why doth euery one of vs then despyse hys owne brother, and so breake the co- Ephe.iiii.a
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ded: yea, the abhominaciõ is done in Israel and in Jerusalem * for Juda hath defyled the Sanctuary of the Lorde, whych he loued, & hath kept the doughter of a straunge God. But the Lord i.esdr.ix.a
shall destroye the mã that doth thys: (yea, both Leu.xxi.c
the master and the scoler) out of the tabernacle of Jacob, wyth hym that offreth vp meatoffering vnto the Lorde of hoostes. Nowe haue ye brought it to thys poynte agayne, that the aulter of the Lord is couered wyth teares, weping and mournynge: so that I wyl nomore regarde the meatoffrynge, neyther wyl I receaue or accepte any thinge at your hãdes. And yet ye say: wherfore? Euen because that where as ỹ Lorde made a couenaũt betwyxte the and thy wyfe of thy youth, thou hast despysed. * Yet is she thyne owne companion and maryed wyfe.

So dyd not the one, and yet had he an excel- Gene.ii.a
lent spyrite. What dyd then the one? He sought the seed promysed of God. Therfore loke well D
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Loke well then to your spyrite, & despyse her not Jere.iii.a
Ye greue the Lorde wyth your wordes, and yet ye saye: where wythall haue we greued hym? In thys that ye saye. All that do euel are good in the syght of God, and suche please hym. Or els where is the God that punysheth.

The.iii. Chapter.

¶ Of the messenger of the Lorde John Baptyst of the daye of the Lorde, and of Eliah.

A Beholde, * I wyl sende my messaunger, whyche shall prepare the waye before me: and the Lorde ỻ whome ye wolde: shall soone come to hys tẽple, yea, euen the messenger of the couenaunt whome ye longe for. Math.xi.b Marke.i.a Luke.bii.c ỻ gen.iiij.a and.b.d Esa.xliiii.a

Beholde, he commeth sayeth the Lorde of hoostes. But who maye abyde the daye of hys cõmyng? Who shalbe able to endure, whẽ he appeareth? For he is lyke a goldsmythes fyre, and lyke washers sope. He shall set hym downe to
B trye & to clense the syluer, he shal purge the chyldren of Leui, & purifye them lyke as golde & sylver: ỹ they may brynge meatoffrynges vnto the Lorde in ryghteousnes. Then shal ỹ offryng of Juda & Jerusalem be acceptable vnto the Lord lyke as from the begynnynge & in the yeares afore tyme, I wyll come and punyshe you, and I my selfe wyll be a swyfte wytnesse agaynst the wytches: against the aduoutrers, against false swearers

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swearers: yea, and agaynst those that wrongeously kepe backe the hyrelynges dewty: whych vexe the wyddowes & the fatherlesse, & oppresse the straunger, and feare not me sayeth ỹ Lorde of hoostes. For I am the Lorde that chaũge not and ye, (O chyldren of Jacob) wyll not leaue of
Deu.xxxi.b xiij.xx.xbiic *ye are gone awaye from myne ordynaunces, and sence the tyme of youre forfathers haue ye not kepte them.

¶ *Turne ye now vnto me, and I wyll turne
zacha.i.a me vnto you, sayeth the Lord of hoostes, ye say: wherin shal we turne? Shulde a mã vse falsched and dysceyt wyth God as ye vse falsched & dysceyte wyth me? yet ye saye wherin vse we dysceyte wyth the? *In Tythes and heaueofferynges. *Therfore are ye cursed wyth penury, because ye dyssemble wyth me, al the sorte of you.
Mron.iiii.b *Brynge euery Tyth into my barne, that there maye be meate in my house: and proue me wythal (sayeth the Lorde of hoostes) yf I wyll not open the wyndowes of heauẽ vnto you, and poure you out a blessynge wyth plenteousnesse. Yea, I shall reproue the cõsumer for your sakes so ỹ he shal not eate vp the frute of your groũde neyther shall the vyneyarde be baren in the feld sayeth the Lorde of hoostes: In so much that all people shal saye, that ye be blessed, for ye shalbe a pleasaunt lande sayeth the Lorde of hoostes.

Ye speake harde wordes agaynst me, sayeth the Lorde. And yet ye saye: What haue we spoken agaynst the? Ye haue sayde:

¶ It is but lost laboure, to serue God? *What
Job.xxi.b psa.lxxiij.b profyte haue we for keppynge hys commaundementes, and for walkynge humblye before the
Job.xxi.a Lorde of hoostes? *Therfore maye we say, that
Jere.xii.a the proude are happye, & that they whych deale wyth vngodlyneße, are set vp: for they tempte God, and yet escape.

But they that feare God, saye thus one to another: The Lorde consydereth and heareth it. Yea, it is before hym a memoriall booke wrytten for such as feare the Lorde, and remẽbre hys name: And in the daye that I wyl make (sayeth the Lorde of hoostes) they shalbe myne owne possession: and I wyll fauoure them, lyke as a man fauoureth hys owne sonne, that doeth hym seruyce. Turne you therfore, & consydre what dyfference is betwyxte the ryghteous and vngodly betwyxte hym that serueth God, and hym that serueth hym not.

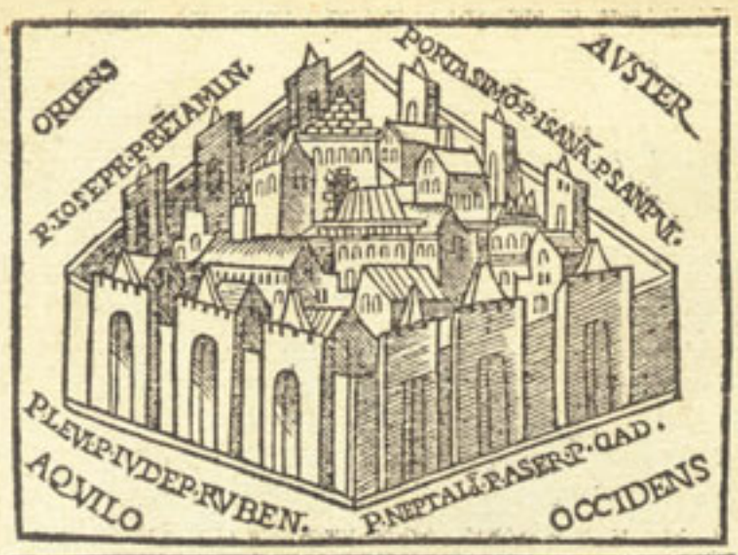
¶ The.iiii. Chapter.

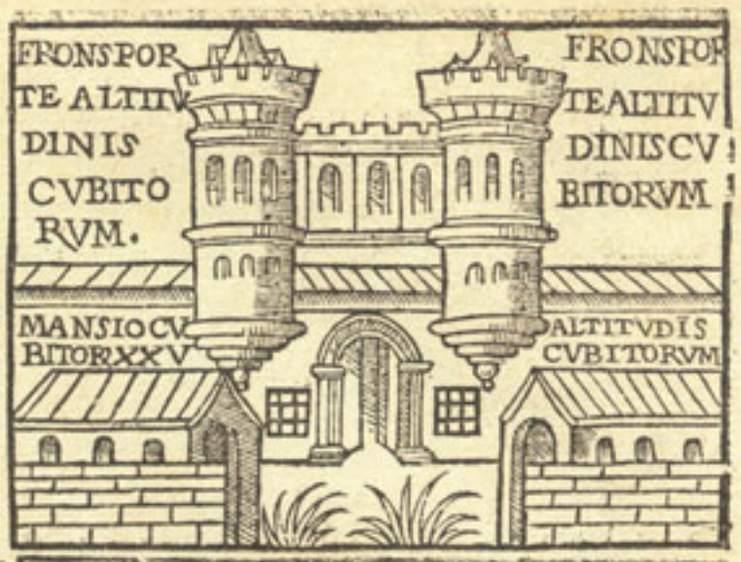
*Lo marke, the daye commeth A
psal.xviii.a that shall burne as an ouen: and all the proude, yea, and all suche as do wyckednes, shalbe strawe and the day that is for to come, shal burne them vp (sayeth the Lorde of hoostes) so that it shal leaue them neither roote nor braunche:

But vnto you that feare my name, shal that Sunne of ryghteousnesse aryse, and healthy shal be vnder hys wynges: ye shal go forth, and multiplye as ỹ fat calues, ye shall treade downe the
psam.i.b vngodly: *for they shalbe lyke the asshes vnder the soles of your fete in ỹ daye that I shal make sayeth the Lorde of hoostes.

Remember the lawe of Moses my seruaunt
deu.iiii.b.a *whych I cõmytted vnto hym in Oreb for all Israel, wyth the statutes and ordynaunces. Be
Math.xi.b xvii.b holde, I wyll sende you *Elias the prophet: before the commynge of the daye of the
Luke.i.a great and fearful Lorde. *He shall turne the hertes of the fathers to theyr chyldren, & the hertes of theyr chyldren to theyr fathers, ỹ I come not & smyte the erth wyth curssynge.

¶ The ende of the prophecye of Malachy, and consequently of all the Prophetes.

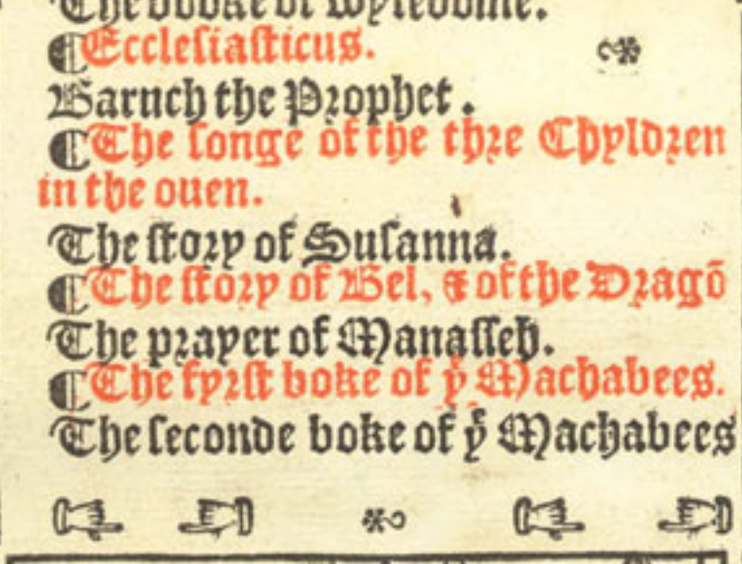


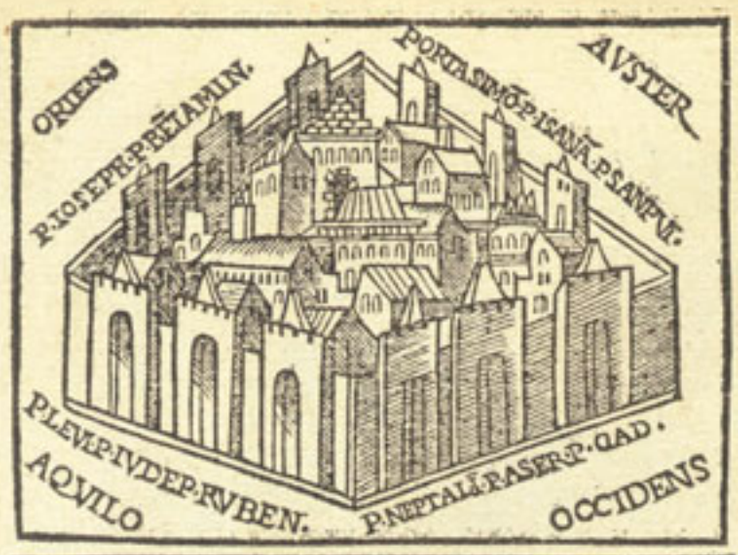


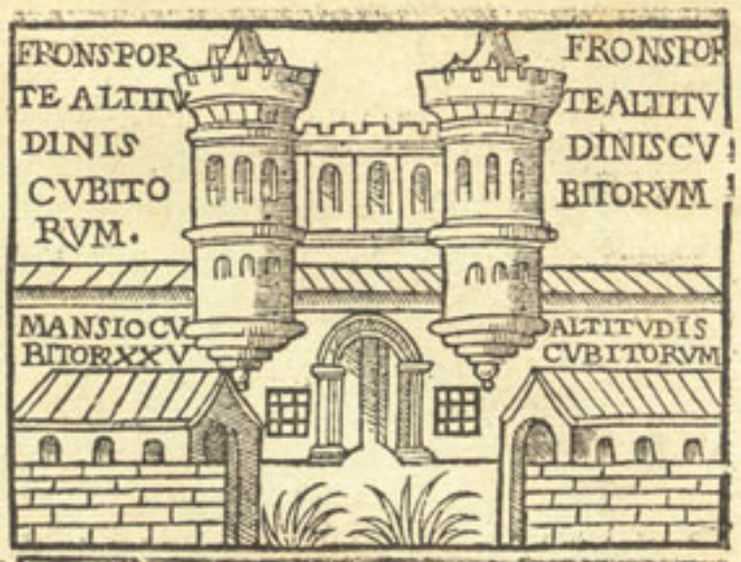
The.iiii.parte

of ỹ Byble, contaynynge these bookes.

The thyrde booke of Esdras.
The fourth booke of Esdras.
The booke of Tobiah.
The booke of Judith.
The reast of the booke of Hester.
The booke of wysedome.
Ecclesiasticus.
Baruch the Prophet.
The songe of the thre Chyldren in the ouen.
The storye of Susanna.
The storye of Bel, & of the Dragō
The prayer of Manasseh.
The fyrst boke of ỹ Machabees.
The seconde boke of ỹ Machabees







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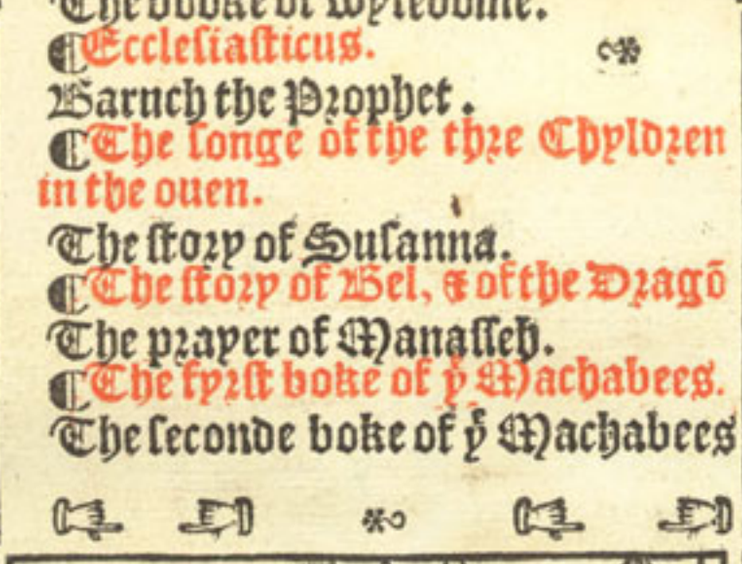

The thyrde booke of Eldras.

¶ The fyrste Chapter.

¶ Josyas holdeth Passeouer. After hys death is Jechonias hys sonne made kynge in hys steade: whome the kynge of Egypte putteth out, and setteth in hys brother Joachym. Jerusalem is destroyed: and Sedechias is taken.

A ii.pa.xxb.a xiv.regum. xxiii.e

AND * Josias helde ỹ feast of Easter in Jerusalem vnto ỹ Lorde & slewe the Passeouer the .xiiii. day of ỹ fyrste moneth. He set ỹ preastes also in order (accordig to theyr dayly courses) beinge arayed in longe garmentes in the temple of the Lorde. And he spake vnto ỹ Leuites the holy ministres of Israel, ỹ they shulde halowe them selues vnto ỹ Lorde, to set the holy Arke of the Lord, in the house ỹ kynge Salomon the sonne of Dauid had buylded, and sayde: Ye shall nomore beare the Arke vpon youre shulders. Nowe serue your Lord & take ỹ charge of his people of Israel, after your vyllages and your trybes: accordynge as kynge Dauid the kynge of Israel, hath ordeyned, and accordynge as Salomon hys sonne hath honorably prepared: yee: loke ỹ ye all do seruyce in ỹ temple accordynge to theyr ordrynge & dystrybucyon of the pryncypall men whych are appointed out of the trybes, to do seruyce for the chyldren of Israel. * Kyll the Passeouer, ād prepare offringes for youre brethren, and do accordyng to the commaundemente of the Lorde, whyche was geuen vnto Moses. And vnto the people ỹ was founde, Josias gaue. xxx. thousāde of shepe lambes, kyddes, and goates, and thre thousand oxen. These the kynge (of hys kynglye lyberalyte) gaue vnto the people, accordyng as he had promysed: & to the preastes for the Passeouer, he gaue two thousande shepe, and an hundred oxē Moreouer Jechonias, and Semeias, and Nathanaell, hys brethren, and Hasabias, Jehiel, & Josabab gaue them to the passeouer, fyue thousande shepe, and fyue hundred bullockes.

Exod.xii.d

Exod.xii.d

B And when these thynges were brought to passe, the preastes and the Leuytes stode goodly in theyr order, & had the vnleuened bread thorowe out the trybes. And after ỹ ordrynge of ỹ pryncypall men in the trybes, they offered vnto the Lorde in the syghte of the people accordinge * as it is wrytten in the booke of Moses, & soo they rosted the Easter lambe as accordyng was. As for the thanckeofferynges & the other, they dight in the kettelles & pottes, & set them before ỹ people wyth good wyll, & afterwarde before them selues & the preastes. For the preastes offerede the fat vntyll the tyme was expyred, but ỹ Leuites prepared for them selues & for theyr brethren the chyldren of Aaron. The holy syngers also, the chyldren of Asaph stode in theyr order, accordynge as Dauid deuysed. So dyd Asaph, zachary, & Iduthum, which were appointed by the kynge. Moreouer the porters & dore kepers stode by the doores and that dyligently, so that none went out of hys standynge ād seruyce: for theyr brethrē (the Leuites) prepared for them.

Thus were all thynges performed, that belonged to the offerynge of the Lorde. In that daye they helde the Passeouer and offered thanckeofferynges beside the sacrifyce of the Lord accordynge to the commaundement of kyng Josias.

So the chyldren of Israel which were thē present helde an honourable Passeouer, and the feaste of swete breade seuen dayes longe. Yee suche a Passeouer was not kept in Israell from the tyme of the prophete Samuel. And all the kynges of Israel, helde not suche an Easter as thys whyche kynge Josias held, and the prestes the Leuytes, the Jewes, and all Israell, of all them that were at Jerusalem. And in the eyght tene yeare of the raygne of Josias was this Passeouer kepte. And ẅ a perfecte herte dyd kynge Josias order all hys worckes, before the Lorde and the thynges that were wrytten of hym in tymes paste, concernynge those that sinned and were vngodly agaynst the Lorde before al people: & that soughte not ỹ worde of ỹ Lorde vpon Israel. * After all these actes of kynge Josias, Pharao ỹ kinge of Egipt went vp & came towarde Carmis by Euphrates, & Josias wente to mete hym. Then sent ỹ kyng of Egipte to Josias, saying: what haue I to do with the, O king of Juda? I am not sent of ỹ Lord to fyght agaynste the, for my warre is vpon Euphrates, go ỹ thy way home agayne in al ỹ hast. And Josias wolde not turne againe vpon his charet, but vndertoke to fighte agaynst hī, & herkened not vnto ỹ worde of the prophet, which he told hym out of the mouth of God, but pytched battayle agaynst hym in the felde of Mageddo. And the prynces preased to kynge Josias. Then sayde ỹ kynge vnto his seruauntes. Cary me away out of the battayle, for I am sore wounded. And immediatly his seruauntes toke hym away out of the fronte of the battayle. Then sat he vp vpon the seconde charet, came to Jerusalem, dyed, ād was buryed in his fathers sepulchre. And in all Jury they mourned for Josias, yee, ỹ rulers also ẅ their wyues made lamentacyō for hym vnto this day, And this was done euer styl in Israel.

iiii. regum xxiiii.f ii. paralip. xxxv.d.

D

These thynges are wrytten in the booke of the stories of the kinges of Juda, namely all the actes & worckes of kynge Josias, hys kynglye power & maiesty, hys vnderstandyng in ỹ lawe of God, & what he dyd, yee, thynges whiche are not wrytten in the boke of the kynges of Israel and Juda, * And the people toke Jechonias the sonne of Josias, & made hym kynge in steade of Josias his father, when he was .xxxiii. yere olde And he raygned ouer Israel. iii. monethes. And ỹ kynge of Egypte put hym downe, ỹ he shulde not raygne in Jerusalem, & raysed vp a taxe of the people: namely, an hundred talentes of syluer, and one talent of golde. The kynge of Egypte also made Joachim hys brother kynge of Juda, and Jerusalem. As for them of the kynges councell wyth the kynge hym selfe, and zaraceles hys brother, he toke them and caryed them awaye presoners into Egypte.

iii re. xxiii & ii.pa.xxvi.a

E

Fyue and twentye yere olde was Joachim when he was made kynge in the lande of Ju-

da and Jerusalem, & he dyd euel before the Lord
iiij. regum xxiiij.a After this * Nabuchodonosor the kynge of Babylon came vp, & bound hym wyth bandes of yron & caried hym vnto Babilon. Nabuchodonosor also toke al the vessels ẏ were halowed in the temple of the Lorde, & all the iewels, & caryed them vnto Babilō, & brought them into his owne temple at Babilō. Of his vnclennes & vngodlines, it is wyttten in the boke of the actes of the kynges. And Joachim his sōne raygned in his stead
ℱ He was made kynge beynge. xviii. yeare olde, & raygned but. iii. monethes & x. dayes in Jerusalē, & dyd euel before ẏ Lorde. So after a yeare Nabuchodonosor sēt & caused him to be brought vnto Babilon wt ẏ holy vessels of ẏ Lord & made Sedechias his brother kig of Juda & Jerusalē, whē he was. xxi. yere olde: & he raygned. xi. yere

And he dyd euel also in the sighte of the Lord and cared not for the wordes that were spoken
Jer. xxxvi.a vnto hym * by the prophete Jeremy at ẏ mouth of the Lorde. And where he had made an oth vnto king Nabuchodonosor, he forswore him selfe & fell from hym haupnge a stykynecke & a herte, & transgressed all the statutes & ordynaunces of ẏ Lorde God of Israel. The rulers also and the heades of the people of the Lorde did much euel & became vngodlye, more then the Heathen beynge defyled in all maner of abhompnacyons: Yee, & defyled the holy temple of the Lorde at Jerusalem. And the God of theyr fathers sent hys messaungers vnto them, to turne them backe: & to cal thē agayne from theyr synnes: for he wolde fayne haue spared them for hys holy taberna
G cles sake. Neuertheles, they had hys messaungers in derysyon: & loke what God spake vnto them by hys prophetes, they made but a sporte of it. Thys drewe on so longe tyl the Lord was wroth with hys people for theyr vngodlynes, & tyl he caused the kynges of the Chaldes to come vp, which slewe their yōge men wt the swearde, yee, euen in ẏ compasse of theyr holy temple, ād spared no body, nether yōg nor olde, nether mayden nor pong mā, but they were al deliuered into the powre of the kinges of the Chaldees, & al ẏ holy vessels of the Lord & the kinges treasures
Jeremye. xxxix.b and.lii.b toke they & caried them vnto Babilō. * As for ẏ house of the Lorde, they went vp into it, & brent it, & brake downe ẏ walles of Jerusalē, set fyre vpō her towers, destroied al her noble buildīgs & brought thē to naught, & ẏ people ẏ were slayne wt the swearde, they caryed vnto Babylon.

Thus became they presoners and bondmē of the kyng of Babylō, tyll they were deliuered
Jere. xxv.c and. xxix.c. & raygned for themselues, * whē the wordes of ẏ Lord were fulfylled, whych he promisyed thē by the mouth of ẏ prophet Jeremy, & till the lande had her reste: namely all the tyme that it laye waste, had it reste and quyetnes. lxxvii. yeares.

¶ The. ii. Chapter.

¶ Cirus geueth licence to the Jewes to returne to Jerusalem, and restoreth them the vessels of the temple. After that are there letters sent to Artharerses: whych accuse the Jewes for buyldyng of the cytie: and so is the buyldynge dryuen of vntyl ẏ seconde yeare of Darius.

ALowe * when kyng Cyrus raygned ouer the Persians, & whē the Lorde wolde perfourme the worde that he had promysed by the mouthe of the prophet Jeremy: ẏ Lorde raysed vp the spirite of Cirus, ẏ kynge of the Persiās: so ẏ he caused this writīg to be proclaymed thorow oute hys whole realme, saying: Thus sayeth ẏ kyng of Persiās: The Lorde of Israel that hye Lorde hath made me kyng of ẏ lande, & commaunded me to builde hym an house at Jerusalē in Jewry. Yf there be any nowe of youre people, ẏ Lorde be wyth him, and go vp wyth hym to Jerusalem. And all they that dwel rounde abonte that place shal helpe them, whether it be wt gold wyth syluer, wyth gyftes, wyth horses and necessary catel, & al other thinges ẏ are brought wt a frewyl to the house of the Lord at Jerusalem. A ii. Paralyp xxxvi.d

Then the pryncypall men out of the tribes B & vyllages of Juda, and Ben Jamin stode vp: so dyd the preastes also & the Leuites (whome ẏ Lord had moued) to go vp, & to buyld ẏ house of of the Lorde at Jerusalem. And they that were aboute them helped them with al maner of golde, & syluer, and catel also, & with many lyberal gyftes, and thys dyd manye one, whose mynde was stered vp therto. * Kynge Cyrus also brought forth the vessels, & ornamentes, that were halowed vnto the Lorde (which Nabuchodonosor ẏ kyng of Babylon had caried awaye from Jerusalem, and consecrated them to hys Idoll, and ymage (& delyuered them to Mythridatus, hys treasurer, and by hym they were delyuered to Salamanasar ẏ debite in Jewry. And thys was ẏ nombre of thē. ii. M. & iiii. C. siluer boules. xxx. siluer basens. xxx. basens of gold. ii. M. & iiii. C. vessels of syluer, & a. M. besyde. Al the vessels of gold & syluer were. v. M. viii. C. and lx. These were nombred vnto Salamanasar, and to them ẏ were come agayne wt hym to Jerusalē out of ẏ captiuite of Babilō. * Nowe in ẏ time of kig Artharerses ẏ kyng of Persia, these mē: Balemus & Mythridatus, Sabellius, Rathimus Balthemus, Semelius ẏ scribe, & other ẏ dwelte in Samaria & in other places vnder ẏ dominiō therof, wrote a letter vnto kynge Artharerses, wherin they cōplayned vnto ẏ kinge of them in Jewry & Jerusalem. The letter was made after thys maner. Syr thy seruauntes C Rathimus, ẏ storye wryter, Sabellius the scrybe, & other iudges of the courte in Celosiria, and Phenices. Be it knowen & manifest to our lorde the king, ẏ the Jewes whych are come vp from you vnto vs into the rebellyous & wycked citie begynne to buylde it agayne, and the walles about it, and to set vp the temple a newe. Nowe yf this citie & the walls therof be set vp agayne they shall not onely refuse to geue trybutes and taxes but also rebell vtterly agaynste the kyng And for somoche as they take thys in hande nowe aboute the temple, we thought it reason, to thyncke no scorne of it but to shewe it vnto our Lorde the kynge, and to certyfye hym thereof: to the intente that yf yt please the kynge, he maye cause it to be soughte in the Bookes of olde

i. Esdra. i.c

i. Esdra. iiii.b.

of olde: & thou shalte fynde such warnynge wryten, & shalte vnderstãde ỳ this cytie hath alwaybene rebellyous and dysobedyente, that it hath subdued kynges & cyties, & that ỳ Jewes which dwell therin, haue bene a rebellious, obstynate vnfaythful, & fyghtinge people, for the whyche cause this citie is wasted. Wherfore nowe we certyfye oure lorde the kynge, that yf thys citie be buylded and occupyed agayne, and the walles thereof set vp a newe, thou canst haue no passage into Celosizia and Phenices.

Then wrote the kynge to Rathimus, the
D stozy wryter, to Balthemus, to Sabellius, the scrybe, & to the other offycers & dwellers in Siria, and Phenices, after thys maner: I haue red the eppstle whych thou sentest vnto me, & haue commaunded to make dylygent searche, & haue found, ỳ the citie hath euer resisted kynges, that the same people are dysobedyente, and haue caused muche warre, & that myghtye kynges haue raygned in Jerusalem, whych also haue raysed vp taxes of Siria, and Phenices. Wherefore I haue commaunded those people, ỳ they shal not buylde the cytie, ỳ they make nomore in it, and that they procead no forther wyth the buylding for so muche as it myghte be the cause of warre and dysplesure vnto kynges.

Nowe when Rathymus & Sabellius the scrybe & the rulers in the lande had red the wrytynge of kynge Arthaxerses, they gat them togeather, and came in all the haste to Jerusalem wyth an hoofte of horsemen, and wyth muche people of foote, and forbade them to buylde. And so they lefte of from buyldynge of the temple, vnto the seconde yeare of kynge Darius.

¶ The. iii. Chapter.

¶ Darius maketh a feast. The thre sentences of the three ponge men, of the whych the tryst is declared.

A Kynge Darius made a great feast vnto hys seruauntes, vnto all hys courte, & to all the offycers of Medea and Persia, yee, to all the debytes and rulers ỳ were vnder hym, from India vnto Ethopia, an hundred & .xxvii. coũtrees. So whẽ they had eaten & dronken being satisfyed, and were gone home againe. Darius ỳ king went into hys chãbre, layde hym downe to slepe, and so awaked.

B Then ỳ thre ponge men, ỳ kepte the kĩges person, & watched hys body, commoned amonge thẽ selues, & spake one to another: let euery one of vs say some thige & loke whose sentence is wyser & more excellent then the other, vnto him shal kyng Darius geue great gyftes, & cloth hĩ wt purple. He shal geue him vessels of gold, & to drik ĩ, clothes of gold & couerĩges: he shal make him a costly charet & bridle of gold, he shal geue him a bonet of whyte sylke, & a chayne of gold about his necke: yee, he shalbe ỳ seconde & prynce pal nexte vnto kynge Darius, & that because of his wisdome, & shalbe called the kinges kinsmã

¶ So euery one wrote his meanyng, sealed it and layde it vnder the kynges pelowe, & sayde: when the kynge aryseth, we will geue hym our wrytynges, and loke whose worde the kynge & hys chefe Lordes iudge to be the mooste wyselp spoken, the same shall haue the victorye. One wrote: Wyne is a stronge thynge. The seconde wrote: The kynge is strõger. The thyrde wrot Women haue yet more strength, but aboue all thynges ỳ truthe beareth awaye the victorye. Nowe woen the kynge was rysen vp, they toke theyr writyngesand delyuered thẽ vnto hym, & so he red thẽ. Then sent he forth to call al hys chefe lordes & all the debytes & rulers of ỳ coũtrees of Media & Persia. And whẽ they were set downe in the counsayle, the wrytynges was red before them. And he commaunded to call for the ponge men ỳ they myght declare theyr meaninges thẽ selues by mouth. So when they were sent for, & came in, the kynge sayde vnto them: shewe vs & make vs vnderstande what the thynges are ỳ ye haue written. Then began the first (which had spoken of the strength of wyne) & sayde: O D
ye men * wine is meruelous stronge, & ouercom
meth them ỳ dryncke it: it deceaueth the mynde Pro. xxxi.
& bryngeth bothe the poore man & the kynge to dotage & vanite. Thus doth it also wt the bondman & with the fre, wyth the pore & ryche: it taketh away theyr vnderstãdyng, & maketh them careleſſe ãd mery, so that none of them remembreth any heuynesse, or det, or dutye. It causeth a mã to thynke also ỳ the thyng that he doth is honest & good: and remembreth not that he is a kynge, nor that he is in auctoryte, and that he ought not to do such thynges. Moreouer whẽ men are drynckynge, they forget all frendeshyp all brotherly faythfulnes & loue, but as sone as they are dronkẽ, they drawe out ỳ swerd & wyll fyghte: & when they are layde downe from the wyne, & so risen vp agayne, they cã not tel what they dyd: iudge ye nowe is not wyne ỳ strõgest? For who wolde els take in hãde to do such thinges? And whẽ he had spokẽ this: he held his tõg

¶ The. iiii. Chapter.

¶ The declaracyon of the two laste sentences of the ponge men: propounded in the Chapter before: of whyche the last is, that verye bereth ỳ victorye in all thynges & is mooste commended and alowed. Darius wryteth letters to al the rulers vnder hym, that they shulde ayde Zorobabell, to the buyldynge of Jerusalem.

A Then the seconde (whych had sayde: ỳ the kynge was stronger) began to speake, sayinge: O ye men, are not they the strongest & most excellent, ỳ conquere the land and the see, and all that is in the see & in the earth? Now is the king lorde of all these thynges and hathe domynyon of them all and loke what he commaũdeth, it is done. Yf he sẽde his mẽ forth a warfare, they go and breake downe hylles, walles, and towers. They are slayne, and (slaye other men) them selues, and ouer passe not ỳ kynges worde. Yf they get ỳ victory, they bryng the kyng al ỳ spoyle. Likewise the other ỳ medle not wyth warres & fyghtyng, but tyll the grounde: whẽ they reape they bring trybute vnto ỳ king. And yf ỳ kinge alone do but commaund to kil, they kil: Yf he cõmaunde to forgeue, they forgeue: Yf he cõmaũde to smite, they smyte: Yf he byd dryue awaye, they dryue away: yf he cõmaund to buyld, they buylde: Yf he commaũde to breake downe, they breke downe: yf he cõmaund to plant they plãt.

dahell, the ſonnes of zapheus, the ſonnes of Aggia, the ſonnes of Sacharet, the ſonnes of Sabathem,, the ſonnes of Saroneth, the ſonnes of Halſit, the ſonnes of Anta, the ſonnes of Salus, the ſonnes of Addus, the ſonnes of Suba, the ſonnes of Enra, the ſonnes of Rabotis, the ſonnes of Phalphat, the ſonnes of Halmon. All theſe mynyſtred in the Sanctuarye, & were ſeruauntes of Salomon: euen. iiii. C. lxxxii.

D These folowynge are they, that wente vp from Chelmel at Thelarſa (whoſe prīces were Carmelam and Careth) and myghte not ſhewe forth theyr cytyes & kynredes, howe they were of Iſrael: the ſōnes of Dalarus, ẏ ſonnes of Ruben, the ſonnes of Nechodaicus. Of the preaſtes that executed ẏ offyce of the preaſthode, & were not founde: The ſonnes of Obia, the ſonnes of Achiſos, the ſōnes of Addin, whych maryed one of the daughters of Pharlegē, and were named after hym. The wrytynge of the ſame kynred was ſought in the regeſter of theyr generacyon but it was not founde: and therefore were they forbydden to execute the offyce of the preaſthod Unto them ſayd Nehemias, and Attharas that they ſhulde haue no porcyon in the Sanctuary, tyll there roſe vp an hye preaſte, that were well inſtructe in the plaine clearenesſe and truth. Of al Iſrael (beſyde ſeruauntes and maydēs) there were. xlii. M. ii. C. & xl. Nowe were there of ſeruaūtes & maydēs. vii. M. iii. C. & xxxvi. Of ſyngynge men and ſyngynge women there were. ii hundred & lxv. Foure hundred & xxxv. camels, Seuen thouſande, and. xxxvi. horſes. Two hūdred. M. xlv. Mules. Fyue. M. and. xxv. aſſes.

E Theyr heades alſo and the rulers in the trybes, when they came to Ieruſalem, and wolde buylde and ſet vp the temple of God agayne in hys place, they gaue (after theyr habylite) vnto temple, to the treaſure, and to the ſeruyce of the Sanctuarye. xii. M. poūdes of golde, fyue thouſande of ſyluer, and an hundred preaſtes garmētes. And ſo dwelte the preaſtes and the Leuytes & the people that wente oute to Ieruſalem, and in the countrye there aboute, the ſyngers alſo & ẏ porters, euery one of Iſrael in hys owne lāde.

i. Eſd. iii. a * So when the ſeuenth moneth came: and when the chyldren of Iſrael were euery man at hys buſyneſſe, they came all wyth one aſſente into the courte whyche was before the Eaſtdore. And there ſtode Ieſua ẏ ſonne of Joſedec, & hys brethren the preaſtes, and zorobabell, the ſonne of Salathyel, and hys brethren, ſettynge vp an aulter, to offre burnteſacrifices vpon it, as it is wrytten in the lawe of Moſes.

There came people alſo of other coūtries ād the Heathen out of all landes, to ſet vp ẏ aulter in his place, and offred ſacrifices and burnteofferynges vnto the Lorde in the mornynge. And ſo they helde the feaſte of tabernacles, * as it is Le. xxiii. f. Nu. xxix. b commaunded in the lawe. And daily offred they ii. mach. i. c as accordynge was, and made the ſacrifices appoynted, the offerynges alſo of the Sabothes, i. Eſd. iii. b and of the newe moones, and all holye feaſtes. * And all they that vowed offerynges vnto the Lord, beganne at the newe moone of the ſeuēth moneth to offre vnto God, for the temple of the Lord was not yet builded. And they gaue vnto ẏ maſons & carpenters, monye, meate, & drynke with chearfulneſſe. Unto them of Sidon, alſo & Tire, they gaue carres, ẏ they ſhuld cary Cedre trees, from Lybanus to be ioyſtes, and beames and that they ſhulde make ſhyppes in the hauen of Joppe, accordynge as it was appoynted and ordeyned by Cyrus kynge of the Perſyans. F

And in the ſeconde yeare, they came into ẏ temple of God, at Ieruſalem. * In the ſeconde moneth began zorobabel the ſonne of Salathiel, & Ieſua the ſonne of Joſedec, & their brethren the preaſtes and Leuytes: and al they that were come vnto Ieruſalem out of ẏ captiuite of Babylon, & layed ẏ foundacyon of the temple, in ẏ newe mone of the ſeconde moneth in the ſeconde yere, ẏ they were come into Jewry & Ieruſalem. And they apointed ẏ Leuites (that were aboue. xx. yere old) vnto the ſeruyce of the Lorde, ſo Ieſua and hys ſonnes, and hys brethren, all the Leuytes ſtode together, and perfourmed the lawe and ordynaunce in the houſe of the Lorde. ec. xxix. b. c

And the preaſtes ſtode, and had theyr garmentes and trompettes, and the Leuites, the ſōnes of Aſaph, had cymbales, geuynge thankes and prayſes vnto the Lorde, accordyng * as Da uid the kynge of Iſrael had ordeyned. i. par. xvi. b

And the ſonge that they dyd ſynge vnto the Lorde, was after this maner. ‡ O ſynge vnto ẏ Lorde, for he is gracious, & hys goodneſſe vpon Iſrael endureth for euer. And al ẏ people blewe out wyth trompettes, & ſange wyth lowde voyce prayſynge the Lorde together, in the rearing vp of the houſe of ẏ Lorde. There came alſo frō amonge the preaſtes & Leuites the rulers and elders accordinge to the trybes & kynredes (ſuche as had ſene the houſe afore) to the buyldynge of this temple with great cry, & great mournyng many alſo wyth trompettes & great ioye: In ſo muche, that the trompettes myghte not well be herde for the wepinge & mournynge. For the cōmune people blewe goodly vpon ẏ trompettes. pſ. cxxxv. a Eſay. xii. b G i. Eſd. iii. b

* Then came the enemyes of the trybes of Juda & Ben Jamī, to knowe what that trompetynge & noyſe of ſhawmes myght be. And they perceyued ẏ it was they which were come agayne out of captiuite, & wolde buyld the temple vp a newe vnto the Lorde God of Iſrael. So they went to zorobabel, and Ieſua, and the rulers of the vyllages, & ſayde vnto them. Shall we builde wyth you alſo? For we likewiſe haue heard your Lord, and we walke after the ſame maner from the dayes of Azbaſareth the kynge of Aſſyria, whych brought vs hyther. Then zorobabel & Ieſua, and the rulers of the vyllages of Iſrael, ſayde vnto them: It is not mete, ẏ ye ſhuld buyld ẏ temple of our God wt vs, we our ſelues alone wyl buyld vnto ẏ Lorde, lyke * as Cirus ẏ kynge of the Perſians hath commaunded vs. i. Eſd. iiii. a i. Eſd. i. a.

But the Heathen in the land layde them ſelues agaynſt thoſe that were in Jewry, helde vp the buyldynge from them, layed wayte vpō thē prcuylye, ſtopped ſuch as brought ye any thynge to them, forbad them to buylde, & hyndred thoſe that

that made them passage, ꝑ the buyldyng shulde not be fynysched: and thys contynued so long as kynge Cyrus lyued: and so they put of the buyldyng, for the space of two yeres, vntyl ꝑ raigne of kynge Darius.

¶ The. vi. Chapter.

¶ Aggeus and zacharyp prophecie. They buylde the temple without let or hynderaunce, by the commaundemente of Darpus.

A i. Esdr. v. c

NOtwythstandynge, in the seconde yere of the raigne of Darius.* Aggeus & zacharye the sonne of Addo, prophecied vpō thē in Jewry, & Jerusalem, in the name of the God of Agge. i. e. Israel: * Then zorobabel, ꝑ sonne Salathiel, & Jesua the sonne of Josedec stod vp & beganne to builde the house of ꝑ Lorde at Jerusalem, when ꝑ prophetes of the Lorde helped them. At ꝑ same tyme came Sisennes ꝑ vnder shreue in Siria, & Phenices, with the lanlordes & hys companians, and sayde vnto them: Who hath bydden and commaunded you to buyld the house, to make the rooke and all other thynges agayne? And who are ꝑ worcke men, that buylde them? Neuertheless, the elders of ꝑ Jewes had such grace of the Lorde, ꝑ they wolde not be let (thoughe they were pronoked therto) but buylded on styll, vntyll the tyme that kyng Darius were certyfyed therof, and an answere receiued from hym. The letter that these men sente vnto kynge Darius was after thys maner.

Sisennes the vnder Shreue in Siria, and Phenices, and the landlordes wyth theyr companyons, whych are hedrulers in Siria, & Phenyces, sende theyr salutacyou vnto Darius the kynge. We certifye the lorde the kyng, that we came into the lande of Jewry and went to Jerusalem: where we foūde them buyldinge ꝑ great house of God, and the temple, wyth great costly fre stone, and with goodly tymbre for ꝑ walles: yee, they make great hast wyth the worcke, and helpe one another, and it goeth forth prospe rously in theyr handes, and with great dilygēce & worshyp is it made. Then asked we the elders who had commaūded them, to make vp ꝑ house and the buyldynge? and thys we dyd, to the entent that we myghte certyfye the perfectly, and wryte vnto the, the names of those that were ꝑ rulers of the worcke. So they gaue vs thys answere: we are the seruauntes of ꝑ Lorde, which iii. re. vi. a. made heauen and earth, & as for thys house, * yt hath bene buylded and set vp afore tyme by the great and myghty kynge of Israel. But when our fathers prouoked God vnto wrath, & sined iiii. regum. xxiiii. xxb Je. xxxix -lii. agaynst the God of Israel, * he gaue them ouer into the powre of Nabuchodonosor king of Babylon the kynge of the Chaldees, whyche brake downe the house and brent it, and caryed away i. Esd. v. c the people preseners vnto Babylō. * Neuertheless, in the fyrste yeare that kynge Cyrus raygned at Babylon, Cirus the kynge wrote & commaunded, to buylde vp the house againe: and al the ornamentes that Nabuchodonosor caried awaye from Jerusalem vnto Babilō, and appropryated vnto hys owne temple: these broughte Cyrus forth agayne, and delyuered them to zorobabel and to Salmanasar, the vnder shreue, commaundynge them, that they shulde bryngе those same ornamentes agayne to Jerusalē, into the temple, and begyn from ꝑ tyme forth, to buylde the temple agayne, in hys owne place. Then Salmanasar layde the foundacion of the Lordes house at Jerusalē: & euer sens they haue buylded, and yet is not ended. And therfore, O kynge, yf thou thynkest it good, let it be sought in the Lybrarpes and rolles of kynge Cirus. yf it be founde then, that it is done wyth ꝑ councel and consent of kynge Cyrus, & yf oure lorde the kīge be so minded, let him wryte vntovs therof.

* Then commaunded kyng Darius to seke C in the Lybraries: and so at Egbathanis in a ly- i. Esd. vi. a tle cytie in Medea there was found such a wry- ii. Es. iiii. c tynge. In the fyrst yeare of the raygne of Cirus the same king Cirus commaunded that ꝑ house of the Lorde at Jerusalem shulde be buylded agayne (and odoures there to be made continually vnto ꝑ Lorde) whose heygh shalbe. x. cubites & the bredth thre score cubites, and foure square with thre hewen stones, with a lofte of tymbre of the same countrye: yea, with a new lofte, and the expences therof to be geuen of the house of ꝑ kynge Cirus: and the ornamentes of golde & syluer that Nabuchodonosor toke out of the house of the Lorde at Jerusalem, shalbe set agayne in the temple at Jerusalem, wher they were afore Sisennes also ꝑ vndershreue in Syria, & Phenices, ꝑ prynces and theyr companions, and the other ꝑ be head rulers in Siria & Phenices, shal not medle nor haue any thīg to do with ꝑ place.

D I Cirus haue commaunded also, ꝑ they shal buylde the house of the Lorde hole vp, and haue ordeyned them, to helpe those that be come oute of captyupte: tyll the house of the Lorde be fynysched: and out of the trybute and taxynge that is yearely rayled vp in Syria & Phenices, diligently to geue them a certayne sūme of the offering of the Lorde: and the same to be delyuered vnto zorobabel the offycer, that he therwithal maye ordeyne oxen, rammes, lambes, and corne, salte wyne, and oyle, and that contynuallye euerye i. Esd. vi. d yeare: after the expences * whych the preastes ꝑ be at Jerusalem, shewe to be made daylye, thys shalbe geuen vnto them wythoute delay, ꝑ they may offer sacrifices dayly to highest God, for the kynge and for hys seruauntes, and to praye for theyr lyues. Let it be proclaymed also on euery syde, ꝑ whosoeuer breaketh or dysppyseth this commaundemente of the kynge, shalbe hanged vpon a galowes (made of hys owne good) and al his goodes shalbe sealoned vnto ꝑ king. The Lord therfore (whose name is there called vpō) roote out, and destroy al the kynges, and people that vndertake by violence to hinder ꝑ same, or to deale vncurteously wyth the house of ꝑ Lord at Jerusalem, I Darius ꝑ kyng haue ordeyned ꝑ these thynges shalbe done wyth all dyligēce.

¶ The. vii. Chapter.

¶ The temple is fynysched and dedicate: & the feast of the vnleuened bread is holden.

THen Sisennes the vndershreue in Celo- A siria, and Phenices, & ꝑ other landlordes

wyth theyr companyons, obeyed the thynges, that kynge Darius had ordeyned, and were dylygent in the holy workes, and were felowhelpers wyth the old rulers of the Jewes. And so ỹ worcke of the Sanctuary went forth and prospered, when Aggeus, and zachary prophecyed. And they perfourmed all thynges thorowe the commaundemente of the Lorde God of Israel, and after the deuyce of Cyrus, Darius, and Artharerses kynges of Persya.

B And thus was oure house fynished vnto ỹ xriii. daye of the moneth Adder in the. vi. yeare of kynge Darius. And the chyldren of Israel, ỹ preastes and Leuytes, and the other that were come out of captiuytie: and such as were ioyned vnto them, dyd accordynge as it is wrytten in ỹ booke of Moses. And in ỹ dedycacion of the temple: they offred an hũdred oxen, two hundred rãmes, foure hundred lãbes, and twelue goates, for the synnes of all the people of Israel, after ỹ nombre of the trybe of Israell. The Preastes also and the Leuytes stode arayed in theyr preastly garmentes, after the trybes, ouer al ỹ workes of ỹ Lord God of Israel: accordynge to the boke of Moses, & the porters by all the doores.

C And the chyldren of Israel (with those that were come oute of captyuytie) helde ỹ passeouer the fourteneth daye of the fyrste moneth, when the preastes and the Leuites were sanctyfyed. They that came out of captyuytye were not all sanctifyed together. But the Leuites were sanctifyed to geather, and so all they that came out

D of captyuytie, kylled the Easter lambe for their brethren, for the preastes & for them selues. And the chyldren of Israel, that came out of captiuytie and escaped from all the abhompnacyons of the Heathen, sought the Lorde, and kepte the feaste of the vnleuened breade seuen dayes longe, eatynge and dryncknge and were mery before the Lord, ỹ the Lorde had turned the deuyce of ỹ kyng of Asseria, and comforted theyr handes to the worckes of the Lorde God of Israel.

C The. viii. Chapter.

C Esdras causeth the people to assemble and come together, and then readeth them the lawe. They kepe the feaste of the tabernacle.

A 1. Esd. viii. D Nd after hym * when Artharerses ỹ kyng of ỹ Persiãs raygned, there wente vnto hym Esdras the sonne of Saraias, the sonne of Azarias, the sonne of Helchiach, the sonne of Sallum, the sonne of Saddoch, the sonne of Achitob, The sonne of Amarias, The sonne of Azarias, the sonne of Bocrus, the sonne of Abisu the sonne of Phineas, the sonne of Eleazar, the sonne of Aaron the fyrste preaste. This Esdras wente vp from Babylon (for he had good vnderstandynge in the lawe of Moses, that was geuen of the Lorde God of Israel, to be taughte and done in dede.) And the kynge fauored hym, and dyd hym great worshyppe and honoure, after all hys dyspres. There wente vp wyth hym also certayne of the chyldrẽ of Israel, of the preastes, of the Leuytes, of the syngers, porters, & mynysters of the temple at Jerusalem.

In the seuenth yeare of the raygne of kyng Artharerses, in the. v. moneth, that is in the seuenth yeare of the raygne, they wente from Babylon in the newe mone of ỹ. v. moneth, & came the hygh waye to Jerusalem after his commaũdement, lyke as the Lorde hath prospered theyr iourney. For in these Esdras gat great instruccyon, that he shuld leaue none of the thynges behynde, whych are in the lawe and commaundementes of God. And he taught hole Israel all B ryghteousnesse and iudgementes.

Then came the Secretaries of kynge Artharerses, and delyuered the wrytynges (that were come from Artharerses the kynge) to Esdras the preast and reader of the lawe of ỹ Lord And thys is the coppe of ỹ letter: kyng Artharerses sendeth hys gretyng vnto Esdras the preaste & reader of the lawe of the Lorde. Of frendshyppe & good wyll I haue ordeyned and charged yf there be anye of the Jewes, of the prestes and Leuites in my realme, whiche desyreth and is content to go with the vnto Jerusalem, that he may do it. Therfore, yf anye be mynded to beare ỹ company, let them come together, & go with the (lyke as I am contente & my seuen frendes, my councelers) to se what they do at Jerusalem and in Jewry, and kepe the thinges accordynge as thou haste, in the lawe of the Lorde, & to bryng the gyftes vnto God the Lord of Israel, that I & my frendes haue promysed to Jerusalem, & all the syluer & golde that is in the countrye of Babylon, vnto the Lorde to Jerusalem with the thynge that is geuen for the people in the Lordes temple at Jerusalem: Yea, that the same syluer and golde maye be gathered, and oxen, rãmes, shepe, & goates, and other that belõg to these thynges: and that they may offre sacryfyces vnto the Lorde, vpon the aulter of theyr Lorde whych is at Jerusalem.

And whatsoeuer thou & thy brethren wyll do wyth the syluer and golde, that do after thy mynde, accordynge to the commaundemente of the Lorde thy God, & lykewyse wyth the holye vessels that are geuen the, for the seruyce of the house of ỹ Lord thy God & other thynges whatsoeuer is necessary for the worcke of the temple that shalbe geuen of the kynges treasure, & loke what thou wyth thy brethren wylte do wyth ỹ golde & syluer. that do after the wil of the Lord And I kynge Artharerses haue commaunded ỹ kepers of the treasures in Syria and Phenices that whatsoeuer Esdras the preaste and reader of the lawe of the Lorde doth wryte, it shalbe geuen hym: tyll an. C. talentes of syluer. and of golde in lyke maner. Of corne also an. C. measures & tyl an. C. vessels of wine, & other plente C ous thinges wout nõbre. Let al thinges be done after ỹ lawe of ỹ hyest God, ỹ the wrath of God arise not ĩ the realme of the kyng & of hys sõnes I commaunde you also that ye requyre no taxe nor trybute of the preastes, Leuytes, syngers, & mynystres of the temple, nor of the wryters: ãd that no man haue authorite to medle any thyng agaynste them. As for the (O Esdras) set thou iudges & arbiterers in the hole lande of Siria & Phenices, after the wysdome of God: ãd learne all

al such as are ignorante in the lawe of God thy Lorde, ād let all them that offende agaynst the lawe, be punyshed: whether yt be with death, w̄ paine, to be cōdēpned in mony, or to be banished

1.Esd.viii.a. Then sayde Esdras the wryter: * Blessed be the God of oure fathers, that hathe geuen so good a mynde and wyl into the hert of the king to magnyfy hys house that is at Jerusalem, ād hath made me to be accepted in the syghte of ỹ kyng, of his counsayle, of his frendes & of his nobles. And so I was stedfast in my mynde, accordyng as ỹ Lord my God helped me, & chose men

1.Esr.viii.b out of Israel to go with me. * And these are the heades, (after theyr kinreds and houses of their fathers) that wente vp wyth me from Babylō out of the kyngdome of Artharxerses. Of the sōnes of Phares: Gersonius. Of the sonnes of Siemarith, Amenus. Of the sonnes of Dauid: Accus, the sonne of Cecylya.

Of the sōnes of Phares, zacharyp: & wyth hym there turned agayne an. C. and. l. men. Of the sonnes of the captayne of Moabylō: zaraei, & wyth hym. two. C. & fyftye men. Of the sōnes of zachnes: Jechonias, zecholi, & wyth hym two hundred & fyftye men. Of the sōnes of Salama alias, Gotholye, lxx wyth hym. Of the sonnes of zaphacia, zarias, Mychelie: & wyth him foure score. Of the sonnes of Job: Abdias, Jehely, ād wyth hym two hundred and twelue mē. Of the sonnes of Baania, Salymoth, the sōnes of Josaphia, & wyth him an hundred & thre score men Of the sonnes of Beer, zacharie, Bebei, & with hym two hundred & eyghte men. Of the sonnes of Esead, Johannes, Ezecham, & wyth hym an C. & ten men Of the sonnes of Adonicam, those that were the laste: & these are theyr names. Eliphalam, the sōns of Gebel, & Semeias, & wyth hym. lxx. men. All these called I together by the water Thia, where we pytched oure tente thre dayes: and there I mustred them.

D 1.Esd.viii.b * As for the sonnes of the preastes & Leuytes, I founde none there. Then sente I vnto Eleazar, & Eccelom, and Masmam, & Malobam, and Eanaathan, and Samea, & Jorybimathā, Eunagā, zachary, Mosolamun (these were the elders and men of experyence) and I sente them worde, ỹ they shulde come vnto Loddus, which was by the place of the treasury, and commaunded them that they shulde speake vnto Loddus and to hys brethren, & to those that were in the treasurye, to sende vs suche men, as myghte execute the preastes offyce in the house of the Lorde oure God, & wyth the myghtye hande of our Lorde God, they broughte vnto vs mē of good experyence, from amonge the sonnes of Mooly us, the sonne of Leui, the sonne of Israel, Sebebeiam, & the sonnes and hys brethren Albin, ād Anin, of whome there were. xviii. From amōg the chyldren of the sonnes of Cananens, & their sonnes were twentie mē. And of them ỹ serued in the temple, whom Dauid had ordeyned, and the pryncypall men ỹ mynystred for the worke vnto the Leuites in the temple two. C. & .xx. mē whose names are all tokened vp in wrytynge.

E 1.Esd.i.a. * Then commaunded Ia kynge vnto the ponge men before the Lorde, that I myghte desyre of him a prosperous iourney, & a good way for vs: yea, for vs: for oure chyldren and for the catell, by cause of the layenges awayte, and I durst not requyre of the kynge men of horse and of foote, to conuey vs safely agaynst our enemyes, for we had sayde vnto the kynge, that the power of the Lorde our God shulde be wyth them that seke hym with theyr whole herte. And therfore, we besoughte God oure Lorde earnestlye because of these thynges, and he was mercyfull vnto vs, and hearde oure prayer. And I seperated from among the rulers of the people, & from the preastes of the temple. xii. men, and Sebeia and Asania, ād ten men of theyr brethren wyth them. And I weyed them the golde and the syluer & all the preastly ornamentes of the house of oure God, whyche the kinge, & hys counsayle, & hys prynces, and whole Israel had geuen. And when I had weyed yt, I gaue them, an hundred & fyfty talentes in syluer vessel, an hundred talentes of golde, & of golden vessell seuen tymes twentye, & vessels of other metall (yea, of good metall) twelue glystering as the golde, & sayde vnto them: ye are holye vnto the Lorde, and the vessels are holy, & the gold & the syluer is promysed vnto the Lorde God of oure fathers.

Be dylygente nowe, and kepe it, vntyll ỹ tyme that ye delyuer it to the rulers of the people, to the preastes, to the Leuytes, & to the principall men of the cyties of Israel in Jerusalem, and in the chambre of the house of oure God. 1.Esd.viii.a

* So the preastes and the Leuytes whyche receaued of me the golde, the syluer, and the vessell, broughte it vnto Jerusalem into the temple of the Lorde. And from the ryuer of Thia, we brake vp the twelue daye of the fyrste moneth, tyll we came to Jerusalem. And when ỹ thyrde daye was past, the weyed golde and syluer was delyuered in the house of the Lorde the fourthe daye, vnto Marimoth the sonne of Jor the preaste, & wyth hym was Eleazar the sōne of Phineas, and wyth them were Josabdus the sōnes of Jasnet, Medias, & the sonne of Banus, & certayne of the Leuytes to the nombre and to the weyghte: & the weyghte of them was wrytten vp the same tyme. As for those that were come out of captyuytye, they offred sacrifyce vnto ỹ Lorde the God of Israell: euen twelue oxen for all Israell. lxxxvi. rammes. lxxii. shepe. xii. goates for synne: twelue kyne for a thankeoffering all to the sacrifyce of the Lorde. And the kinges commyssion delyuered they vnto the stewardes and deputyes of the kyng: and to the vndershrues in Celosyria, and Phenices.

1.Esdr.ix.a * Nowe, when those thinges were done the rulers came vnto me, and sayde: The generacyon of Israell, the prynces, the preastes, and Leuites, the straunge people and indwellers of the lande, haue not put awaye theyr vnclennesse, from the Cananites Hethites Pherelites, from the Moabites, Egipcians, and Edomites. For both they and theyr sonnes haue myngled themselues wyth the daughters of them, & the holye seede is myxte wyth the outlandyshe Heathen

& syns the beginning of theyr raygne haue ẏ rulers & heeds bene partakers of their wickednes

1.Esd.ix.a. * As soone as I had herde these thinges, immedyatly I rente my holy garmentes, & pulled out the heere of my heade and my bearde & sate me downe sorowfull and heny, So al they that were moued thorowe the worde of ẏ God of Israel, came vnto me, & I sat styll: full of heupnes vntyll the euenynge sacrifyce. Then stode I vp from fastynge, haupnge rente clothes & the holye garmẽt, kneled downe vpon my knees, held out my handes vnto the Lorde, & sayde: O Lorde, I am confounded & aschamed before thy face for oure synnes are become manye vpon our heades: and oure wyckednesses are exalted vnto the heauen: for syns the tyme of our fathers, we are in greate synne vnto thys daye. And for the synnes of vs and oure fathers, we with our bretheren and wyth oure preastes haue bene delyuered vnto the kynges of the earth: into the swerd and into captyuytye: & became a spoyle with cõfulpon and shame vnto thys daye. And nowe O Lorde God: howe greate is the mercye that we haue gotten of the: in that thou hast left vs a name and a roote in the place of thy Sanctuarye, to dyscouer oure lyghte in the house of the Lorde oure God, and haste geuẽ vs meate at all tymes of oure mynystracyon. And when we were in captyuytie we were not forsaken of the Lorde our God: but he made the kynges of Persia gracious and fauorable vnto vs: so that they gaue vs vytayles & meate: yea, & leaue to buyld vp the temple of oure Lorde God agayne, to repayre the wasted places of Syon: and to dwell in Jewrye and Jerusalem. And nowe O Lorde what shall we saye: haupnge all these thynges in possessyon: for we haue broken thy commaundementes, whyche thou gauest vnto vs by ẏ handes of thy seruauntes the prophetes saying The lande that ye go vnto & that is geuen you for an heritage to haue in possessyon, is defyled wyth the vnclennesse and fylthynesse of the Heathen & wyth theyr abhomynacyon haue they polu
G luted it altogether. Therfore, shall ye not ioyne youre daughters vnto theyr sonnes, nor marye youre sonnes vnto theyr daughters. Moreouer ye shal not seeke to make peace with them, that ye maye increse and eate the beste in the lande, & that ye maye deuyde the inheritaunce of the lãde, vnto youre chyldren for euer more. As for ẏ thinge that nowe happened vnto vs, it commeth all for oure wycked worckes and great synnes, yet hast thou geuẽ vs suche a roote that we are come agayne into oure lande, and we are so wycked, that we haue broken thy statutes ãd commaundementes agayne: & myngled oure selues wyth the vnclennesse of the outlandysh Heathẽ O Lorde, arte thou angrye with vs: wylt thou roote vs cleane oute: that oure roote and name remayne nomore: O Lorde God of Israel thou arte true: for oure roote endurethe yet vnto this presẽt day. And behold, nowe are we before ẏ in our sines, nowe cã we not stãde before the in thẽ

1.Esd.x.a. * And when Esdras wyth hys prayer had knowleged the synne, weppynge and lyinge ſlat vpon the ground before the temple, there gathered vnto hym from Jerusalem a greate multytude of men and wemen, of yong men, and maydens: for there was a very great weppynge, and mournynge in the congregacyon. So when Iechonias the sonne of Jehely one of the chyldren of Israel cryed, he sayde vnto Esdras: we haue synned agaynste the Lorde, bycause we haue maryed outlandysh wemen of the Heathen. Nowe art thou ouer al Israel. We wyl sweare an othe therfore vnto the Lorde, that we shal put away all oure wyues whyche we haue taken of ẏ Heathen: wyth theyr chyldren: lyke as it is appoynted the by oure fore elders. Stande vp then, opẽ thou it and declare it playnely vnto vs, accordynge to the lawe of the Lorde: for the matter belõgeth vnto the, and we wyll helpe the, quyte thy selfe manlye. So Esdras arose, and toke an othe of ẏ rulers, of the preastes, & of the Leuites & of Israel, to do after these thinges: & they sware

The.ix. Chapter.

After Esdras had red the lawe, the people put away their straunge wyues: and then returned euery man merelye vnto his owne dwellynge.

A 1.Esdr.v.b. Then Esdras stode vp from the court of the temple wythout, and went into the chambre of Jonathas the sonne of Nasabus, and remayned there and dyd eate no meate, nor dronche dryncke: for the multytude of the wyckednesse of the people. And there was made a proclamacyon in all Jewry & at Jerusalem, for al such as were gathered at Jerusalem out of captyuytye that whosoeuer came not to Jerusalem wythin two or thre dayes (accordyng to the iudgement of the olde Lordes of the counsayle) hys goodes shulde be taken from hym, and be excluded from the congregacyon of the captiuytie. And in thre dayes were all they of the trybe of Juda & Benjamĩ gathered togeather at Jerusalem, the. xx daye of the nynth moneth. And the hole multytude sat trymblynge in the courte of the temple for it was wynter. So Esdras rose vp, & sayde vnto them: ye haue done vnrygheteously, in that ye haue taken outlandysshe wyues to maryage, & so to encrease the synnes of Israel. And nowe knowlege the same, & geue prayse vnto the Lorde God of oure fathers, and performe hys wyll, B departynge from the Heathen of the lande, and from the outlandysshe wyues. Thẽ cryed ẏ hole multytude wyth loude voyce, and sayd: lyke as thou hast spoken, so wyl we do: but for so much as the people are manye, and the wynter heare, we may not stonde without the house: Agayne thys worcke is not a thyng that cã be fynyshed in a daye or two: for we be manye, that haue synned in these thynges. Ordeyne therfore that the rulers of the multytude, and they that dwel wyth vs, and as manye as haue outelandysshe wyues, the preastes also & iudges of euery place maye stande in the tyme appoynted, tyll they swage the wrath of the Lord in thys busyneſſe.

Then Jonathas the sonne of Ezely, and Ozias & Thecam receaued the charge of this matter, and Bozoramus, and Leius, & Sabatheus helpeth them therto. After thys, all they stode vp

vp that were come out of captyuytye. And Eldras the preaste chose vnto hym the pryncypall men from amonge ỹ fathers accordyng to theyr names, & in the new mone of the .x. moneth they sat together, to exampne thys matter. And so ỹ matter was a determynynge (concernynge the
C men that had outlandysche wyues) vntyl the newe mone of the fyrst moneth. And of the prestes that had myxte them selues wyth outelandysche
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And of the sones of Naue: Nones, Ateas, Melchias, Sameas, Simó, Ben Jamin, Malchus and Marras. And of the sonnes of Asom: Carianeus, Mathathias, Banuus, Eliphalach, Manasses, Semei. Of the sonnes of Bannus, Jeremy, Moodias, Abzamas, Johel, Baneas, Peliaas, Jona, Marimoth,, Eliasib, Mathaneus, Elialis, Ozyas, Dielus, Semedius, zambzis, and Joseph. Of the sonnes of Nobeus Idelus, Mathathias, Sabadus, zeheda, Sedmi, Jesseus, & Baneas. All these had taken outlandysche wemen to mariage, & they put them awaye wyth theyr chyldren. The preastes & Leuytes, and all they that were of Israell, dwelte
E at Jerusalem and thorowout all the lande, in ỹ newe moone of the seuenth moneth, and the children of Israel were in theyr dwellynges: And the whole multytude came together, vpon the floore at the Eastesyde of the holye porte of the temple. And they spake vnto Eldras ỹ hye preaste, & reader, that he wolde bryng the lawe of Moses, whych was geuen of the Lorde God of Israel. So Eldras the hye preaste brought the lawe vnto the whole multytude, to man & woman to all the preastes, that they myght heare
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F And Eldras the preaste & reader of the lawe stode vp vpon a pulpet of woode, whyche was made therfore, & vpon hys ryght hande there stode by hym Mathathias, Samus, Ananias, Azarias, Urias, Ozechias, & Balsamus, Upon hys lefte hand stode Faldeus, Misael, Malachias, Abuschas, Sabus, Nabadias, ãd zachary. Then toke Eldras the booke before the whole multytude, for he was the pryncipal and had in mooste honoure of them all. And when he had red oute the lawe, they stode all strayght vpon theyr fete. So Eldras praised the Lorde ỹ most hyest God, the almyghtye God of Hostes. And al ỹ people answered: Amen: and helde vp theyr handes, fel downe flat vpon the earthe, & praysed the Lorde. And Jesus, Beneas, Sarebias, Jaddimus, Accubus, Sabbatheus, Calithes, Azarias, Jozadus, Ananias, and Philias, the Leuites lyfte their handes vpwarde, ãd bowed theyr faces to the grounde, and praysed ỹ Lord Those were they whych taughte the lawe of ỹ G
Lorde, & red the lawe of the Lord, in the congregacyon: and euery man set them before that vnderstode the lawe. Then spake Atharates vnto Eldras the hye preaste and reader, & to the Leuytes ỹ taughte the multytude, sayinge: Thys daye is holye vnto the Lorde, and all they that had herde the lawe, wepte. So Eldras sayde: * ii.Esd.viii.e
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The .iiii. booke of Eldras.

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* And

Esa.lviii.a *And the worde of the Lord came vnto me
sayinge: go thy way and shewe my people their
synfull dedes, and theyr chyldren theyr wycked
nesses, whych they haue done agaynste me, that
they maye tell theyr chyldres chyldren the same
B for the synnes of their fathers are increased in
them. And why? they haue forgotten me, & haue
offred vnto straunge goddes. Am not I euen he
that brought the out of the lande of Egypte
from the house of bondage? But they haue pro-
uoked me vnto wrath, & dyspysed my counsels.
Pull thou oute than the heare of thy heade and
caste all euell ouer them, for they haue not bene
obedyente vnto my lawe.

It is a people wythout learnyng and nour
toure. Howe longe shall I forbeare them, vnto
Nu.xvi.d whome I haue done so moche good? * Many e
Iosu. viii. kynges haue I destroyed for theyr sakes. ‡ Pha
x.and.xi. rao with hys seruauntes and al his powre haue
Ex. xiiii.g. I smytten downe & slayne: Al the nacions haue
I destroyed and rooted out before them, and in
the Easte haue I brought two landes and peo
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Wo be vnto the Assur, thou that hydeste ỹ
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Esa.lviii.a *And the worde of the Lord came vnto me
sayinge: go thy way and shewe my people their
synfull dedes, and theyr chyldren theyr wycked
nesses, whych they haue done agaynste me, that
they maye tell theyr chyldres chyldren the same
B for the synnes of their fathers are increased in
them. And why? they haue forgotten me, & haue
offred vnto straunge goddes. Am not I euen he
that brought the out of the lande of Egypte
from the house of bondage? But they haue pro-
uoked me vnto wrath, & dyspysed my counsels.
Pull thou oute than the heare of thy heade and
caste all euell ouer them, for they haue not bene
obedyente vnto my lawe.

It is a people wythout learnyng and nour
toure. Howe longe shall I forbeare them, vnto
Nu.xvi.d whome I haue done so moche good? * Many e
Iosu. viii. kynges haue I destroyed for theyr sakes. ‡ Pha
x.and.xi. rao with hys seruauntes and al his powre haue
Ex. xiiii.g. I smytten downe & slayne: Al the nacions haue
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Gen.xix.c remembre *what I dyd vnto Sodome, ād Go-
mozre, whose lande is turned to pytch & asshes.
Euen so wyll I do vnto all them, that heare me
not, sayeth the Almyghtie Lozde. Thus sayeth
the Lozde vnto Esdras: tell my people, ỹ I wyl
geue them the kyngedome of Jerusalem, which
I wolde haue geuen vnto Israel. Their glozye
also wyl I take vnto me, & geue thē ỹ euerlastig
tabernacles, whyche I had prepared foz those.
The tree of lyfe shalbe vnto them a swete
smellynge oyntemente: they shall nether labour
B noz be weery. Go ye youre waye, and ye shal re-
ceaue it. Praye foz youre selues a fewe dayes,
that they maye dwell therin.
Nowe is the kyngdome prepared foz you
therfoze watche. Take heauen & earth to wyt-
nes foz I haue broken the euel in pecys, and cre-
ated the good, foz I lyue sayeth the Lozde. Mo-
ther embrace thy chyldren, and bryng them vp
with gladnesse: make theyr fete as faste as a pil
ler, foz I haue chosen the sayeth the Lozde.
And those that be dead wyll I rayse vp a-
gayne from theyr places, and bryng them oute
of the graues, foz I haue knowne my name in
in Israel. Feare not thou mother of the children
foz I haue chosen the, sayeth the Lozde. And foz
thy helpe I shall sende the my seruāuntes Esay
and Jeremy, after whose counsel I haue sancty-
fyed & prepared foz ỹ twelue trees with dyuers
frutes, & as many welles, flowinge with mylke
and honye, and seuen mountaynes, where vpon
there growe Roses and Lylyes, wherein I wyl
fyll my chyldren wyth ioye. Execute iustyce foz
the wyddowe, be iudge foz the fatherles: geue
to the poore: defend the cōfortelesse: cloth the na
ked: heale ỹ wounded & sicke, laugh not a lame
mā to scorne: defende the crepell, & let the blynd
Tobi.i.d come into ỹ lyghte of my clearenes: * where so
euer ỹ findest the dead take thē & bury them, & I
shal geue ỹ, the firste place in my resurrecyon.
Holde styll (O my people) and take thy rest,
C foz thy quyetnes is come. Fede thy chyldren, O
thou good norse, stablyshe theyr fete. As foz the
seruauntes whome I haue geuen the, there shal
not one of them perysshe, foz I wyll seeke them
from thy nombre, vexe not thy selfe.
Foz when the daye of trouble and heuynes
commeth, other shall wepe & be sorowefull, but
thou shalte be mery & plenteous. The heathen
shalbe gelous, but they shalbe able to do nothig
agaynste the, sayeth the Lozd. My handes shall
couer the, so that thy chyldren shall not se the fy
re euerlastyng. Be ioyful, O thou mother with
thy chyldren, foz I wyl deliuer the sayth ỹ Lozd
Remember thy deade chyldrē, foz I shal bringe
them out of the earth, & shewe mercy vnto them
foz I am mercyfull, sayeth the Lozd Almighty.
Embrace thy chyldren, vntyll I come and
shewe mercye vnto them, foz my welles runne
ouer, and my grace shall not fayle.
I Esdras receaued a charge of the Lozde
vpon the mounte Oreb, that I shulde go vnto
Israel. But when I came vnto Israel they set
me at naughte, and dysppsed the commannde-
mente of the Lozde. And therfoze I saye vnto
you, O ye heathen that heare and vnderstande
Loke foz youre shepharde, he shal geue you euer
lastynge reste, foz he is nye at hande, that shall
come in the ende of the wozlde: Be redy to the re
warde of the kyngdome, foz the euerlastynge
lyghte shall shyne vpon you foz euermoze. Fle
the shadowe of thys wozlde, receaue the ioyfull
nes of youre glozye, I testifye my saupoure opē
ly: O receaue the gyfte that is geuen you, ād be
glad, geuynge thanckes vnto hym, that hathe
called you to the heauenlye kyngedome.
Aryse vp, and stande faste: beholde the nom- D
bze of those that be sealed in the feast of the Loz-
de, whyche are departed from the shadowe of
the wozlde, and haue receaued glozyous garmē
tes of the Lozde. Take thy nombze O Syon,
& shut vp the puryfyed, which haue fulfilled the
lawe of the Lozde. The nombze of thy chyldren
whom thou longest foz, is fulfylled, beseche the
powze of ỹ Lozd, ỹ the people whiche haue bene
called from the begynninge, maye be halowed.
*I Esdras sawe vpon the mounte Sion a Apoc.vii.e
great people, whome I coulde not nombze, and
they al praysed the Lozd with songes of thākes
geuynge. And in the middest of them there was
a ponge mā of an hye stature, moze excellent thē
all they, & vpon euery one of theyr heades he set
a crowne, and was euer higher & hygher, which
I merueled at greatlye. So I asked the angell,
and sayde: Syr, what are these? He aunswered
& sayde vnto me: These be they, that haue put of
the moztal clothynge, & put on the immoztal ād
haue testifyed and knowleged the name of God
Nowe are they crowned, & receaue the rewarde
Then sayde I vnto the angel: what ponge
persone is it, that crowneth them, & geueth thē
the Palmes in theyr handes? So he aunswered,
& sayde vnto me: it is the sonne of God, whome
they haue knowleged in the wozld. Then begā
I greatly to commend them, that stode so stykly
foz the name of the Lozd. And so the angel sayd
vnto me: Go thy way, and tell my people, what
maner of thynges: and howe greate wonders
of the Lozde thy God, thou haste sene.

C The.iii. Chapter.

C The wonderous wozkes whiche God dyd foz the people are recited. Esdras marueleth ỹ God suffereth the Babylonias to haue rule ouer his people, whych yet are synners also.

IN the thyrtye yeare of the fall of the A
cytye, I was at Babylō, & laye trou
bled vpō my bed, and my thoughtes
came vp ouer my herte: foz I sawe ỹ
desolacīō of Sion, and the plenteous
wealth of them that dwelte at Babylon, & my
spzete was soze moued, so that I begānne to spe
ake fearful wozdes to the most hyest, and sayde
O Lozde Lozde, thou spakest at the begynning
when thou plantedste the earth (& that thy selfe
alone) and gauest commaundemente vnto the
people, and a body vnto Adam, whyche was a
creature of thy hādes, and haste bzethed in him
the bzeth of lyfe: and so he lyued befoze the, and
thou leddest hym into Paradyce, which garden
of pleasure thy ryghte hand had planted, ozeuer
the earth was made: And vnto him thou gauest
commaun-

comaundement to loue thy waye which he trās-
gressed, & immediatlye thou appoyntedst death
in hym, and in hys generacyons. Of hym came
nacyons, trybes, people, and kynredes, oute of
Gene.vi.b. nombre. * And euery people walked after theyr
owne wyll, and dyd nyce thynges before the: ād
B as for thy cōmaundemetes they dyspysed thē.
Gene.vii.b * But in processe of tyme thou broughtest
the water floude, vpon those that dwelte in the
worlde, and destroyedst them. And lyke as the
deathe was in Adam, so was the water floude
also in these. Neuertheless one of thē ỹ lefteste
namelye Noe, wyth his housholde, of whome cā
al righteous men. And it happened ỹ when they
ỹ dwelt vpon the earth, beganne to multiply, &
had gotten many chyldren, & were a greate peo-
ple, they begā to be more vngodly then ỹ firste.
Nowe when they all lyued so wyckedlye
gen.xii.fb. before the, * thou dyddest chose the a man frome
amonge them, whose name was Abraham.
Hym thou louedest, and vnto hym onelye thou
shewedst thy wyll, and madest an euerlastynge
couenaunte wyth hym, promysynge hym that
Gen.xxi.a. thou woldeste neuer forsake hys seed. * And vn
Gen.xxb.c to hym thou gauest Isahac, ǂ vnto Isahac also
thou gauest Jacob, and Esau. As for Jacob,
gen.xxviii.e thou dydest chose hym, and put backe Esau. *
And so Jacob became a greate multytude.
C And it happened that when thou leddeste
Exo.xix.a. hys seed out of Egypte * thou broughtest them
Deu.iiii.b. vp to the mount Sion, bowynge downe the he
uens setting fast the earth, mouyng the ground
makynge the depthes to shake, and troublynge
the worlde: And thy glory wente thorowe four
portes of fyre, and earthequakes: and wyndes
and colde: that thou myghteste geue the lawe
vnto the seed of Jacob, and dylygence vnto the
generacyon of Israel. And yet tokest thou not a
waye from them that wycked herte, ỹ thy lawe
myght bringe furth frute in them. For the
fyrste Adam bare a wycked herte, transgressed:
and was ouercome, and so be all they that are
Rom.viiia borne of hym. * Thus remayned weakenes w̄
ỹ lawe: in the hertes of the people, wyth ỹ wyc-
kednes of the roote: so that the good departed a
waye and the euell a bode styl. So the tymes
passed awaye, and the yeares were broughte to
i.reg.vbi.c an ende. * Then dydeste thou rayse the vp a ser-
ǂ ii.Re.v.a uaunte called Dauid, ǂ whome thou commaun-
dedste to buylde a cytye vnto thy name: and to
offre vp incense and sacrifyce vnto the therein.
Thys was done nowe many yeares. Then the
inhabyters of the cytye forsoke the, & in all thyn
ges dyd euen as Adam and all hys generacions
had done: for they also had a wycked herte.
And so thou gauest thy cytye ouer into the
D handes of thyne enemyes. Are they of Babilon
then better and more righteous then thy people
that they shall therfore haue the dompnyon of
Syon? For when I came there and sawe theyr
vngodlynesse, and so greate wyckednesse: that
it coulde not be nombrede: yee, when my soule
sawe so manye euell doers (in the thyrty year)
my herte fayled me, for I sawe, howe thou suf-
feredst them in such vngodlynesse, and sparedst
the wicked doers: but thyne owne people hast ỹ
roted out, & preserued thyne enemyes, and thys
haste thou not shewed me.
I can not perceaue howe thys happeneth
Do they of Babylon then better, then they of
Syon? Or is there anye other people that kno-
weth the, sauynge that people of Israell? Or
what generacyon hath so beleued thy couenaūt
tes, as Jacob? And yet theyr rewarde appereth
not, and theyr labour hath no frute. For I haue
gone heare and there thorowe the Heathen, and
I se that they be ryche and welthy, and thyncke
not vpon thy commaundementes. Weye thou
therfore our wyckednesse nowe in the balaunce
and theyrs also that dwel in the worlde, and so
shall thy name be no where founde but in Israel
Or where is there a people vpon earthe, ỹ hath
not synned before the? Or what people hathe so
kepte thy commaundementes? Thou shalte fin
de that Israel by name hathe kepte thy precep-
tes, but not the other people and Heathen.

The.iiii. Chapter.

¶ The Aungel reproueth Esdras, because he semed to en
ter into the profounde iudgementes of God.

And the Aungell that was sēt vnto
me (whose name was Uryel) gaue
me an aunswere, and sayd: thy hert
hath taken to muche vpon it in this
worlde and thou thynckest to com-
prehende the waye of the hyeste. Then sayde I:
Yee, my Lorde. And he aunswered me, and sayd
I am sente to shewe the thre wayes, and to set
forth the symplytudes, before the: whereof yf ỹ
canste declare me one, I wyll shewe the also the
way, that thou desyrest to se: And I shal shewe
the from whence the wycked herte commeth.
And I sayde: Tell on my Lorde. Then sayde he
vnto me: Go thy waye, wepe me the weyght of
the fyre, or measure me the blaste of the wynde,
or call me agayne the daye that is paste. Then
aunswered I and sayde: What man borne is a-
ble to do that? why requyrest thou suche of me?
And he sayd vnto me: Yf I shuld aske the howe
depe dwellynges are in the see? Or howe great
watersprynges are vpon the fyrmamente? Or
howe greate watersprynges are in the begyn-
nynge of the depe? Or whych are the out goyn-
ges of Paradyse? Parauenture thou woldeste
saye vnto me: I neuer went downe yet into the
depe or hell, neyther dyd I euer clyme vp to hea
uen. Neuertheless nowe haue I asked the but
onely of fyre, and wynde, and of the day, where
thorowe thou haste trauayled, and frome the
whych thou canstnot beseperated: and yet canst
thou geue me none aunswere of them.
He sayde moreouer vnto me: Thyne owne
thynges, and suche as are growen vp wyth the
canst ỹ not know: howe shold thy vessel then be
able to comprehende the waye of the heyest, and
nowe outewardelye in the corrupte worlde, to
vnderstande the corrupcyon that is euydent in
my syghte? Then sayde I vnto him: It were bet
ter that we were not at all, then that we shulde
lyue in wickednes, and to suffre, & not to knowe
wherfore. He answered me and sayde: I wente
in a woode

In a wood, and *the trees toke such a deuyce, & Judith.ixb
sayd: Come let vs go, and fyghte against ỹ see, xi.pa.xvb.c
that it maye departe awaye before vs, & that
we maye make vs yet moze woddes.

The floudes of ỹ see also in lyke maner toke
thys deuyce, and sayd: Come let vs go vp, and
fyght agaynste the trees of the woode that we
maye make oure lãde the wyder. The thought
and deuyce of the wood was but vayne and no
thyng wozth, foz the fyze came & consumed the
woode: The thoughte of the floudes of the see:
came lykewyse to nought also, foz the sande
stode vp and stopped them.

Yf thou were iudge nowe betwixt these two,
whom woldest thou iustifie, oz whom woldest
thou condempne? I answered & sayd: Verely it
is a folysh thought that they both haue deuy-
sed. Foz the grounde is geuen vnto the woode,
& the see also hath hys place to beare hys flou-
des. Then answered he me, & sayde: Thou hast
geuen a ryght iudgemẽt, why iudgest thou not
thy selfe also? Foz lyke as the grounde is geuẽ
vnto the wood, and the see to his floudes, euen
so * they that dwell vpon earthe maye vnder- Esay.xlb,c
stande nothing, but that which is vpõ earth: & Iohn.iii.c
he that dwelleth aboue the heuens, maye onlye 1.Cor.ii.b
vnderstand the thynges ỹ are aboue the heuẽs.
Then answered I, & sayd: I beseech ỹ, O lozde let
me haue vnderstãding: foz it was not my mind
to be curyous of thy hye thinges, but of such as
we dayly medle wt hal, namely wherfoze that
Israel is blasphemed of the Heathẽ, & foz what
cause the people (whõ thou haste euer loued) is
geuen ouer, to be punyshed of vngodly naciõs:
& why the lawe of oure fathers is bzoughte to
nought and the wzytten couenauntes come to
none effecte, and passe awaye out of the wozlde
as the greshoppers, & oure life is a very feare, &
we are not wozthye to optayne mercye. What
wyll he do then vnto hys name, whyche is cal-
led vpon ouer vs? Of these thynges haue I
asked question.

¶ Then answered he me, and sayde: The moze
thou searchest, the moze thou shalt maruell, foz
the wozlde hasteth fast to passe away, & cannot
compzehende the thynges, that are pzompted
foz the ryghteous in tyme to come foz * thys
1.Iohn.v.c wozlde is ful of vnryghteousnes & weakenes.

But as concernynge the thynges whereof
thou askest me, I wyll tell the. The euell is
sowen, but the destruccyon thereof is not yet
come. Yf the euell nowe that is sowen, be not
turned vpsyde downe, and yf the place where
the euell is sowen, passe not away, then cannot
the thynge come that is sowen wyth good.
Foz the cozne of euell sede hath bene sowen in
the hert of man from the beginnyng, and howe
muche vngodlynes hath be bzoughte vp vnto
thys tyme? and howe much shall he yet bzynge
fozth, vntyll he come into the barne.

Pondze now by thy selfe, whẽ ỹ cozne of euel
sede is cut downe, howe greate a barne shall it
fyll? I answered and sayde: Howe & when shal
these thinges come to passe? Wherfoze are our
yeres few & euel? And he answered me, saying:
Haste not thou to muche vpon the hyest, foz thy
hastynes to be aboue him is but vaine, thou ma
kest to moche a do. Dyd not the soules also of ỹ
ryghteous aske questiõ of these thinges in their
holynesse, sayinge: * Howe longe shall I hoope Apoca.vi.b
of this fashion? When commeth the frute of my
barne and my rewarde? And vpon this Jeremi-
el the Archangell gaue them answere, & sayde
Euen when the nombze of the seedes is fylled in
you, foz he hath weyed the wozld in ỹ balaunce:
in measure & nombze hath he measured the time
and moueth it not vntil the same measure be ful
fylled. Then answered I and sayde: O Lozde
Lozde, nowe are we ful of synne, & foz oure sake
paraduenture it is not, that the barne of the ry-
ghteous shal not be fulfylled, because of ỹ synne
of them that dwel vpon earth.

So he answered me & sayd: Go thy waye
to a woman wyth chyld, & aske of her, when she
hath fulfylled her nyne monethes, yf her chylde-
bed may kepe the byzth any longer wythin her.
Then sayde I: No Lozde that can she not.
And he sayde vnto me: In hell the secret places
of soules are lyke the pzeuye chambze of a wo-
man ỹ trauayleth, & maketh hast, whẽ the tyme
& necessyte of the byzth is at hand: Euen so doth
she hast to deliuer it that is committed vnto her
Loke what thou desyzest to se, it shalbe shewed
the from the begynnynge. Then answered I,
& sayde: Yf I haue founde grace in thy syghte &
yf it be possible, & yf I be mete therfoze, shew me
thẽ whether there be mo to come then is past, oz
moze past then is foz to come. What is past, I
knowe, but what is foz to come, I knowe not.

And he sayde vnto me: Stand vp vpon the
right syde, & I shal expounde ỹ similitude vnto
the. So I stode & beholde, an whote burnynge
ouen went ouer before me: & it happened ỹ whẽ
ỹ flame was gone by, the smoke had the vpper
hande. After thys there went ouer before me a
watery cloud, & sent downe much raine wt a stoz
me: & when the stozmy rayne was past ỹ dzopes
remained styl. Then sayde he vnto me: lyke as ỹ
rayne is moze then the dzoppes, & as fyer excea-
dethỹ smoke, euen so the measure of the thinges
ỹ are past hath the vpper hand. Then went the
dzoppes and the smooke aboue: and I pzayde &
sayde: maye I lyue (thynckest thou) vntyll that
tyme? Oz what shall happen in those dayes? He
answered me, and sayde: As foz the tokens
wherof thou askest me, I maye tell the a parte:
but as touchynge thy lyfe, I maye not shewe
the, foz I am not sent therfoze.

¶ The. v. Chapter.

¶ Eldras and the Aungell commen together.

AEuertheless, as concernynge the to
kens, marcke thys: Beholde, the A
dayes shall come, that they whyche
dwell vpon earth, shalbe taken in a
greate nombze, and the waye of the
truthe shalbe hyd, and the lande shalbe barren
from fayth: but *iniquitye shall haue the vpper mat.xxiiii.a
hande, lyke as thou hast sene nowe, and as thou
hast yearde longe ago. And the lande that thou
seyste nowe to haue rule, shalte thou shoztlye se

waske. But yf God graunt ẏ to lyue, thou shalt se after the thyrde trompet ẏ the sunne shall sodenly shine agayne in the nyght, & the mone. iii. times in the daye, & blonde shall drop out of the wood, & the stone shall geue hys voyce, & the people shalbe vnquyet: & euē he shal rule, whōe they hope not, ẏ dwell vpon earth, & the foules shall flyt & ẏ Sodomytish see shal cast out his fishe, & make a noyse in ẏ nyght, whych many shall not knowe, but they shall all heare the voyce therof

There shalbe a confusyon also in many places, & the fyre shalbe oft sent agayne, & the wyld beastes shal go theyr way, and monstreous women shall bare monstres, and salte waters shal be founde in the swete: one frende shall fyght agaynst another: then shal wyt & vnderstandyng be hyd and put aslyde into theyr secret places, & shalbe sought of many, & yet not be found: then shal vnryghteousnes & volupteousnes haue the vpper hande vpon earth. One lande also shall aske another, and saye: Is ryghteousnes gone thorowe the? And it shal saye: Noo, At the same time shal men hope, but nothyng optayne: they shal labour, but theyr wayes shal not prosspere

To shewe the such tokens I haue leue and yf thou wylt prayе agayne, & wepe as nowe, ād faste seuen dayes, thou shalte heare yet greater thynges. Then I awaked, & a fearfulnes went thorowe all my bodye, & my mynde was feble & carefull, so that I almost sowned wythall. So ẏ Aungel that was come to talke wyth me, helde me, comforted me, and set me vp vpon my fete.

And in the seconde nyght it happened, that Salathyel the captayne of the people came vnto me, sayinge: Where hast thou bene? and why is thy countynaunce so heuy? Knowest thou not that Israel is commytted vnto the in the lande of theyr captyuitie? Vp then and eate, & forsake vs not, as the shepherde that leaueth hys flocke in the hādes of the wicked wolues. Then sayde I vnto hym: Go thy wayes from me and come not nye me: & he herde it, and as I sayde: so went he his waye fro me. And I fasted seuen dayes, mournynge and weppynge, lyke as Vrpell the Aungel commaunded me. And after seuē dayes it happened that the thoughtes of my hert were very greuous vnto me agayne, and my soule receaued the spyrete of vnderstandynge, and I beganne to talke with the moost Hyghest agayne & sayde: O Lorde Lorde, of euerye woode of the earth & of all the trees therof, thou hast chosen the one onely vyneyarde: and of al landes of the whole worlde, thou hast chosen the one pit, & of floures of ẏ groūde, ẏ hast cholē ẏ one lilye: and of all the depthes of the see: thou hast fylled the one ryuer: and of all buylded cytyes thou hast halowed Syon vnto thy selfe: & of al the foules ẏ are created, thou hast named the one doue, & of all the cattel that are made thou hast prouyded the one shepe: & amonge all the multytude of folkes: thou hast gotten the one people, and vnto thys people whome thou louedest, thou gauest a lawe, that is proued of all.

And nowe, O Lorde, why hast thou geuen thys one people ouer into manye? And vpon the one roote thou haste prepared other, and why hast thou scatered the one onely people amonge manye? whyche treade them downe yee, which haue euer wythstaude thy promyses, and neuer beleued thy couenauntes.

And thoughe thou were enempe vnto thy people, yet shuldest ẏ punysh them wyth thyne owne handes. Nowe when I had spoken these ℭ wordes, the Aungel that came to me the nyght afore, was sente vnto me, and sayde vnto me: Heare me, and herken to the thynge that I saye and I shall tell the more. And I sayde: Speake on my Lorde. Then sayde he vnto me: Thou arte sore vexed and troubled for Israels sake. Louest thou that people better then hym that made them? And I sayde: No Lorde: but of very grefe and compassion haue I spoken. For my reynes payne me euery houre, because I wolde haue experyence of the waye of the moost Hygh est, and to seke out parte of hys Judgemente. And he sayde vnto me: that thou mayest not. And I sayde: wherfore Lorde? Where vnto was I borne then? Or why was not my mothers chyldebed then my graue? So had I not sene the myserye and trouble of Jacob, and the trauayle of my people of Israel.

And he sayde vnto me: Nombre the thynges ẏ are not yet come: gather me together the droppes: that are scatered abrode, make me the floures grene agayne, that are wythered, open me the thyng that is closed: and bryng me forth the windes, that are shut vp, shewe me ẏ ymage of a voyce, and then shall I declare the thynge, that thou labourest to knowe. And I sayde: O Lorde Lorde, who maye knowe these thynges, but he that hath not hys dwellynge wyth men As for me, I am vnwyse: howe maye I then speake of these thinges wherof thou askest me.

Then sayde he vnto me: lyke as thou canst do none of these thynges that I haue spoken of euen so cānst thou not fynde out my Judgement or in the ende, the loue that I haue promysed vnto my people. And I sayde: Beholde, O Lorde, yet arte thou nye vnto them that haue no ende: and what shall they doo, that haue bene before ℭ me, or we that be nowe, or they that shall come after vs? And he sayde vnto me: I wyll lyken my Judgemente vnto a ryng. Lyke as there is no slackenesse of the laste, euen so is there no swyftenesse of the fyrste. So I aunswered and sayde: couldest thou not make those (that haue bene made, and be nowe, and that are for to come) in one, that thou myghtest shewe thy Judgemente the sooner? Then aunswered he me, and sayde: The creature may not haste aboue the maker, neyther maye the worlde holde them at once, that shalbe created.

And I sayde: Howe hast thou sayd then vnto thy seruaunt, ẏ thou lyuing maker, hast made the creature lyuyng at once, & the creature bare it? euen so myghte it nowe also beare them ẏ be present, at once. And he sayd vnto me: Aske the chilbede of a womā, & say vnto her: Yf ẏ bryngest forthe chyldren, why doest thou it not together, but one after another? Praye her therfore to bryng

to bryngе forth .x. children at once. And I sayde she can not, but must do it one after another.

Then sayde he vnto me: Euen so haue I geuen a childebed vnto the earth: for those that be sowen vpō it by processe of tyme. For lyke as a yonge childe maye not bryngе forth the thyngs that belonge to the aged: euen so haue I ordeyned the worlde whych I made.

And I asked and sayde: Seynge thou hast nowe geuen me away, I wyll speake before the for our mother of whom thou haste tolde me, is yet yonge, and nowe she draweth nye vnto age He aunswered me and sayde: Aske a woman ẏ beareth children, & she shall tell the. Saye vnto her: wherefore are not they (whome thou haste nowe brought forth) lyke those ẏ were before ẏ but lesse of stature? And she shal aunswere the: They that be borne in the youth of strength, are of one fashyon, & they ẏ are borne in the tyme of age, (when the childbed fayleth) are otherwyse Consyder nowe thy selfe, howe that ye are lesse of stature, then those that were before you, and so are they that come after you, lesse then ye: as the creatures whych nowe begyn to be olde, ād haue passed ouer the strengthe of youthe. Then sayde I: Lorde I beseche the, yf I haue founde fauoure in thy syghte, shewe thy seruaunte, by whome doest thou vyset thy creature?

ℭ The. vi. Chapter.

ℭ The Aungel instructeth Esdras, and geueth hym aunswere to hys questions.

AND he sayde vnto me: In the beginnynge when ẏ grounde was made before the worlde stode, or euer the wyndes blewe, before it thondred, & lyghtened or euer the foundaciōs of paradise were layd, before the fayre floures were sene, or euer ẏ moueable powers were stablyshed, before the innumerable multytude of Angels were gathered together, or euer ẏ hyghnesses of the ayre were lyfted vp, afore the measures of the firmant were named, or euer ẏ chimneys in Sion were hote, & or the present yeares were sought out, & or euer the inuencions of thē ẏ nowe sinne, were put aside, before they were sealed ẏ now gather fayth for a treasure: thē did I consyder & ponder al these thynges, & all they were made thorowe me, & thorowe none other: by me also they be ended, & by none other. Then aunswered I & sayde: whych shalbe the parting asunder of the tymes? Or when shalbe the ende of the fyrste, & the begynnynge of it ẏ foloweth And he sayde vnto me: From Abraham vnto Isahac, when Jacob & Esau, were borne of him Jacobs hande helde fyrste the hele of Esau: for Esau is the ende of thys worlde, and Jacob is the begynnynge of it that foloweth. The hande of man betwyxt the hele and the hande. Other question (Esdras) aske thou not.

I aunswered then & sayd: O Lorde Lorde, yf I haue founde fauoure in thy syght, I beseech the shewe thy seruaunte the ende of thy tokens, wherof thou shewedst me parte the last nyghte So he aunswered and sayde vnto me: Stande vp vpon thy fete, and heare the perfect voyce & sounde. There shall come a greate mocyon, but the place wher thou standest shall not be moued And therfore when thou hearest the wordes be not afrayed, for of the ende shall the worde and foundacyon of the earth be vnderstande. And why? the worde therof trembleth and quakethe for it knoweth, ẏ it must be chaunged at the end And it happened, ẏ when I had herde it, I stode vp vpon my fete: and herkened, & beholde, there was a voyce, that spake, & the sounde of it was lyke the sounde of many waters, and it sayde: Beholde, the dayes come, that I wyll begynne to drawe nye; & to vyset them that dwell vpon earth, & wyll begynne to make inquysycyon of thē, what they be that haue burnt equyte wyth vnryghteousnes, & when ẏ lowe estate of Syō shalbe fulfilled: & whē the worlde, ẏ shal vanish away: shalbe ouersealed, thē wil I do these tokēs

The bookes shalbe opened before the fyrmament, & they shall se all together, & the children of a yeare olde shall speake wyth theyr voyces: the wemen wyth childe shal bryngе forth vntymely children of thre or foure monethes olde, & they shall lyue: & be raysed vp: and sodenly shall the sowen places appere as ẏ vnsowne, the full store houses shall sodenly be founde emptye, ād the trompete shall geue a sounde, whyche when euerye mā heareth, they shalbe hastely afrayde. Mich. vii. & Math. xxiv. *At that tyme shall frendes fyghte one against another lyke enemyes, and the earthe shall stande in feare wyth them.

The syrynges of the wells shal stand styl, & in .iii. houres they shal not renne. Whosoeuer remayneth from all these thynges ẏ I haue tolde ẏ, shal escape, and se my saluacyon, & the ende of youre worlde. And the men that haue receaued shal se it they ẏ haue not tasted death from their byrth: & the hert of the ind wellers shalbe chaunged, & turned to another meanyng, for euel shal be put out, & dysceate shalbe quenched. As for fayth, it shal florish, corrupcio shalbe ouercome & the truth, whych hath bene so long wont frut, shalbe declared. And it happened whē he talked wt me, ẏ I loked demurely vpō him before whō I stode, & these wordes sayde he vnto me: I am come to shewe ẏ, the time of ẏ nyght for to come.

Yf thou wylte praye yet moare, and faste seuen dayes agayne, I shall tell the moare thynges, and greater then before: for thy voyce is herde before the hyghest: for why? the myghtye hath sene thy ryghteous dealynge, he hathe sene also thy chastitie, which thou hast had euer sence thy youthe: & therfore hathe he sente me to shewe the all these thynges, & to saye vnto the. ℭ Be of good comforte, and feare not, & haste not wyth the tymes that are paste to thincke vaine thynges, & make not haste of the latter tymes.

And yt happened after thys, that I wepte agayne, & fasted seuendayes in lyke maner, that I myght fulfyl the thre wekes: whyche he tolde me. In the viii. nyght was my hert vered' with in me agayne. And I began to speake before ẏ hyest: for my spyrite was greatly set on fyer, ād my soule was in distresse, & I sayde: O Lorde, ẏ spakest vnto thy creature from the begynnyng

(euen the fyrst daye) and saydst: * Let Heauen
Gene.i.a. and earth be made, and thy word was a perfect worcke. And then was there ẏ spyrete, and the darcknesses were yet on euery syde, and scilēce: there was nomans voyce as yet from ẏ. Then commaundest thou a fayre lyghte to come forth oute of thy treasures, that thy worcke myghte appeare and be sene.

Upon the second day thou madest the spyrete of the fyrmamente, and commaundest it to part a sunder, & to make a dyuysyon betwyxt ẏ waters, ẏ the one parte myght remayne aboue, ād the other beneth. Upon ẏ. iii. day thou broughtest to passe, ẏ the waters were gathered in the vii. part of ẏ earth. vi. partes hast thou dried vp and kepte them, to thyntente that men myghte sow & occupy husbandry therin. As sone as thy word went forth, the worcke was made. For immedyatly there was great innumerable frut and many dyuerse pleasures and desyres of tem ptacyon, floures of chaungeable coloure and smell, and thys was done the. iii. daye

D *Upon ẏ. iiii. daye thou commaundst that
Gene.i.b. the sunne shulde geue hys shyne, and the moone her lyght: ẏ starres dydst thou set in ordre & and
Deut.iii.c. gauest thē a charge, to do serupce euen vnto mā ẏ was for to be made. Upō ẏ. v. day ẏ saydst vn=
Gen.i.c to the. vii. parte * (wher ẏ waters were gathered) ẏ they shulde bryng forth dyuers beastes, foules & fyshes And so it came to passe, that the dome waters: and without soule brought forth liuyng beastes, at the commaundement of God that all people myghte prayse thy wonderouse worckes. Then dydst thou preserue two soulles; the one thou caldst Enoch: and ẏ other Leuiathan, and didst seperate the one from the other for the. vii. parte (namelye where ẏ water was gathered together) myght not holde them both Unto Enoch thou gauest one part, which was dryed vp ẏ. iii. daye. ẏ he shuld dwell in the same parte, wherin are a. M. hylles. But vnto Leniathā thou gauest the. vii. parte, namely ẏ moyst and hast kept hym to deuoure what thou wylt and when. Upon the. vi. day thou gauest commaundement vnto ẏ earth, ẏ before the, it shuld bryng forth beastes, catell, and all ẏ crepe, and (besyds thys) Adam also, whome ẏ madst lord of all thy creatures. Of hym come we all, and ẏ people also, whome thou hast chosen specyally vnto thy selfe. All thys haue I sayde nowe and spoken before the, that I myghte shewe howe ẏ the worlde is made for oure sakes. As for the other people whyche also come of Adam ẏ haste sayde ẏ they are nothynge, but be lyke a spyttle, and hast lykened ẏ a bundaunce of them vnto a drop (ẏ falleth) from the rofe of the house.

And nowe, O Lorde: the Heathen whiche haue euer bene reputed as nothing, haue be gon to be Lordes ouer vs and to deuour vs: but we thy people (whome thou haste called the fyrste borne, thy only begotten, and thy feruēt louer) are geuen into theyr handes and power. Yf the worlde nowe be made for our sakes, why haue we not the inherytaunce in possessyon wythe the worlde. Howe longe shall thys endure?

The. vii. Chapter.

¶ The Angel sheweth Esdras many thynges to come.

AND it happened after that I had spokē oute these wordes there was A sente vnto me an Aungell, whyche had bene by me also the nyghtes afore and he sayde vnto me: Up Esdras, and heare ẏ wordes ẏ I am come to tel the And I sayde speake on Lorde my God. Then sayde he vnto me. The see is set in a wyld place that it myghte be deape and greate, but the entraunce is narowe and small lyke a ryuer. For who wolde go into the see, to looke vpon it, and to rule it: Yf he went not thorowe ẏ narowe, howe myghte he come into the brode?

Item an other: A cytye is buylded and set vpon a broade felde, and is full of all goodnesse the entraunce is narrowe and sodayne, lyke as yf there were a fyre at the ryghte hande, and a depe water at the lefte, and as it were onely one strayt pathe betwyxte them both so smale that there coulde but one man go there.

Yf thys cytye nowe were geuen vnto an heyre and he neuer wente thorowe the parlous waye, howe wold he receaue hys inheryptaunce And I sayde: It is so Lorde. Then sayde he: Euen so is Israel also a porcyon. And whych for theyr sakes haue I made the worlde: and when Adam transgressed my statutes, then was the thynge Judged that was done. Then were the entraunces of the worlde made narowe, full of sorowe and trauayle. They are but fewe and euell, full of parelles and laboure. For the entraunces of the fore world were wyde and sure, and broughte immortall fruyte.

Yf they nowe whyche are entred into thys worlde, maye not comprehend these strayt and vayne thinges, much lesse may they comprehēd and vnderstand ẏ secret thynges. Why dysquiete thou thy selfe then seing thou arte but a corruptyble man? And what woldest thou knowe where as thou art but mortall? And why hast thou not receaued into thyne herte the thynge ẏ is for to come, but that is prealent?

Then sayde I: O Lorde Lorde, * thou B
Wen.viii.a haste ordeyned in thy lawe, that the ryghteous shulde inherete these thynges, but that the vnkyndthfull and vngodlye shulde perysshe. Neuertheles, the ryghteous shall sucker strayte thynges, and hope for wyde: for they that haue lyued vngodlye and suffered strayte thynges, shall not se the wyde.

And he sayde vnto me: There is no iudge aboue God, and none that hath vnderstanding aboue ẏ Hyghest. For there be many ẏ perysshe, because they dysspyse the lawe of God ẏ is set before them. For God hath geuen strayt commaūdement to such as come, that they knowe what they do, and howe they shulde lyue: and if they kepte thys, they shulde not be punysshed.

Neuertheles, they were not obedyent vnto hym, but spake agaynst hym: ymagined vayne thynges, and purposed to synne, and sayde moreouer, ẏ there was no God, and ẏ God regarded it not. Hys wayes haue they not knowne, hys

lawe

lawe haue they dyſpyſed, and denyed hys promyſes: in hys ſtatutes and ordynaunces haue they not bene kaythfull and ſteadfaſt, and haue not perfourmed hys worckes.

And therfore Eldras: vnto the full, plenty and to the emty, emptyneſſe. Beholde, the tyme ſhall come, that theſe tokens whych I haue told the, ſhall come to paſſe, and the bryde ſhal apere and the earth that nowe paſſeth awaye, ſhalbe ſhewed: and whoſoeuer is delyuered from ỹ eueles, ſhall ſe my wonders, For my ſonne Jeſus ſhalbe openly declared, with thoſe that be with hym and they that remayne: ſhalbe mery in foure hundred yeares.

After theſe ſame yeares ſhall my ſõne Chriſt dye, and all men that haue lyfe, and the worlde ſhalbe turned into the olde ſylence ſeuen dayes, lyke as in the fore Judgementes ſo that noman ſhall remayne. And after ſeuen dayes, ỹ worlde that yet awaked not, ſhalbe rayſed vp, and ſhal dye corrupt. And the earth, ſhall reſtoore thoſe that haue ſlept in her: and ſo ſhall the duſt thoſe that dwell in ſylence, and the ſecret places ſhall delyuer thoſe that be commytted vnto them. And the mooſt Hygheſt ſhalbe openly declared vpon the ſeate of Judgemente, and all myſerye ſhall vanyſh awaye and longe ſufferynge ſhalbe gathered together. But the Judgement ſhal
C contynue, ỹ truth ſhall remayne, and kayth ſhal waxe ſtrong, ỹ worcke ſhal folowe, & ỹ reward ſhalbe ſhewed: ỹ ryghteouſnes ſhall watch, ād the vnryghteouſnes ſhall beare no rule.

Be.i.biii.d Then ſayde I: *Abraham prayed fyrſt for
Ep.rrvii.d the Sodomites, ‡and Moſes for ỹ fathers that ſynned in ỹ wylderneſſe, and he that came after hym for Iſrael, in ỹ tyme of Achas, and Samu
iiij.regum. xiiii.b el: and *Dauid for ỹ deſtruccyon ‡and Salomõ
‡ii.ps.b.c. for them that came into the ſanctuary, *& Heli-
iiii. regum xbii.a. as for thoſe that receaued rayne, and for ỹ dead
Jaco.b.c. ỹ he myght lyue, and Ezechias, for the people in the tyme of Sennacherib: and dyuerſe other in lyke maner, whych haue prayed for many.

Euen ſo nowe, ſeyng the corrupt is growẽ vp, and wyckednes increaſed, and the ryghteous haue prayed for the vngodly, wherfore ſhall it not be ſo nowe alſo?

He aunſwered me, and ſayd: Thys preſent worlde is not the ende, there remayneth muche honoure in it, therfore haue they prayed for the weake. But the daye of dome ſhall be ỹ ende of thys tyme, and ỹ begynnyng of the emmortalyte for to come, wherin al corrupcyõ is vanyſhed all voluptouſnes is lowſed al myſbeleue taken away, righteouſnes growen, & the verite ſprõg vp. Then ſhall no man be able to ſaue hym that is deſtroyed, nor oppreſſe him ỹ hath gotten the victory. I aunſwered then, & ſayde: This is my firſt and laſt ſaying: ỹ it had bene better, not to haue geuen the earth vnto Adam: or els when it was geuen hym, to kepe hym that he ſhulde not ſynne. For what profyt is it for men nowe in thys preſente tyme to lyue in heupneſſe, and after death to loke for punyſhemente? O thou Adam, what haſte thou done? For though it was thou that ſynned, thou art not fallen alone but we all that come of the. For what profyt is it vnto vs, yf there be promyſed an immortall tyme: where as we meddle wyth deadly worckes? And ỹ there is promiſed vs an euerlaſting hope, where as oure ſelues are euell and vayne and that there are layde vp for vs dwellynges of helthe and fredome, where as we haue lyued euell, and that the worſchyppe of the Hygheſt is kepte to defende them whyche haue led a pacyente lyfe, where as we haue walcked in the moſte wycked wayes of all? And that there ſhalbe ſhewed a Paradyſe, whoſe frupte indureth for euer, wherein is fredome and medycyne, where as we ſhall not goo in? for we haue walcked in vnpleaſaunte places: And that the faces of them whych haue abſtayned, ſhall ſhyne aboue the ſtarres, where as oure faces ſhall be blacke and darcke? For whyle we lyued and dyd vnryghteouſly, we conſydred not, that we ſhulde ſuffre deathe.

Then aunſwered he me, and ſayde: This D
is the conſyderacyon and thoughte of the battayle, whyche man hathe vpon earthe: that yf he be ouer come, he ſhall ſuffre as thou haſte ſayde. But yf he get the victorye, he ſhall receaue the thynge that I ſaye. For thys is the lyke, whereof Moſes ſpake vnto the people, whyle he lyued, ſayinge: * Chuſe the lyfe that Deu.xxx.b
thou mayeſte lyue: Neuertheleſſe, they beleued hym not, neyther the Prophetes after hym.

No, nor me whych haue ſpoken vnto them, that heupneſſe ſhulde not reache vnto them, to theyr deſtruccyon, lyke as ioye is for to come ouer thoſe that haue ſuffered them ſelues to be inkourmed in ſaluacyon.

I aunſwered then and ſayde: I knowe Lorde, that the Hygheſt is mercyfull, in that he hath mercye vpon them, whyche are not yet in the worlde, and vpon thoſe alſo that walke in hys lawe: and that * he is pacyente and longe Roma.ii.a
ſufferynge towarde thoſe that haue ſynned in theyr worckes, and that he is lyberall to geue where as it requyreth: and that he is of greate mercy, for he multyplyed hys louynge kyndneſſe towarde thoſe that are preſente, and that are paſt, and to them whych are for to come.

For yf he multyply not hys mercyes, the worlde ſhall not be made lyuynge, wyth thoſe that dwel therin. He geueth alſo, for yf he gaue not of hys goodnes that they whych haue done euell, myght be eaſed, from theyr wyckednes, the ten thouſand part of men ſhuld not be made lyuyng. And yf ỹ Judge forgaue not thoſe that be healed with hys worde, & yf he wold deſtroy the multytud that ſtryueth, there ſhuld be very fewe left in an vnnumerable multytude.

C The. viii. Chapter.

C Eldras prayeth God rather to loke vpon hys owne mercye: then vpon the ſynnes of the people.

AND he anſwered me, ſayinge: A
The mooſte Hygheſt made thys worlde for many, but the worlde to come for fewe. I wyll tell the a ſymylytude, Eldras: As when thou aſkeſte the earthe, it

chall saye vnto the, that it geueth much moulde wherof earthen vesselles are made, but lytle of it that gold commeth of. Euen so is it wyth the
Math.xx.b and.xxi.b worcke of thys worlde. * There be many created, but fewe shalbe preserued. Then answered I & sayde: Then swalowe vp the wytte (thou soule) and deuoure the vnderstandyng, for thou arte agreed to herken & to geue eare, & wyllyng to prophecy: for thou haste no longer space geuen the, but onelye to lyue, O Lorde, wylt thou not geue thy seruaunte leaue, that he may pray before the, and that thou mayeste geue seed vnto oure herte, and buylde oure vnderstandynge that there maye come frupte of it: and that euerye one whyche is corrupte, & beareth the state and place of a man, maye lyue?

For thou art alone, & we al are one worke māshyp of thy handes, lyke as thou hast sayde, & lyke as the body is fashyoned nowe in the mothers wombe, & geuest the membres & thy creature is preserued in fyre & water: & nyne moonethes doth thy worcke suffer thy creature whych is fashyoned in her: but the thynge that preserueth, and it that is preserued shall bothe be kept together: and when tyme is, the wombe delyuereth the thyng that is kepte and growen in her.

For thou haste commaunded the brestes to geue milke vnto the frute, that the thyng which is created and fashyoned, maye be norysshed for a tyme: & when thou dysposest & ordrest it wyth thy mercye, bryngest it vp wyth thy ryghteousnesse: nurturest it in thy lawe, and refourmest it with thy vnderstādyng, mortifiest it as thy creature, & makest it lyuyng as thy worke. Seing then þ thou destroyest him, which with so great labours is created & fashyoned thorowe thy cōmaūdement, þ couldest lyghtly ordayne also, þ the thyng whych is made myght be preserued.

And thys I spake nowe of all men in gene
B rall, as þ knowest: but of thy people, for whose sake I am sory: & of thyne inheritaūce for whose cause I mourne: & of Israel, for whom I am woful: & for Jacob: for whose sake I am greued therfore begyn I to pray before the, for my selfe and for thē, for I se the fal of vs: euen of vs, þ dwell vpō erth. But I haue herd þ swiftnes of þ iudge which is to come: therfore heare my voyce, & vnderstande my wordes: & I shall speake befor the

Thys is the begynnyng of the wordes of Esdras, before he was receaued: O Lorde thou that dwellest in euerlastyngenesse, whose eyes are lyfte vp in the ayre, whose stoole is exceadyng hye, whose glorye and magestye may not be comprehended, before whome the hoostes of Heauen stande wyth tremblyng, whose keping is turned in wyne and fyre, whose word is true whose talkynge is steadfast, whose commaundemente is stronge, whose ordynaunce is fearful, whose lookes dryeth vp the depthes, whose wrath maketh the mountaynes to melte away and whose truth beareth wytnesse: O heare the prayer of thy seruaunt, and marcke wyth thyne eares the petycyon of thy creature.

For whyle I lyue I wyll speake, & so longe as I haue vndestandynge, I wyll aunswere O
looke not vpon the synnes of thy people whych serue in the truth. Haue no respecte vnto the wycked studyes of the Heathen, but to the dysyre of those that kepte thy testymonyes wyth sorowes. Thyncke not vpon those that haue walked faynedlye before the, but vpon them, whych wyth wyll haue knowne thy feare.

Let it not be thy wyl to destroy them, which haue had beastly maners, but to looke vpon thē that haue clearly taught thy lawe. Take thou no indygnacyon at them, whych are worse thē beastes: but loue them, þ alway put theyr trust in thy ryghteousnes and glory: for we and oure fathers haue all the same sycknes & disease, but because of our sinnes þ shalt be called mercyful.

For if thou hast mercy vpon vs, thou shalt C
be called mercyfull, where as we haue no workes of ryghteousnes: for the ryghteous whych haue layde vp manye good workes together, shall out of theyr dedes receaue rewarde. For what is man, þ thou shuldest take dyspleasure at hym? Or what is þ corruptyble mortal generacion, þ thou shuldest be so rough toward him

* For of a truth there is no man among thē ii.par. bi.c
that be borne, but he hath dealt wyckedly, and i.Iohn.i.b
among the faythfull there is none whych hath not done amysse. For in thys (O Lorde) thy ryghteousnesse and thy goodnesse shalbe prayed and declared, yf thou be mercyfull vnto them, whych are not rych in good workes.

Then aunswered he me, and sayd: Some thynges hast thou spokē a ryght, and accordyng vnto thy wordes it shalbe. For I wyll not verely consyder the workes of them, whych haue synned before the death, before þ iudgement, before destruccyon: but * I wyll reioyse ouer the Gen.xiii.a
worcke & thought of the ryghteous. I wyll remembre also þ pilgremage, þ holy makyng and þ reward. Lyke as I haue spoken nowe, so shal it come to passe. For as the husband mā soweth much seed vpon the ground, and planteth many trees, and yet alwaye the thynge that is sowen or planted is not all kept sake, neyther doth it al take roote: Euen so is it of them that are sowen in the world, they shall not all be preserued.

I aunswered then and sayde: Yf I haue founde grace, then let me speake: Lyke as þ husbande manes seede perysheth, yf it receaue not rayne in due season, or yf there comme to much rayne vpon it: Euen so perysheth man also whych is created wyth thy handes, and is lyke vnto thyne owne Image, and to thy selfe, for whose sake thou hast made all thynges, and lykened hym vnto the husbandemans seede. Be not wroth at vs, O Lord: but spare the people and haue mercy vpon thyne owne inheritaunce O be mercyfull vnto thy creature.

Then aunswered he me, and sayde: Thyn- D
ges present are for þ present, & thynges to come for such as be to com. For thou lackest yet moch seing thou mayest loue my creature aboue me. I haue ofttimes drawen ny vnto the, but neuer to þ vnrighteous. In this also þ art maruelous before the hyest in that thou haste humbled thy selfe, as it be commeth the, & haste not regarded

thyne

thyne owne selfe, that thou arte had in suche honoure amonge the ryghteous. Therfore shall greate wretchednesse and mysery come vpon them ꝑ in the latter tyme shall dwel in ꝑ world, because they haue walked in great pryde.

But vnderstande thou for thy selfe, & seke oute glory for such as be lyke the: for vnto you is paradyse opened: the tree of lyfe is planted, ꝑ tyme to come is prepared, plenteousnesse made readye, a cytie is builded for you, and rest is prepared: yee, perfecte goodnesse and wysedome. The rote of euel is marcked from you, the weakenesse and moth is hyd from you, & into hel flyeth corrupcyon in forgetfulnesse. Sorowes are vanyshed away: & in the ende is shewed the treasur of immortalite. And therfore aske ꝑ nomore questiõs concerning ꝑ multitude of thẽ that perish. For they haue takẽ liberte, despysed ꝑ hiest thought scorne of his law, & forsakẽ his wayes.

Moreouer, they haue troden downe hys
psal.xiiii.a ryghteous, & * sayde in theyr herte, that there is no God: yea, and that wyttigly: for they dy. For lyke as the thynge that I haue spoken of, is made readye for you: Euen so is thyrste and payne prepared for thẽ. For it was not hys wyl that men shuld come to naughte: but they wich be created, haue defyled the name of hym that made them, and are vnthanckefull vnto hym, whyche prepared lyfe for them. And therfore is my iudgemente nowe at hande. These thynges haue I not shewed vnto al men, but vnto fewe namelye vnto the and suche as be lyke the.

Then answered I & sayde: Behold, O Lord nowe hast ꝑ shewed me the multytude of the tokens, which thou wylt begyn to do at the laste: but at what tyme & when ꝑ hast not shewed me

The. ix. Chapter.

Eldras hath vysyons shewed vnto hym.

AN Eaunswered me then, and sayde: Mesure thou the tyme dylygently in it selfe, when thou seest that one parte of the tokens come to passe, whyche I haue tolde the before, so shalt thou vnderstande, that it is the very same tyme wherin the hyeste wyll begynne to vyset ꝑ world, whych he made. And whẽ there shalbe sene an erthquake ãd vprore of the people in the world, then shalt ꝑ wel vnderstãd that the most Hyeste spake of those thynges, from the dayes that were before the euen from the beginnyng.

For lyke as all that is made in the worlde hath a begynnyng and ende, and the ende is manifest: Euen so the tymes also of the Hyest haue playne begynnynges in wonders, and sygnes, and the ende in worckynge and in tokens. And euerye one that shalbe saued, and shalbe able to escape by his workes & by fayth: wherin ye haue beleued, shalbe preserued from the sayde peryls and shall se my sauyoure in my lande, and within my borders, for I haue halowed me from the worlde. Then shall they be in carefullnesse, whyche nowe haue abused my waies, and they that haue caste them oute dyspytefullye, shall dwell in paynes.

For suche as in theyr lyfe haue receaued be
nefytes, ãd haue not knowne me, and they that haue abhorred my lawe, whyle they had yet fredome, and when they had yet open leysure of amendemente & conuersyon, and vnderstode not but dyspysed it: the same muste knowe it after death in payne. And therfore be thou nomore carefull, howe the vngodly shalbe punyshed, ãd how the ryghteous shalbe saued, and whose the worlde is: and when it is Then answered I: ãd sayde: * I haue talked before, & nowe: I speake & wyl speake also hereafter, that there be many
iiii.es.viii.b mo of them whyche perysshe, then shalbe saued, lyke as the floude is greater then the droppes.

And he answered me, sayinge: lyke as the felde is, so is also the seede: as the floures be, so are the coloures also: suche as the worckeman is, suche is the worcke: and as the husbandemã is hym selfe, so is hys husbãdry also, for it was the tyme of the worlde.

And when I prepared for them that are nowe, or euer the worlde was made, wherein they shulde dwell, then was there noman that wythstode me. Nowe when euery one was, ãd the maker also in the worlde which is nowe prepared, and the moneth that ceaseth not, and the lawe whyche is vnserarcheable: theyr maners were corrupte. So I consydered the worlde, & beholde, there was peryl, because of the thoughtes, that were come into it. And I sawe, and spared them greatelye, and haue kepte me a wyneberye of the grapes, & plante from amonge manye generacyons. Let the multytude perysshe then, whych are growen vp in vayne: ãd let my grape and wyneberye be kepte: euen my plante for wyth great laboure haue I made it vp.

Neuertheles, yf thou wylte take vpon the yet seuen daies mo (but ꝑ shalt not fast in them) go thy way then into ꝑ feld of floures, where no house is buylded: and eate only of the floures of the felde, tast no flesh, drinke no wyne, but eate Graye vnto the Hyeste contynually: so wyll I come, and talke wyth the.

So I wente my waye and came into the C
felde whyche is called Ardath (lyke as he commaunded me) and there I sat amonge the floures, & dyd eate of the herbes of the felde, and the meate of the same satisfyed me. After seuen dayes I sat vpon the grasse, & my herte was vexed wythin me lyke as afore: & I opened my mouth and began to talke before the hyeste, and sayde
Ero. xiv.d. and. xviii.a Deut. iiii.b O Lorde, thou that shewest thy selfe vnto vs, * thou haste declared & opened, thy selfe vnto our fathers, in the wylderneste, in a place where no mã dwelleth, in a barren place, when they came oute of Egypte, and thou spakest saying: Heare me O Israel, and marke my wordes thou seede of Jacob. Beholde, I sowe my lawe in you, & it shall bring frute in you, & ye shalbe honoured in it for euer. For oure fathers whych receaued the lawe kepte it not, & obserued not thy ordynaunces & statutes, and the frute of thy law was not declared: for it might not: for why? it was thine
deu. xxxii.c * For they ꝑ receaued it, perysshed because they kepte not the thynge that was sowen in them.

It is a custome when ꝑ ground receaueth seed

or the see a shyp, or a vessel meate & drynke, that when it perysheth or is broken wherin a thing is sowen, or wherin any thynge is put: ꝑ thynges also perysshe and are broken: which are sowen or put therin. But vnto vs it hath not happened so, for we ꝑ haue receaued the lawe, perysshe in synne: and oure herte whyche also receaued the lawe: notwythstandynge, * the lawe perysheth not: but remaynneth in hys labour.

Esay.xl.a
ii.Tim.ii.a

D And when I consydered these thynges in my herte after thys maner, I loked aboute me wyth myne eyes, and vpon the ryghte syde, * I

iiii.Esr.x.d

sawe a woman, whyche mourned sooze, made greate lamentacyon, and wepte wyth lowde voyce: her clothes were rente in peaces, and she had asshes vpon her heade.

Then let I my thoughtes go, that I was in, and turned me vnto her, and sayde: wherfore wepest thou? Why arte thou so sory and discomforted? And she sayde vnto me: Syr, let me bewayle my selfe, and take yet more sorowe: for I am sore vered in my mynde, and broughte very lowe. And I sayde vnto her: What ayleth the? Or who hath done any thynge to the? tell me: She sayde: I haue bene vnfruytful and baren, and haue had an husbande thyrtye yeares. And these thyrtye yeares I doo nothynge elles daye and nyghte, and all houres: but make my prayer to the hyest. After thyrtye yeares God herde me thy handmayden, and loked vpon my mysery e, consydered my trouble, and gaue me a sonne, and I was glad of hym, so was my husband also and all my neyghbours, and we gaue greate honoure vnto the myghtye. And I nourysshed him wyth greate trauayle. So when he grewe vp and came to the tyme, that he shulde haue a wyfe, I made a feaste.

The.x.Chapter.

¶ Esdras & the woman ꝑ apperethvnto hym, cõmune together

A And it happened, that when my sõne wente into hys chambre, he fell downe, and dyed: then ouerthrewe we all the lyghtes, & all my neyghboures rose vp to comforte me.

Then toke I my reste vntyll the seconde day at nyght: & when they had al rested, ꝑ they mpyght comforte me, I rested & also rose vp by nyghte, & fled, & am come hether into thys felde as ꝑ sest & am purposed not to come in the cyty, but to remayne here & nether to eate nor drynke, but contynualye to mourne and faste, vntyll I dye.

Then let I my medytacions and thoughtes fall that I was in, and spake to her in dysplesure: Thou folysshe woman: seest thou not our heuynesse and mourninge, and what happeneth vnto vs: howe Syon oure mother is all wofull and sory: and how she is cleane brought downe and in misery: seing we be al nowe in heuynesse and make oure mone (for we be all sorowfull.) Ask for the heuines that ꝑ takest: it is but for one sonne. Demaunde the earth and she shal tell the that it is she whyche oughte (by reason) to mourne, for the fal of so many that growe vpõ her. For from the begynnynge all men are borne of her, and other shall come: and beholde they walke almoste all into destruccion, and many of them shalbe rooted oute.

Who shulde then (by reason) make moare mournynge then she, that hath loste so greate a multytude? and not thou whyche arte sory: but for one. But yf thou woldest saye vnto me: Wy mournynge is not lyke the mournynge of the earthe: for I haue loste the frupte of my bodye, whiche I bare wyth heuynesse: but the earthe is accordyng to the maner of the earth, and the presente multytude goeth agayne into her as it is come to passe. Then saye I vnto the: lyke as ꝑ haste borne, wyth trauayle and sorowe, euen so the earth also from the begynnynge geueth her frupte vnto man, for hym that made her. And therfore wytholde thy sorowe and heauynesse by thy selfe, * and loke what happeneth vnto the

Deut.xii.a

beare it strongly. For if thou iudgest the marke and ende of God, to be righteous and good, and receaueste hys counsayle in tyme thou shalte be commended therein. Goo thy waye then into the cyrye to thy husbande.

And she sayde vnto me: that wyll I not do: I wyll not go into the cytie: but here wyl I dye

B So I communed more wyth her, and sayde: do not so, but be counsayled, & folowe me, for howe manye falles hath Syon? Be of good comforte because of the sorowe of Jerusalem. For thou seest that oure Sanctuarye is layed waste, oure aulter broken, oure temple destroyed, our playnge of instrumentes and singyng layd downe the thanckesgeuynge put to silence, oure myrth is vanysshed a waye, the lyghte of oure candelstycke is quenched, the Arcke of the couenaunte is taken from vs, all oure holye thynges are defyled, and the name that is called vpon ouer vs, is dyshonoured: oure chyldren are put to shame oure preastes are brente: oure Leuytes are caryed awaye into captyuytye: oure vyrgins are defyled, and oure wyues rauysshed: oure ryghteous men spoyled: and our chyldren destroyed: our yonge men are broughte in bondage, and oure stronge worthyes are become weake: and Syon (whyche seale is the greatest of all) is loosed vp from her worshyppe: for she is delyuered in to the handes of them that hate vs.

And therefore shake of thy greate heauynesse and put awaye the multytude of sorowes: that the myghtye maye be mercyfull vnto the: and that the hyest maye geue the reste from thy laboure and trauayle. And it happened, that when I was talkynge wyth her, her face dyd shyne and glyster, so that I was afrayed of her and mused what it myghte be. And immedyatly she cast out a great voyce, very fearfull, so ꝑ the earthe shoke at the noyse of the woman: & I loked, ād beholde, the woman appered vnto me nomore: but there was a cytie builded, & a place was shewed from the grounde and foundacion.

Then was I afrayed, and cryed, with loude voyce, and sayde: Where is Vryel the Angell * whyche came to me at the fyrst? For he hath caused me to come in many consideracyons & hygh thoughtes, and mine ende is turned into corrupcyon: and my prayer to rebuke. And as I was

¶ iiii.Esdra. iiii.a

speakynge

speakynge these wordes, he came vnto me, and loked vpon me: and I laye as one that had bene dead, and myne vnderstandynge was altered, and he toke me by the ryghte hande, and comforted me, and set me vpon my fete, and sayde vnto me: what ayleth thee? and why is thine vnderstandynge vexed? and the vnderstandynge of thy herte? and wherfore arte thou sorye? And I sayde: Because thou hast forsaken me: and I
iiii. Esr. iv. a haue done * accordynge vnto thy wordes, I wente into the felde, and there haue I sene thynges that I am not able to expresse. He sayde vnto me: Stande vp, and be manlye, and I shall geue the exhortacyon.

Then sayde I: speake vnto me my Lorde: forsake me not, lest I dye in vayne: for I haue sene that I knewe not, and hearde that I do not knowe. Or shall my vnderstandynge be dysceaued, and my mynde? But nowe I beseche the, that thou wylte shewe thy seruaunte of thys wondre. He aunswered me then, and sayd heare me, and I shall enfourme the, and tell the wherfore thou arte afrayed, for the hyest hathe opened manye secret thynges vnto the.

He hathe sene that thy wayes are ryghte, and that thou takeste sorowe contynuallye for thy people: and makest greate lamentacyon for Syon: and therefore vnderstande the vysyon, whych thou sawest a litle whyle a go after this maner. Thou sawest a woman mournyng, and thou haste comforted her: Neuerthelesse nowe seest thou the lykenesse of that woman no moare, but thou thoughtest there was a cytye buylded: and lyke as she tolde the of the fall of her sonne: so thys is the aunswere. The woman whome thou sawest is Syon: and where as she tolde the, that she hath bene thyrtye yeares vnfruytefull and barren, those are the thyrtye yeares wherin there was no offeringe made in her.

D But after thyrtye yeares Salomon buylded her and offred, & then bare the barren a sõne And where as she tolde the: that she norysshed hym wyth labour, that was the dwellynge of Jerusalem. But where as she tolde that her sonne died when she came into her chambre, that is the fal of Jerusalem. And ȳ sawest her lykenes howe she mourned for her sõne: & what els happened vnto her, I haue shewed the. And nowe God seeth, that thou art sory in thy mynde, and suffrest frõ thy hert for her, & so hathe he shewed the her clearenesse, & the fayrenesse of her beauty

And therfore I bad the remayne in the felde where no house is buylded. For I knewe that the hyeste wolde shewe thys vnto the: therefore I commaunded the to goo into the felde, where no foundacion nor buylding is. For in the place where the hyest wyll shewe hys cytie, there shal be no mans buyldynge. And therfore feare not, and let not thyne herte be afrayed, but goo thy waye in, and se the gloryous fayre buyldynge and howe greate it is and howe great thou thinckest it, after the measure of thyne eyes, & then shalte thou heare as muche as thyne eares may comprehend. For thou arte blessed aboue many other and art called wyth the hyest as the fewe

But to morowe at nyghte thou shalt remayne here: and so shall the hyghest shewe the vysions of hyghe thynges, whych he wyll do vnto them that dwell vpon earth, in the laste dayes. So I slept the same nyght, lyke as he cõmaunded me

The. xi. Chapter.

In thys chapter and in the two nexte ensuynge he intreateth of certayne visyons, and of the interpretacyons thereof.

THen sawe I a dreame: and beholde A there came vp from the see an Aegle whyche had twelue wynges, and thre heades: And I sawe and behold he spred hys wynges ouer all the earth, and all the wyndes of the ayre blewe in them, and so they were put together agayne.

And I behelde, and oute of hys fethers there grewe out other lytle contrarie fethers, ȳ hedes rested, the heades in the myddeste was greater then the other, yet rested it wyth the residue.

Moreouer I sawe, that the Aegle flewe wyth hys wynges, and raygned vpon earthe and ouer all them that dwelte vpon the earthe: And I sawe that al thynges vnder heauẽ were subiecte vnto hym, and no man spake agaynste hym: no not one creature vpon earth. I sawe also that the Aegle stode vp vpon hys clawes, ãd gaue a sounde wyth hys feathers, and a voyce sayinge after thys maner: watche not all to gether, slepe euery man in his owne place, & watch for a time, but let the heades be preserued at the laste. Neuerthelesse, I sawe, that the voyce wẽt not oute of hys heades, but from the myddeste of hys bodye. And I nombred hys contrarye fethers, and behold, there were. viii. of them. And I looked and beholde vpon theryght syde there arose one fether: and raygned ouer all the earth And it happened, that when it raygned, the end of it came, and the place therof appered nomore So the nexte folowynge stode vp, and raygned and had a greate tyme: and it happened, that when it raygned, the ende of yt came also lyke as the fyrste, so that it appered nomore.

B Then there came a voyce vnto it, and sayde Heare thou that haste kepte in the earth so long thys I saye vnto the: before thou begynneste to appeare nomore. There shall none after the attayne vnto thy tyme. Then arose the thyrde ãd raygned as the other afore, & appeared nomore also. So wente it wyth al the residue one after another, so that euerye one raygned, and then appered nomore. Then I loked, and beholde in processe of tyme the fethers that folowed were set vp vpon the ryghte syde, that they myghte rule also: and some of them ruled, but wythin a whyle they appered nomoare: for some of them were set vp, but ruled not After thys I loked and behold, the twelue fethers appered nomore and the two wynges, and there was nomoare vpon the Aegles body, but two heades that rested, and syxe fethers. Then sawe I also that the syxe fethers were parted in two, and remayned vnder the heade, that was vpon the ryghte syde for the foure contynued in theyr place So I loked, and beholde, they that were vnder the wynges, thoughte to set vp them selues, and to haue

the rule. Then was there one set vp, but shortly it appered nomore, and the seconde was soner a waye then the fyrste. And I beheld, and loo, the two thoughte also by them selues to raygne, & whē they so thought, behold, there awaked one of the heades that were at rest: namelye, it that was in the myddest, for that was the greater of the two heades. And then I sawe, that the two heades were fylled wyth hym, & the heade was turned wyth them, & were by him, & did eate vp the two vnder winges that wold haue raigned

C But thys heade put the hole earth in feare and bare rule in yt, ouer all those that dwelt vpon earth wyth muche laboure, and he had the gouernaunce of the worlde, ouer all the foules that haue bene. After thys I loked, and beholde the head ẏ was in the myddest, sodaynely appered nomore, lyke as the wynges then came the two heades, whych ruled vpon earth, and ouer those that dwelte therin. And I behelde, and lo, the heade vpon the ryghte syde deuoured that was vpon the lefte syde. And I hearde a voyce whyche sayde vnto me: loke before the, and consyder the thynge that thou seeste. Then I sawe and beholde, as it were a Lion that roareth, rennynge hastely oute of the woode, and he sente oute a mans voyce vnto the Aegle, and sayde: Heare thou: I wyll talke wyth the, and the hyest shall saye vnto the: Is it not thou that haste the vyctory of the foure beastes, whom I made to raigne vpon earth & in my worlde, & that the ende of theyr tymes myght come thorow them?

D And the fourth came, and ouer ranne al the beastes that were past, and had powre ouer the worlde wyth great fearfulnesse, & ouer the hole compasse of the earth wyth the mooste wycked laboure, and so longe tyme dwelte he vpon the earth wyth dysceate, and the earthe haste thou iudged not wyth truth. For thou hast troubled the meke: thou hast hurte the peacyable and quiet: thou haste loued lyers, & destroyed the dwellynges of them that broughte forth frupte, and haste cast downe the walles of suche as dyd the no harme. Therfore is thy wrongfull dealynge and blasphemye cum vp vnto the hyest: and thy pryde vnto the myghtie. The hyest also hath loked vpon the proude tymes: & beholde they are ended ād theyr abhompnacyons are fulfylled. And therfore appere nomoare thou Aegle, and thy horible winges, & thy wicked fethers, & thy vngracious heades, & thy synful clawes, and al thy vayne body, ẏ the earth may be refreshed, & come agayne to her selfe: when she is delyuered from thy vyolence: & that she maye hope for the iudgemente and mercie of hym that made her.

The.xii. Chapter.

AND it happened when the Lyon spake these wordes vnto the Aegle, I sawe, and beholde, the heade that afore had the vpper hande, appered nomore: nether dyd the foure wynges appeare any more, that came to hym & were set vp to raygne: & theyr kyngdome was small and full of vproure. And I sawe & behold they appered nomore, and the whole bodye of ẏ Aegle was brente, and the earth was in greate feare. Then I awaked oute of the traunce of my mynde, & from greate feare, and sayde vnto my spirite: Loo, this hast thou geuen me in that thou searchest oute the wayes of the hyest: loo, yet am I werye in my mynde, and verye weake in my spyrite, and lytle strengthis there in me, for the greate feare that I receyued thys nyght Therfore nowe I wyl beseche the hyest, that he wyll comforte me vnto the ende: & I sayde Lorde Lorde, yf I haue founde grace before thy syghte, and yf I am iustyfyed wyth the before manye other, and yf my prayer become vp before thy face, comforte me then, and shewe me thy seruaunte the interpretacyon and playne dyfference of thys horyble syghte, that thou mayeste perfectly comforte my soule: for thou haste iudged me worthy, to shewe me the last of tymes.

And he sayde vnto me: thys is the interpretacyon of thys syghte. The Aegle whome thou sawest come vp from the see, is the kyngdome* whyche was sene in the vysyon yf thy brother Daniel, but it was not expounded vnto him, for nowe I declare it vnto the. Beholde, the dayes come, that there shall ryse vp a kyngedome vpon earth, and it shalbe feared aboue all kyngedomes that were before it. In the same kyngedome shall twtlue kynges raygne one after another. For the seconde shall begynne to raygne & shall haue moare tyme then the other twelue: & thys do the twelue wynges sygnyfye, whyche thou sawest. As for the voyce that spake, & that thou sawste goo oute from the heades, but not from the body: it betokeneth, that after the time of the kyngedome there shall aryse greate strouynges, and it shall stande in paryll of fallynge Neuertheless, it shall not yet fall, but shalbe set into hys begynnynge. And the eyghte vnder wynges whyche thou saweste hange vnto the wynges of hym, betoken, that in him there shal aryse eyghte kynges, whose tyme shalbe but small, and theyr yeares swyft, and two of them shal beare. But when the myddeste tyme commeth, there shalbe foure kepte in the tyme, whē hys tyme begynneth to come, that it maye be ended, but two shalbe kepte vnto the ende.

Dani.vii.e

B

C And where as thou saweste thre heades restynge: thys is the interpretacyon. In hys laste shall the hyest rayse vp thre kyngdomes, & call many agayne into them, and they shal haue the dompnyon of the earth, and of those that dwell therein, wyth moche laboure aboue all those that were before them. Therfore are they called the heades of the Aegle: for it is they that shall bringe forthe hys wyckednesse agayne, & that shall perfourme & fynyshe hys laste. And where as thou sawest, that the greate heade appered nomoare, it sygnyfyeth, that one of them shall dye vpon hys head, and yet wyth payne, for the two ẏ remayne shalbe slaine wt the swerd. For ẏ swerde of the one shal deuour ẏ other but at the last, shal he fall thorowe the swearde hym selfe.

And where as thou sawest two vnderwinges vpon the heade that is they, whome the hyeste hath kepte vnto theyr ende: thys is a small kyngdome,

kyngdome & full of trouble. The Lyon whome thou saweste ryspnge vp, oute of the woode, & roarynge and speakynge vnto the Aegle, & rebukynge hym for hys vnrighteousnesse, is the wynde whyche the hyghest hath kepte for them & for theyr wyckednesse vnto the ende: he shall reproue them, & rente them asundre before them For he shall set them lyuynge before the Judgemente, & shall rebuke them: for the respdue of my people shall he delyuer wyth trouble, these that be preserued ouer myne endes: and he shall make them ioyefull, vntyl the commyng of the day of iudgement: wherof I haue spoken vnto ẏ from ẏ beginning. Thys is the dreame ẏ thou sawest: & this is the interpretacyon. Thou only hast bene mete to knowe the secret of the hyest.

Therfore wryte all these thynges that thou haste sene in a booke, and hyde them, and teache them the wyse in the people, whose hertes thou knowest maye comprehende and kepe these secrettes. But wayte thou beare thy selfe yet seuen dayes mo, that it maye be shewed the whatsoeuer yt pleaseth the hyghesse to declare vnto the: & wyth that he wente hys waye.

And when al the people perceaued, that the seuen dayes were past, & I not come agane into the cytye, they gathered them al together, from the leest vnto the moste, & came vnto me, and sayde: what haue we offended the? & what euell haue we done agaynste the, that thou forsakest vs, and sytteste here in thys place? For of all the people, thou onelye arte lefte vs, as a grape of the vyne, & as a candle in a darcke place, & as an hauen & shippe preserued from the tempst. Haue we not elles aduersytye ynough, but thou muste forsake vs? Were it not better for vs, that we had bene brente wyth Sion? For we are not better then they that dyed there: ād they wepte wyth loud voyce. Then aunswered I them, and sayde: Be of good comforte, O Israel, & be not heuy thou house of Jacob: for the hyghest hathe you in remembraunce, & the myghtye hath not forgotten you in temptacion. As for me, I haue not forsaken you, neyther am I departed from you: but am come into thys place to praye, because of the myserye of Israell, that I myghte seke mercy for the lowe estate of youre Sanctuary. And nowe go youre waye home euery man & after these dayes wyll I come vnto you. So the people went theyr waye into the cyty, lyke as I commaunded them: but I remayned styll in the felde seuen dayes, as the Aungel bad me, and dyd eate onelye of the floures of the felde, & had my meate of the herbes in those dayes.

The.xiii.Chapter.

AND it happened after the seuen dayes, ẏ I dreamed a dreame by nyghte And be holde, there arose a wynde from the see, that it moued all the floudes therof. And I loked & beholde, the mā was strong, & increased wyth the cloudes of heauen: & when he turned hys countynaunce to consyder, all the thinges trymbled that were sene vnder hym: and when the voyce went out of hys mouth, all they brent ẏ hearde hym, lyke as the earth when it feleth the fyre.

After these I sawe, and beholde, there was gathered togeather a multytude of men oute of nombre, from the foure wyndes of the heauen, to fyghte agaynste the man that came out from the see. And I loked and beholde, he graued him selfe a great mountayne, and flewe vp vpon it. But I wold haue sene the border or place, wher oute the hyll was grauen, and I coulde not.

I sawe after these, that all they whiche came to fyght agaynste hym, were sore afrayed & yet they durste fyght. Neuertheless, when he sawe the fearcenesse & vyolence of the peole he nether lyfte vp hys hande nor helde a swearde nor any weapon: but onely (as I sawe) he sente oute of hys mouth as it had bene a blaste of fyre & oute of hys lyppes the wynde of the flame: & oute of his tong he caste out sparckes & stormes, & they were all myxte together: the blaste of fyre, the wynde of the flammes, & the greate storme, and fell wyth a rushe vpon the people, whyche was prepared to fyght, & brent them vp euery chone so that of the innumerable multytud there was nothynge sene, but onelye duste and smooke. When I sawe thys, I was afrayed.

Afterwarde sawe I the same man come 25
downe from the mountayne, and callynge vnto hym another peaceable people, & there came muche people vnto hym: some were glad some were sorye, some of thē were bonde, so that they were caryed and broughte forthe.

Then was I sycke thorowe greate feare, & I awaked, and sayde: thou haste shewed thy seruaunte al thy wonders, from the begynning and haste counted me worthy, that thou myghteste receaue my prayer: shewe me nowe yet the interpretacyon of thys dreame. For thus I consyder in my vnderstandynge: wo vnto them that shalbe lefte in those dayes, and much more wo vnto them ẏ are not lefte behynde, for they that were not lefte were in heuynes.

Nowe vnderstande I the thynges that are layed vp in the latter dayes whyche shall happen vnto them, and to those that are not lefte behynde. Therfore are they come into greate parylles and many necessytyes lyke as these dreames declare. Yet is it easyer, that he whyche sufferyth hurte, come in these, then to passe awaye as a cloude oute of the worlde, and nowe to se the thynges that shall happen in the laste. C

Then aunswered he me, and sayde: The interpretacyon of the syghte shall I shewe the, ād I wyll open to the, the thynge that thou haste requyred. For thou haste spoken of them that are lefte behynde, & thys is the interpretacyon. He that taketh awaye the parell in that tyme, hath kepte hym selfe. They that be fallen into harme are suche as haue worckes and fayth vnto the moste myghtye. Knowe thys therefore, that they whyche be lefte behynde are moare blessed then they that be deade. Thys is the meanynge of the vysyon. Where as thou sawest a man cōmyng vp from the depe of the see, the same is he whome God the hyghest hath kepte a great season: whyche by hys owne selfe shall delyuer hys

creature

creature and he shall ordre them that are left behynde. And where as thou sawest, that oute of hys mouth there came a blast of wynd, fyre and storme: and howe that he lyft vp neyther swerd nor weapon, but that the ruschynge in of hym destroyed the hole multytude, that came to fyghte agaynst hym: it signifyeth, that the dayes come when God wyll delyuer them ẏ are vpon earth & in a traunce of mynde shal he come vpon them that dwel in the earth. And one shall vndertake to fyght agaynst another, one cytye agaynst another, one place agaynst an other, * & one people against another one realme against an other. mat.xxiiij.a Whē this cōmeth to passe, then shal ẏ tokens cō ẏ I shewed ẏ before: & then shal my sonne be declared, whome thou sawest clyme vp as a man. And when all the people heare hys voyce, euery man shal in theyr owne land leaue the battayle that they haue, one agaynst an other, and an innumerable multytud shalbe gathered together as they that be wyllyng to come, & to ouercome hym by fyghtynge. But he shal stande vpon the toppe of the mounte Syon. Neuertheless, Syon shall come, and shalbe shewed, beynge prepared and buylded for al men, lyke as thou sawest the hyl grauen forth wythout any handes. But my sonne shall rebuke the people, that are come for theyr wyckednesse, wyth the tempeste: and for theyr euell ymagynacyons: and theyr paynes wherwyth they shalbe punyshed, are lykened vnto the flamme: and wythout any labour shall he destroye them, euen by the lawe, whych is compared vnto the fyre.

And where as thou sawest, that he gathered an other peacyable people vnto hym: those are the ten trybes which were caryed away prey- iiij.regum. xvii.a. soners oute of theyr owne land, * in the tyme of Oseas the king, whom Salmanasar the kyng of Asserya toke preysoner, and caryed them ouer the water, and so came they into an other lāde.

But they gaue them thys counsayle, that they shulde leaue the multytude of the Heathen and to goo forth into a farther countrye, where neuer mankynde dwelte: that they myght there kepe theyr statutes, whych they neuer kepte in theyr owne lande. And so they entred in at the narowe passages of the water of Euphrates, D and so God shewed tokens for them, * and held Exo.xiiij.c. styll the floud tyll they were passed ouer, for Iosu.iij.d thorowe the countrye, there was a great way: namely of a year, and a halfe iourney for the same region is called Asareth. Thē dwelt they there vntyll the latter tyme: & when they come forth agayne, the Heyghest shal hold styl the springs of the streame agayne, that they may go thorowe, therefore sawest thou the multytude wyth peace. And they that be lefte behynd of thy people, are those that be founde wythin my border Nowe whē he destroyeth the multytude ẏ is gathered together, he shal defende hys people ẏ remayne, & then shal he shewe great wonders.

Then sayde I: O Lorde Lorde, shewe me thys, wherfore haue I sene the man commynge vp from the deape of the see? And he sayde vnto me: Lyke as thou cannest neyther seke out nor knowe these thynges that are in the depe of the see, euen so mayst thou not se my sonne, or those that be wyth hym, but in the tyme of the daye Thys is the interpretacyō of the dreame which thou sawest, therfore thou onely arte lightened for thou hast forsaken thyne owne law, and applyed thy dylygence vnto myne, and sought it. * Thy lyke haste thou ordred in wysedome, and iiij.re.iij.a ‡ haste called vnderstandynge thy mother, and Pro.viij.a. therefore haue I shewed the, the treasure of the Hyghest. After thre dayes, I wyl shewe ẏ more and talke wyth ẏ more at large: yea, heuy and wonderous thynges wyll I declare vnto the.

Then wente I forth vnto the feld, geuyng praise and thanckes greatly vnto God, because of thys wonders whych he dyd in tyme, and because he gouerneth the same, and suche as is in tyme, and there I sat thre dayes.

¶ The.xiiij.Chapter.

God appereth to Esdras in ẏ bush, & sheweth hi what he shal do

A VPon the thyrde day I sat vnder an Oke tree, then came there a voyce vnto me out of the bushe and sayd: Esdras Esdras: And I sayde: heare am I Lorde, and stode vp vpon my fete. Then spake he vnto me: * in the bush dyd I appere vn- Exo.iij.a. to Moses, and talked wyth hym when my people serued in Egypte. And I sent hym, and led my people out of Egypt, and brought hym vpon the mount Syon, where I held hym by me a longe season, and tolde hym my wonderous worckes, and shewed hym the secretes of the tymes and the ende, and commaunded him saying These wordes shalt thou declare, and not hyde them: And nowe I saye vnto the: that thou laye vp in thyne herte the dreames ẏ thou hast sene, and the interpretacyons whych I haue shewed the, for thou shalte be receaued of all, thou shalt be turned, and remayne wyth my counsayle, ād wyth such as be lyke the, vntyll the tymes be ended. For the worlde hath lost hys youth, and ẏ tymes begynne to waxe olde. For the tyme is deuided into twelue partes, and ten partes of it are gone all redy, and halfe of the tenth parts yet remayneth there ẏ whyche is after the halfe of the tenthe parte.

Therfore, prepare and ordre thy house, ād B refourme thy people: comfort suche of them as be in trouble: and tell nowe of the destruccyon: let go frome the, mortall thoughtes: caste awaye ẏ burthens of man: put of the weake nature: laye vp in some places the thoughtes ẏ are moost hye vp vnto the, and haste the to flye from these tymes: for such euel and wyckednesse as thou hast sene nowe happen, shall they do muche worse. Mathewe. * For the weaker ẏ the worlde and the tyme is xxiiij.a. the more shal synne and wickednesse increase in i.Ion.ii.c. them ẏ dwell vpon earthe. For ẏ truthe is fled farre away, & lesyng is harde at hand. For now hasteth the vysyon to come, ẏ thou haste sene.

Then aunswered I before the, and sayde: Beholde Lorde, I wyll goo as thou haste commaunded me, and refourme ẏ people whych are present. But they ẏ shall be borne afterwade,

who

who wyll erhorte or rebuke them? Thus the worlde is set in darckenes: and they ꝑ dwel ther in are wythout lyghte, for thy lawe is kyndled because noman knoweth the thynges that are done of the, or ꝑ shalbe done. Yf I haue founde grace before the, sende the holy ghoost into me and I shall wryte all that hath bene done in the worlde syns the begynnynge whych was wrytten in thy lawe, ꝑ men maye fynde the path, & ꝑ they whych wyl lyue in ꝑ later daies, may lyue.

And he aunswered me saying: Go thy way gather the people together, and say vnto them that they seeke the not for fourtye dayes, but loke thou gather many bore trees, and take wt the Sarea, Dabria, Selemia, Ecanus, and Asiell, these fyue, whych are redy to wryte swyftly, and come hether, and I shal lyght a candle of vnderstandynge in thyne hert, whych shall not be put out tyll ꝑ thynges be perfourmed which thou shalt begin to wryte. And then shalt thou declare some thynges openly vnto ꝑ perfect, and some thiges shalt ꝑ shewe secretly vnto ꝑ wyse To morowe this houre shalt ꝑ begyn to wryte

C Then wente I forth (as he commaunded me) and gathered all the people together & sayd Heare these wordes, O Israel: Oure fathers at the begynnynge were straungers in Egypt from whence they were deliuered, and receaued Deu. iiii.d the lawe of lyfe* whych they kepte not, whych ye also haue trãsgressed after them. Then was thys lande, and the land of Spon parted amõg you by lot to possesse. But youre fathers and ye youre selues also haue done vngyghteousnesse, and haue not kept the wayes whych the Hyghest commaunded you. And for somoch as he is a ryghteous Judge, he toke from you in tyme the thynge that he had geuen you. And nowe are ye here and your brethren amonge you. Therfore yf so be that ye wyll subdue your owne vnderstandynge, and reformme youre hert ye shall be kept alyue, and after death shall ye optayne mercy. For after death shal ꝑ iudgement come, when we shal lyue agayne: & then shal ꝑ names of the ryghteous be manyfest, and the workes of ꝑ vngodly shalbe declared. Let no man therfore come nowe vnto me, nor aske any question of me these fortye dayes.

D So I toke the fyue mẽ (as he commaunded me) and we wente into the felde, and remayned there. The nexte daye a voyce called me saying: Ezech.iii.a Eldras* open thy mouth, and dryncke ꝑ I geue Apoca.x.b. the. Then opened I my mouth, and beholde: he reached me a full cuppe whyche was full as it were wyth water, but the colour of it was lyke fyre. And I toke it and dranke. And when I had droncke it, my hert had vnderstandyng and wysdome grewe in my breste: for my spirite was kept in remembraunce, and my mouth was opened and shut nomore. The Hyghest gaue vnderstandynge vnto the fyue men, ꝑ they wrote the hye thynges of the nyghte, whyche they vnderstode not. But in ꝑ nyghte they dyd eate bread as for me I spake in the daye and helde not my tonge by nyghte. In fourtye dayes, they wrote two hundred and foure bookes.

And it happened when the fourtye dayes were fulfylled, ꝑ the Hyghest spake, sayinge: The fyrste ꝑ thou haste wrytten spake openly ꝑ the worthy and vnworthy maye reade it. But kepe the lxx. last, ꝑ thou mayest shewe it onelye to such as be wise among thy people. For in thē is ꝑ spryng of vnderstandyng the fountayne of wysdome, & ꝑ streame of knowleg. And I did so

The.xv. Chapter.

¶ The punyshement that euel people shal haue: whych God commaundeth Eldras to shewe vnto them.

A Beholde, speake thou in the eares of my people the wordes of prophecye, whych I wyll put in thy mouth, sayeth the Lorde: and cause them to be wrytten in a letter, for it is the truth Feare not the ymagynacyons agaynst the. Let not the vnfaythfulnesse of them trouble the, ꝑ spake agaynst the. For all the vnfaythful shall dye in theyr vnfaythfulnesse. Behold, sayth the Lorde I wyll bryng plages vpon the worlde, the swearde, hunger, death, and destruccion, for wyckednesse hath the vpperhande in al ꝑ earth, and theyr shamefull workes are fulfylled.

Therfore sayeth the Lorde: I wyll hold my tonge nomore vnto theyr wyckednesse, whyche they do so vngodly: neyther wyll I suffre them in the thynges, that they deale wythall so wyckedly. Beholde, *the innocent bloud of ꝑ ryghteous complayne contynually: & therfore (sayth ꝑ Lorde) I shyl suerly auenge: and receaue vnto me all the innocent blonde from amonge them. Apoca.vi.b and.xix.a

* Beholde, my people is led as a flocke of shepe to be slayne. I wyll not suffre them nowe to dwell in Egypte but wyll bryng them oute wyth a myghtye hand and a stretched out arme and smyte it wyth plages as afore and wyll destroye all ꝑ lande of it. Egypt shall mourne and ꝑ foundacions of it shalbe smitten wyth ꝑ plage and punyshemente ꝑ God shall bryng vpon it. pla.xliiii.c rom.viii.b i.Cor.xiii

They that tyll the grounde shall mourne for theyr seedes shalbe destroyed thorowe ꝑ blasting and hayle, & an horyble starre. Wo worth ꝑ worlde and them ꝑ dwel therin, for ꝑ swerd & theyr destrucciõ draweth nye, & one people shall stand vp to fyght agaynst an other & sweardes in theyr handes. For men shalbe vnsteadefaste & some shall do vyolence vnto other: they shall not regard theyr kynge and princes, the wayes of theyr doinges and handlynges in their power. A man shall desyre to go in the cytie and shal not be able. For because of theyr pryd the cities shalbe brought in feare, the houses shall shake, & men shalbe afrayde: A man shall haue no pitie vpon hys neyghboure, but one shal prouoke an other vnto battayle to spoyle theyr goodes, because of the honger of breade, and because of the greate trouble.

B Beholde, I gather and call together all the kynges of the earth, whych are from the vprysynge, from the South, from the East, and Lybanus to turne vnto them, and restore the thynges ꝑ they haue geuen them. Like as they do yet thys daye vnto my chosen, so wyll I do also, ād recompense them in their bosome. Thus sayeth the Lord God: My ryghte hand shall not spare

the

the synners, and my sweard shall not cease ouer them that shed innocent bloud vpon earth. The fyer is gone out from hys wrathe, & hath consumed the foundacyons, of the earth, & the sinners lyke the strawe that is kyndled. Wo wo3th thē ẏ synne, and kepe not my commaundementes, sayth the Lo3d: I wyll not spare them. Go your waye ye chyldren from vyolence, defyle not my Sanctuarye: fo3 the Lo3de knoweth all them ẏ synne agaynst hym, and therfo3e delyuereth he them vnto death and destruccyon: Fo3 nowe are the plages come vpon the wo3ld, and ye shal remayne in them. Fo3 God shal not deliuer you because ye haue synned agaynste hym.

E Behold, an ho3ryble vysyon commeth from the East, where generacyons of Dragons shal come out, & the people of ẏ Arabies wyth many charetes, and the multytude of them shalbe as the wynde vpon the earth that all they whyche heare them ragynge in they3 wrath, maye feare and be afrayde, and as the wylde Boo3es oute of the woode, so shall they goo oute, and wyth greate power shall they come, and stande fyght tynge wyth them: and shall waste the po3cyon of the lande of the Asserians.

And then shall the Dragons haue the vpper hand, and not remembre they3 byrth, & shall turne about swearing together in great power to persecute them. But these shalbe afrayed, ād kepe sylence at they3 power, & shall flee: ād one out of the lande of the Assirians shalbe sege thē & consume one of them, & in they3 hooste shalbe feare and dre3de, & stryke amonge they3 kynges.

F Beholde, cloudes from the Easte, and from the Nor3th, vnto the South, and they are verye ho3ryble to loke vpon, full of wrath and sto3me They shall smyte one vpon another: & they shal smyte at the great starre vpon earthe and they3 starre, & the bloud shalbe from the sweard vnto the belye: and the smoke of man vnto the Camels lytter: And there shalbe great fearfulnes ād trembling vpon erth, & they ẏ se the wrath, shal be afrayde, & a trymblyng shall come vpon thē.

And thē there shall come great raynes from the South, & from the Nor3th, & parte from the Weste, and from the sto3my wynde from the East, and shall shut them vp agayne, & the cloud whych be rayse vp in wrath, and the starre to cause feare towarde the Easte and West wynd shalbe destroyed: and the greate cloudes shalbe lyfte vp, and the myghtye cloudes ful of wrath and the starre ẏ they maye make all the earth afrayed, and them ẏ dwel therin, and ẏ they may poure out ouer all places an ho3yble starre, fyer and hayle, and flyinge sweardes, and many waters: that all feldes maye be full, and all ryuers, and they shall breake downe the cytyes & walles, mountaynes & hylles, all trees, woode, and the grasse of the medowes, & al they3 frute. And they shall go stedfaste vnto Babylon, & make her afrayde, they shall come to her & besege her: ẏ starre & al wrath shal they poure out vpō her.

G Then shall the duste & smooke go vp vnto the Heauen, & all they that be a boute her: shall bewayle her: and they ẏ remaine vnder her shal do serupce vnto them that haue put her in feare And thou Asya, that comfo3teste thy selfe also vpon ẏ hope of Babylon, & arte a wo3shyppe of her personne: Wo be vnto the ẏ wretch, because thou haste made thy selfe lyke vnto her, & haste dect thy daughters in who3dome, ẏ they myght triumph & please thy louers, which haue alway desyred to commyt who3dome wyth the: thou haste folowed the abhompnable cytye in al her wo3ckes and inuencyons.

Therfo3e sayth God: I wyll sende plages vpon the, wedowhod, pouerte, hunger warres and pestylence, to wast thy houses wyth destrucyon & death, and the glo3ye of thy power shalbe dryed vp as a floure, when the heate ryse the that is sente ouer the: Thou shalte be sycke as a poo3e wyfe that is plaged & beaten of wemen: so that the myghtye & louer shall not be able to receaue the. Wolde I hate the sayth the Lo3de: Yf thou haddeste not alwaye flaynemy chosen, exaltynge the stroke of thy handes, & sayde ouer they3 death, when thou wast dro3ncken: set fo3th the bewtye of thy countynaunce.

The rewarde of thy who3dome shalbe re- H compenced the in thy bosome, therefo3e shalte thou receaue rewarde.

Lyke as thou hast done vnto my chosen, (sayeth the Lo3de) euen so shall God do vnto the, ād shall delyuer the into the plage. Thy chyldren shall dye of hunger, and thou shalt fal thro3owe the sweard. Thy cytyes shalbe bro3ken downe & all thynge shall perysche wyth the sweard in the felde. They that be in the mountaynes shall dye of hunger, & eat they3 owne flesh, & dryncke they3 owne bloude fo3 very hunger of breade & thyrst of water. Thou vnhappy shalt come thorowe the see, and receaue plages agayne.

In the passage they shall caste downe the slayne cytye, and shall roote out one part of thy lande, and consume the po3cyon of thy glo3ye. They shall treade the downe lyke stubble, and they shalbe thy fyre, and shall consume the: thy cytyes and thy lande, thy woode and thy fruytful trees shal they burne wyth fyre. Thy chyldren shall they carye awaye captiue, and looke what thou haste, they shall spoyle it, and marre the bewtye of thy face.

The.xvi.Chapter.

The Heathen shalbe punyshed.

WO be vnto the Babylon and Asia, A wo be vnto the Egypte and Syria gyrde youre selues wyth clothes of sacke and heare, and mourne youre chyldren, belo3ye fo3 youre destrucyon is at hande. A sweard is set vpon you, ād who wyll turne it backe? A fyre is kyndled amonge you, & who wyll quench it? Plages are sente vnto you, & what is he that wyl dryue thē awaye? May any man dryue away an hongry Lyon in the woode. Do3 maye anye man quench ẏ fyre in stubble when it hath begunne to burne Maye one turne agayne the arowe, ẏ is shot of a stronge archer: The myghtye Lo3de sendethe the plages, and what is he that wil dryue them awaye? The fyre is kyndled and gone fo3th in hys

hys wrathe, and what is he that wyll quenche it? He shall cast lyghtenynges, & who shall not feare? He shall thonder, and who shall not be afrayde: The Lorde shall threaten, and who shal not vtterly be beaten to poulder at hys presence The earth quaketh, and the foundacyons therof: the see aryseth vp with waues from the depe & the floudes of it are vnquyet & the fyshes therof also before the Lorde, and before the glory of hys power. For stronge is hys ryghte hande that holdeth the bowe, hys arowes that he shoteth are sharpe, and shall not mysse, when they
B begynne to be shote into the endes of ỹ worlde.

Beholde, the plages are sent, and shall not turne agayne, tyll they come vpon earth. The fyer is kyndled and shal not be put out, tyll it cõsume the foundacyons of the earth. Lyke as an arowe whyche is shote of a myghtye archar, returneth not backeward: euen so the plages that shalbe sente vpon earth, shall not turne agayne Woo is me, wo is me, who wyll delyuer me in those dayes? The begynnynge of sorowes and greate mournynge: the begynnynge of derth & greate death, the begynnynge of warres, & the powers shall stande in feare: the begynnyng of euels, & they shal tremble euery one. What shal I do in these thynges, when the plages come? Beholde, hunger, & plage, trouble, & anguysche, are sẽt, as scourges for a mẽdement. But for all these thinges they shal not turne frõ their wyckednes, nor be alway mindfull of the scourges.

C Behold vytayles shalbe so good cheape vpon earth, that they shal thincke them selues to be in good case, & euen then shal mischefe growe vpon earth, warres, dearth, & greate dysquyetnes. For many of them that dwell vpon earthe shall perysche of hunger, and the other ỹ escape the hunger, shall the swearde destroye: and the deade shalbe cast out as donge & there shalbe no man to conforte them. For the earth shalbe waked, and the cyties shalbe cast downe: there shal be no man lefte to tyll the earth and to sowe it. The trees shall geue frute, and who shal plucke them of and gather them? The grapes shalbe rype, & who shall treade them? For all places shalbe desolate of men, so that one man shall desyre to se another, or to heare hys voyce. For of one whole cytye there shalbe ten lefte, and two in the felde, whych shall hyde them selues in the thycke bushes, & in the clyffes of stones, lyke as when there remayne thre or foure olyues vpon the olyue tree, or as when a vyneyarde is gathered, there are lefte some grapes of them that dylygently soughte thorowe the vyneyarde.

D Euen so in those dayes there shalbe thre or foure lefte for them ỹ searche theyr houses wyth the swearde. And the earth shalbe lefte waste, & the feldes thereof shall ware olde: and her wayes ỹ all her pathes shall growe full of thornes, because noman shall trauayle there thorowe. The daughters shall mourne, haupnge no bryd gromes: the wemen shall make lamentacyon, haupnge no husbandes, theyr daughters shall mourne haupnge no helpe of theyr brydegrome In the warres shal they be destroyed, and theyr husbandes shall perysche of hunger. Ye seruauntes of the Lorde heare these thynges, and marcke them. Beholde, the worde of the Lorde Dreceaue it: behold the plages drawe nye, and, are not slacke in tarynge. Lyke as a trauelynge woman whych after the nyne moneth bringeth forth a sõne, when the hour of the byrth is come an houre two or thre afore the paynes come vpon her bodye, and when the chylde commeth to the byrth, they tary not the twynckluge of an eye: Euen so shall not the plages be slacke to come vpon earth, and the worlde shall mourne and sorowes shall come vpon it, on euery syde

E Dmy people, heare my worde, make you ready to the battayle: and in all euel be euen as pylgremes vpon earth *He that selleth, let him be as he that flyeth hys waye: and he that byeth as one that wyll lease. *1.Cor.vii.d

Who so occuppeth marchaundyce, as he ỹ wynneth not: & he that buildeth, as he ỹ shal not dwel therĩ, he ỹ soweth, as one ỹ shal not reape, he ỹ twysteth the vineyarde, as he ỹ shall not gather the grapes, they ỹ mary, as they ỹ shal get no childrẽ & they ỹ mary not: as ỹ wyddowes, & therfore *they that laboure, laboure in vayne. For straungers shal reape theyr frutes, & spoile theyr goodes, ouerthorowe theyr houses, take theyr chyldren captiue, for in captiuite & hunger shal they get chyldren. And they ỹ occupy theyr marchaũdyse w̃ robbery, howe long decke they theyr cytyes, theyr houses, theyr possessyons, & persons: the more wyll I punysh them for their synnes, sayeth the Lorde. Lyke as an whore enhate iniquitie, when she decketh her selfe, & shall accuse her to her face: when he commeth that defendeth, whych shall make inquysicyon for all synne vpon earth. And therfore be ye not lyke ther vnto, nor to the worckes therof: for or euer it belonge, iniquitie shalbe taken awaye out of the earth: & righteousnes shal raigne amõg you

F Let not the synner saye, that he hath not sinned: for coles of fyer shall burne vpon hys heade whyche sayeth before the Lorde God and hys glory: I haue not synned. Beholde, the Lorde knoweth all the worckes of men, theyr ymaginacyons, theyr thoughtes, and theyr hertes. *Pf.cxxxiii.a Prou.x.c. Eccle.xi.b.

* For he spake but the worde: let the earth be made, & it was made: let the heauen be made, & it was made In hys worde were starres made & he knoweth the nombre of them. He searcheth the grounde of the deepe, and the treasures ther of: he hath mesured the see, & what it containeth He hath shut the see, in the myddest of the waters, and wyth hys worde hathe he hanged the earth vpõ the waters. He spredeth out ỹ heauẽ lyke a vawte, vpon the waters hath he found it In the deserte & dry wyldernesse hath he made springes of water, and poles vpon the toppe of the mountaynes, that the floudes myght poure downe from the stony rockes to water the earth He made man, & put hys herte in the myddest of the bodye, and gaue hym breth, lyke, and vnderstandynge, yee, and the spyrete of the Almyghtie God, whyche made all thynges, and hath search- Gene.ia.

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eched the grounde of all the secretes of the earth.

G He knoweth youre ymagynacyons and inuēcyons, & what ye thyncke when ye synne and wolde hyde youre selues. Therfore hath ỹ Lord searched and soughte oute all youre worckes, & he shall bewraye you all. And when youre synnes are broughte forthe, ye shalbe a shamed before men, and youre owne synnes shalbe youre accusers in that daye. What wyll ye do (Or howe wyll ye hyde youre synnes before God, & hys Aungelles) Beholde, God hym selfe is the Judge, feare hym, leaue of from youre synnes, and forget youre vnrighteousnesses, & medle no more wyth them: so shall God leade you forthe, and delyuer you from all trouble. For beholde, the heate of a greate multytude is kyndled ouer you & they shal take away certayne of you, and fede the ydle wyth Idols, and they that consent vnto them, shalbe had in dyrysyon, laughed to scorne, and troden vnder foote.

H For vnto the places there shalbe a place, & in the nexte cytyes agreate insurrecyon, vpon those that feare the Lorde. They shalbe lyke mad men, they shal spare no mā: they shal spoile & waste such as feare the Lord, their goodes shal they take from them, and shut them out of their houses. Then shal it be knowē who are my chosen, & they shalbe tryed as the golde in the fyer. Heare, O ye my beloued, saith the Lord: behold the dayes of trouble are at hande, but I wyll delyuer you from the same. Be not ye afrayed, dispayre not, for God is youre captayne.

Who so kepeth my commaundementes & preceptes (sayeth the Lorde God) let not youre synnes waye you downe, and let not youre vnrighte ousnesse be lyfte vp. Wo be vnto them that are subdued vnto theyr synnes, ād tangled in theyr wyckednesse: lyke as a felde is hedged in wyth bushes, & the path therof couered wyth thornes, and that no man maye trauayle thotowe: & so is he taken, & cast in the fyer & brente.

¶ The ende of the fourth booke of Esdras.

The booke of Tobyas,

The fyrste Chapter.

¶ Tobias beinge taken prysoner, forsaketh not the lawe of truth. The mercy and charyte of Tobyas: and the maners of hym in hys youth. He taketh Hannah to wyfe: by whom he hath a sonne named Tobias. He succoureth Gabel with monye. He and hys are fayne to flye, but after the death of Sennacherib they returne agayne.

A TObyas was of the trybe and cytye of Nephtali, which lyeth in the hye countryes of Galyle aboue Naason, the waye towarde the West hauynge the cytie of Sephet vpō the left syde.

Though he was taken prysoner in the dayes of Salmanasar kynge of the Assyryans, neuertheles beinge in captyuite, he forsoke not the waye of truthe: In so much that what soeuer he myghte get, he parted it daylye wyth hys felowe prysoners ād brethren, that were of hys kynred. And though he were yonger then all in the trybe of Nephtaly, yet dyd not he behaue hym selfe chyldeshelye in hys worckes. And when all the other wente to the golden calues, whych Jeroboam ỹ kynge of Israel had made, he hym selfe alone fled all theyr companyes, and gat hym to Jerusalem vnto the temple of the Lorde, and there worshypped the Lord God of Israel, faythfully offering of all hys fyrste frutes and tythes, so that in the thyrde peare he mynystred all the tythes vnto ỹ straungers and conuertes. These and such lyke thynges dyd he obserue accordynge to the lawe of God, when he was yet but yonge.

B But when he was a man, he toke onte of hys owne trybe a wyfe called Anna, & of her he begat a sonne, whome he called after his owne name, and taughte hym from hys youthe vp, to feare God, and to refrayne from all synne.

Nowe when he wyth hys wyfe, hys sonne and wyth all hys kynred was come into captyuite vnto the citie of Niniue, what time as they al did eate of the meates of the Heathen, he kept hys soule, and was neuer defyled in theyr meates. And for so muche as he was myndefull of ỹ Lorde in all hys herte, God gaue hym fauoure in the syghte of Salmanasar the kynge, whych gaue hym power to go where he wolde, and so had he lybertye to do what soeuer hym lyste.

C So went Tobias vnto all them that were in pryson, and comforted them, and gaue them wholsome exhortacyons. And when he came to to Rages, a cytye of the Medes, hauyng ten talentes of syluer (of thinges wherwith the kyng had honoured hym) & sawe among a great companye of people of hys kynred, one Gabelus (whych was of hys owne trybe) beynge in necessytye, he gaue hym the sayde weyghte of syluer vnder an hande wrytynge.

After a longe season when Salmanasar ỹ kynge was deade, and Sennacherib his sonne reygned in hys steade, whych hated the chyldrē of Israel. Tobias wente daylye thorowout all hys kynred, and comforted them, and gaue hys goodes to euerye one of them, as muche as he myghte: he fed the hungry, clothed the naked, & buryed the deade and slayne & that dylygentlye

D And when Sennacherib the kyng came agayne & fled out of Jewry (what tyme as God punyshed hym for hys blasphemye) and in hys wrath slewe many of the children of Israel. Tobyas buryed theyr bodyes. But when it was told ỹ kyng, he cōmaunded to slaye hym, & toke awaye all hys goodes Neuertheless, Tobyas wyth hys sonne & wyth hys wyfe fled hys way and was hyd naked, for there were manye that loued him. But after fyue and fourtie dayes the kynge was slayne of hys owne sonnes. Then came Tobyas agayne to hys house, and all hys goodes were restored vnto hym.

The.ii. Chapter.

¶ Tobyas byddeth suche of hys frendes as feare God to a banquet or feast. He is reproued of hys frēdes. He feareth God more then the kynge. He recommeth hym selfe by the permissiō and sufferaunce of God. Hys kinsfolkes mocke him.

After

eched the grounde of all the secretes of the earth.

G He knoweth youre ymagynacyons and inuēcyons, & what ye thyncke when ye synne and wolde hyde youre selues. Therfore hath ỹ Lord searched and soughte oute all youre worckes, & he shall bewraye you all. And when youre synnes are broughte forthe, ye shalbe a shamed before men, and youre owne synnes shalbe youre accusers in that daye. What wyll ye do (Or howe wyll ye hyde youre synnes before God, & hys Aungelles) Beholde, God hym selfe is the Judge, feare hym, leaue of from youre synnes, and forget youre vnrighteousnesses, & medle no more wyth them: so shall God leade you forthe, and delyuer you from all trouble. For beholde, the heate of a greate multytude is kyndled ouer you & they shal take away certayne of you, and fede the ydle wyth Idols, and they that consent vnto them, shalbe had in dyrysyon, laughed to scorne, and troden vnder foote.

H For vnto the places there shalbe a place, & in the nexte cytyes agreate insurrecyon, vpon those that feare the Lorde. They shalbe lyke mad men, they shal spare no mā: they shal spoile & waste such as feare the Lord, their goodes shal they take from them, and shut them out of their houses. Then shal it be knowē who are my chosen, & they shalbe tryed as the golde in the fyer. Heare, O ye my beloued, saith the Lord: behold the dayes of trouble are at hande, but I wyll delyuer you from the same. Be not ye afrayed, dispayre not, for God is youre captayne.

Who so kepeth my commaundementes & preceptes (sayeth the Lorde God) let not youre synnes waye you downe, and let not youre vnrighte ousnesse be lyfte vp. Wo be vnto them that are subdued vnto theyr synnes, ād tangled in theyr wyckednesse: lyke as a felde is hedged in wyth bushes, & the path therof couered wyth thornes, and that no man maye trauayle thotowe: & so is he taken, & cast in the fyer & brente.

¶ The ende of the fourth booke of Esdras.

The booke of Tobyas,

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It happened vpon a daye, that he had buryed the deade, & was werye, came home, & layde hym downe by the wall and slepte. And whyle he was a slepe, there fell downe vpon hys eyes warme dunge oute of the swalowes neste, so that he was blynde. Thys temptacyō dyd God suffer to happen vnto hym, that they whych came after myghte haue an example of hys pacyence lyke as of holye Job. For in so muche as he euer feared God from hys youth vp, & kept hys commaundementes, he grudged not agaynste God, that the plage of blyndenes chaunsed vnto hym, but remayned steadfaste in the feare of
D God, and thanked God al the dayes of hys lyfe

For lyke as blessed Job was had in dirysyson of kynges, euen so was he laughed to scorne of hys elders and kynsfolkes, whyche sayde: vnto hym: where is thy hope, for ẏ whych thou haste done almes, and buryed the deade? But Tobyas rebuked them, and spake: Say not so for we are the chyldzen of holye men, and looke for the lyfe, whyche God shall geue vnto them that neuer turne theyr beleue from hym. Anna hys wyfe wente daylye to the weauynge wozke: and looke what lyuyng she coulde get wyth the laboure of her handes, she bzoughte it. And it happened ẏ she toke a kyd & bzought it home

And when her husbande hearde it crye, he sayde: looke that it be not stolen, restoze it agayne to the owners: for it is not lawfull for vs to eate oz to touche anye thynge of thefte. Then was hys wyfe angrye and sayde: Nowe is thy hoope become vayne openlye, and thy almesse dedes are manyfeste. Wyth these and suche lyke wozdes dyd she caste hym in the tethe.

The. iii. Chapter.

¶ The prayer of Tobyas. Sara the daughter of Raguel is sclaundzed of her fathers seruaunte. The prayer and fastynge of Sara. And also the innocencye and chastytie of her. The prayers of Tobias and Sara are hearde.

THen Tobyas toke yt heuily, & wyth A teares: beganne to make hys prayer sayinge: O Lozde, thou arte ryghteous, & all thy iudgementes are true yee, all thy wayes are mercye, fayth fulnesse & iudgemente. And nowe O Lozde: be myndefull of me, āde take no vengeaunce of my synnes, nether remember my mysdeades, nether the mysdeades of my elders. For we haue not bene obedyente vnto thy commaundementes, therfoze are we spoyled, bzoughte into captiuytie, into death, into derision, & shame vnto al nacions, amonge whome thou haste scatered vs. And nowe O Lozd, thy iudgementes are great for we haue not done accozdynge to thy commaundementes, nether haue we walked innocentlye befoze the. And nowe O Lozde, deale wyth me accozdynge to thy wyl, and commaunde my spzete to be receaued in peace, for moze expedyente were it for me to dye, then to lyue.

At the same tyme it happened that Sara the B
daughter of Raguel at Rages a city of the Medes was sclaundzed of one of her fathers handmaydens: namelye, that she shulde haue had seuen husbandes, whych as sone as they were gone in vnto her, were slayne of the deuell called Asmodeus. Therefoze, when she repzoued the maiden for her faute, she aunswered her sayinge: God let vs neuer se sonne noz daughter of the moze vpon earth, thou kyller of thy husbandes. Wylt thou slay me also, as thou hast slayne seuen men? At thys voyce wente Sara into an hye chamber of her house, and thze dayes & thze nyghtes she neyther eate noz dzancke, but contynued in prayer & besoughte God wyth teares that he wolde delyuer her from thys rebuke.

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she had made an ende of prayer, she pzaysed the Lozde sayinge: Blessed be thy name, O God of oure fathers, whych when thou arte wzoth: shewest mercy, & in tyme of trouble thou forgeuest the sinnes of them, ẏ call vpon the. Unto the O Lozde turne I my face, vnto the lyfte I vp myne eyes, I beseche the O Lozde, lose me oute of ẏ bondes of this rebuke, oz elles take me vtterlye awaye from of the earth. Thou knowest Lozde that I neuer had desire vnto man, & that I haue kepte my soule cleane from all vncleanlye lust, I haue not kepte companye wyth those ẏ passe theyr time in spozt, nether haue I made my selfe partaker with them ẏ walke in light behauour Neuertheless an husbande haue I consented to take, not for my pleasure, but in thy feare.

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For thou hast no pleasure in oure dampnacion: & why? after a storme thou makest the wether faier & styll: after wepinge & heuynes thou geuest great iope. Thy name O God of Israell be praysed for euer. At ỹ same tyme were bothe theyr prayers herde in the syght of the maiestye of the hyest God. And Raphael the holy Angel of the Lord was sent to helpe them both, whose prayers came at one tyme together before God

¶ The. iiii. Chapter.

¶ Tobyas thincking to dye, geueth a godly exhortacyon and monycyon to hys sonne.

AND when Tobyas thought his prayer to be hearde, ỹ he might dye, he called vnto hym hys sone Tobias ād sayde vnto hym My sonne, beare the wordes of my mouth, & laye them in thine herte as a foundacyon. When God taketh awaye my soule, bury thou my bodye and holde thy mother in honoure al the dayes of her lyfe. For thou oughtest to remember what & howe great parels she suffred for the in her wombe. And whē she hath also fulfilled the tyme of her lyfe, bury her besyde me. Haue God in thy thought all ỹ dayes of thy lyfe, & beware lest at any tyme ỹ consent vnto sinne, & lest thou let slyp the cōmaundemētes of ỹ Lord our God

Geue almes of thy goodes, & turne neuer thy face from the pore: & so shall it come to passe ỹ the face of the Lorde shal not be turned away from ỹ. Be merciful after thy power. Yf ỹ haue
B much, geue plēteously: yf thou haue lytle, do thy dylygence, gladly to geue of ỹ lytle. For so gatherest thou thy selfe a good rewarde in the day of necessyte. For mercy deliuereth frō all synne & from death, & suffereth not the soule to come in darcknes. A greate comforte is mercye before ỹ hyghe God, vnto all them that shewe it.

My sonne, kepe the wel from al whordome and (besyde thy wyfe) se that no faute be knowen of the. Let neuer pryde haue rule in thy mynde nor in thy worde, for in pryde beganne all destruccyon. Whosoeuer worcketh anye thynge for the, immedyatlye geue hym hys hyre, & loke that thy hyred seruauntes wages remayne not by the ouer nyghte. Looke that thou neuer do vnto another man, the thynge that thou woldest not another man shulde do vnto the. Eate thy breade wyth the hongrye and poore, and couer the naked wyth thy clothes. Set thy bread
¶ and wyne vpon the buryall of the ryghteous, & do not thou eate and dryncke thereof wyth the synners. Aske euer counsell at the wyse.

Be alwaye thanckefull vnto God, and beseche hym that he wyll order thy wayes, & that what soeuer thou deuysest or takest in hande, it maye remayne in hym. I certyfye the also my sonne, that (when thou waste yet but a babe) I delyuered ten talentes of syluer vnto Gabelus, at Rages a cytye of the Medes, and hys hand wrytynge haue I by me. And therefore seeke some meanes, howe thou mayest come by hym, and receaue of hym the sayde weyght of syluer and geue hym hys handewrytynge agayne.

My sonne, be not afrayede: truthe it is, we leade heare a poore lyfe: but greate good shall we haue, yf we feare God, and departe from all synne: and do well.

The. v. Chapter.

¶ The obedience of ponge Tobyas to hys father, whych is sente into Rages. An Aungell accompanyeth wych hym in hys iourney.

THen answered Tobyas hys father A and sayde: father: all that thou hast commaunded me, wyll I do & that dylygentlye. But howe I shall requyre this money I can not tell. Neither doth he knowe me, nor I hym. What token shall I geue hym? And as for the waye thether I neuer knewe it. Then hys father aunswered hym, & sayde: I haue hys handewrytyng by me whych when thou shewest hym immedyatly he shal paye the. But go thy waye nowe, & get the some faythfull man to go wyth the for an hyre, that thou mayeste receaue the monye, whyle I am yet lyuynge. Then went Tobyas out, & vpon the strete he founde a fayre ponge man stādyng, gyrded vp, & as it were one ready to take hys iourney. And he knewe not that it was an Aungell of God, but saluted hym and sayde: From whence arte thou, thou good ponge man He aunswered: Of the chyldren of Israel.

And Tobyas sayde vnto hym: knowest thou ỹ the waye ỹ leadeth vnto the countrie of ỹ Medes? He aunswered I knowe it well, & all those stretes haue I gone oft tymes, and haue lodged B with our brother Gabelus, ỹ dwelleth i Rages a citie of the Medes, whych lyeth vpō ỹ mount Egbathanis: Tobyas sayde vnto hym: I pray the tary for me, tyll I haue told my father these thynges. Then wente Tobyas in and tolde his father all. At the whyche hys father meruayled & prayde, that he wolde come in vnto hym.

Nowe when the Aungell came in, he saluhym, & sayde: Ioye be wyth the for euer moare And olde Tobyas sayde: what ioye can I haue that syt here in darckenesse, & se not the lyght of heauen? The ponge man sayde vnto him: Be of good chere, God shall helpe the shortlye. And C
Tobyas sayde vnto hym: Canste thou bryng my sonne to Gabelus, vnto the cytye of Rages in Medea? And when thou commest agayne, I shall paye the thy hyre. And the Aungell sayde vnto hym: I shall leade thy sonne & bryng him to the agayne. Then Tobyas aunswered hym: tell me I pray the, of what house or of what trybe art thou? The Aungell Raphael sayde vnto hym: Askest ỹ after ỹ kinred of an hyrelynge, or seekest ỹ a guyde for thy sonne to go wyth hym? But ỹ I make ỹ not careful, I am Azarias the sōne of gret Hananyas. And Tobias answered ỹ arte come of a great kynred: but I pray the be not displeased, ỹ I desyre to knowe thy kynred. The Angel sayd vnto him: thy sōne shal I leade forth safelye, & bryng hym hole to the agayne.

Then answered Tobyas & sayde: wel go on poure waye, and God be in poure iourney, & hys D
Angel bear you cōpany So when they had prepared al thinges, ỹ they wolde take wyth them in theyr iournye, Tobyas bad hys father and his mother

hys mother farewell, and they wente on theyr waye both together. Nowe when they were gone, hys mother beganne to wepe, and sayde: The staffe of oure age hast thou taken awaye, & sente hym from vs. Wolde God that mony had neuer bene, for the whyche thou hast sente hym awaye. Yf we had bene contente wyth our pouertye, thys had bene greate ryches vnto vs ỹ we sawe oure sonne here. Then saide Tobias vnto her: wepe not, oure sonne shall come to vs agayne safe and sounde, and thyne eyes shall se hym. For I truste, that the good Angel of God shall beare hym companye, and order well all the thynges that he doth: so that he shal come to vs agayne with ioye. At these wordes hys mother lefte of from weppynge, & helde her tonge.

¶ The. vi. Chapter.

¶ Yonge Tobias is delyuered from the fysh by the Angell, The Angel exhorteth Tobias to take Sara to hys wyfe.

A SO Tobias wente on hys waye, ād a dogge folowed hym, ād the fyrste nyghte they abode by the water of Tygrys. Then wente he oute to washe hys feete, and beholde there came forth an horyble fysh to deuoure hym. Of whom Tobyas was afrayde: and cryed wyth a lowde voyce, sayinge: Lorde, he commeth vpon me. And the Aungell sayde vnto hym: Take hym by the gyll, and drawe hym to the. And he dyd so, and drwe hym vpon the lande. And the fysche beganne to leape at hys feete.

B Then sayde ỹ Angell vnto hym: take oute ỹ bowels of thys fysche, & as for the herte, ỹ gaul and the lyuer, kepe them by the. For these thynges are necessary & good for medycyne. Tobias dyd so, & rosted the fysche, & they toke hym wyth them in theyr iourney: ỹ residue they salted, as much as was suffycyente for them, tyll they came to Rages a citie of ỹ Medes. Thē Tobias asked ỹ Angel, & sayde vnto hym: I pray ỹ brother Azarya tell me whereto are these thynges good of the fysche ỹ thou hast bydden me kepe.

The Aungel aunswered hym, & sayde: Yf thou layest a pece of the herte vpon the coales, ỹ smoke therof dryueth awaye all maner of euell spretes, whether it be from man or from womā so that from thencefoorth the same shall come no more vnto them. The gaull is good to annoint or to stryke the eyes wythall, where as there is any blemysh in them, so that they shalbe whole

And Tobyas sayde vnto hym, where wylt C thou ỹ we remayne? The Aungel aunswered & sayde: Here is a nye kynsman of thyne, one Raguel by name, which hath a daughter called Sara, & hath nether sōne nor daughter but her. All thys good belongeth vnto the & thou muste mary her, & therfore desyre her of her father, & he shal geue her the to wyfe. Thē answered Tobyas & sayde: As I vnderstād, she hath bene maryed vnto. vii. husbandes, & they al are dead: and I haue herde say ỹ the deuel slewe thē. I am afrayd therfore, lest suche thīges happen vnto me also: which yf it came to passe (seing I am ỹ only sonne of my father ād my mother) I shulde bryngе them in their age with sorowes to their graues

Then sayde the Angell Raphel vnto hym: D Heare me & I wyll tell the what they be, of whō the deuyl hath power. Namelye, they that receaue marryage of suche a fashyō, ỹ they shute God out frō them, & from theyr hert & geue thē selues to theyr owne lust, euen as it were an horse and mule, whyche haue no vnderstandynge: vpon suche hath the deuyll power. But when thou takest her, & arte come into the chamber, wythholde thy selfe from her thre dayes, and geue thy dylygence vnto nothynge but vnto prayer wt her.

And in the fyrste nyghte, roste the lyuer of ỹ fysche, & the deuyll shalbe dryuen awaye. The seconde nyght shalte thou be receauyd into the cōpany of the holy patryarkes. The thyrd nyght shalte thou optayne the blessyng of God so that whole chyldren shalbe borne of you. After the thyrde nyghte take the mayden in the feare of God: and more for the desyre of children, thē for any fleshly luste: that in the seed of Abraham ỹ mayest optayne the blessynge in chyldren.

The. vii. Chapter.

¶ Yonge Tobias and the Angel come to the house of Raguel. He requireth Ragules daughter to wyfe, and obtayneth her.

A THen went they into Raguel, whych receaued them ioyfully. And whē Raguel loked vpō Tobyas he sayd vnto Anna his wyfe. Howe like is this ponge mā vnto my systers sōne? And when he had spokē this he sayd whence be ye good brethren? They sayde Of ỹ tribe of Nephtaly, oute of the captyuytie of Nineue. Then sayd Raguel vnto them: knowe ye my brother Tobias? They said: yee, we knowe hym wel. And when they had spokē much good of him, ỹ Angel sayde vnto Raguel Tobias of whome thou askest is thys ponge mans father.

Then Raguel: bowed hym selfe downe: and wepte, toke hym aboute ỹ necke, & kyssed hym, & sayde: Gods blessyng haue ỹ my sonne, for thou arte the sonne of a good vertuous man. And Anna hys wyfe, & Sara hys daughter wepte also. Nowe when they had talked together, Raguel B bad kyll a wether, & to make a feast: And when he prayed them to syt downe to dyner, Tobyas sayde: I wyl nether eate nor drinke here this day except ỹ fyrst graunt me my petition, & promysse me to geue me thy daughter Sara. Whē Raguel herde this, he was astonyed: for he knewe, what had happened vnto the other. vii. men, ỹ went in vnto her, & he began to feare, ỹ it shulde chaunce vnto hym also in lyke maner.

And whyle he stode so in doubte, & gaue the ponge man no answere, the Angel sayde vnto hym Feare not to geue hym thy daughter, for vnto thys man ỹ feareth God, belongeth thy daughter to wyfe, therfore might none other haue her

Then sayde Raguel: I doubt not but God hathe accepted my prayers and teares in hys C syghte: and I truste he caused you to come vnto me for the same intente, that thys daughter of myne, myghte be maryed in her owne kynred, accordynge to the lawe of Moses.

And nowe doubte thou not, but I wyll geue her vnto the: Soo he tooke the ryghte hande of hys daughter, and gaue her into the ryghte hande of Tobyas, and sayde.

God of Abraham, the God of Isahac, & the God Jacob, be wyth you, ioyne you together, and fulfyl hys blessynge in you. And they toke a letter and made a wrytynge of the maryage: And then made they merye, and praysed God.

And Raguel, called Anna hys wyfe vnto hym, and bad her prepare another chambre, ād thether be broughte Sara hys daughter, & she wepte. Then sayde he vnto her: Be of good chere my daughter, the Lorde of heauen gene the ioye, for the beauynesse that thou haste suffred.

The. viii. Chapter.

¶ The Aungell bynd eth the deuyll. Tobyas exhortethe hys wyfe to prayer: and they praye thre dayes before they lye together.

A ADwe, after that they had supped, they broughte the ponge man into her. Then thoughte Tobyas vpon the wordes of the Aungell: & tooke oute of hys bagg, a pece of the leuer of the fysche, and layd it vpon the hote coles. So the Aungell Raphael toke holde of the deuyll, & sente hym awaye, & bounde hym in the wyldernesse of the hyer Egypte. Then spake Tobyas vnto the wyfe, & sayde: Up Sara, let vs make oure prayer vnto God to daye, tomorowe, & ouermorowe: for these thre nyghtes wyll we reconsyle oure selues wyth God, and when the thyrde holye nyghte is passe, we shall ioyne together in the dutye of maryage. For we are the chyldren of holye men, and we may not come to
B gether, as the Heathen, that knowe not God.

Then stoode they vp bothe together, and besoughte God earnestlye, that he wolde preserue them. And Tobyas sayde: O Lorde God of oure fathers, praysed be thou of heauen & earth of the see, weles & flodes, and of all thy creatures that be therein. Thou madest Adam of the
Gene. ii. a. *moulde of the earth, & gauest hym Eua for an helper. And nowe Lord thou knowest that it is not because of voluptuousnesse that I take thys syster of myne to wyfe but onelye for the loue of chyldren, in whome thy name be blessed for euer And Sara sayde haue mercye vpon vs (O Lorde) haue mercye vpon vs: and let vs bothe come hole and sounde together to a good aege.

And aboute the cocke crowynge it happened, that Raguell called hys seruauntes, & they wente wyth him to make a graue. For he sayde it is chaunsed nowe vnto hym paraduēture, as it did vnto the other seuen men, that went in vnto her. Nowe when they had made the graue,
C Raguel came agayne to hys wyfe, and sayd vnto her: sende one of thy maidens, to loke yf he be deade, that I maye burye hym afore the lyghte daye: So she sente a mayden to se: whych when she came into the chambre, founde them hole ād sounde, sleppynge together. And so the came agayne, and broughte good tidynges. Then Raguel and Anna hys wyfe praysed the Lord, and sayde: Praised be thou, O Lorde God of Israel for it is not happened vnto vs, as we thoughte. For thou haste dealte mercyfully wyth vs, and put awaye from vs the enemye that persecuted vs, & haste shewed mercye vnto ponder two beloued. O Lorde cause them to magnifye yͤ more perfectlye, and offer the sacrifyce of thy prayse, and of theyr health: that al people maye knowe that thou onelye arte God in all the earth.

And immedyatlye, Raguel commaunded D
his seruauntes to fyl the graue yͤ they had made wyth earth afore it was lyghte, & bad his wyfe prepare a feaste, and to make ready all thynges that were necessarye for meate, to such as went by the waye. He caused two fat kyne also, and foure wethers to be slayne and meates to be prepared for all hys neyghbours and frendes. And Raguel charged Tobias to remayne with him two wekes. As for al the good yͤ he had, hegaue Tobyas the halfe of it, & made thys wrytynge, that the halfe whyche remayned, shulde fall vnto Tobias after theyr deathe.

¶ The. ix. Chapter.

¶ The Aungel goeth to Gabelus at the desyre of Tobyas: which delyuereth the letter, and receaueth the monye

A THen Tobyas called vnto hym the Aungel whome he thoughte to haue bene a man, and sayde vnto hym: Brother Azarias, I praye the herken vnto my wordes: yf I shulde geue my selfe to be thy seruaunte, I shall not deserue thy prouydence. Neuertheless, I beseche the that thou wylte take the beastes and the seruauntes, & go vnto Gabelus in Rages the citie of Meedes, & delyuer hym hys hande wrytynge, & receaue the monye of hym, & praye hym to come to my maryage. For thou knowest thy selfe, yͤ my father doth nombre the dayes: & yf I tarye B
one daye to longe, he wyll be sory in hys mynde Nowe seyst thou howe earnestlye Raguel hath requyred me, so that I cannot saye hym naye.

Then toke Raphael foure of Raguels seruauntes, and two camels, and wente vnto Rages the cytye of the Meedes: & when he had founde Gabelus, he gaue hym hys handewrytynge, & receaued all the monye. He tolde hym also of Tobyas the sonne of Toby, howe all thynges had happened, & caused hym to come wyth hym to the maryage. Nowe when he came into C
the house of Raguell, he found Tobyas sytting at the table: & he leaped vp, & they kyssed one another, and Gabelus wepte, & praysed God, and sayde: the blessynge of the God of Israell, haue thou for thou arte the sonne of a ryghte vertuous and iuste man, & of one that feareth God, ād geueth greate almes. And blessing haue thy wyfe & youre elders, that ye maye se youre children & youre chylders chyldren, vnto the thyrde and D
fourth generacion, & youre seed be blessed of the God of Israell, whyche raygneth worlde without ende. And when they all had sayde Amen: they wente to the feaste, but wyth the feare of the Lorde helde they the feaste of the maryage.

The. x. Chapter.

¶ Tobias and his wyfe are sad for the tarynge of theyr sonne. Raguel sendeth agayne Tobyas wyth hys wyfe.

A ADwe whyle ponge Tobyas made longe tarying by reason of the maryage, hys father was full of care and heauynesse, and thought what shuld be the cause, that my sonne tarryeth so longe?

Or why

Or why shulde he be kepte so longe there? Paraduenture Gabelus is dead, and noman wyll geue hym the monye. Thus beganne he to be very sorowfull, he and Anna hys wyfe wyth hym, and beganne to weepe bothe together, because theyr sonne was not come agayne vnto them at the daye appoynted. As for hys mother, she wepte wyth dyscomfortable teares and sayd: Wo is me my sonne: Oh what ayled vs to sende the awaye into a straunge countrye, thou lyghte of oure eyes, thou staffe of oure age, thou comfort of oure lyfe, thou hope of oure generacyon? Seinge all the thynges that we haue are onlye in ỹ we shulde not haue sente the awaye from vs.

Then Tobyas comforted her, and sayde: holde thy tonge, and be not dyscomforted, oure sonne is hole and sounde: the man that we sente hym wythall is faythfull ynoughe. Neuertheless, she might in no wyse be comforted but dayly went oute, loked aboute, and went aboute all the stretes, whereby she thoughte he shulde come agayne: that (yf it were possyble) she myghte se hym commynge afarre of. But Raguel sayde vnto hys sonne in lawe: O tary heare, & I shal sende a messenger vnto thy father Tobias to tell hym ỹ thou arte in good health. Tobyas sayd vnto him: I am sure, ỹ my father, & my mother count euery day, & ỹ theyr hertes are sorye.

So when Raguell prayed Tobyas wyth manye wordes, and wold in no wyse heare him he delyuered Sara vnto hym, & the halfe parte of all hys good, in seruauntes, and hande maydens, in sheepe, in Camels, and in kine, & muche mony, & so sente hym away from hym wyth peace & ioye, and sayde: The holye Aungell of the Lorde be wyth you in youre iourneye, & bringe you forth safe and sounde, that ye maye finde al thinges in good case wyth youre elders, & that myne eyes maye se youre chyldren afore I dye. So the elders embraced theyr daughter, kyssed her, and let her goo, exhortynge her to honoure her father and mother in lawe, to loue her husbãde, to rule wel her houshold, to kepe her house in good order, and to shewe her selfe sawtlesse.

The. xi. Chapter.

¶ Yonge Tobyas leuynge hys wyfe and houshold in the mydwaye, commeth before with the Angel. The dreame of his mother lokyng after her sonne. He is ioyfully receaued of hys father & mother. Sara commeth seuen dayes after.

AS they were nowe goynge homeward agayne, vpon the. xi. daye, they came to Charra, whych lyeth in the halfe waye towarde Niniue And the Aungell sayde: Brother Tobyas, thou knowest howe thou hast left thy father: therfore yf it please the, we two wyl go before, & let the housholde wyth thy wyfe and ỹ cattell come softe & fayer after vs. And when Tobias was contente ỹ they shulde go before, Raphael sayde vnto him: Take of the gaule of the fyshe wyth the, for it shalbe necessarye. So Tobias toke of ỹ gaule, & they went theyr way But Anna the mother of Tobyas sat dayly by the waye syde vpon the toppe of an hyll, from whence she might se farre about her. And while she was waytynge there, for hys commynge, she loked afarre of and anone she perceaued her sonne commynge, and ranne & told her husband sayinge: Beholde thy sonne commeth. And Raphael sayd vnto Tobias: Assoone as thou commeste into the house, immedyatly worshype the Lorde thy God, and geue thanckes vnto hym: then go to thy father, and kisse him, and stryke hys eyes ouer wyth the gall of the fyshe, ỹ thou hast brought wyth the. For besure, that hys eyes shall streyghte waye be opened, & thy father shall se the lyghte of heauen, and shal reioyce at the syghte of the. Then the dog ỹ had bene with them in theyr iourny, ranne before, & came as a messenger, & wagged hys tayle for gladnesse.

So the blynde father arose, and beganne to runne and stombled wyth hys feete, and gaue a seruaunte hys hande, ranne to mete hys sonne, receaued hym, and kyssed hym, he and hys wyfe and they beganne to wepe for Ioye.

Nowe when they had worshypped & thanked God, they sat downe. Then toke Tobias of the fishes gal, & annointed his fathers eyes: & taryed halfe an houre, & then began ỹ blemysh to go out of his eies, lyke as it had bene the whyte skyn of an egge: whyche Tobias toke, & drewe frõ his eies: & immediatly he receaued his syght

Then they praysed God, he and hys wyfe and all they that knewe hym. And Tobyas sayde: O Lorde God of Israell, I geue the prayse and thanckes, for thou hast chastened me, and made me hole. And loo nowe I do se my sonne Tobyas. After seuen dayes came Sara hys sõnes wyfe also hole & sounde wyth all the housholde & catell, wyth Camels & muche monye of his wynes, & wyth the money that he had receaued of Gabelus, & he tolde hys father & hys mother all the benefytes, whych God had done for hym, by the man that led hym. Achyor also and Nabath, Tobyas syster sonnes came, and were glad, and reioysed wyth hym, by reason of all the good that God had shewed vnto hym. And so for the space of seuen dayes they made merye, and were ryghte ioyfull euerychone.

¶ The. xii. Chapter.

¶ Yonge Tobyas rekened vp vnto hys father the pleasures that the Angell dyd hym. He offred vnto the Aungell halfe the goodes that he brought wyth hym.

THen Tobyas called hys sonne vnto hym and sayde: What maye we geue thys holye man, that went wyth the? Tobyas aunswered hys father and sayde: Father, what rewarde shall we geue hym? Or what thynge can deserue hys benefytes? He hath bene my guyde, and broughte me safe agayne: he receaued the mony from Gabelus, he caused me to get my wyfe, he droue ỹ euel spyryte from her, he hath bene an occacyon of gladnesse to her father & mother: he delyuered me, that I was not deuoured of the fish he hath made the to se the lyght of heauen, yea, we al haue receaued great good of hym. Howe shulde we worthely deserue these thynges vnto hym? But I praye the my father, ỹ thou wylte desire hym, yf haplye he wyl vouchsafe, to take wyth him the halfe of all that we haue brought

So the father and the sonne called hym,

toke hym aſyde, and beganne to pray hym, that he wolde be contente to take in good worth the
B halfe parte of all that they had brought.
Then ſayde he ſecretely vnto them. Prayſe ye the God of heauen, and geue thankes vnto him before all men lyuynge, for he hath ſhewed hys mercye vnto vs. It is good to hyde the kynges ſecrete, but to ſhewe and prayſe the worckes of God, it is an honourable thyng. Praier is good with faſtynge, and mercye is better then to horde vp treaſures of golde. For mercye deliuereth from death, cleanſeth ſynne, & cauſeth to fynde euerlaſtyng lyfe. But they ẏ do ſinne & vnrygh-teouſneſſe, are the enemyes of theyr owne ſoule.
Wherfore I tell you the truthe, and wyll
C hyde nothynge from you When thou prayedeſt wyth teares, and buryedeſt the dead, and lefteſt thy dyner, and hyddeſt the dead in thy houſe vp ꝑ the daye tyme, that thou mighteſt bury thē in the nyght: I offred thy prayer before the Lorde. And becauſe thou waſt accepte and beloued of God, it was neceſſarye, that temptaciō ſhuld trye the. And nowe hath the Lorde ſente me to heale ẏ and to delyuer Sara thy ſōnes wyfe frō the euell ſprete. For I am Raphael an Aungel, one of the ſeuen that ſtande before God.
When they heard thys, they were ſore a-frayed, and trembled, and fel downe vpon their faces vnto the grounde. Then ſayde the Angell Peace be wyth you, feare not Where as I haue bene wyth you, it is the wyll of God: geue prayſe and thanckes vnto hym.
D
Ge. xviii. a Iudi. viii. c
You thought that I dyd * eate and dryncke wyth you, but I vſe meate that is inuyſyble, & dryncke that cannot be ſene of men. Nowe ther fore is the tyme that I muſte turne agayne vn-to hym, that ſent me: but be ye thanckefull vnto God, and tell oute all hys worderous worckes
And when he had ſpoken thoſe wordes, he was taken awaye oute of theyr ſyghte, ſo that they ſawe hym nomoare. Then fell they downe flat vpō theyr faces, by the ſpace of thre houres, & prayſed God, when they aroſe vp they tolde all hys wonderous worckes.

C The. xiii. Chapter.

C Tobias the elder geueth thanckes vnto God.

A THen olde Tobias opened his mouth and: prayſed the Lorde and ſayde: Greate arte thou O Lorde for euermoare, and thy kyngedome worlde wythout ende: for thou ſcourgeſt ād healeſt, thou leadeſt vnto hell, & bringeſt oute agayne: and there is none that may eſcape thyne hande. O geue thanckes vnto the Lord, ye chyldren of Iſraell, & prayſe hym in the ſyghte of the Heathen. For among ẏ Heathen wheych knowe hym not hath he ſcatered you, to the intente ẏ ye ſhulde ſhewe furthe hys meruelous worckes, and cauſe them for to knowe, that there is none other God Almyghtye but he. He that chaſteneth vs for oure myſdedes, & for hys owne mercye ſake ſhall he ſaue vs.
B Conſyder then, howe he hath dealte wyth you, and prayſe hym wyth feare and drede, and magnyfye the euerlaſtyng kynge in your workes. I wyl prayſe hym euen in the lande of my captyuytye, for he hath ſhewed hys maieſty vn-to a ſynfull people. Turne you therefore O ye ſinners, & do righteouſneſſe before God, & be ſuer, ẏ he wyll ſhewe hys mercy vpon you. As for me, & my ſoule, we wil reioyce in God. O praiſe the Lorde all ye hys choſen, holde the dayes of gladneſſe, & be thanckefull vnto hym, O Jeruſalem ẏ citie of God, the Lorde hathe punyſhed the for the worckes of thyne owne handes. O praiſe the Lord in thy good thynges, & geue thā kes to the euerlaſtynge God, ẏ he maye buylde vp his tabernacle agayne in the, ẏ he maye cal a gayne vnto the, all ſuch as be in captiuytie, and ẏ thou mayeſte haue ioye for euermore. With a fayer lyght ſhalt thou ſhyne, and al the endes of the worlde ſhall honour ẏ. The people ſhal come vnto the from farre, they ſhall bringe gyftes, and worſchyppe the Lorde in the, and thy lande ſhall they haue for a Sanctuarye, for they ſhall call vpon the greate name in the.
C Curſed ſhall they be that dyſppyſe the, and all that blaſpheme the, ſhalbe condempned: but bleſſed ſhall they be that buylde the vp. As for the thou ſhalte reioyce in thy chyldren, for they all ſhalbe bleſſed, and gathered together vnto the Lorde. Bleſſed are they all that lone the and that be glad of thy peace. Prayſe thou the Lorde, O my ſoule, for the Lorde oure God hath de lyuered hys cytye Jeruſalem from all her troubles. I wyll counte my ſelfe happye, yf my ſeed remayne to ſe the clearneſſe of Jeruſalem. The gates of Jeruſalem ſhalbe buylded wyth Saphyre, & Smaragde, and all the compaſſe of her walles wt precious ſtones. Al her ſtretes ſhalbe paued wt whyte marble ſtone, and in al ẏ ſtretes ſhall Allelupa be ſonge. Prayſed be the lorde, whych hath exalted her, ẏ hys kyngdome maye be vpon her for euermore. Amen. And ſo Toby as made an ende of hys talkynge.

The. xiiii. Chapter.

C Tobias prophecieth the deſtruccion of Niniue. His ſōne returneth to Raguel after the deceſſe of his father & mother

A AND after ẏ Toby as had gotten his ſight agayne, he liued. xlii. yeares, & ſawe hys chylders childzen. Nowe when he was, C. & .ii. yeare olde, he dyed: & was buried honourablye in Niniue. For whē he was. lvi. yeares of aege he loſt the ſyght of hys eyes, & whē he was. lx. yere olde, he gat hys ſyghte agayne. The reſydue of hys lyfe led he in ioye, & increaſed well in the feare of God, & departed in peace. But in the houre of hys death he called vnto hym hys ſōne
B Tobias, & .vii. ponge ſprygnalde hys ſonnes chyldren, & ſayde vnto them: The deſtruccyon of Niniue is at hande, for the worde of the Lorde cannot fayle: & our brethrē ẏ are ſcatered out of the land of Iſrael, ſhall come thether agayne And ẏ hole lāde of it ẏ hath ben waſt, ſhalbe fyl led: & the houſe of God ẏ was brent in it, ſhalbe buylded agayne: & all ſuch as feare God, ſhal re turne thether: ẏ Heathen alſo ſhal forſake theyr ydolles, and come to Jeruſalem, & dwel there, & all the kynges of the earthe ſhalbe glad of her, and worſchyppe the Lorde God of Iſraell.

And therfore

C And therfore my chyldren, heare youre father: serue the Lorde in the truth, seke after hys wyll, and do the thynge that pleaseth hym. Commaunde youre chyldren that they do right geue almes: be myndeful of God, and euer to be thanckefull vnto hym in truth, & wyth al theyr power: Heare me nowe therefore my chyldren, and abyde not heare: but in what daye soeuer ye haue buryed your mother besyde me, get you from hence. For I se that the wyckednesse of it shall bringe it to destruccyon and ende.

D After the death of hys mother, Tobyas departed awaye from Niniue, wyth hys wyfe ād chyldren, & wyth hys childers chyldren, & came agayne to hys father & mother in lawe, & found them hole & in good age, & toke the care of them And he closed theyr eyes, & was heyre vnto Ragules goodes, & sawe the fyfte generacyon, and hys childers chyldren. And when he was .xcix. yeare of age, he dyed in the feare of the Lorde, & hys kynfolkes buryed hym. And all hys poste ryte cōtinued in a good lyfe, & holy cōuersacyon so ỳ they were loued & accepted both of God ād man: and of all the people of the lande.

C The ende of the booke of Tobyas.

The booke of Judyth,

C The fyrste Chapter.

C The buyldynge of Egbathanis. The victorye of Nabuchodonosor agaynst Arphaxat. The messengers of Nabuchodonosor are dyspysed.

A ARphaxat the kynge of the Medes subdued manye people vnto hys dominion, and buylded a noble stronge cytye, whyche he called Egbathanis: The walles of it made he of fre stone, foure squared, seuentye cubytes hyghe, and thyrtie cubytes brode. He made towers therevpon an hundred cubytes hye. But vpon the foure corners euerye syde was twentye foote broad. He made the portes in the heygth, lyke as the towers. Thys kynge trusted in hys myghtie hoost, and in hys glorypous charettes.

B So in the twelueth yeare of hys raygne, it happened that Nabuchodonosor the kynge of the Assyryans (whyche raygned in the great cytie of Niniue) foughte agaynste Arphaxat, and ouercame hym in the great felde called Ragau, besyde Euphrates & Tygrys, and Jadasan in the felde of Eryoth the kynge of the Elykes

Then was the kyngedome of Nabuchodonosor exalted, and hys hert was lifte vp: and he sente vnto all them ỳ dwelte in Celycia, in Damascus, in Libanus, ād vnto the Heathen that dwelte in Carmel & Cedar, & to suche as dwelte in Galile in the greate felde of Esdrelon, to all them that dwelte in Samarya, and beyond the water of Jordane vnto Jerusalem and the hole lande of Jesse, vnto the mountaynes of Ethioppya. Vnto all these dyd Nabuchodonosor the kynge of the Assyryans sende messengers But they all wyth one consent wolde not agre vnto hym, and sente the messanngers agayne emptie and put them awaye wythout honoure. Then Nabuchodonosor the kynge toke indygnacyon at all those landes, and sware by his trone, and by hys kyngdome, that he wolde be auenged of all those countryes.

C The.ii. Chapter.

C Holofernes is sente of Nabuchodonosor to subdue all the worlde, The preparacyon and persute of Holofernes.

A IN the thyrteneth yeare of kynge Nabuchodonosor, vpon the twelue day of the fyrste moneth, it was deuysed in the court of Nabuchodonosor the kynge of the Assyryans, that he wolde defende hym selfe. So he called vnto hym all the elders, all hys captaynes, and men of warre and shewed them hys secrete counsayle, & tolde them that hys purpose was, to bringe the hole earth vnder hys dompynyon. Nowe when they were all contente wyth thys sayinge. Nabuchodonosor the kynge called Holofernes, the cheke captayne of hys warres, and sayde vnto hym: Go thy waye forth agaynst all the kyngdomes of the Weste, and specyally agaynste those that haue dysppysed my commaundemente. Thou shalte spare no realme, all stronge cytyes shalte thou bringe in subiecyon vnto me.

B Then Holofernes called together all the captaynes, and rulers of all the power in Assyrya, and mustred the souldyers vnto the hoofte (lyke as the kynge commaunded hym) namely an hundred and twentye thousande fightyng men vpon foote, and twelue thousande archers vpon horsebacke. All hys ordynaunce sente he afore wyth an innumerable multitude of camels so that the hoofte was well prouyded for wyth oxen, and small cattell, and that wythout nomber. He caused corne to be prepared oute of all Syria for hys hoofte. Muche golde and syluer also toke he oute of the kynges house. So he tooke hys iourney, he and all hys hoost with charettes, horsemen, & archars, of whome there were so many, that they couered the grounde of the lande, lyke the greshopers.

C And when he was gone paste the borders of the Assirians, he came towarde the great mountaynes of Ange, whyche lye vpon the lefte syde of Celicya: and so he wente vp into al their castels, and wanne euery stronge holde. As for the welthye cytye of Melothus, he brake it downe, and spoyled all the chyldren of Tharsis, & the Ismalytes, whyche laye towarde the wyldernesse, and vpon the South syde of the lande of Chelon. He wente ouer Euphrates also, and came into Mesopotamya, and brake downe all the hyghe cytyes that were there, from the broke of Mambre tyl a man come to the see: and he tooke the borders in from Celycya, vnto the coastes of Japhet towarde the South: He caryed awaye all the Madyanytes, and spoyled all theyr goodes, and whosoeuer wythstoode hym he slewe them wyth the swearde.

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The. iii. Chapter.

Kynges become wyllyngly subiecte to Holofernes. The tyrannye and cruelte of hym.

A SO the kynges and prynces of all cytyes and landes sente theyr Embasadours: namelye they of Syrya, & Mesopotamia, Syrya, Soball: ād Lybea, and Cecylia, whych came to Holofernes, and sayde: Let thy wrath ceasse towarde vs It is better for vs to serue the greate kynge Nabuchodonosor wyth oure lyues, and to be subiecte vnto the, then that we shulde dye & be slayne: and receaue greate hurte. All oure cytyes and possessyons, al mountaynes and hylles, feldes, great and small catell, shepe, goates horses, and camels, all oure goodes, and housholdes, be in thy power, vnder thy subiection be it altogether. We oure selues also, & oure chyldren wylbe thyne owne, come vnto vs a peceable lorde, and vse oure seruyce at thy pleasure.

Then came Holofernes, downe from the mountaynes wyth horsemen, and greate power, and conquered all stronge defenced cytyes & B all that dwelte in the land and out of al cytyes he tooke stronge men, and soche as were mete for the warre to hylpe hym. There came suche a feare also vpon those countries, that ỹ inhabitours of all the cytyes, the prynces and rulers, ād the people together wente forth to mete him as he came, & receaued hym honourably wyth garlandes & torches, w̄ daunces, tabrettes & pypes.

C Neuertheless, though they dyd thys, yet myght they not swage hys rigorous stomacke: but he destroyed theyr cytyes, & hewed downe theyr woodes. For Nabuchodonosor the kinge had commaunded hym that he shulde roote out all the goddes of the land: to the intente that he onelye myght be called and taken for the god of ỹ nacyons: which Holofernes wyth hys power brought vnder him. So went he thorowe Syrya, Soball, and thorowe all Appamia, and al Mesopotamia, and came to the Idumeans, in the lande of Gabaa, and Septopolye, and toke theyr cytyes and remayned there thyrtye dayes wherein he caused all the hole multytude of hys hoost to be gathered together.

C The. iiii. Chapter.

Israel requireth helpe of God, agayst Holofernes. They fast and praye.

A WHen the chyldren of Israel ỹ dwelt in Iewry herd thys, they were sore afrayde of hym. There came suche tremblynge also & feare vpon them that thy sorowed he shulde do vnto the cytye of Jerusalem, and the temple of the Lorde, as he had done to other cytyes and theyr temples. So they sent into all Samaria round aboute vnto Jerycho, toke in and occupyed all the toppes of the mountaynes, and made faste the townes wyth walles, and prepared corne, for them agaynste the battayle.

Eliachym also the preaste, wrote vnto all them that dwelte towarde Esdrelon (whych lyeth ouer agaynste the great felde by Dothaim) and vnto all those by whome men myght haue passage vnto them, that they shulde take in the wayes of ỹ mountaynes, wherby there myght be any waye and passage to Jerusalem, ād that they shulde holde dylygent watche where anye strayte was betwyxt the mountaynes. And the chyldren of Israel dyd as Eliachym the preaste of the Lord had commaunded them. And al the people cryed earnestly, and humbled theyr soules wyth fastynges and prayers, they and theyr wyues. The preastes put on heery clothes, and layde the yonge babes before the temple of the Lorde, and couered the aulter of the Lord wyth an heerye cloth. And wyth one accorde they cryed vnto the Lord God of Israel, that theyr chyldren shulde not be geuen into a praye, and their B wyues into a spoyle, that theyr cytyes shulde not be layed waste, and that theyr Sanctuarye shulde not be vnhalowed, and so they to be a shame and rebuke vnto the Heathen.

Then Elyachim the hye preast of the Lord wente rounde aboute al Israel: and spake vnto thē saying: Be ye sure, that the Lord wyl heare youre petycyons, yf ye contynue stedfaste in fastynges and prayers in the syghte of the Lorde Remembre Moses the seruaunte of the Lorde, whyche ouerthrewe the Amelechites (that trusted in theyr myghte and power, in theyr hoofte in theyr shyldes, in theyr charettes and horsemē not wyth weapons, but wyth holy prayers. C Euen so shall all the enemyes of Israel be, yf ye contynue in thys worcke that ye haue begonne So vpon thys exhortacyon, they contynued in prayer before the Lorde: In so much that they whych offered burnte sacrifices vnto the Lord offred the offerynges vnto the Lorde, beynge arayed in heerye clothes, & had ashes vpon theyr heades. And they al besoughte God from theyr hole herte, ỹ he wolde viset hys people of Israel

The. v. Chapter.

Holofernes is discontente wyth the Jewes. Achior sheweth Holofernes the meruelles of God done vnto the Jewes: for the which thynge the rulers vnder Holofernes were very angrye wyth hym.

A ND worde came to Holofernes the prynce of the warre of the Assyrias that the chyldrē of Israel prepared them selues to make resystaunce, & howe they had stopped the wayes betwyxte the mountaynes. Then was he exceadynge wroth, and called all the prynces of Moab, and the captaynes of Ammon, and sayde vnto them: Tell me, what people is thys, that kepeth in the mountaynes? Or what maner of cytyes are they? What is theyr power? Or what maner of hoofte haue they? Who is theyr captayne? And why do they dysppyse vs (more then all those that dwell in the Easte) and come not forth to meete vs, that they myghte receaue vs with peace? Then Achior the captaine of al the Ammonytes answered, and sayde: Syr, yf yt please the to heare, I wyll tel the truth before ỹ concerning thys people ỹ dwel in the mountaynes, and there shall no lye go out of my mouth. B

Thys people is of the generacyō of ỹ Chaldees, they dwelt first in Mesopotamia, for they wolde

be cut downe. And the feare of hym fell vpon al them that dwelt vpon the earth.

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Israel requireth helpe of God, agayst Holofernes. They fast and praye.

A WHen the chyldren of Israel ỹ dwelt in Iewry herd thys, they were sore afrayde of hym. There came suche tremblynge also & feare vpon them that thy sorowed he shulde do vnto the cytye of Jerusalem, and the temple of the Lorde, as he had done to other cytyes and theyr temples. So they sent into all Samaria round aboute vnto Jerycho, toke in and occupyed all the toppes of the mountaynes, and made faste the townes wyth walles, and prepared corne, for them agaynste the battayle.

Eliachym also the preaste, wrote vnto all them that dwelte towarde Esdrelon (whych lyeth ouer agaynste the great felde by Dothaim) and vnto all those by whome men myght haue passage vnto them, that they shulde take in the wayes of ỹ mountaynes, wherby there myght be any waye and passage to Jerusalem, ād that they shulde holde dylygent watche where anye strayte was betwyxt the mountaynes. And the chyldren of Israel dyd as Eliachym the preaste of the Lord had commaunded them. And al the people cryed earnestly, and humbled theyr soules wyth fastynges and prayers, they and theyr wyues. The preastes put on heery clothes, and layde the yonge babes before the temple of the Lorde, and couered the aulter of the Lord wyth an heerye cloth. And wyth one accorde they cryed vnto the Lord God of Israel, that theyr chyldren shulde not be geuen into a praye, and their B wyues into a spoyle, that theyr cytyes shulde not be layed waste, and that theyr Sanctuarye shulde not be vnhalowed, and so they to be a shame and rebuke vnto the Heathen.

Then Elyachim the hye preast of the Lord wente rounde aboute al Israel: and spake vnto thē saying: Be ye sure, that the Lord wyl heare youre petycyons, yf ye contynue stedfaste in fastynges and prayers in the syghte of the Lorde Remembre Moses the seruaunte of the Lorde, whyche ouerthrewe the Amelechites (that trusted in theyr myghte and power, in theyr hoofte in theyr shyldes, in theyr charettes and horsemē not wyth weapons, but wyth holy prayers. C Euen so shall all the enemyes of Israel be, yf ye contynue in thys worcke that ye haue begonne So vpon thys exhortacyon, they contynued in prayer before the Lorde: In so much that they whych offered burnte sacrifices vnto the Lord offred the offerynges vnto the Lorde, beynge arayed in heerye clothes, & had ashes vpon theyr heades. And they al besoughte God from theyr hole herte, ỹ he wolde viset hys people of Israel

The. v. Chapter.

Holofernes is discontente wyth the Jewes. Achior sheweth Holofernes the meruelles of God done vnto the Jewes: for the which thynge the rulers vnder Holofernes were very angrye wyth hym.

A ND worde came to Holofernes the prynce of the warre of the Assyrias that the chyldrē of Israel prepared them selues to make resystaunce, & howe they had stopped the wayes betwyxte the mountaynes. Then was he exceadynge wroth, and called all the prynces of Moab, and the captaynes of Ammon, and sayde vnto them: Tell me, what people is thys, that kepeth in the mountaynes? Or what maner of cytyes are they? What is theyr power? Or what maner of hoofte haue they? Who is theyr captayne? And why do they dysppyse vs (more then all those that dwell in the Easte) and come not forth to meete vs, that they myghte receaue vs with peace? Then Achior the captaine of al the Ammonytes answered, and sayde: Syr, yf yt please the to heare, I wyll tel the truth before ỹ concerning thys people ỹ dwel in the mountaynes, and there shall no lye go out of my mouth. B

Thys people is of the generacyō of ỹ Chaldees, they dwelt first in Mesopotamia, for they wolde

wolde not folowe the goddes of theyr fathers ẏ were in the lande of the Caldees, and so for soke they the custome of theyr fore fathers (whyche had manye goddes) and worshypped one God, that made heauen & earth: whych also commaũded them that they shulde goo from thence, and dwel at Harã. Nowe, when ther came a dearth into the hole land, they wente downe to Egipt
Gene. xb.c Actes. bii.a Exod. xii. f Gala. iq.a. and there they dwelte * foure hundred yeares, in the which they multiplyed greatly, that their hooste myghte not be nombred. And when the kynge of Egypte oppressed them, and subdued them in buyldynge of hys cytyes wyth making of claye and brycke, they cryed vnto God theyr Lorde, whyche punyshed the hole lande of Egypte wyth dyuers plages.

Nowe when the kynge of Egypte let them go theyr waye, and the plage ceassed, and then folowed after them, to take them ãd to brynge them agayne into hys seruyce, while they were flyinge away, the God of heauen opened the see so that the waters stode faste vpon bothe the sydes as a wall, and these wente thorowe the botome of the see dryesshod. In the whyche place when an innumerable people of the Egyppciãs. folowed vpõ them, they were so ouerwhelmed wyth the waters: that there remayned not one to tell them that came after, howe it happened So when thys people was passed thorowe the red see, they came into the wildernesse of mount Sinay, where neuer man myghte dwell afore, and where the sonne of man neuer rested. There were the bytter waters made swete for them, that they myghte drynke, and fortie yeares had they meat from heauen. Whersoeuer they went (wythout bowe and arowe, wythoute buckler or swearde theyr God fought for them, & caused them to haue the victory. Yea, noman was hable to hurte thys people, excepte it were, that
D they departed vnfaythfully from the worshyppyng of the Lord their God. But as oft as they worshypped anye other beside theyr God, he gaue them ouer to be spoyled, to be slayne, and to be put to confusyon. Neuertheless, as oft as they were sorye for theyr departynge from the worshyp of theyr God, the same God of heauen gaue them power and strengthe to wythstande theyr enemyes.

Moreouer, they slue the kyng of the Cananites, Jebusytes, Pheresytes, Hethytes, Euytes, and Amorytes, & all the myghtie in Heslebõ and toke theyr landes and cytyes in possessyon: and so longe as they synned not in the syghte of theyr God, it wente well wyth them, for theyr God hateth vnryghteousnesse. For in tymes paste when they wente onte of the waye which God had geuen them, that they shulde walke in it, they were destroyed in diuers battayles of many nacyons: and many of them were caryed awaye prysoners vnto a straunge countrye. But nowe lately they haue turned them selues. agayne vnto the Lorde theyr God, & are come together agiane out of the countries wher they were scatered abroade: and thus haue they conquered these mountaynes, and dwell therein: &
as for Jerusalem wher the Sanctuary is, they haue it agayne in possessyon.

And therfore my Lorde, make dylygent inquysicion, yf thys people haue done wyckednesse in the syghte of theyr God, then let vs goo vp agaynste them, for doubtlesse theyr God shal delyuer them into thy handes, & subdue them vnto thy power: But yf thys people haue not displeased theyr God, we shal not be hable to withstande them, for theyr God shall defende them: and so shall we be a shame to all the worlde.

Nowe when Achior had spoken oute these wordes, all the greate men of Holofernes were wroth, and thought to slaye hym, and saide one to a nother: What is he this, that dare say, that the chyldren of Israell are hable to withstande Nabuchodonosor the kynge, & his hoost: where as they are an vnweapened people, wythoute strengthe, or vnderstandynge of the feates of warre? That Achyor therfore may knowe that he hath dysceaued vs, we wyll go vp to the mountaynes: when the myghtye men of them are taken, he also shalbe stycked wyth the sweard, that all people maye knowe, that Nabuchodonosor is the god of the earthe, and that there is none other wythoute hym.

¶ The. vi. Chapter.

Achior is commytted into the handes of the Jewes by Holofernes. He is tyed to a tre, but is lowsed of ẏ Jewes. The prayer of the people. Achior is comforted of the Jewes.

SO when they had lefte of speakynge Holofernes toke sore indygnacyon, and sayde vnto Achyor: For somuch as thou hast prophecyed vnto vs saynge: that the people of Israell shalbe defended of theyr God, I wyl shewe the, that there is no God but Nabuchodonosor. Yee, when we slaye them all as one man, thou also shalt perysche wyth them thorowe the swearde of the Asserpans, & all Israell shalbe destroyed wyth the, and then thou shalte fele, that Nabuchodonosor is the lorde of the whole earth. Thẽ shall the sweard of my knighthode go thorowe thy sydes, and thou shalte fall downe stycke amouge the wounded of Israel, & shalt not come to thy selfe againe but be vtterly destroied with them. But yf thou thynckest thy prophecy to be trewe, why doeste thou then change thy coloure why arte thou afrayde? Thynckest thou that my wordes are not able to be perfourmed? But ẏ thou mayst knowe that thou shalte fele these thynges wyth them, beholde, from thys houre forth wyll I sende the to yonder people, ẏ when the punyshemente of my swearde (whyche they haue worthily deserued) falleth vpõ them, thou mayest be punyshed wyth them.

So Holofernes commaunded hys seruãuntes to take Achior, & carye hym to Bethulya, & to delyuer hym into the handes of the chyldren of Israel. Then Holofernes seruauntes toke hym, and wente thorowe the playne felde. But when they drewe nygh vnto the mountaynes, the slynge casters came out agaynste them. Neuertheless, they gat them awaye by the syde of the mountayne, and bounde Achiors hande and foote to a tree, and so left hym bounde wyth wy

thes, and turned agayne vnto theyr lorde.

Notwythstandynge, the chyldren of Israel wente downe from Bethulia, came vnto hym loosed hym, broughte hym into Bethulia, set hym in the myddeste of ỹ people, and asked hym what the matter was, that the Asserpans had lefte hym bounde.

C Dsyas, the sonne of Micha, of the trybe Symeon, & Charmim (whych is also called Gothoniel) were the pryncypal rulers at the same tyme. Nowe when Achior stode in the myddest of the Sennatoures, & before them all, he tolde them, what aunswere he gaue Holofernes to ỹ thyng that he asked hym, and howe Holofernes people wolde haue slayne hym for so sayinge: & how Holofernes hym selfe was wrothe, & commaunded hym for the same cause to be deliuered vnto the Israelites: that when he ouercame the chyldren of Israel, he myghte commaunde Achyor also to be put to deathe wyth dyuers tormentes, because he sayde the God of heauen is theyr defender. And when Achyor had playnely tolde oute all these thynges, all the people fell downe vpon theyr faces, praysyng the Lorde, and poured oute theyr prayers together vnto the Lorde, wyth a generall complaynte, and weappynge, and sayde: O Lorde God of heauen and of earth, beholde theyr pryde: & looke vpon oure lowlynesse, & consyder howe it standeth wyth thy saynctes, & make it to be knowne, ỹ thou forsakest not those, whych holde them faste by the
D and howe that thou bryngest them lowe ỹ presume of them selues, & make theyr bost in theyr owne strength. So when the weppynge & prayer of the people (whyche they had made the hole daye longe) was ended, they comforted Achyor sayinge: The God of oure fathers, whose power and strengthe thou haste praysed, shall rewarde the, that thou shalte rather se theyr destruccyon. When the Lorde oure God then shal geue hys seruauntes thys lybertye: God be also wyth the amonge vs: so that yf it please the, thou wyth all thyne mayest dwell wyth vs.

Nowe when Dsias had ended the counsayle he toke hym into hys house, and made a great supper, called the elders to it: & so they refreshed them selues after the fastyng. And afterwarde was al the people called together whyche made theyr prayers al the nyght longe in ỹ congregacyon, and besoughte the God of Israel for helpe

C The. vii. Chapter.

C Bethulia is beseged of Holofernes. The people requireth helpe of God. They of Bethulia wold geue ouer the cytie for want of water. The prayer of ỹ people wt teares & lamẽtaciõ

A The nexte day Holofernes commaunded hys host to go vp agaynste Bethulia. There was an. C. and. xx. M fyghtynge men on foote, & .xxii. M. horsemen, besyde the preparynge of them ỹ were wonne: & came to them on euerye syde out of the countryes & cytyes which he had taken. All these prepared them selues vnto the battayle agaynste the Israelytes, and came on by ỹ hyl side, vnto the toppe ỹ loketh ouer agaynst Dothaim, from ỹ place which is called Belma, vnto Chelmon ỹ lyeth towarde Esdrelon.

Nowe, when the chyldren of Israell sawe B so great a multytude of the Asserians, they fell downe flat vpon the ground, strowed asshes vpon theyr heades, & prayed wyth one accorde, ỹ the God of Israel wolde shewe hys mercye vpõ hys people. And so they toke theyr weapens ād sat betwene the mountaynes in the narowe place, & kepte the waye, daye and nyghte But whyle Holofernes was going about, he founde the water sprynge, whych from the South syde was conueyed into the cytye by a condyte: thys commaunded he to dyrecte an other waye, and to cut theyr cõdyte in sonder. There were wels also not far from ỹ walles, whych they vsed secretlye, more for pleasure then for necessytye.

Then wente the Amonytes, and the Moa- C bites vnto Holofernes, & sayde: The chyldren of Israel truste nether in speare nor arowe, but haue taken in, and kepe the mountaynes & hylles. That thou mayst ouercome them, therfore wythout the strykyng of any battaile, set men to kepe the welles, ỹ they drawe no water oute of them: so shalte thou destroye them wythoute swearde, or at the leest they shalbe so feble, that they must be fayne to geue ouer the citie, which they thincke not hable to be wonne: for so much as it lyeth in the mountaynes. These wordes pleased Holofernes well and al hys men of war & he set an hundreth at euery well rounde about

And when thys watch had endured twen- D tye dayes, the Cysterns and al ỹ had water, fayled them ỹ dwelte in the cytye of Bethulia, so ỹ in the hole cytye they had not dryncke ynoughe for one daye, for the people had water geuen thẽ daylye in a measure. Then came the men and wemen, ponge persones, & chyldren al vnto Dsias, & sayde all wyth one voyce: God be iudge betwyxte vs and the, for thou hast delte euell wt vs: thou woldest not speake peceably wyth the kynge of ỹ Asserpans, therefore hath God solde vs in theyr handes, & there is no mã to helpe vs where as we are broughte downe before theyr eyes in thyrste and greate destruccyon. Therefore gather nowe together all the people ỹ be in the cytie, ỹ we maye all yelde oure selues wyllyngely vnto the people of Holofernes, for better it is that we be captyue and prayse the Lord wyth oure lyues, then to be slayne and perysshe, and to be laughed to scorne ād shamed of euerye man, when we se oure wyues & chyldren dye before oure eyes. We take heauen and earth thys day to recorde: & the God of our fathers (which punysheth vs accordynge to the deseruynge of oure synnes) and gyue you warnynge, that ye gyue vp the cyty nowe into the power of Holyfernes hoste, that our ende maye be shorte with the swearde, whiche els shall endure longe, for want of water and for thyrste.

When thei had spokẽ out these wordes, there E was a great wepyng & howlynge in the whole congregacyon, and that of euery man: and they cryed an whole houre longe vnto god with one voyce, sayinge: we haue sinned with our fathers

we

we haue done amysse, we haue delte wyckedly. Thou ꝑ arte gracyous, haue mercye vpon vs, punysche our vnrygh teousnesse, wyth thyne owne scourge, and geue not those ouer ꝑ knowlege the vnto a people whych knowe ꝑ not, lest they saye amonge the Heathen: where is theyr God.

And when they were so werye wyth thys crynge and weppynge, that they helde theyr tōges, Olias, stode vp wyth watry eyes, & sayde O take good hertes vnto you, (deare brethren) and be of good cheare, & let vs wayt yet these fyue dayes for mercye of the Lorde paraduenture he shall put awaye hys indygnacyon, and geue glorye vnto hys name. But yf he helpe vs not when these fyue dayes are paste, we shall do as ye haue sayde.

¶ The. viii. Chapter.

¶ Of the vertuous woman Judyth: whych reproueth the auncyentes because they tempted the Lorde. She also moueth them to encorage and herten the people, and sheweth her counsell agaynste the enemyes of the Jewes.

A NDit happened when these wordes came to the eares of Judyth a wyddowe, whych was the daughter of Merari, the sonne of Idor, the sonne of Joseph, the sonne of Olya, the sonne of Elay, the sonne of Jammor, the sonne of Jedeon, ꝑ sonne of Raphoim, ꝑ sonne of Achitob ꝑ sōne of Melchia, ꝑ sōne of Euā, the sōne of Nathania, ꝑ sonne of Salathiel, the sōne of Simeō, the sonne of Ruben. And her husbād was called Manasses, whych dyed in the dayes of ꝑ barly harueste. For whyle he was byndyng the shewes together in the felde the heate came vpon hys heade, and he dyed at Bethulia, hys cytyte, & there was he buryed besyde hys fathers.

A Nowe was Judith hys desolate wyddowe thre yeares and syxe monethes. And in the hyer partes of her house, she made her selfe a preuye chamber, where she dwelte, beynge closed in wyth her maydens. She ware a smocke of heare and fasted all the dayes of her lyfe, excepte the Sabbothes, and newe mones: and the solempne dayes that the people of Israel kepte. She was a very fayer & bewtyful person. Her husband also had lefte her greate ryches, a plenteous housholde, greate vnmoueable possessyons and many catel. Thys Judith was a woman of a very good reporte wyth euery one, for she feared the Lorde greatlye, and there was no bodye that spake an euell worde of her.

When thys Judyth hearde, howe Olyas, had promysed the people, ꝑ after the fyfte daye he wolde geue vp the cytie vnto the Assyryans, she sente for the elders Chambry, and Charmy, & when they came to her, she sayde what thyng is thys, wherein Olyas hath consented, that yf God helpe not wythin fyue dayes, he wyll geue ouer the cytye to the Assyryans: What are ye ꝑ ye tempt the Lorde? This deuyce optayneth no mercy of God, but prouoketh hym to wrathe & displeasure. Wyl ye set the mercye of the Lorde a tyme, & appoynte hym a daye after your wyl?

¶ Neuertheless, for so muche as the Lorde is pacyente, let vs rather repente, pourynge oute teares, and besechynge hym of grace. For God threataneth not as a man, nether wyll he be prouoked vnto wrath as the chyldren of men. And therfore let vs hertely fall downe before hym, & serue hym wyth a meke spryte, and wyth weappynge eyes say vnto the Lorde ꝑ he deale wyth vs accordynge to hys owne wyll and mercye: ꝑ lyke as oure herte is nowe vexed, and brought lowe thorowe the pryde of them, it maye be so conforted thorowe hys grace: in so much as we folowe not the synnes of oure fathers, whyche forsoke theyr God, and worshypped other goddes for the whych synne they perysshed with the swearde, were spoyled and brought to shame, of all theyr enemyes. As for vs we knowe none other God but onelye hym, for whose comforte let vs tary wyth mekenesse. He shall requyre and make inquysycyonk or oure bloude, from ꝑ vexacyons of oure enemyes: he shall brynge downe all the Heathen, that ryse vp agaynste vs, & put them to dyshonour, euen ꝑ Lord our God

D Therfore deare breathren, seyng ye are the honourble and elders in the people of God, vnto whome all the people haue respect, and vpon whome the lyfe of the people standeth, lyfte vp theyr hertes wyth youre exhortacyon that they maye call to remembraunce, howe oure fathers also in tymes past were tempted, ꝑ they myght be proued, yf they worshypped theyr God a ryght. They ought to remembre, howe* our father Abraham beynge tempted, and tryed thorowe manye trybulacyons, was founde a louer and frende of God. So was Isahac, so was Jacob, so was Moses, & al they that pleased God beynge tryed thorowe many troubles, were founde steadfaste in fayth. Agayne, they that receaued not theyr temptacyons wyth the feare of God but put them selues forth wyth vnpacyencye and murmurynge agaynste God, perysshed of the destroyer, & were slayne of serpentes. And therfore shulde not we vndertake to be auenged for the thynge ꝑ is done vnto vs, but consyder, that al these punyshementes are farre lesse then oure synnes and mysdedes. Beleuyng also that thys correccyon commeth vnto vs (as to the seruauntes of God) for amendemente, and not for oure destruccyon. Gen. xxii. 8

E Then sayde Olias, and the elders vnto Judyth: All that thou spakest, is true, and noman cā repreue thy wordes. Pray ꝑ for vs nowe therfore vnto God, for thou arte an holy woman, & fearest God. And Judyth sayde vnto them: Seing, ye knowe ꝑ my wordes are of God, thē proue my counceland deuyse, yf yt be of God: & beseche God ꝑ he wyl brīg my councel to good end

Thus haue I deuysed: Ye shall stande this nyghte before the porte, and I wyll goo forthe wyth Abra my mayden. Praye ye therefore vnto God: that he wyll gracyously remember hys people of Israel whithin fyue dayes, as ye haue sayde. As for the thyng that I go in hande with all, aske ye no questyons of yt, tyll I open it vnto you my selfe: do ye nothynge elles but praye vnto the Lorde youre God for me. Then Olias, the Prynce of the people of Juda, sayd vnto her Goo eny waye in peace, the Lorde be with the,

that

that we maye be auenged of our enemyes. And so they wente frome her agayne.

The.ix. Chapter.

The prayer of Judyth for the byctorye.

A WOwe when they were gone theyr waye, Judyth wente into her closet, put on an hearie smocke, strawed asches vpon her heade, fel downe before the Lorde, & cryed vnto him saying: O Lord God of my father
ge.xxviiii.d and.Exp.a. *Simeon, whych gauest hym a swearde for a defence agaynste the enemyes that vsed vyolence and wylfulnesse, and that raupshed the vyrgyne and put her to dyshonestye. Thou that gauest theyr wyues into a praye, and theyr daughters into captyuytye, and all theyr praye for a spoyle vnto thy seruauntes, whyche bare a zele vnto the: helpe me wyddowe, O Lord my God I beseche the. For thou hast done all thynges from the begynnynge: and loke what thou hast taken in hande & deuysed, it came euer to passe. For all thy wayes are prepared, & thy iudgemētes are done in thy euerlastynge foreknowlege. O loke nowe vpon the armyes of the Assyrians lyke as it was thy pleasure sometime to loke vpon the hoost of the Egyptyans, when they bynge weapened, persecuted thy seruauntes, and put theyr truste in theyr charettes, horsemen, & in the multytude of theyr men of warre. But thou lokedest vpon theyr hoost, casting a thycke darckenesse before them: & when they came into the depe, the waters ouerwhelmed them.

Euen so Lorde let it go wyth these, ẏ truste
B in the power & multitude of theyr men of warre in theyr charettes, arowes, and speares, & knowe not ẏ thou onlye arte oure God, whyche destroyest warres from the begynnynge, & that ẏ arte the Lorde. O lyfte vp thyne arme nowe, lyke as euer from the begynnynge, & in thy power brynge theyr power to naughte: cause theyr myghte to fall in thy wrath. They make theyr boost, that they wyll vnhalowe and defyle thy Sanctuarye, & to wast the tabernacle of thy name, & to caste downe the horne of thyne aulter, wyth theyr swearde. Brynge to passe (O Lorde) that the pryde of the enemye be cutte downe wyth hys owne swearde, that he may be taken wyth the snares of hys eyes in me, & that thou mayest smyte hym wyth the lyppes of my loue
C O geue me a stedfast mynde, ẏ I maye dyspyse hym & hys strength, & that I maye destroy hym

Thys shall brynge thy name an euerlastynge remembraunce, yf the hande of a woman ouer throwe hym. For thy power (O Lorde) standeth not in the power of men, neyther haste thou anye pleasure in the strengthe of horses. There was neuer proude parsone that pleased the, but in the prayer of the humble and meeke, hathe thy pleasure bene euermore.

O thou God of the heauens, thou maker of the waters, and Lorde of all creatures, heare me poore woman, callynge vpon the, and puttynge my truste in thy mercye. Remembre thy couenaunte. O Lorde, and mynyster wordes in my mouthe, & stablyshe thys deuyce in my herte that thy house maye contynue styll in holynesse and that al the Heathen maye knowe that thou arte God, and that there is none other but thou

The.x. Chapter.

Judith decketh her selfe to go to Holofernes, The blessynge that the elders gaue Judyth. Holofernes is in loue wyth Judyth.

A AND when she had lefte of crynge vnto the lorde, she rose vp from the place where she had lyne flat before the Lorde, and called her mayden, wente downe into her house, layde the hearye cloth from her, put of the garmentes of her wyddowhode, washed her bodye, anoynted her selfe wyth precyous thinges, of swete saueure, bryded & platted her heare, set an houe vpō her head, & put on such apparel as belōgeth vnto gladnesse, slyppers vpon her feete, armeletes, spanges, earynges, fyngerynges, and decked her selfe wyth all her beste araye.

The Lord gaue her also a specyall bewtye & fayernesse (for all thys deckynge of her selfe, was not done for anye voluptuousnesse, & pleasure of the fleshe, but of a ryghte dyscrecion and vertue, therefore dyd the Lorde increase her beutye,) so that she was exceadynge ampable, and welfauoured in all mens eyes. She gaue her mayde also a bottell of wyne, a pot wyth oyle, pottage, cakebreade and chese, & went her way

Nowe when she came to the porte of the cy-
B tye, she founde Dyas, and the elders of the cytie waytynge there. Whyche when they sawe her, they were astonyed, & maruelled greatlie at her bewtye. Neuertheless, they asked no questyon at her, but let her go, sayinge: The God of oure fathers geue the hys grace, and wyth hys power perfourme all the deuice of thy hert, that Jerusalem maye reioyce ouer the, and that thy name maye be in the nombre of the holy and ryghteous. And all they that were there, sayde wyth one voyce: so be it, so be it. Judith made her prayer vnto the Lorde, and wente onte at the porte, she and her mayde.

And as she was goinge downe the mountayne, it happened that aboute the sprynge of ẏ daye, the spyes of the Assyryans met wyth her, and tooke her, sayinge: whence commeste thou? Or whether goest thou? She aunswered: I am a daughter of the Hebrues, & am fled from them for I knowe that they shalbe geuen vnto you to be spoiled: because they thought scorne to yelde them selues vnto you, that they myghte fynde mercye in youre syghte. Therfore, haue I deuysed by my selfe after thys maner: I wyll go before the Prynce Holofernes, & tell hym all theyr secretes, and wyll shewe hym, howe he maye come by them and wynne them, so that not one man of hys hoost shall perysshe.

And when these men had heard her wor-
C des, & consydred her kaper face they were astoyned (for they wondred at her excellente bewtye) & sayde vnto her: Thou haste saued thy lyfe by fyndynge out thys deuyce, that thou woldeste come downe to oure Lorde: & be thou sure, that when thou commest vnto hym, he shall intreate the well, and thou shalte please hym at the hert

So they

So they brought her into Holofernes pauylyon, and tolde hym of her. Nowe when she came in before hym, immedyatlye he was ouercome, and taken wyth her bewtye. Then sayd hys seruauntes: who wold dyspyse the people of the Jewes, that haue so fayre wemen? Shuld we not by reason fyghte agaynste them for these? So when Judyth sawe Holofernes, syttynge in a canappe, that was wrought of purple, sylcke, gold, Smaragde, & precyous stones, she looked faste vpon hym and fell downe vpon the earthe And Holofernes seruauntes toke her vp againe at theyr lordes commaundemente.

¶ The. xi. Chapter.

¶ Holofernes requyreth of Judyth the cause of her commynge: whych geueth hym a subtel answere.

Then sayde Holofernes vnto her: Be of good chere, and feare not in thyne herte, for I neuer hurte man that wold serue Nabuchodonosor ỳ kynge. As for thy people, yf they had not dyspyseed me, I shulde not haue lyfte vp my speare agaynste thē, But tell me nowe, what is the cause ỳ thou art departed from them, & wherefore art thou come vnto vs.

And Judyth sayde vnto hym: Syr, vnderstande the wordes of thy handemayden, for yf thou wylt do after the wordes of thy handmayden, the Lorde shall bringe thy matter to a prosperous effecte. As truly as Nabuchodonosor a lorde of the lande lyueth, & as truly as hys power lyueth, which is in the to ỳ punyshemente of all men that go wronge, all men shall not onelye be subdued vnto hym thorowe the, but all ỳ beastes also of the feld. For all the people spake of thy prudente actinytie: and it hath euer bene reported, howe thou onelye art good and myghtye in all hys kyngedome, and thy dyscrecyon is commended in all landes.

The thynge is manyfest also, that Achyor spake, and it is wel knowen, what thou commaundest to do vnto hym. For thys is playne and of a suretye, that our God is so wrathe wythvs (by the reason of oure synnes) that he hath shewed by hys Prophetes vnto the people, howe ỳ for theyr synnes he wyll delyuer them ouer vnto the enemye. And for so muche as the chyldren of Israell, knowe that they haue so dyspleased theyr God, they are lore afrayed of the.

They suffer great hunger also, & for want of water, they are dead nowe in a maner. Moreouer, they are appoynted to slaye all theyr catel that they maye dryncke the bloude of them, and are purposed to spende all the holy ornamentes of theyr God (which he hath forbydden them to touch) for corne, wyne, and oyle. Seynge nowe that they do these thynges it is a playne case, ỳ they muste nedes be destroyed. Wherych when I thy handemayden perceaued, I fled from them and the Lorde hath sente me vnto the, to shewe the these thynges. For I thy handmayden wor shypped God euen nowe here besyde the, and thy handemayden shall go forth, and I wyll make my prayer vnto God, & he shall tell me when he wyll rewarde them theyr synne: then shall I come and shewe the and bryng ỳ thorowe the myddest of Jerusalem, so that thou shalte haue all ỳ people of Israell, as the shepe wythout a shepheard: there shal not so much as one dogge barke agaynste the, for these thynges are shewed me, by ỳ prouydence of God: & for so much as God is displeased wt thē, he hath sēt me to tel ỳ the same

These wordes pleased Holofernes and all his seruauntes, which merueled at the wisdom of her, & sayde one to another: there is not suche a woman vpon earth, in bewtie & dyscrecyon of wordes. And Holofernes sayde vnto her: God hath done well, that he hath sente the hether before thy people, that thou mayeste geue them into oure handes. And for so muche as thy promyse is good, yf God perfourme it vnto me, he shal be my God also, and thou shalte be excellente & greate in the courte of Nabuchodonosor, & thy name shalbe spoken of in all the lande.

¶ The. xii. Chapter.

¶ Holofernes commaundeth that Judyth be well intreasted. She desyreth lycence to goo oute in the nyghte season to praye, and optayneth it. Vagao is sent vnto her, to moue her to come into Holofernes to a bancket, and she commeth Holofernes is dronken.

Then commaunded he her to goo in where hys treasure laye, & charged that she shulde haue her dwellynge there, and appoynted what shulde be geuen her from hys table. Judith answered hym and sayde: As for the meate that thou hast commaunded to geue me, I maye not eate of it as nowe (lest I displease my God) but wyll eate of suche as I haue brought wyth me Then sayde Holofernes vnto her: yf these thynges ỳ thou haste brought wyth the fayle, what shall we do vnto the? And Judyth sayde: As truly as thou lyuest my Lorde thy handmayden shall not spend all thys, tyll God haue brought to passe in my hāde, the thinges ỳ I haue deuised

So hys seruauntes brought her into the tent, wher as he had appointed And as she was goynge in, she desyred that she myghte haue leaue to go forth by nyghte, and before daye to her prayer and to make intercession vnto the Lorde Then commaunded Holofernes hys chamberlaynes, that she shulde go out and in at her pleasure, to praye vnto God thos ethre dayes.

And so in the nyghte season she wente forth into the vallye of Bethulya, and washed her selfe in the well water. Then wente she vp and besoughte the Lord God of Israell. That he wold sprosper her waye. for the delyueraunce of hys people. And so she wente in, & remayned cleane in her tente, tyll she toke her meate in ỳ euenyng

Upon the fourth day it happened, that Holofernes made a supper vnto hys seruauntes, & sayde vnto Vagao his chamberlayne: Go thy way, and counsell thys Hebrueſſe, that she may be wyllynge to consente to kepe company with me. For it were a shame vnto all the Asseryans that a woman shulde so laughe a man to scorne ỳ she were come from hym vnmedled wythall.

Then wente Vagao vnto Judyth, & sayde: Let not the good daughter be afrayde, to come into my Lord, that she may be honoured before hym, that

hym, that she maye eate and dryncke wine, and be merye wyth hym. Unto whome Judith aunswered: Who am I, that I shulde saye my Lorde naye: whatsoeuer is good before hys eyes, I shall do it: and looke what is hys pleasure, that shall I thyncke well done, as longe as I lyue.

D So she stode vp, and decked her selfe wyth her apparell, and wente in, and stode before him And Holofernes herte was whole moued, so ỹ he brente in desyre towarde her. And Holofernes sayde vnto her: dryncke nowe and syt downe, and be merye, for thou haste founde fauoure before me. Then sayde Judyth: Syr, I wyll dryncke, for my mynde is meryer to day, then euer it was in all my lyfe And she toke, ād dyd eate and drācke before hym, the thynges that her mayden had prepared for her. And Holofernes was merye wyth her, and drancke more wyne, then euer he dyd afore in all hys lyfe.

¶ The .xiii. Chapter.

¶ Holofernes sleapeth for very dronckennes, and Judyth cutteth of hys heade: and goeth therewyth to her owne people of whom she is receaued wyth ioye, They geue thankes vnto God for theyr deliueraunce. Judith speaketh vnto Achyor: Whyche meruayleth at her feate done to Holofernes

A ANd whe yt was late in the nyght hys seruauntes made haste euery mā to hys lodgynge. And Vagao shute the chamber doores, and wente hys waye, for they were all ouerladen w̄ wyne. So was Judith alone in the chamber. As for Holofernes he laye vpon the bed al dronken, and of verye dronckennes fell a slepe.

Then commaunded Judith her mayden to stande wythoute before the doze, and to wayte And Judyth stode before the bed, makynge her prayer with teares, and moued her lyppes secretlye, and sayde: Strengthen me, O Lorde God of Israell, and haue a respecte vnto the workes of my handes in thys oure, that thou mayest set vp the cytye of Jerusalem, like as thou haste promysed: O graunte that by the I maye perfourme the thynge, whyche I haue deuysed thorowe the beleue, that I haue in the.

B And when she had spoken thys, she wente to the bedsteade, and lowsed the swearde that hanged vpon it, and drewe it oute. Then tooke she holde of the hearye lockes of hys heade, and sayd strengthen me, O Lord God in this houre and wyth that she gaue hym two strokes vpon the necke, and smote of hys head. Then toke she the canappye awaye, and rolled the deade bodye aside. Immedyatlye she got her forthe, and delyuered the head of Holofernes vnto her mayden, and bad her put it in her wallet.

And so these two wente forth together after theyr custome, as though they wolde praye and so passed by the hoste, and came thorowe the valley vnto the porte of the cytye. And Judyth cryed a farre vnto the watchmen vpon the walles: Open the gates (sayde she) for God is wyth vs. whyche hath shewed hys power vpon Israel. And when they hearde her voyce, they called the elders of the cytye together. And they came all to mete her: lytle and greate, ponge & olde, for they thoughte not that she shulde haue come so sone. So they lyghted candels, and gathered about her euerychone: but she wente vp into an hye place & caused silence to be proclaymed.

When euerye man nowe helde hys tonge, ¶ Judyth sayde: O prayse the Lorde our God for he hathe not dysspysed, nor forsaken them, that put theyr truste in hym, and in me his handmayden he hath performed hys mercy, whych he promised vnto ỹ house of Israel: yee, in my hād this same night hath he slaine ỹ enemy of his people

And wyth ỹ she toke forth the heade of Holofernes out of the wallet, & shewed it them sayinge: Beholde the heade of Holofernes the captaine of the Assirias, & this is the canapy, wher in he laye in his dronckennesse: where the Lorde our God hath slayne hym by ỹ hand of a womā

But as truly as the Lorde lyueth, hys Angell hath kepte me goynge thether, remaynyng there, & commynge hether agayne from thence. And the Lorde hath not suffered me hys handemayden to be defyled, but wythoute any fylthynes of synne hath he brought me agayne vnto you: and that wyth greate victorye, soo that I am escaped, and delyuered. O geue thankes vnto hym euerychone, for he is gracyous and his mercye endureth for euer.

So they praysed the Lorde all together, & gaue thanckes vnto him. And to her they sayde The Lord hath blessed the in his power, for thorowe the: he hath brought oure enemyes to naught. And Ozias the chefe ruler of ỹ people of Israel, sayde vnto her: Blessed art thou of the Lorde the hye God, aboue all wemen vpon earth.

Blessed be the Lorde, the maker of heauen D and earthe, whyche hathe guyded the a ryghte to wounde and smyte of the heade of the captayne of oure enemyes. For thys day he hath made thy name so honourable, that thy prayse shall neuer come oute of the mouthe of men, whyche shall alwaye remember the power of the Lorde seynge thou haste not spared thyne owe selfe, but put the in ieoperdye, consyderynge the aunguysshe and trouble of thy people, and so haste helped theyr fall before God oure Lorde. And all the people sayde: Amen, Amen.

Achyor also was called, and he came. Then sayde Judyth vnto hym: The God of Israel vn G to whome thou gaueste wytnes, that he wolde be aduenged of hys enemyes, euen he hath thys nyghte thorowe my hande: smytten of the head of all the vnkaythfull. And that thou mayeste se that it is so, beholde, thys is the heade of Holofernes, whyche in hys presumtuous pryde, dyspysed the God of the people of Israel, & threatened the wyth destruccyon, sayinge: when the people of Israel is taken, I shall cause the also to be stycke wyth the swearde. When Achyor sawe Holofernes heade, he fell downe vpon his face to the grounde for verye anguysshe and feare, so that he sowned wythall.

But after that he was come agayne to hym selfe, he fell downe before her, and praysed her, sayinge: Blessed arte ỹ of thy God, in al the tabernacles of Jacob: for all the people ỹ heare of thy name, shal praise ỹ god of Israel because of ỹ

¶ The

¶ The. xiiii. Chapter.

¶ The counsayle of Judyth. Achior beinge an Heathen man turneth to God The Assyrians are afrayed of the Jewes.

A Judyth sayde vnto all the people: bre thren, heare me. Stycke vp thys hea de vpon oure walles, and when the sũne aryseth, take euery man hys we apon, and fall out vyolentlye: not as though ye wolde go beside them, but to runne vpon them wyth vyolence. When the spyes in the tentes se this, they shall of necessitie be com pelled to flye backward, & to rayse vp theyr cap tayne to the battayle. So when theyr captay nes come into Holofernes pauylion, & fynde the dead body wrapped in the bloude, fearfulnesse shall fall vpon them, & when ye perceaue ỳ they flye, folow them wythout al care, for God shal delyuer them vnto you to be destroyed.

Then Achyor seing ỳ power of God, which he had shewed vnto the people of Israel, fell of from hys Heathenysche beleke, and put hys trust in God, and let hym selfe be circumcysed: and so was he nombred amonge the people of Israell, he and all hys posterye vnto thys daye.

B Nowe as soone as it was daye, they stickte vp Holofernes heade vpon the walles, and euery man tooke hys weapen, and so they wente oute wyth an horyble crye. When the spyes sawe that, they ranne vnto Holofernes tente. And they that were wythin the tente, came be fore hys chamber, and made a greate ruschynge to wake hym vp, because they thought wyth ỳ noyse to haue rapsed hym. For there durste not one of the Assyryans knocke, go in, or open.

But when the captaynes and princes: and all the chefe in the kynge of the Assyryans hoost came together, they sayde vnto the chamberlay nes: Go youre waye in, and wake hym vp for the myse are crepte oute of theyr hooles, and dare prouoke vs vnto battayle.

¶ Thẽ went Vagao into his chamber, stode before the bed, & clapped wyth hys handes, for he thought he had bene sleppynge wyth Judyth. But when he had herkened perfectly with hys eares, and coulde perceaue no sterynge, he wente nygher to the bedde, and lyfte it vp, and then sawe he the deade bodye of Holofernes lyinge there without a head, welterd in his bloud vpon the earth. Then cryed he wyth lowde voyce, & wyth weppynge rente hys clothes, & wente into Judyths tente, and founde her not: And so he lept oute vnto the people & sayde: one womã of the Jewes, hath brought all Nabuchodonosors people vnto shame. For loo, Holofernes lyeth vpon the grounde and hathe no heade.

When the cheke of the Assyryans Hoofte heardeỳ, they rente theyr clothes, and there fell an intollerable feare and trembling vpon them soỳ theyr myndes were sore afrayde. And there was an exceadyng great crye in the whole hoft

¶ The. xv. Chapter.

The flyghte of the Assirians. The pursute of Israel after them. Israel becommeth ryche: by the spoyles of the Assyryans. Judith is prayfed of Joachim: and of the people.

A Nowe when all the hoofte heard that Holofernes was headed, theyr mynde & coũcel fel from them, and suche a feare came vpon them that they vndertoke to defend them selues by flying away: one spake not to another but hãged downe theyr heades, lefte al behynd them: and made haste to escape from the Hebrues: for they hearde, that they were hastynge to come after wyth theyr weapẽs, and so they fled by the wayes of the feldes, and thorowe all the foote pathes of the dales.

And when the chyldren of Israel sawe that they fled, they folowed vpon them, and wente downe wyth trompetes, blowynge, and makinge a greate crye after them. As for the Assiryans, they had no order, and kepte not them selues togeather, but fled theyr waye. Nenertheleffe, the chyldren of Israel fell vpon them with one companye and order, & dyscomfyted as many as they myghte get. And Ozias sent messaũgers vnto all the cytyes & countryes of Israel.

So all the regyons & euery cytie sent oute B theyr best men after them in harnes, & smot thẽ wyth the swearde, tyll they came to the vtmost parte of theyr borders. And the other ỳ were in Bethulia came into the tentes of the Assir pãs, & toke al, that they whych fled had lefte behynd them, & so they founde great good. And they ỳ came agayne to Bethulya from the battayle, tooke w̃ them suche thynges as had bene theyrs there was no nombre of the catell, and of the costlye Jewelles, so that from the lowest vnto the hyghefte, they were all made ryche of the spoyles of them. And Joachym the hyghe preaste at Jerusalem, came to Bethulya wyth al ỳ elders that they myghte se Judyth.

Nowe when she came out vnto them, they beganne all to prayse her wyth one voyce, saynge: ỳ worschyppe of the cytye of Jerusalem, ỳ ioye of Israel, ỳ honoure of oure people, ỳ haste done mãly, & thy herte is cõforted, because thou hast loued clenlynesse & chastyte, & hast knowen no mã but thyne owne husbãd: therfore hath ỳ hand of ỳ Lord comforted the: & blessed shalte ỳ be for euer. And all people sayde so be it, so be it.

In thyrtye dayes coulde the people of Israell scarce gather vp the spoyles of the Assyrians. But all that belonged vnto Holofernes, & had ben hys specially (whether it were of gold, of syluer, precyous stones, clothynge, and all ornamentes) they gaue it vnto Judyth. And all the people reioyced, bothe wemen, maydens, & younge people, wyth pypes and hearpes.

The. xvi. Chapter.

¶ The songe of Judyth for the victorye. After the victorie optayned: the people commeth to Jerusalem: to worschyppe and prayse God.

A When songe Judyth thys songe vn to the Lorde: Begynne vnto the Lorde vpon ỳ tabrettes, syng vn to the Lorde vpon the cymbales, O synge vnto hym a newe songe of thanckesgeuynge, be ioyefull & call vpon hys name. It is the Lord ỳ destroyeth warres: euen the Lord is his name. Which hath pytched his tentes in the myddest of his people, ỳ he myght delyuer vs from the hande of al our enemyes. Assur came out of the mountaynes of ỳ north in the multytud of his strength. His peo

pie stopped

ple stopped the water brokes, and theyr horses couered ẏ walles. He purposed to haue brent vp my lãde, & slaye my ponge men wt the swearde.

B He wolde haue caryed awaye my childzen & wyfgyns into captyuytye, but the Almyghtye Lorde hyndred hym, & delyuered hym into the handes of a woman, whych brought hym to cõfusyon. For theyr myghtye was not destroyed of the ponge men. It was not the sonnes of Tytan ẏ slue hym, nether haue the greate Gyauntes set them selues agaynste hym: but Judyth the daughter of Merary wyth her fayre bewty hath dyscõfited hym, & brought hym to naught For she layde awaye her wyddowes garmente & put on the parell of gladenesse to the reioysinge of the childzen of Israel. She annoynted her face, & bounde vp her heare in an houe to begyle hym. Her slyppers rauysched his eyes, her bewetye captyuated hys mynde, wyth the swearde smote she of hys necke. The Percyans were astonyed at her stedfastenes, & the Medes at her boldenes. Then howled the armyes of the Assi-

C ryans, when my symple appered, dzye of thyrst The sõnes of the daughters haue pearsed them thorowe & slayne them as fugytiue childzẽ: they perysched in the battayle, for the verye feare of the Lorde my God. Let vs synge a song of thãs geuinge vnto the Lorde, a newe song of prayse wyll we synge vnto oure God: Lorde Lorde, ẏ arte a great God, myghtie in power, whom no man maye ouercome. All thy creatures shulde serue the: for thou spakest but the worde, & they were made: thou sentest thy spzete, & they were created, & no man can wythstande thy voyce.

The mountaynes shall moue from the foundacyons wyth the waters, the stonye rockes shall melte before the lyke waxe. But they that feare the: shalbe great wyth the in all thynges. Woo vnto the people ẏ ryse vp agaynste my generacyon, for the Almyghtye Lorde wyll aduenge hym selfe of them, and in the daye of Judgemente wyll he vyset them. For he shall geue fyer and wormes into theyr flesche, that they maye burne and fele it for euer moare.

After thys it happened, that after the vyc-

D torye, all the people came to Jerusalem, to geue praise and thanckes vnto the Lorde. And when they were puryfyed, they offred all theyr burnt sacryfyces, & theyr promysedofferynges. And Judith offered all Holofernes weapens, and all the Jewels that the people had geuen her, and ẏ canappe that she toke from his bed, and hanged them vp vnto the Lord The people was ioyful, as the vse is: & thys ioye by reason of the vyctorye, wyth Judyth, endured thre monethes.

So after these dayes, euery man wente home agayne, & Judyth was in greate reputacyõ at Bethulia, & ryghte honourably taken in all the lande of Israel. Unto her vertue also was chastytie ioyned, so that after her husbande Manasses, she neuer knewe man al the dayes of her lyfe. Upon the hye solempne daies she went out wyth greate worshyppe. She dwelte in her husbandes house an hundzed and fyue yeare, &

lefte her handemayden fre, and dyed: and was buryed besyde her husbande in Bethulya. And all the people mourned for her. vii. dayes. So long as she liued, there was none that troubled Israell, and many yeares also after her deathe.

The daye wherin thys vyctorye was gotten, was solemnlye holden, and rekened of the Jewes in the nombze of the holye dayes, and it is yet greatlye holden of the Jewes euer sence vnto thys daye.

C The ende of the booke of Judyth.

The reast of the Chap

ters of the booke of Easther whyche are nether founde in the Hebzue, nor in the Chalde.

C The. xi. Chapter, after the Latyn.

C The dzeame of Mardocheus

Mardocheus ẏ sõne of Jair, the A sonne of Semei, the sonne of Cisei of the trybe of Ben Jamin, a Jewe: whyche had hys dwellynge in the cytye of Susis, a man of greate reputacyõ and excellent amonge al them that were in the kynges court (Neuertheles, he was one of ẏ prysoners, whõ Nabuchodonosor the kynge of Babilon had caryed awaye from Jerusalem vnto Babylon wt Jechonias the kinge of Juda.) In the. ii. yere of the raygne of great Artaxerses in the fyrst day of the moneth. Nisan had this Mardocheus suche a dzeame: He thoughte he heard agreate tempeste, horryble thonderclappes, earthquakes, & great vproure in the lande, & ẏ he sawe. ii great dzagõs redy to fight one agaynst another

Theyr crye was greate. At the whych roa- B rynge & crye all the Heathen were vp to fyghte agaynste the ryghteous people. And the same daye was full of darckenes, and verye vnclear full of trouble and anguysshe, yee, agreate fearfulnesse was there in all the lande. The ryghteous were amased, for they feared the plage ãd euell that was deuysed ouer them, and were at apoynte wyth them selues to dye. So they cryed vnto God: and whyle they were crynge: the lytle wel grewe into agreat ryuer and into many waters. And wyth that it was daye and the sonne rose vp agayne. And the lowlye were exalted, and deuoured the glorypous and proude.

Nowe when Mardocheous had sene thys dzeame, he awoke, and mused stedfastlye in hys herte, what God wolde do, and so he desyred to knowe all the matter, & hys mynde was there vpon vntyll the nyghte.

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C Mardocheous vttereth the treason deuysed agaynste the kynge: and is therfore rewarded of hym.

At the same tyme dwelte Mardo- C cheus wyth Bagatha and Tares, in the kynges courte, the kynges chamberlaynes and porters of the palace. But when he harde theyr deuyce, ãd had dylygently consydzed theyr ymagynacyons,

ple stopped the water brokes, and theyr horses couered ẏ walles. He purposed to haue brent vp my lãde, & slaye my ponge men wt the swearde.

B He wolde haue caryed awaye my childzen & wyfgyns into captyuytye, but the Almyghtye Lorde hyndred hym, & delyuered hym into the handes of a woman, whych brought hym to cõfusyon. For theyr myghtye was not destroyed of the ponge men. It was not the sonnes of Tytan ẏ slue hym, nether haue the greate Gyauntes set them selues agaynste hym: but Judyth the daughter of Merary wyth her fayre bewty hath dyscõfited hym, & brought hym to naught For she layde awaye her wyddowes garmente & put on the parell of gladenesse to the reioysinge of the childzen of Israel. She annoynted her face, & bounde vp her heare in an houe to begyle hym. Her slyppers rauysched his eyes, her bewetye captyuated hys mynde, wyth the swearde smote she of hys necke. The Percyans were astonyed at her stedfastenes, & the Medes at her boldenes. Then howled the armyes of the Assi-

C ryans, when my symple appered, dzye of thyrst The sõnes of the daughters haue pearsed them thorowe & slayne them as fugytiue childzẽ: they perysched in the battayle, for the verye feare of the Lorde my God. Let vs synge a song of thãs geuinge vnto the Lorde, a newe song of prayse wyll we synge vnto oure God: Lorde Lorde, ẏ arte a great God, myghtie in power, whom no man maye ouercome. All thy creatures shulde serue the: for thou spakest but the worde, & they were made: thou sentest thy spzete, & they were created, & no man can wythstande thy voyce.

The mountaynes shall moue from the foundacyons wyth the waters, the stonye rockes shall melte before the lyke waxe. But they that feare the: shalbe great wyth the in all thynges. Woo vnto the people ẏ ryse vp agaynste my generacyon, for the Almyghtye Lorde wyll aduenge hym selfe of them, and in the daye of Judgemente wyll he vyset them. For he shall geue fyer and wormes into theyr flesche, that they maye burne and fele it for euer moare.

After thys it happened, that after the vyc-

D torye, all the people came to Jerusalem, to geue praise and thanckes vnto the Lorde. And when they were puryfyed, they offred all theyr burnt sacryfyces, & theyr promysedofferynges. And Judith offered all Holofernes weapens, and all the Jewels that the people had geuen her, and ẏ canappe that she toke from his bed, and hanged them vp vnto the Lord The people was ioyful, as the vse is: & thys ioye by reason of the vyctorye, wyth Judyth, endured thre monethes.

So after these dayes, euery man wente home agayne, & Judyth was in greate reputacyõ at Bethulia, & ryghte honourably taken in all the lande of Israel. Unto her vertue also was chastytie ioyned, so that after her husbande Manasses, she neuer knewe man al the dayes of her lyfe. Upon the hye solempne daies she went out wyth greate worshyppe. She dwelte in her husbandes house an hundzed and fyue yeare, &

lefte her handemayden fre, and dyed: and was buryed besyde her husbande in Bethulya. And all the people mourned for her. vii. dayes. So long as she liued, there was none that troubled Israell, and many yeares also after her deathe.

The daye wherin thys vyctorye was gotten, was solemnlye holden, and rekened of the Jewes in the nombze of the holye dayes, and it is yet greatlye holden of the Jewes euer sence vnto thys daye.

C The ende of the booke of Judyth.

The reast of the Chap

ters of the booke of Easther whyche are nether founde in the Hebzue, nor in the Chalde.

C The. xi. Chapter, after the Latyn.

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A THe great kyng Artharerses whych raygneth from India vnto Ethiopia, ouer an C. & .xxvii. landes, sendeth his frendly salutacion vnto al ꝑ prynces & debites of ꝑ countres which be subiect vnto his dominiō. Whē I was made lord ouer many people, & had subdued ꝑ whole earth vnto my dompniō, my mynde was not w̄ cruelty & wrong to exhalte my selfe by ꝑ reason of my power: but purposed w̄ equyte alway & gentelnes, to gouerne those ꝑ be vnder my iurisdicciō, & wholie to set thē in a peceable lyfe, & therby to bring my kigdome vnto trā quillite, ꝑ men myght safely go thorowe on euery syde, & to renew peace agayne, which al men desire. Nowe when I asked my coūcelers howe B these thynges myghte be brought to a good ende, there was one by vs, excellente in wysdome whose good wil, truth & faythfulnes hath oft bene shewed & proued (whych was also ꝑ principal & nexte to the kyng) Aman by name: whych certyfyed vs howe ꝑ in all landes there was scatered abroade a rebellyous folke, that made statutes & lawes agaynste all other people: & haue alwaye dyspysed ꝑ proclaymed commaundements of kynges: & how that for thys cause it were not to be suffered that suche rule shulde contynue by you and not to be put downe.

C Seinge nowe we perceaue the same, ꝑ this people alone ar contrary vnto euery mā, vsyng straung & other maner of lawes, & wythstande our statutes & doynges, & goaboute to stablysh shrewed matters, ꝑ our kingdome shulde neuer come to good estate & stedfastenesse: Therfore haue we commaunded, ꝑ all they ꝑ are appointed in wrytynge & shewed vnto you by Aman, (whyche is ordeyned & set ouer all our landes) & the most pryncipal nert vnto the kyng, & in maner as a father, shall w̄ theyr wyues & chyldren be destroyed & rooted oute wyth the swearde of theyr enemyes & aduersaryes, and ꝑ there shalbe no mercy shewed, & no man spared. And this shalbe done the .xiiii. daye of the moneth (called Adar) of thys yeare, that they wyche of olde (& nowe also) haue euer bene rebellyous maye in one daye wyth vyolence be thruste downe into the hell, to thintente that after thys maner oure empyre maye haue peace and tranquylyte.

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And therefore O Lorde thou God & kynge haue mercye vpon thy people, for they ymagyn howe they may bryng vs to naught: yea, theyr mynde & desyre is to destroye, & to ouerthrowe thy people, ꝑ hath beneeuer thyne enherytaunce of olde. O dyspyse not the porcyon, whych thou haste delyuered & brought oute of Egypte for thyne owne selfe. Heare my prayer, & be mercyfull vnto thy people whom thou hast chosen for an heryptage vnto thy selfe. Turne our complaynte & sorowe into ioye, ꝑ we maye lyue, O Lorde, and praise thy name. O Lorde, suffer not the mouthes of them ꝑ prayse the to be destroyed.

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that they maye prayse the power and vertue of the gods, & to magnify the fleshly kyng for euer

C O Lorde geue not thy septer vnto them ẏ be nothynge, lest they laugh vs to scorne in our myserye and fall: but turne theyr deuyse vpon them selues, and punysshe hym, ẏ hath begonne the same ouer vs, and set hym to an example. Thyncke vpon vs O Lorde, & shewe thy selfe vnto vs in the tyme of oure destresse, and of our trouble. Strengthe me O thou kyng of gods, ẏ Lorde of all power, geue me an eloquente and a pleasaunte speach in my mouth before the Lion Turne hys hert in the hate of oure enemyes, to destroy him, & al such as consent vnto him. But delyuer vs wyth thyne hande, and helpe me thy hãdmayde, which haue no defẽce nor helper but onely the Lorde, ẏ knowest all thynges, ẏ wotest ẏ I loue not the glorye and worshyp of the vnrighteous, and ẏ I hate and abhorre the bed

D of the vncyrcumcysed, and of all heathen.

Thou knoweste my necessyte, that I hate the token of prehemynence and worshyp which I beare vppon my heade, what tyme as I must shewe my selfe and be sene, and that I abhorre it as an vncleane cloth, and ẏ I were it not when I am quyete and alone by my selfe. Thou knowest also, that I thy handemayden haue not eaten at Amans table, and that I haue had no pleasure nor delyte in the kynges feaste, ẏ I haue not droncke the wyne of the dryncke offeringes and that I thy handemayden haue no ioye sence the daye that I was brought hether, vntyl this daye, but onelye in the Lorde. O thou God of Abraham, O thou myghtye God aboue all, heare the voyce of them. that haue none other hoope, and delyuer vs oute of the hande of the wycked, and delyuer me oute of my feare.

The. xv. Chapter.

¶ Mardocheus moueth Esther to go vnto the kynge and make intercessyon for her people: and she perfourmeth hys requeste.

A

Rdocheus also bad Esther goo in: vnto the kynge, & praye for her people, and for her countrye. Remember (sayth he) the dayes of thy lowe estate, how thou wast norysshed vnder my hande: For Aman whych is nexte vnto the kyng, hath geuen sentence of death agaynst vs. Call thou therefore vpon the Lord, & speake for vs vnto the kynge, & delyuer vs from death And vpon the thyrde day it happened, that Esther layde awaye the mournynge garmentes, ãd put on her gloryous apparell, and decte her selfe goodly (after ẏ she had called vpon God, which is the beholder and saueour of al thynges) toke two handemaydes wyth her: vpon the one she leaned her selfe, as one ẏ was tender: the other folowed her, and bare the trayne of her vesture The shyne of her bewtye made her face rose coloured. The symplytude of her face was chearfull and amyable, but her herte was sorowfull for greate feare. She wente in thorowe all the doores, and stoode before the kynge. The kyng sat vpon the throne of hys kyngedome, & was clothed in hys goodlye araye, al of gold, and set wyth precyous stones, and he was verye ter-

ble. He lyfte vp hys face, that shone in the clearnesse, and looked grymlye vpon her. Then fell ẏ Quene downe, was pale and faynte & leaned her self vpõ the head of the mayd, ẏ went wt her B

Neuertheles, God turned the kynges mynde ẏ he was gentyle, ẏ he leaped oute of hys seate for feare, and gat her in hys armes, and helde her vp tyll she came to her selfe agayne. He gaue her louinge wordes also, and sayde vnto her: Esther, what is the matter? I am thy brother, be of good cheare, thou shalte not dye: for oure commaundemente toucheth the comons & not the. Come nye. And wyth ẏ he helde vp hys golden rod, and layd it vpon her necke, and embraced her frendelye, and sayde talke wyth me. Then sayde she: I sawe the (O Lorde) as an Angell of God, & my herte was tronbled, for feare of thy maiestye and clearnesse. For excellente & wonderfull arte thou (O Lorde) and thy face is full of Amyte. But as she was thus speakynge vnto hym, she fell downe agayne for faynтnesse for the whych cause the kynge was afrayde, ãd all hys seruauntes comforted her.

The. xvi. Chapter.

¶ The coppe of the letters of Artharerses, wherby he reuoketh those whych he fyrste sente forth.

The greate kinge Artharerses, which A raygneth from India vnto Ethiopia, ouer an hundred and seuen & twẽtye landes, sendethe vnto the Prynces and rulers of the same landes, such as loue hym, hys frendly salutacion. Ther be manye that for the sondrye fryndeshyppes & benyfytes whyche are dyuerslye done vnto them for theyr worshyppe be euer the more proude ãd hye mynded, and vndertake not onelye to hurte theyr subiectes (for plenteous benyfytes maye they not suffer, & begynne to imagine some thynge agaynste those that do them good, and take not onelye all vnthanckefulnesse awaye from men) but in pryde and presumpcyon (as they ẏ be vnmyndefull and vnthanckfull for the good deades) they go about to escape the iudgemente of God, that seyth all thynges, whyche iudgemente hateth and punysshethe all wyckednesse: It happeneth ofte also that they whyche be set in offyce by the hyer power, and vnto whom the busynesse and causes of the subiectes are commytted to be handled, ware proude, and defyle them selues wyth sheadynge of innocente blonde, whych bryngeth them to intollerable hurt. Whych also wyth false and deceytefull wordes and wyth lyinge tales, dysceaue and betray the innocente goodnesse of Prynces. B

Nowe is it profytable & good, ẏ we take hede, make search therafter, & consider, not only what hath happened vnto vs of old: but ẏ shamfull, vnhoneste, & noysome thynges, that the debtyes haue nowe taken in hande before our eyes, and therby to beware in tyme to come, ẏ we maye make the kyngdome quyet and peaceable for all men: and ẏ we myghte sometyme drawe it to a chaunge: and as for the thyng that nowe is presente before oure eyes, to withstande it, & to put it downe, after the moost frendly maner.

What

What tyme nowe as Aman, the sonne of Amadathu the Macedonian (a straunger verely of the Persyans blonde, and farre from our goodnesse) was come in among vs as an aleant and had optayned the frendeshyppe that we beare towarde all the people, so that he was called oure father, and had in hyghe honoure of euery man, as the nexte and pryncypall vnto the kynge, he could not forbeare hym selfe from his pryde, hath vndertaken, not onelye to robbe vs of the kyngedome, but of oure lyfe.

Wythmanyfolded ysceate also hath he desyred to destroye Mardocheus oure helper and preseruer, whych hath done vs good in all thynges: and innocente Esther the lyke partaker of oure kyngedome, wyth all her people. For hys mynde was (when he had taken them oute of ye waye, and robbed vs of them) by thys meanes to translate the kyngdome of the Percyans vnto them of Macedonia, but we fynde that the Jewes (whyche were accused of the wycked, ye they myghte be destroyed) are no euell doers, but vse resonable and ryght lawes, and ye they be the chyldren of the moost hygh lyuyng God by whome the kyngedome of vs and our progenytoures haue bene well ordred hetherto.

Wherefore, as for the letters and commaundementes that were put forthe by Aman the sonne of Amadathu, ye shall do well, yf ye holde them of none effecte: for he that set them vp and inuented them, hangeth at Susis before the porte, wyth all hys kynred: and God, (whyche hath all thynges in hys power) hath rewarded hym after hys deseruynge.

D And vpon thys ye shall publyshe and set vp the coppe of thys letter in all places, that the Jewes maye frelye and wythoute hyndraunce hold them selues after theyr owne statutes, and that they maye be helped, and ye vpon the thre & twentye daye of the twelue moneth Adar, they maye be aduenged of them, whyche in the tyme of theyr anguysche and trouble, wolde haue oppressed them. For the God that gouerneth all thynges, hath turned to ioye the daye, wherein the chosen people shulde haue perysched.

Moreouer, amonge the hyghe solempne dayes that ye shal haue, ye shall holde thys also wyth all gladnesse, that nowe and in tyme to come, this daye maye be a remembraunce to good for all suche as loue the prosperytye of the Persyans: but a remembraunce of destruccyon to those that be sedycyous vnto vs.

All cytyes and landes that do not this, shal horyblye perysche and be destroyed wyth the swearde and fyre, and shall not onelye be nomore inhabyted of mē, but be abhorred also of the wylde beastes and fowles.

The ende of the reast of the booke of Esther,

¶ The booke of wysedome

¶ The fyrste Chapter.

¶ Howe we ought to search and enquire after God, and who be those that fynde hym. Of the holy ghost. We ought to flye from babbelyng and murmurynge. &c.

Set youre affection vpon ryghteousnesse, ye ye be Judges, of the earth. Haue a good opynyon of the Lorde, & seke hym in the syngleneſſe of hert. For he wyll be found of them that tempte him not, and appereth vnto such as put theyr trust in him. As for froward thoughtes, they seperat from God: but vertue (if it be alowed) reformeth the vnwyse. And wyll wysedome shall not enter into a frowarde soule, nor dwell in the body ye is subdued vnto synne. For the holy Ghoost abhorreth fayned nurtour, and wythdraweth hym selfe from the thoughtes ye are wythout vnderstādynge, & where wyckednesse hath the vpperhande, he flyeth from thence, for the spyrete of wysdome is louynge, gentle & gracyous, & wyll haue no pleasure in hym ye speaketh euell wyth hys lyppes. For God is a wytnes of hys raynes, a true searcher out of hys hert, & an hearer of his tong. For the spyrete of ye Lorde fylleth the round compasse of the worlde: and the same ye vpholdeth al thynges, hath knowlege also of the voyce A

Therefore, he that speaketh vnryghteous thynges, can not be hyd: neyther maye he escape the iudgement of reprofe. And wyll inquysycyon shalbe made for the thoughtes of the vngodlye, and the reporte of hys wordes shal come vnto God, so that thys wyckednesse shalbe punysched. For the eare of gelousye heareth all thynges, and the noyse of the grudgynges shall not be hyd. Therefore beware of murmerynge, whych is nothynge worth: and refrayne youre tunge from slaunder. For there is no worcke so darcke and secrete, that it shall go for nought, & the mouth that speaketh lyes, slayeth ye soule.

D Seke not your owne death in the errour of youre lyfe: destroye not your selues thorowe the worckes of youre owne handes. For God ¶ hath not made death, neyther hathe he pleasure in the destruccyon of the lyuyng. For he created all thynges, ye they myghte haue theyr beynge: yea, al the people of the earth hath he made that they shulde haue health, ye there shulde be no destruccyon in them, and that the kyngedome of hell shulde not be vpon earth (for ryghteousnes is euerlastynge and immortall, but vnryghteousnesse bryngeth death.) Neuertheleſſe, the vngodlye call her vnto them both wyth wordes and worckes: and whyle they thyncke to haue a frende of her they come to nought: for the vngodlye that are confederate wyth her and take her parte, are worthye of death.

The .ii. Chapter.

What tyme nowe as Aman, the sonne of Amadathu the Macedonian (a straunger verely of the Persyans blonde, and farre from our goodnesse) was come in among vs as an aleant and had optayned the frendeshyppe that we beare towarde all the people, so that he was called oure father, and had in hyghe honoure of euery man, as the nexte and pryncypall vnto the kynge, he could not forbeare hym selfe from his pryde, hath vndertaken, not onelye to robbe vs of the kyngedome, but of oure lyfe.

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The .ii. Chapter.

¶ The ymaginacyons and despytes of the wicked, and their counsayle agaynste the faythfull.

A FOr the vngodlye talke and ymagyn thus amonge themselues (but not ryght:) The tyme of oure lyfe is but shorte & tedyous: and when a mā is once gone, he hath nomore ioye nor pleasure, nether knowe we any man ỳ turneth agayne from death: for we are borne of nought, & we shalbe herafter as though we had neuer bene. For our breath is as smoke in oure nostrels, & the wordes as a sparke to moue oure hert. As for our body, it shalbe very asches ỳ are quenched, & oure soule shall vanyshe as the soft ayre. Oure lyfe shal passe away as the trace of a cloude & come to naught as the myst ỳ is dryuen awaye with the beames of the Sunne, and put downe wyth the heate thereof. Oure name also shalbe forgotten by lytle and lytle, and no man shall haue oure worckes in remembraunce.

B For oure tyme is a verye shadowe ỳ passeth awaye: and after oure ende there is no returnynge, for it is fast sealed: so ỳ no man commeth agayne. ¶ Come on therfore, let vs enioye the pleasures ỳ there are, and let vs sone vse the creature lyke as in youth. Let vs fyll oure selues wt good wyne and oyntmente, & let there no flowre of the tyme go by vs. Let vs crowne our selues wyth roses afore they be wethered. Let there be no fayre medowe, but oure luste go thorowe it. Let euery one of you be partaker of oure volupteousnesse. Let vs leue some token of our pleasure in euery place, for ỳ is oure porcyon, els get we nothyng. Let vs oppresse the poore ryghteous, let vs not spare the wyddowe nor olde man let vs not regarde the heades ỳ are gray for age Let ỳ lawe of vnryghteousnesse be oure auctorite, for the thynge ỳ is feble is nothyng worth Therefore let vs defraude the ryghteous: and why? he is not for oure profyte: yea, he is cleane contrarye to oure doynges. He checketh vs for offendynge agaynste the lawe, and slaundreth vs as transgressoures of all nurtoure. He maketh hys booste to haue the knowlege of God: ¶ yea he calleth hym selfe gods sonne. He is the bewrayer of our thoughtes: It greueth vs also to looke vpon hym, for hys lyfe is not lyke other mens, hys wayes are of another fashyon. He counteth vs but vayne persons, he wythdraweth hym selfe from oure wayes as from fylthynes he commendeth greatlye the latter ende of the iust, and maketh hys boost ỳ God is hys father Let vs se then yf hys wordes be true, let vs proue what ende he shall haue. For yf he be the true sonne of God, he wyll receaue hym: and delyuer hym from the handes of hys enemyes. Let vs examyn hym wyth dyspytefull rebuke and tormentynge, that we maye knowe hys dygnytye and proue his pacyence. Let vs condempne him wyth mooste shamfull death: for lyke as he hath spoken, so shall he be rewarded.

D Suche thynges do the vngodlye ymagin and goo astraye, for theyr owne wyckednesse hath blynded them. As for ỳ mysteryes of God they vnderstande them not: they neyther hoope for the reward of ryghteousnesse, nor regarde ỳ worshypp ỳ holy soules shall haue. For God created man to be vndestroyed: yea, after ỳ* ymage of hys owne lykenesse made he hym. Neuertheless, thorowe enuy of the deuell, came death into the worlde: and they that holde of hys syde do as he doth. * Gen. iiii.b

¶ The.iii. Chapter.

¶ The conuersacyon and assuraunce of the ryghteous. The rewarde of the faythfull.

A BUt the soules of the ryghteous are in the hand of God, and the payne of death shall not touche them. In the syghte of the vnwyse they appeared to dye, and their ende is taken for very destruccyon. The waye of the ryghteous is iudged to be vtter destruccyon, but they are in reste. And though they suffer payne before men, yet is their hoope ful of immortalyte. They are punyshed but in fewe thynges, neuertheless, in manye thynges shall they be well rewarded. For God proueth them, and findeth them mete for hym selfe: yea, as the golde in the fornace, doth he trye them: and receaueth them as a burnteofferynge, and when the tyme commeth, they shalbe loked vpon.

B The ryghteous shall shyne as the sparkes that runne thorowe the red bushe. They shall Iudge the nacyons, and haue dompynge ouer the people, and their Lorde shal raygne for euer They that put their truste in hym, shall vnderstande the truth, and suche as be faythfull, wyll agre vnto hym in loue: for hys chosen shal haue grace and peace. But the vngodlye shalbe punyshed accordyng to their ymaginacyons, for they haue dispised ỳ righteous: & forsake ỳ lord.

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As for the children of aduouterers, they shall come to an ende, and the seed of an vnrygh teous bedd shalbe rooted out. And though they lyue long, yet shall they be nothynge regarded, & their laste age shalbe wythoute honoure Yf they dye hastely, they haue no hope, nether shal they be spoken to in the daye of knowlege. For horrible is the death & ende of the vnrighteous.

¶ The.iiii. Chapter.

¶ Of the chaste generacyon of the faythfull, and of their felycyte. Of the death of the ryghteous, and of the condempnacion of the vnfaythfull.

O howe

¶ The ymaginacyons and despytes of the wicked, and their counsayle agaynste the faythfull.

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O howe

A Howe kayze is a chaste generacyon wyth vertue? The memoryall thereof is immortall, for it is knowen wyth God & with men When it is presente, men take example therat, and yf it go away yet they despze it. It is alway crowned and holden in honoure, and winneth the rewarde of the vndefyled battayle. But the multitude of vngodly chyldzen is vnprofitable: & the thynges ỹ are planted w̃ whoredome shall take no depe rote, nor laye auy fast foundacion. Thoughe they bz grene in ỹ bzaunches for a tyme, yet they shal be shaken w̃ the wynd: for they stand not fast, & thorowe ỹ vehemẽcy of ỹ wynde they shalbe roted out. For ỹ vnperfect bzaũches shalbe bzokẽ theyr frute shalbe vnprofytable & sower to eat: yee, mete for nothyng. And why? al the chyldzẽ ỹ are bozne of ỹ wycked, must beare recorde of ỹ wyckednesse agaynste theyr fathers & mothers when they be asked. But thoughe the ryghteous be ouertaken w̃ death, yet shall he be in reste

Age is an honourable thyng: neuertheles
B it standyth not onelye in the length of tyme, nor in the multytude of yeares: but a mans wysedome is the graye heare, and an vndefyled lyfe is the olde age, he pleased God, and was beloued of hym: so that where as he lyued amonge synners, he translated hym. *Yea, sodenlye was he
Gene.v.c taken awaye, to the intente that wyckednesse shulde not alter hys vnderstandyng and that hypocrysye shulde not begyle hys soule. For the craftye bewytchynge of lyes make good thynges darke, the vnstedfastnesse also and wyckednesse of volupteous desyre, turne aslyde the vnderstandynge of the symple. Though he was soone dead, yet fulfylled he much tyme. For his soule pleased God: therefore hasted he to take hym away from amonge ỹ wicked. Thys ỹ people se, & vnderstande it not: they lay not vp such thynges in theyr hertes: howe that the louynge fauoure and mercyẽ of God is vpon hys saynctes, and that he hath respecte vnto hys chosen.

Thus the ryghteous that is deade, condemp
C neth the vngodly whyche are lyuynge: and the youth that is soone brought to an ende the longe lyfe of the vnryghteous. For they se the ende of ỹ wyse, but they vnderstande not what God hath deuysed for hym, and wherefore the Lorde hath taken hym awaye. And why? they se hym and dysdayne hym, therfore shal God also laugh them to scorne: So that they them selues shall dye heareafter (but wythoute honoure) yea, in shame amonge the deade for euermoare. For wythoute anye voyce shall he burste those that he pulle vp, and remoue them from the foundacyons, so that they shalbe layde waste vnto the hyghest e. They shall mourne, and theyr memoryall shall perysche. So they beynge afrayde, shall remember theyr synnes: and theyr owne wyckednesse shall bewraye them.

The.v. Chapter.

'C The constauntnesse of ryghteous before theyr persecuters. The hope of the vnfaythfull is vnprofytable and vayne. The blessednesse of the saynctes and godlye.

THen shal the ryghteous stand in gre A at steadfastenesse agaynste suche as haue dealt extreamely w̃ them, & taken awaye theyr laboures. When they se it, they shalbe vexed with horyble feare, and shal wondre at the hastinesse of the sodayne health: gronynge for very destresse of mynde, and shall saye wythin them selues, hauynge inwarde sorowe, & mournynge for very angwysshe of mynde. These are they, whom we somtyme had in derisiõ, & iested vpõ. We fooles thought their life very madnes: & theyr ende to be wout honour. But lo, howe they are coũted among ỹ chyldzen of God, & theyr porcion is among ỹ saynctes. Therfore we haue erred from the way of truth, ỹ lyght of righteousnesse hath not shyned vnto vs, & ỹ Sũne of vnderstãdyng rose not vpon vs. We haue weryed oure selues in the waye of wyckednesse and destruccyon. Tedyous wayes haue we gone: but as for the waye of the Lorde we haue not knowne it. B

What good hath oure pryde done vnto vs? Or what profyte hath the pompe of richesse brought vs? All those thynges are passed awaye lyke a shadowe, & as a messenger runnynge before: as a shyppe that passeth ouer the waues of the water, whych when it is gone by, the trace therof cannot be founde, nether the path of it in the floudes. Or as a byrde that flyeth thorowe in the ayre, & no man can se any token where she is flowen, but onely heare the noyse of her wynges, beatynge ỹ lyght wynde, partynge the ayre thorowe the vehemency of her goynge, & flyeth on shakynge her wiges, where as afterward no token of her waye can be founde. Or lyke as whẽ an arowe is shot at a marke it parteth ỹ ayer, which immedyatly commeth together agayne, so ỹ a man can not knowe where it went thorowe. Euen so nowe in lyke maner as soone as we were borne, beganne immedyatly to drawe to oure ende, and haue shewed no token of vertue, but are consumed in our owne wyckednesse

Suche wordes shall they that haue synned speake in the hell: for the hoope of the vngodlye is lyke a drye Thystle floure (or dusse) that is blowne awaye wyth the wynde: lyke a D thynne scome that is scatered abroade wyth the storme, lyke as the smooke whyche is dispersed heare and there wyth the wynde, and as the remembraunce of a straunger, that tarryeth for a daye, and then departeth. But the ryghteous shall lyue for euermoare: theyr rewarde also is with the Lorde: and theyr remembraunce with the Hyghest. Therefore shall they receaue a glorypous kyngedome, and a bewtyfull crowne of the Lordes hande: for wyth hys ryghte hande shall he couer them: and wyth hys owne holye arme, shall he defende them. Hys gelousye also shall take awaye the harnesse, and he shall weapon the cretaure to be auenged of ỹ enemyes. He shall put on ryghteousnesse for a brest plate and take sure Judgemente in steade of an helmete. The inuyncyble shylde of equyte shall he take, hys cruell wrathe shall he sharpen for a speare, and the whole compasse of the worlde,

shall fyghte wyth hym agaynste the vnwyse.

D Then shall the thonderboltes go oute of ỹ lyghtnynges, and come out of the raygne bowe of ỹ cloudes to the place appoynted: out of ỹ har de stony indygnacyon, there shal fal thycke hayles, & the water of the see shalbe wroth agaynst them, & the floudes shall runne roughlye togethe r. Yea, a myghty wynde shal stande vp agaynst them, & a storme shall scater them a broade. Thus ỹ vnrighteous dealing of them shal bringe all ỹ land to a wyldernesse, and wyckednesse shall ouerthrowe the dwellynges of ỹ myghtye

The. vi. Chapter.

¶ The callynge of kynges, Princes and Judges: which are also exhorted to search wysdome.

A WYsdome is better then strength, ād a man of vnderstandynge is more worth then one ỹ is stronge. Heare therfore (O ye kynges) and vnderstande: O learne ye that be Judges of the endes of the earth. Geue eare ye that rule the multytudes, and delyte in much people. For ỹ power is geuē you of the Lord, & the strength from the Hyghest: whych shall trye your workes, and searche oute youre ymagynacyons: Howe that ye beyng offycers of hys kyngdome haue not executed true Judgemente, haue not kepte the lawe of ryghteousnesse, nor walked

B after the wyll of God. Horyblye, and that ryghte sone shall he appeare vnto you: for an hard iudgemente shall they haue that beare rule. Mercye is graunted vnto the symple, but they that be in auctorȳte shalbe sore punysched. For God whych is Lorde ouer all, shall excepte no mans person, neyther shall he stande in awe of anye mans greatenesse. For he hath made the small & greate, and careth for al alyke. But the myghtye shall haue the sorer punyshemente.

Unto you therfore (O ye kinges) do I speake that ye maye learne wysedome, & not go amysse For they that kepe hys ryghteousnesse, shalbe ryghteously Judged, and they that are learned in ryghteous thynges, shall fynde to make answere. Wherefore, set youre lust vpon my wordes, and loue them, so shall ye come by nurtoure

Wysedome is a noble thynge and neuer fadethe awaye: yea, she is easelye sene of them

¶ ỹ loue her, and founde of such as seke her, she preuenteth them ỹ desyre her, ỹ she maye fyrste shewe her selfe vnto them. Whoso awaketh vnto her by tymes, shall haue no greate trauayle, for he shall fynde her syttynge readye at hys dores To thyncke vpon her, is perfect vnderstandynge: and who so watcheth for her, shalbe safe: ād that sone. For she goeth about, seekynge such as are mete for her, sheweth her selfe cherfully vnto them in theyr goynges, & meteth them wyth all dylygence. For the vnfayned desyre of reformacyon is her begynnynge: to care for nurtour is loue, & loue is the keppyng of her lawes. Now the keppyng of ỹ law is perfeccyō, & an vncorrupt lyf: & an vncorrupt lyfe maketh a man famylyer wt God. And so ỹ desyre of wysedome leadeth to

D the kyngedome euerlastyng. Yf youre delyte be then in royall seates and septers (O ye kynges of the people) set youre luste vpon wysedome, that ye maye raygne for euermore. O loue the lyghte of wysedome, all ye that be rulers of the people. As for wysdome, what she is, and howe she came vp, I wyll tell you: and wyll not hyde the mysteryes of God from you: but wyll seeke her oute from the begynnynge of the natyuytie and bringe the knowlege of her into lyghte, ād wyll not kepe backe the truthe: Neyther wyll I haue to do wyth consumynge enuye, for suche a man shall not be partaker of wysedome. But the multytude of the wyse, is the welfare of the worlde, and a wyse kinge is the vpholdynge of the people. O receaue nurtoure then thorowe my wordes, and it shall do you good.

The. vii. Chapter.

¶ Wysedome ought to be preferred aboue all thynges.

I My selfe am also a mortall man, lyke as al other, & am come of the earthye generacyon of hym that was fyrste made, & in my mothers wombe was A fashioned to be flesh: In the tyme of ten monethes was I brought together in bloude thorowe the seede of man, and the commodious appetyte of slepe. When I was borne I receaued lyke ayre as other men, and fel vpon the earth (whych is my nature) cryinge and wepyng at the fyrst as al other do. I was wrapped in swadlyng clothes, & brought vp wt greate cares. For there is no kīge ỹ had any other begynnyng of byrth. Al men then haue one entraunce vnto lyfe, and one goynge oute in lyke maner.

Wherefor I desired, & vnderstanding was B geuen me: I called and the spyryte of wysedome came vnto me. I set more by her then by kynge domes & royall seates, and counted rychesse nothynge in comparyson of her. As for precyous stoone, I compared it not vnto her: for all golde is but grauell vnto her, & syluer shalbe counted but clay before her sight. I loued her a boue welfare & bewtye, & purposed to take her for my lyght, for her lyght can not be quenched. All good thynges come to me wyth her, and innumerable rychesse thorowe her handes. I was glad in thē all, for thys wysedome wente before me, and I knew not ỹ she is the mother of al good thinges Nowe as I my selfe learned vnfaynedlye, so do I make other men partakers of her, & hyde her rychesse from noman: for she is an infynite treasure vnto men, whych who so vse, become partakers of the loue ād frendshyppe of God, and are accepted vnto hym for ỹ gyftes of wysedome.

God hath graunted me to talke wyselye, & conuenyently to handle the thynges ỹ he hathe gracyously lente me. For it is he, ỹ leadeth vnto wysdome, and teacheth to vse wysedome aryght. In hys hande are both we & oure wordes: yea, al our wysdome, our vnderstanding & knowlege of al our workes. For he hath geuen me the true scyence of these thynges, so ỹ I knowe, howe the worlde was made, and the powers of the elementes: the begynnynge, endynge, and myddeste of the tymes: howe the tymes aulter, howe one goeth after another, and howe they are fulfilled, ỹ course of the yeare: the ordinaun

ces of the

ces of the starres: the nature and kyndes of beastes: the furyousnesse of beastes: the power of ỹ wyndes: ỹ ymagynacyõs of men: ỹ dyuersities of yong plantys: the vertues of rootes, and all suche thynges as are secrete and not loked for, haue I learned: For ỹ worckemaster of all thyn
D ges hath taught me wysdome. In her is the spyrite of vnderstandynge whych is holye, manyfolde, one onely, subtyl, curteous, discrete, quycke, vndefyled, playne, swete, louyng that is good, sharpe, whyche forbyddeth not to do well, gentyle, kynde, stedfast, sure, fre, hauynge all vertues, cyrcumspecte in all thynges: receauynge all spyrytes of vnderstandynge, beinge cleane and sharpe. For wysdome is nymbler then all nymble thynges: she goeth thorowe and attayneth to all thynges, because of her cleannesse. For she is the breth of the power of God, and a pure cleane expressynge of the clearnesse of Almyghtye God, Therfore can no vndefyled thynge come vnto her: for she is ỹ brightenesse of the euerlastynge lyghte, ỹ vndefyled myrroure of the maiestye of God and ỹ ymage of hys goodnesse.
E And for so muche as she is one, she maye do all thynges, & beynge stedfast her selfe, she renueth all: and among ỹ people conuayeth her selfe, into ỹ holye soules. She maketh Gods frendes & Prophetes: for God loueth noman, but hym in whome wysedome dwelleth. For she is moare bewtyfull then the Sunne, and geueth more lyghte then the starres, and the daye is not to be compared vnto her: for vpon the daye commeth nyght. But wyckednesse cannot ouercome wysdome: and folysheneste maye not be wyth her.

¶ The. viii. Chapter.

¶ The effectes of wysedome.

A WYsedome reacheth frome one ende to another myghtely, and louynge ly doth she order all thynges. I haue loued her, and laboured for her, euen from my youth vp: I dyd my dylygence to marye my selfe wyth her, suche loue had I vnto her bewtie. Who so hath the companye of God, commendeth her nobylytye: yea, the Lorde of all thynges hym selfe loueth her. For she is the scolemastresse of the nourtoure of God, and the choser oute of hys worckes. Yf a man wolde desyre rychesse in thys lyfe, what is rycher then wysdome, that worcketh all thin
B ges? Thou wylte saye: vnderstandynge worcketh. What is it amonge all thynges, that worketh moare then wysedome? Yf a man loue vertue and righteousnesse, let hym laboure for wysdome, for she hath greate vertues. And why? she teacheth soberneste and prudence, ryghteousnesse and strength, whyche are such thynges as men can haue nothyng more profitable in their lyfe. Yf a man desyre muche knowlege, she can tell the thynges ỹ are paste, and dyscerne thynges for to come: she knowethe the subtyltes of wordes, and can expounde darcke sentences. She can tell of tokens, & wonderous thynges or euer they come to passe, and the endes of all times: & ages. So I purposed after thys maner I will take her vnto my company, and comune louyngely wyth her: no doubte, she shal geue me good counsayle, & speake comfortably vnto me in my carefulnesse & greefe. For her sake shall I be well & honestly taken amonge the commens & lordes of ỹ counsayle. Though I be yong, yet shal I haue sharpe vnderstandynge, so ỹ I shal be meruelous in ỹ syghte of great men, & the faces of prynces shall wõder at me, when I holde my tonge, they shall abyde my leysure: when I speake, they shal loke vpõ me, & if I talke much they shal laye theyr handes vpõ theyr mouth.

Moreouer, by the meanes of her I shall obtayne immortalyte, and leaue behynd me an euerlastynge memorye all amonge them that come after me. I shall set the people in order, and the nacyous shalbe subdued vnto me. Horryble tyrauntes shalbe afrayde when they do but beare of me, amonge the multytude I shalbe counted good, and myghtye in battayle. When I come home, I shall fynde reste wyth her: for her companye hath no bytternesse, and her felowe
C shyppe hath no tedyousnesse, but myrthe & ioye

Nowe when I consydred these thynges by my selfe, and pondred them in my herte, howe ỹ to be ioyned vnto wysedome is immortalytye, and greate pleasure to haue her frendeshyppe, howe ỹ in the worckes of her handes are infynyte rychesse: howe that, who so kepeth company wyth her shalbe wyse, and that he whyche talketh wyth her, shall come to honoure: I went a
D bout seking, to gather her vnto me: For I was alad of arrye wyt, & had a good vnderstanding But when I grewe to more vnderstandynge, I came to an vndefyled bodye. Neuertheless, when I perceaued ỹ I coulde not kepe my selfe chaste, excepte God gaue it me, (& ỹ was a poynte of wysdome also, to knowe whose gyfte it was) I stepped vnto the Lord: & besought hym & wyth my whole hert I sayd after this maner.

¶ The. ix. Chapter.

¶ A prayer of Salamon to optayne wysedome.

A GOd of my fathers, & Lorde of mercyes (thou that haste made all thynges wyth thy worde, and ordeyned man thorow thy wysedome: that he shuld haue *domynyon ouer the creature which Geue. 1. b
thou haste made: that he shulde order the world accordynge to equytye and ryghteousnesse, and execute iudgemente wyth a true herte) geue me wysedome, whyche is euer aboute thy seate, & put me not oute from amonge thy chyldren: for I thy seruaunte and sonne of thy handemayden am a feble person, of a shorte tyme, and to yong to the vnderstandynge of iudgemente and the lawes. And though a man be neuer so perfecte among ỹ chyldren of men, yet yf thy wisdome be not with him, he shalbe nothing regarded. But thou haste chosen me to be a kynge vnto thy people, & the iudge of thy sonnes and daughters.

Thou haste commaunded me to bupld a tẽple vpon thy holy mount, & an alter in the cytye wherin thou dwellest: a lickenesse of thy holy tabernacle whych thou haste prepared from the begynnynge, and thy wysdome wyth the, whych

¶ knoweth thy wozkes which also was with the when thou madest the wozld, and knewe what was acceptable in thy syghte, and righte in thy commaundementes. ¶ sende per oute of thy holy heauens, and from the thzone of thy maiestye that she may be wyth me, & laboure wyth me: ý I maye knowe what is acceptable in thy syght Foz she knoweth and vnderstandeth al thinges: and she shal leade me soberlye in my wozckes, & pzeserue me in her power. So shall my wozkes be acceptable, & then shall I gouourne thy people ryghteouslye, & be wozthye to syt in my fathers seate. Foz what man is he that maye knowe the counsayle of God? Oz who can thyncke what the wyll of God is? Foz the thoughtes of moztall men are mesurable, & our fozecastes are but vncertayne. And why? a moztall & cozrupтyble bodye is heuye vnto the soule, & the earthlye mansion kepeth downe that vnderstanding that museth vpon many thynges. Verye hardlye canne we decerne the thinges that are vpon earthe, & greate labour haue we, oz we can fynde the thynges whiche are befoze our eyes: who wyll then seke oute the grounde of the thynges ý are done in heauen? ¶h Lozde who can haue knowlege of thy vnderstandynge & meanynge except thou geue hym wysdome, & sende thy holye ghoost from aboue? that the wayes of them which are vpon earth, maye be reformed: that men maye learne the thynges ý are pleasaunte vnto the, and be pzeserued thozowe wysedome.

¶ The. x. Chapter.

The delyueraunce of the ryghteous cōmeth thozowe wysdome

¶ Wysdome pzeserued the fyrste man, whome God made a father of the wozlde, when he was created alone, brought hym out of his offence

Gen.ii.a toke him out of the *moulde of the earth, & gaue hym power to rule all thynges.

Gen.iiii.b ¶ When the vnrighteous wente awaye in hys wzath from the wysedome, thé brothered perysshed thozowe the wzath of murther. Agayne, when the *water destroyed the whole wozlde,

Gen.viii.c, wysedome pzeserued the ryghteous thozowe a poze tree, where of she was gouernour her selfe Mozeouer, whē wickednesse had gotten the vpperhande so ý the nacyons were pufte vp wyth pzyde she knewe the ryghteous, pzeserued hym fauteles vnto God, and laide vp sure mercye of hys chyldzen. She pzeserued the ryghteous,

Gene.xix.e ¶ *when he fled from the vngodlye that perished what tyme as the fyer fel downe vpon the fyue cytyes: Lyke as yet thys day the vnfruytefull waste, and smokynge lande geueth testymonye of theyr wyckednes: yee, the vnryppe and vntymelye frutes that growe vpon the trees.

And foz a token of a remembzaunce of the vnfaythful soule, there standeth a piller of salte Foz all such as regarded not wysdome gat not onelye thys hurte, that they knewe not the thynges whyche were good, but also lefte behynde them vnto men, a memozyall of theyr foolyshenes: so ý in the thinges wherin they sinned, they coulde not be hid. But as foz suche as take hede vnto wisdome, she shal deliuer them fro sozowe

¶ *When the ryghteous fled because of hys brothers wzath, wysedome led hym the ryghte waye, shewed hym the kingdome of God, gaue hym knowlege of holye thynges, made hym ryche in hys labours, & brought to passe the thynges that he wente aboute. In disceatfulnesse of suche as defrauded hym, she stoode by hym and made hym ryche. She saued hym from the enemyes, & defended hym from the deceaners She made hym stronge in battayle, & gaue hym the victozye, that he myght knowe howe that wisdome is stronger then all thynges. * When the ryghteous was solde, she fozsoke hym not, but deliuered hym from synners. She went downe wyth hym into the dongeon, & fayled hym not in the bandes, * tyll she had brought hym the scepter of the realme, and powze agaynst those that oppzessed hym. As foz them that had accused hym, she declared them to be lyers, and brought hym to perpetuall wozshyppe.

ge.xxviii.d

ge.xxxvii.e Actes.vii.b

Gen.xli.g.

¶ * She delyuered the ryghteous people ād kantles sede, from the nacions ý oppzessed them She entred into the soule of ý seruaunt of God & stode by hym in wonders & tokens agaynste ý hozryble kynge. She gaue the righteous thereward of theyr labours, & led them fozth a merueluous way: on the day time she was a shadow vnto them, & a lyght of starres in the nyght season. * She brought them thozowe ý red see, & caried them thozowe ý greate water. She dzowned theyr enemyes in ý see, & brought them out of ý depe. So the ryghteous toke ý spoyles of ý vngodly, * & pzayse thy holye name, O Lozde & magnifyed thy victozious hand wt one accozd * Foz wysedome openeth the mouth of the dumme, maketh the tonges of babes to speake.

Exod.xiii.f

Exod.xv.a

Psal.xviii.a Math.xi.c.

The. xi. Chapter.

¶ The myzacles done foz Israel. The vengeaunce of sinners. The greate power and mercye of God.

¶ She ozdred theyr wozkes in the handes of thy holye Pzophete: * so that thy wente thozowe the wyldernes that was not inhabyted, & pytched theyr tentes in the waste deserte.

Exo.xvi.a.

They stode agaynste theyr enemyes, and were auenged of theyr aduersaryes. * When they were thyrstye, they called vpō the, & water was geuen them oute of the moost hye rocke, & theyr thyrste was quenched oute of the hearde stoone. Foz by ý thynges were thozowe theyr enemyes were punysshed, were the chyldzen of Israel helped in theyr nede, to theyr comfozte. Foz vnto ý enemyes thou gauest mans bloude in steade of of lyuynge water. And where as they hād scarnesse in the rebuke, when the chyldzen were slayne, thou gauest vnto thyne owne a plenteous water vnloked foz: declarynge by the thyrste ý was at ý tyme howe thou woldest bzyng thyne owne vnto honoure, & slaye theyr aduersaryes.

Er.xvii.a Num.xx.a.

¶ * Foz when they were tryed and nozturned wyth fatherlye mercye, they knowledged how the vngodly were iudged, & punysshed thozowe ý wzath of God. These hast thou exhozted as a father, & pzoued them: but vnto the other thou hast bene a boysterous kynge, layde harde to theyr charge, & condempned thē. Whether they were absente

Deu.viii.a

were absente or presente, theyr punyshemente was alyke. For theyr greke was double: namely, mournynge, & the remembraunce of thynges past. But when they perceaued that theyr punyshementes dyd them good, they thoughte vpon the Lorde, & wondered at the ende. For at ỹ last they helde much of hym, of whome in ỹ outcastyng they thought scorne, as of an abiect. Neuertheless, the ryghteous dyd not so when they were thrysty: but euen lyke as the thoughtes of the folysshe were, so was also theyr wyckednes

¶ * Where as certayne men nowe (thorowe erroure) dyd worshyp dome serpentes & vayne beastes thou sendest a multytude of dome beastes vpon them for a vengeaunce, that they myghte knowe, that loke where whithal a man synneth by the same also shall he be punysshed. * For vnto thy Almyghtye hande, that made the worlde of nought, it was not vnpossyble, to send amõg them an heape of beeres, or wood lyons, or cruell beastes of a straunge kynde, such as are vnknowen, or spoute fyre, or caste out a smokingbreth, or shote horyble sparkes oute of theyr eyes, whych myghte not onely destroy them with hurtynge, but also to kyll them wyth theyr horyble sight. Yee, without these beastes myght they haue bene slayne wyth one wynde, beinge persecuted of theyr owne workes, and scatered abroade thorowe the brethe of thy power.

Sapi.xii.c Roma.i.c.

Leu.xxbi.b Sap,xbi.a Iere.bii.c.

¶ Neuertheless thou hast ordred al thynges in measure, nombre & weyghte. For thou haste euer had great strength & myghte, & who maye withstand the power of thyne arme? And why? lyke as the small thynge that the balaunce weyeth, so is the worlde before the: yee, as a droppe of the morynge dewe, that falleth downe vpon the earth. Thou hast mercy vpon all, for thou haste power of all thynges: * & makest the as though thou sawest not the synnes of men, because they shulde amende. For thou louest all the thinges that are, & hatest none of them whõ thou hast made: neyther dydest thou ordeyne or make any thynge, of euell wyll. Howe myght anye thynge endure yf it were not thy wyll? Or howe coulde anye thynge be preserued, excepte it were called of the? But thou sparest all, for all are thyne (O Lorde) thou louer of soules.

Roma ii.a

¶ The.xii. Chapter.

¶ The mercy of God towarde synners, the workes of God are vnreprouable. God geueth leysure to repente vs.

O Lorde, howe gracyous & swete is thy sprete in al thinges? Therfore chastnest thou thẽ measurably that go wronge, & warnest them concernynge the thynges wherein they offende: thou speakest vnto them (O Lord) & exhortest them to leaue theyr wyckednesse, & to put theyr trust in the

Deut.ix.a xii,d xbiii.c * As for those olde inhabyters of the holye land thou myghtest not awaye wyth them, for they commytted abhominable workes agaynst the as wytchcrafte, sorcerye, & Idolatrye, they slewe theyr owne chyldren wythoute mercye: they did eate vp mens bowels, ãd deuoured the bloude: yea, because of such abhompnacyons, mysbele-

ues, & offringes, thou slewest the fathers of the desolate soules by the handes of oure fathers: ỹ the lande whyche thou louest aboue all other, myght be a dwellynge for the chyldren of God.

Neuertheles thou sparedest them also (as men) & sendedest the forerunners of thyne hoost euen hornettes to destroye them out by lytle ãd lytle. Not that thou wast vnable to subdue the vngodly vnto ỹ ryghteous in battaile: or wyth cruell beastes, or wyth one rough worde to destroye them together: * But thy mynde was to geue them oute by lytle & lytle, geuynge them tyme & place to amende: knowinge well, that it was an vnrighteous nacion, & wycked of nature & that theyr thoughte myghte neuer be altered. For it was a cursed sede from the begynnynge & feared noman. Yet hast thou pardoned theyr synnes. For who wyll saye vnto the: why haste thou done that? Or who wyll stande agaynste thy iudgemente? Or who wyl come before thy face, an aduenger of vnrighteous mẽ? Or who wyll blame the, yf the people perysshe, whome ỹ haste made? For there is none other God but thou, ỹ carest for all thynges: ỹ thou mayest declare howe that thy iudgement is not vnright. There dare nether kyng, nor tirãt in thy sighte require accomtes of thẽ whom ỹ hast destroyed.

Exo.xxiii.a Deut.vii.e

¶ 1.Pete.b.8

For so muche then as thou arte ryghteous thy selfe, thou ordrest all thynges ryghteously e * and punyshest euen hym that hath not deserued to be punished, & takest him for a straunger and an aleaunte in the lande of thy power. For thy power is the begynnynge of ryghteousnesse: and because thou arte Lorde of all thynges, therfore arte thou gracyous vnto all.

Iob.xl.a

When men thyncke the not to be of a full strengthe thou declarest thy power: and boldly delyuerest thou them ouer that knowe the not. But thou Lorde of power iudgest quietlye, and ordrest vs wyth greate worshyppe, for thou mayest do as thou wylte.

By such workes nowe haste thou taughte thy people, that a man also shulde be iuste and louynge: and haste made thy chyldren to be of a good hope: for euen when thou iudgeste, thou geuest rowme to amende from synnes.

For in so much as thou hast punysshed, and wyth such dylygence delyuered the enemyes of thy seruauntes, whyche were worthye to dye, (where thorowe thou gauest them tyme & place of amendement ỹ they myght turne from theyr wyckednes) wyth howe greate dylygence then punyshest thou thyne owne childrẽ vnto whose fathers thou haste swore and made couenauntes of good promyses? So where as thou doest but chasten vs, thou punyshest oure enemies dyuerse waies, to the intent that when we punysh we shuld remember thy goodnes: & whẽ we our selues are punished to put our trust in thy mercy.

Wherfore, where as men haue lyued ignorauntly & vnrighteously thou hast punished thẽ fore, euen thorowe the same thynges that they worshypped. * For they went astraye very longe in the waye of erroure, and helde the beastes (whych euen theyr enemyes dyspysed) for godes

Sapie.xi.c Roma.i.e.

lyuyng as chyldzē of no vnderstandyng. Therfore hast thou sent a scornefull punyshemente among the chyldzen of ignorauncе. As for such as wold not be reformed by those scornes and rebukes, they felt the worthy punyshemente of God. For the thynges that they suffered they bare them vnpacyently, beinge not contente in them but vnwyllynge. And whē they perished by ẏ same thynges ẏ they toke for goddes, they knowleged then, ẏ there was, but one true God whome afore they wolde not knowe: therefore came the ende of theyr dampnacyon vpon them

¶ The.xiii. Chapter.

¶ All thynges be vayne, except the knowlege of God. Idolatres and Idols are mocked.

A Roma.i.b. VAyne are all men, whyche haue not knowlege of God: ✠ as were they that out of the good thynges whych are sene, knewe not hym, that of hym selfe is euerlasting. Nether toke they so much regarde of the worckes that are made, as to knowe, who was the craftesman of them, but some toke the fyre, some the wynd or ayre, some the course of the starres, some the water, some toke Sunne and Mone, or ẏ lyghtes of heauen whyche rule the earth, for gods. But though they had such pleasure in theyr bewtye, that they thoughte them to haue bene goddes: yet shulde they haue knowen, howe muche more fayrer he is that made them.

B For the maker of bewty hath ordeyned al these thynges. Or yf they meruayled at the power ✠ worckes of them, they shuld haue perceaued therby, ẏ he whych made these thinges, is myghtyer then they. For by ẏ greatnesse and bewte of the creature, the maker thereof maye playnelye be knowen. Notwythstandynge they are the lesse to be blamed, that seke God, ✠ wolde fynd hym and yet mysse. And why? for so much as they go aboute in hys worckes and seeke after them, it is a token, ẏ they regarde and holde muche of hys worckes ẏ are sene, howebeit they are not wholy to be excused. For yf theyr vnderstandynge ✠ knowlege be so greate: ẏ they can deserne the worlde ✠ the creatures, why do they not rather fynde oute the Lorde thereof?

But vnhappe are they, ✠ among the dead is theyr hope, that cal them gods which are but the worckes of mens handes: golde, syluer, and the thynge that is founde out by connynge, the symylytude of beastes, or any vayne stone that Et.xliiii.a Jeremi.x.a hathe bene made by the hande of olde. * Or as when a carpenter cutteth downe a tre out of the woode, and pareth of the barcke of it connyngly: and so wyth the one parte maketh a vessel to be vsed, and dresseth meat wyth the residue. As for the other parte ẏ is lefte, whych is profytable for nothyng (for it is a croked peace of wod and full of knobbes) he caruеth it dylygentlye C thorowe hys vanyte, and accordyng to ẏ knowlege of hys connyng, he geueth it some proporcyon, fashyoneth it after ẏ symylytud of a man, or maketh it lyke some beast straketh it ouer wyth red, and paynteth it, and loke what foule spotte is in it he casteth some coloure vpon it.

Then maketh he a conuenient tabernacle D for it, setteth it in wall, ✠ maketh it fast with yron, prouiding so for it, lest it happē to fall: for it is wel knowen, ẏ it can not helpe it selfe: And why? it is but an Image, ✠ must of necessite be helped. Then goeth he ✠ offereth of hys goodes vnto it, for hys chyldzen, and for hys wyfe: he seketh helpe at it, he asketh counsell at it: he is not ashamed to speake vnto it, ẏ hathe no soule: for health, he maketh hys petycyon vnto hym that is sycke: for lyfe, he prayeth vnto hym ẏ is dead he calleth vpō hym for helpe ẏ is not able to helpe hym selfe: and to sende hym a good iournеye, he prayeth hym that maye not goo. And in all the thynges that he taketh in hande (whether it be to optayne anye thyng or to worcke) he prayeth vnto hym, that can do no maner of good.

¶ The.xiiii. Chapter.

¶ The detestacyon and abhompnacion of ymages. A curse of them, and of hym that maketh them. The euelles that come of ydolatrye.

A Gayne, another man purposyng to saple, and begynnynge to take hys iournye thorowe the ragynge see, calleth for helpe vnto a stocke that is farre weaker then the tre that bareth hym. For as for it, couetousnes of monye hath founde it oute, and the craftesman made it wyth hys connynge. A

But thy prouydence, O father gouerneth all thynges from the begynnynge: * For thou Ero.xliii.b haste made awaye in the see, and a sure path in the myddest of the waues: declarynge thereby that thou hast power to helpe in al thinges, yea though a man wente to the see wythout shyppe Neuertheless, that the worckes of thy wysdome shuld not be vayne, * ẏ hast caused an Arke to be made: and therfore do men commyt theyr lyues to a smale peace of woode, passynge ouer the see in a shyppe, and are saued. B Genn.vi.b

* For in the old tyme also when the proud gyauntes perished, he (in whome the hope was lefte to increase the worlde) wente into the shyp whych was gouerned thorowe thy hande, and so lefte seede behynde hym vnto the worlde. Gene.vii.d. For happye is the tree where thorowe ryghteousnes commeth: but cursed is the ydoll that is made wyth handes, * yea both it ✠ he that made it. He because he made it: ✠ it because it was called god, where as it is but a frayle thyng. ✠ For ẏ vngodly ✠ hys vngodlynes are bothe lyke abhompnable vnto God. Euē so ẏ worke and he ẏ made it also, shalbe punyshed together. Therefore shall there a plage come vpon the ydolles of the Heathen: for out of the creatures of God they are become abhompnacyon, a temptacyon vnto the soules of men, and a snare for ẏ fete of ẏ vnwyse. And why? ẏ sekynge out of ydoles is the begynnynge of whoredome, and the bryngyng vp of them is the destruccyon of lyfe. For they were not from the begynnyng, nether shal they contynue for euer. The welthy ydelnes of men hath founde them out vpon earth, therfore shall they come shortlye to an ende. When a father mourned for hys sonne ẏ was taken awaye from hym, he made hym an ymage (in al ẏ hast) of hys dead Psal.cxb.a and.cxxvb Baru.vi.a Psal.vii.b

of hys dead sonne: and so beganne to worshype hym as a god, whych was but a dead man, and ordeyned hys seruauntes to offer vnto hym.

Thus by proces of tyme and thorow an vngracyous custome, thys errour was kept as a lawe & tyrauntes compelled men by vyolence to honoure ymages. As for those that were so farre of that men myght not worshippe them presenly, theyr pycture was brought from farre (lyke the ymage of a kynge whome they wolde honoure) to the intente that wyth greate dylygence they myght worshyppe hym whych was farre of, as though he had bene presente

Agayne the synguler connyng of ỳ craftesman gaue the ignoraunte also a greate occasyon to worshyppe ymages. For the workeman wyllynge to do hym a pleasure ỳ set hym a worcke, laboured wyth all hys connynge to make the
D ymage of the best fashyon. And (so thorowe the bewtye of the worcke) the commen people was deceaued, in so much ỳ they toke hym nowe for a God, whych a lytle afore was but honored as a mã. And thys was the errour of mãs life, whẽ men (ether for to serue theyr owne affeccyon, or to do some pleasure vnto the kynges) ascrybed vnto stones & stockes the name of God, whych oughte to begeuen vnto no man.

Moreouer, thys was not ynough for them ỳ they erred in the knowlege of God: but where as they lyued in greate warres of ignorannce, those many and great plages called they peace
deu.xviii.b Jere. vii.b and pix.a. For ether * they slue theyr owne chyldren, & offered them, or dyd sacrifyce in the nyght season or els helde vnreasonable watches: so that they kepte nether lyfe nor marryage cleane: but ether one slue another to death malycyously, or elles greued hys neyghboure wyth aduoutrye. And thus were all thynges myxte together, bloude, manslaughter, thefte, dyssymulacyon, corruptyon, vnfaythfulnesse, sedycyon, periury, dysquyetynge of good men, vnthanckfulnesse, defylynge of soules, chaungynge of byrthe, vnstedfastnesse of marryage, mysorder of aduoutrye & vnclennesse. And why? the honouringe of abhomynable ymages is the cause, the begynnynge and ende of all euell. For they that worshyppe Idoles: ether they be mad whẽ they be mery, or prophecye lyes, or lyue vngodlye, or elles lyghtlye for sweare them selues: For in so much as theyr trufte is in the ydoles (whych haue nether soule nor vnderstandynge) though they sweare falselye yet they thyncke it shall not hurte them.

Therfore commeth a great plage vpõ them and ỳ worthely, for they haue an euell openyon of God, geuynge hede vnto ydolles swearynge vntrustlye to deceaue, and dysprysyng ryghteousnes. For theyr swearynge is no vertue, but a plage of them that synne, and goeth euer wyth the offence of the vngodlye.

The.xv. Chapter.

The ioye of the faythfull, praysynge the mercye of God for whose graces sake they serue not ydoles.

A BUt thou (O oure God) arte swete longe sufferynge, and true, & in mercye ordrest thou all thynges. Though we synne, yet

are we thine, for we knowe thy strength. Yf we synne not, then are we sure, that thou regardest vs. For to knowe the, is perfecte ryghteousnes Yea, to knowe thy ryghteousnes and power is the rote of immortalite. As for the thynge that men haue founde out thorowe theyr euell science, it hath not dysceaued vs: as the payntyng of the pycture (an vnprofitable labour) and carued ymage, wt dyuers coloures, whose sight entyseth ỳ ignorannte: so ỳ he honoureth & loueth the pycture of a deade ymage ỳ hath no soule. 25

Neuertheless, they ỳ loue such euell thynges, are worthye of the death: they that trust in them, they ỳ make them, they ỳ loue them, and they ỳ honoure them. The potter also taketh & tempereth softe earth, laboureth it, and geueth it the fashyõ of a vessell, whatsoeuer serueth for oure vse: and so of one pece of claye he maketh some cleane vessel for seruyce, and some contrary, But where to euery vessell serueth, ỳ knoweth the potter hym selfe. So wyth hys vayne laboure he maketh a God of the same claye: thys doth euen he, whych a lytle afore was made of earth hym selfe, and wythin a lytle whyle after (when he dyeth) turneth to the earthe agayne.

Notwythstandynge, he careth not ỳ more because he shall laboure, nor be cause hys lyfe is shorte: but stryueth to excell goldesmythes, the syluersmythes and coppersmythes, and taketh it for an honoure to make vayne thinges. For his herte is asches, hys hope is but vayne earth, and hys lyfe is more vyle then claye, for so much as he knoweth not hys owne maker, ỳ gaue hym hys soule to worcke, and brethed in hym ỳ breth of lyfe. They counte oure lyfe but a pastyme, and oure conuersacyon to be but a market, and that men shulde euer be gettynge, and that by euel meanes. Nowe he that of earth maketh frale vesselles and ymages, knoweth hymselfe to offende aboue al other.

All the enemyes of the people, and ỳ holde them in subiecyon, are vnwyse, vnhappye, and exceadynge proude vnto theyr owne soules: for they iudge all the ydolles of the heathen to be goddes, whych nether haue eyesyghte to se, nor noses to smell, nor eares to heare, nor fyngers or hãdes for to grope: and as for theyr fete, they are to slowe to go. For man made them, and he ỳ hath but a borowed spyrete, fashyoned them But no man can make a God lyke vnto hym: for seynge he is but mortall hym selfe, it is but mortal ỳ he maketh wyth vnrighteous handes He hym selfe is better then they whome he worshyppeth, for he lyued thoughe he was mortall so dyd neuer they. Yea, they worshypped beastes also, whyche are moost myserable: for comparc thynges, that can not kele vnto them, and they are worse then those.

Yet is there not one of these beastes, that wyth hys syghte can beholde any good thynge nether haue they geuen prayse nor thankes vnto God.

The. xvi. Chapter.

¶ The punyshmente of Idolatrers, and the benefytes done vnto the faythfull.

For these

A FOr these and such other thynges haue they suffered worthye punyshemente and thorowe the multytude of beastes are they roted out. In stead of the which punishementes thou hast gracyously ordred thine owne people and geuen them theyr desyre that they louged
Num.xi.g. for: a newe and straunge tast, *preparing them quayles to be theyr meat: to the intent that (by the thynges whych were shewed and sente vnto them) they ẏ were so gready of meat, myght be withdrawen euen from the desyre that was necessary. But these wythin shorte tyme were brought vnto pouerte, and tasted a newe meate. For it was requisyte that (withoute excuse) destruccyon shulde come vpon those which vsed tyraunnye, and to shewe onlye vnto the other, howe theyr enemyes were destroyed.

Num.xvi.b *For when the cruell woodnesse of the beastes came vpon them, they perysshed thorowe ẏ stynges of cruell serpentes. Notwythstandyng thy wrathe endured not perpetuallye, but they
B were put in feare for a litle season, ẏ they myght be reformed, haupnge a token of saluacyon, to remember the commaundemente of thy lawe. For he ẏ conuerted, was not healed by the thynge ẏ he sawe, but by the, O saupoure of all. So in thys thou shewdest thyne enemyes, that it is thou, whych delyuerest from all euel. As for thē
Exodu.x.b *when they were bytten wyth grashopers and flyes, they dyed, for they were worthy to perish by such: But neyther the teth of dragons nor of venemous wormes ouer came thy chyldren, for thy mercye was euer by them, and helped them
C Therfore were they punished to remember thy wordes, but hastelye were they healed agayne, lest they shulde fall into so depe forgetfulnesse, ẏ they myght not vse thy helpe. It was neyther herbe nor plaster ẏ restored them to health, but thy worde (O Lorde) whyche healeth all thynges, It is thou (O Lorde) ẏ hast power of lyfe
De.xxxii.f and death: *thou leadest vnto deathes dore, ād
1.regu.ii.b bryngest vp agayne. But man thorowe wyckednes slayth his owne soule & when hys spryte goeth forth, it turneth not agayne, nether may he call agayn the soule that is taken away It is not possyble to escape thy hande. For the vngodlye ẏ wolde not knowe the, were punyshed by the strength of thyne arme: with straunge waters, hayles and raynes were they persecuted, & thorowe fyre were they consumed. For it was a wonderous thynge ẏ fyre myght do more then water whyche quenched all thynges but the worlde is the aduenger of the righteous Some time was the fyer so tame, ẏ the beastes whych were sent to punysh the vngodly, brent not: and ẏ because they shulde se and knowe, ẏ they were persecuted wyth the punyshmente of
D God. And sometyme brente the fyre in the wa-
Exo.xvi.a. ter on euery syde, ẏ it myght destroye the vnrygheteous nacyon of the earth.* Agayne thou hast fed thyne owne people wyth Aungels fode, and sente them breade redy from heauen (wōout theyr labour) beynge very pleasaunt and agood of taste. And to shewe thy ryches & swetnesse vnto thy chyldren, thou gauest euery one theyr desyre, so ẏ euery man myght take what lyked hym best. But the snowe and yse abode ẏ violence of the fyre and melted not: ẏ they myght knowe, ẏ the fyre burnynge in the hayle & rayne, destroyed the frute of the enemyes, the fyer also forgat hys strength agayne: ẏ the righteous myght be norysshed. For the creature ẏ serueth the (whyche arte the maker) is fearse in punyshynge the vnrygheteous, but it is easye & E gentyle to do good, vnto such as put theyr trust in the. Therfore dyd all thynges alter at ẏ same time, & were al obedyent vnto thy grace, which is the nurse of all thynges, accordynge to the desyre of them ẏ had neade thereof: ẏ thy chyldren Deu.viii.a
(O Lorde) whom thou louest, myght knowe, Mat.iiii.a
*that it is not the nature and the growynge of frutes that feadeth men, but that it is thy worde, whych preserueth them that put theyr trust in the. For loke what might not be destroyed wō the fyre, as soone as it was warmed wyth a lytle Sunne beame, it melted: ẏ all men myght knowe ẏ thankes ought to be geuen vnto the before the Sunne ryse, & ẏ thou ought'st to be wor shypped before ẏ day spring. For ẏ hoope of the vnthankefull shall melte awaye as the wynter yse and perysshe as water, that is not necessary.

The.xvii Chapter.

The indgementes of God vpon the Egyptyans.

A Roma.xi.e
GReate are *thy iudgemes (O Lord) and thy counsels cā not be expressed therefore men do erre, that wyll not be reformed wyth thy wysdome.* Exod.v.c
For when ẏ vnrygheteous thought to haue thy holy people in subiection, they were bounde wyth the bandes of darckenes, & longe nyght, shut vnder the roke, thynckynge to escape the euerlastynge wisedome. And whyle they thought to be hyd in the darckenes of theyr sinnes, they were scatered abrode in the very myddyst of the darcke couerynge of forgetfulnesse, put to horryble feare and wonderouslye vexed: for the corner where they myght not kepe them from feare (because the sound came downe and vexed them) yea, many terryble and straunge B
vysyons made them afrayed.

No power of the fyre myght geue them lyghte, nether myght the cleare flammes of the starres lyghten ẏ horryble nyght. For there appeared vnto them a sodayne fyre, verye dredful At the whych (when they sawe nothynge) they Exod.viii.b
were so afrayde, ẏ they thought ẏ thyng which they sawe, to be the more fearefull.* As for the sorcery and enchauntement ẏ they vsed, it came to derysyon, & the proude wysdome was brought to shame. For they ẏ promysed to dryue awaye the fearfulnes and drede from the weake soules were sicke for feare them selues, and ẏ wyth scorne. And thoughe none of the wonders feared them, yet were they afrayed at the beastes whych came vpon them, & at the hyssynge of the serpentes. In so much that wyth tremblynge they sowned, and sayde they sawe not ẏ
ayr whych no man yet maye escape.

For it is

¶ For it is an heuye thyng, when a mās owne conscyence beareth recorde of hys wyckednes & condempneth hym. And why? a vexed and wounded conscyence, taketh euer cruell thynges in
Pſ.xlvii.a hande* Fearfulnesse is nothyng els, but a declaringe that a man seketh helpe and defence, to answere for hym selfe. And looke howe much lesse the hoope is wythin, the moare is the vncertaynte of the matter, for the whych he is punyshed. But they ẏ came in the myghtye nyghte, slepte the slepe ẏ fel vpon them from vnder and from aboue: sometime were they afrayde thorowe ẏ feare of ẏ wonders, & sometime they were so weake ẏ they sowned wythall: for an hastye and sodayne fearfulnesse came vpon them.

D Afterwarde, yf anye of them had fallen, he was kepte and shut in prea̅son, but wythout chaynes. But yf any dwelte in a vyllage, yf he had ben an hearde or husbandeman, he suffered in tollorable necessyte: for they were all bounde wyth one chayne of darckenesse.

Whether it were a blasynge wynde, or a swete songe of the byrdes amonge ẏ thycke braunches of the trees, or ẏ vehemency of hasty runnynge water, or greate noyse of the fallynge downe of stones, or the playinge & runnynge of beastes whom they sawe not, or ẏ myghtie noyse of roarynge beastes, or the sound ẏ aunswereth agayne in ẏ hye mountaynes: it made them sowne for very feare. For all the earth shyned w̄ cleare lyghte, and no man was hyndered in hys laboure. Onelye vpon them there fell an heuye nyght, an ymage of darckenesse ẏ was to come vpon them. Yea, they were vnto them selues ẏ mooste heauye and horryble darckenesse.

¶The.xviii.Chapter.

¶The fyre lyghte that the Israelites had in Egypt. The persecucyon of the kaythfull. The Lorde smote all the fyrste borne of Egypt. The synne of the people in the wildernes. Aarō stode betwyxte the lyue & the dead, with his censoure

A Neuertheless, thy saynctes had a very great lyghte (and the enemyes heard theyr voyce but they sawe not the fygure of them.) And because they suffered not the same thynges they magnyfied the: and they ẏ were vexed afore (because they were not hurte nowe) thanked the, and besought the (O
Exo.xiiii.b God) ẏ there myghte be a difference* Therfore had they a burnyng pyller of fyre to leade them in the vnknowen waye, & thou gauest them the Sunne for a fre gyfte wythout any hurte. Reason it was ẏ they shulde wante lyghte, and be put in ẏ prison of darckenesse, whyche kepte thy chyldren in captiuyte, by whome the vncorrupt
B lyghte of the lawe of the worlde was for to be
Exod.i.b. geuen.* When they thought to slaye the babes of the ryghteous (one beynge layde out, and pre
Exo.xiiii.c serued to be leader vnto the other,) *thou broughteste oute the whole multitude of the chyldrē and destroyedeste these in the myghtie water.

Of that nyghte were oure fathers certyfyed afore, that they knowynge vnto what othes they had geuen credence, myghte be of good cheare. Thus thy people receaued the health of the ryghteous, but the vngodly were destroyed. For lyke as thou haste hurte oure enemyes, so hast thou promoted vs whom thou calledeste afore. For the righteous chyldren of the good men offered secretly, and ordred the lawe of righteousnes vnto vnyte: ẏ the iuste shulde receaue good and euell in lyke maner, synge prayses vnto ẏ father of al men. Agayne, there was heard an vnconuenyente voyce of the enemyes, and a pyteous crye for the chyldren that were bewayled. The master and the seruaunte were punyshed in lyke maner. For they altogether had innumerable that dyed one death.

*Neyther were the lyuynge sufficiente to ¶
burye the dead, for in the twynclyng of an eye Exod.xii.c
the noblest nacyon of them was destroyed. As ofte as God helped them afore, yet wolde it not make them beleue: but in the destruccyon of the fyrste borne they knowleged, that it was the people of God. For whyle all thynges were stil and when the nyghte was in the middest of her course, thy Almyghtye worde (O Lorde) leapt downe from heauen oute of thy royall throone, as a roughe man of warre, in the myddest of the lande that was destroyed: and the sharpe swearde perfourmed theyr straynte commaundemente standynge and fyllynge all thynges wyth deathe: yea, it stoode vpon the earthe and reached vnto the heauen. Then the syghte of the euell dreames vexed them sodenlye, and fearfulnesse came vpon them vnawares.

Then laye there one here, another there, halfe dead, halfe quycke, and shewed the cause of hys death. For the vysyons that vexed them shewed them these thynges afore: so that they were not ignoraunte, wherfore they perysshed.

Then temptacyon of deathe touched the ryghteous also, and amonge the multytude in D
the wyldernes there was insurrecyon, but thy wrath endured not longe. For the blamelesse wente in all the hast, and tooke the battayle vpon hym, brought for the the weapen of hys mynystracyon: euen prayer and the censoures of reconsylynge: set hym selfe agaynste the wrath, & so broughte the myserye to an ende: declarynge thereby that he was thy seruaunte. For he ouercame not the multytude wyth bodelye power, nor wyth weapens of myghte: but w̄ the worde he subdued hym ẏ vexed hym, puttinge them in remembraunce of ẏ othe & couenaunt made vnto the fathers. For when the deade were fallen downe by heapes one vpon another, he stode in the myddest, pacifyed the wrath, & parted the
waye vnto ẏ lyuynge.* And why? in hys longe Exo.xxviii a.b.c.
garment was all the bewty, & in ẏ foure rowes of the stones was the glorye of the fathers grauen, and thy maiestye was wrytten in the crowne of hys heade. Unto these the destroyer gaue place and was afrayed of them: for it was onelye a temptacyon worthye of wrathe.

¶The.xix.Chapter.

¶The death of the Egyptyans, and the greate ioye of the Hebrues. The meate that was geuen at the desyre of the people. The elementes serue not onelye to the wyl of God, but also to the wyl of man.

A S for the vngodlye, the wrath came vp- M
on them wythoute mercy vnto the ende for he knewe

For he knewe before what shulde happen vnto them, how that (when they had consented to let them go, and had sente oute wyth greate dylygence) they wolde repente and folowe vpon thē
Ex.xiiii.a *For when they were yet mournynge and makynge lamentacyon by the graues of the deed, they deuysed another folysheneſſe: so that they persecuted them in theyr flyinge, whome they had caſte oute afore wyth prayer. Worthye neceſſyte also brought them vnto thys ende, for they had cleane forgotten the thynges that happened vnto them afore. But the thynge that was wantynge of theyr punyshemente, was requysyte so to be fulfylled vpon them wyth tormentes, that thy people myghte haue a maruelous passage thorowe, and that these myghte fynde a straunge deathe.

B Then was euery creature fashyoned agayne of newe, accordynge to the wyll of theyr maker, obeyinge thy commaundementes that thy children myghte be kepte wythoute hurte. For the cloude ouer shadowed theyr tentes, and the drye earthe appered, where afore was water: so that in the red see, there was a waye wythoute impedymente: and the greate depe became a greane felde: where thorowe all the people wente that were defended wyth thy hande seinge thy wonderous and meruelous worckes.

For as the horses so were they fed, and leaped lyke lambes, prayſynge the (O Lord which haddest delyuered them:) And why? they were yet myndefull of thy thynges that happened whyle they dwelte in the lande: howe the grounde brought forthe flyes in stead of catell: and howe the ryuer scrauled wyth the multytude of frogges in steade of fyshes.

C *But at the laste they sawe a newe creacyon of byrdes, what tyme as they were decea-
Exod.xvi.c
Num.xi.g.
ued wyth luſte, and desyred delycate meates. For when they were speakynge of theyr appetyte, the quayles came vp vnto them from the see, and punyshementes came vpon the synners not wythoute the tokens whyche came to passe afore by the vehemencye of the streames, for they suffered worthely accordynge to theyr wickednesses, they dealt so abhompnably and churlyshelye wyth straungers. Some receaued no vnknowen gestes, some brought ỹ straungers into bondage ỹ dyd them good. Beſyde all these thynges there were some, ỹ not onlye receaued no straungers wyth theyr wylles, but persecuted those also, *and dyd them muche euell, that receaued them gladlye. Therefore were they punyshed wyth *blyndeneſſe, lyke as they that were couered wyth sodayne darckeneſſe at the doores of the ryghteous, so that euerye one sought the entraunce of hys doore.
1.Thess.ii.c
Gene.xix.c.

D Thus the elementes turned into them selues, lyke as when one tune is chaunged vpon an instrumente of musyke, and yet all the resydue kepe theyr melodye, whyche maye easelye be perceaued, by the syghte of the thynges that are come to passe.

The dryе lande was turned into a watery and the thynge that afore swamme in the water, wente nowe vpon dryе grounde. The fyre had power in the water (contrary vnto hys owne vertue) and the water forgat hys owne kynde to quenche. Agayne, the flames of noysome beastes hurte not the fleshe of them that wente with them, neyther melted they the yse, whiche elles melteth lyghtely. In all thynges hast thou promoted thy people (O Lorde) and brought thē to honour: thou haste not dyspysed them but alwaye, and in all places hast ỹ stande by them.

C The ende of the booke of wysedome.

The boke of Jesus, the sonne of Sirach/ which is called in Latin Ecclesiasticus.

C The prologue of Jesus the sonne of Syrach vnto hys booke.

Many and greate men haue declared wysdome vnto vs oute of the lawe, oute of the Prophetes, and oute of other that folowed them. In the which thynges Israell ought to be commended, by the reason of doctryne and wysedome: Therefore, they that haue it: and reade it, shulde not onelye them selues be wyse there thorowe, but serue other also wyth teachynge and wrytynge.

After that my graundefather Jesus had geuen dylygent laboure to reade the lawe, the Prophetes, and other bookes that were lefte vs of oure fathers, & had well exercysed him selfe therin: he purposed also to wryte some thynge of wysedome and good maners, to the intent that they which were wyllynge to learne & to be wyse myght haue the more vnderstandynge, and be the more apte to leade a good conuersacyon. Wherfore, I exhorte you to receaue it louyngly, to read it wᵭ diligence, & to take it in good worth though oure wordes be not so eloquent as the famous oratours. For the thyng ỹ is wrytten in ỹ Hebrue toūg, soundeth not so wel when it is translated into another spech. Not only thys booke of myne, but also ỹ lawe, the Prophetes, & other bokes sounde far otherwyse, then they do, when they are spoken in theyr owne languag Nowe in ỹ .xxxviii. yeare when I came into Egypt in ỹ time of Ptolomy Euerges: & contynued there al my life, I gat liberte to rede & write many good thinges. Wherfore I thought it good & necessary, to bestowe my diligēce & trauayle to interpret this booke. And consyderinge that I had tyme, I laboured and dyd my beste to perfourme thys booke, & to bryng it vnto lyghte: ỹ the straungers also whiche are disposed to learne, myght apply them selues vnto good maners & lyue according to ỹ lawe of the Lorde.

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The fyrste chapter.

¶ Wysdome proceadeth and commeth of God. A prayse of the feare of God. Rygh teousnesse is a degree to come by wysedome.

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ALl wysedome *commeth of God the Lorde, and hathben euer wyth hym, and is before al tyme. Who hath nombred the sande of the see, the dropes of the raigne, & the dayes of tyme? Who hath measured the heyght of heauē, the bredthe of the earth, and the depenes of ỹ see? who hath soughte oute the grounde of Goddes wysdome Rom.xi.c whych hath bene afore al thynges? *Wisdome hath bene before all thynges, and the understandynge of prudence from euerlastynge. (Goddes worde in the heygthe is the well of wysedome, and the euerlastynge commaundementes are the entraunce of her.)

B Unto whom hath the roote of wysedome bene declared? Or who hath knowne her wyt? Unto whom hath the doctryne of wisdome ben dyscouered and shewed? and who hath understande the manyfolde entraunce of her.

There is one: euen the hyghest, the maker of all thynges, the Almyghtye, the Kynge of power (of whom men oughte to stande greatly in awe) whyche sytteth vpon his throne beynge a God of domynyon: He hath created her thorow the holy ghoost: he hath sene her, nombred her, and measured her, he hath poured her out vpon all hys worckes, and vpon all flesche, accordyng to hys gyfte: he geueth her rychely vnto them ỹ loue hym: The feare of the Lorde is worshyppe and trumphe, gladnesse and a ioyfull crowne: The feare of the Lorde maketh a merye herte, geueth gladnesse, ioye and longe lyfe. Who so feareth the Lorde, it shall go well wyth hym at the laste, ỹ in ỹ day of his deth he shalbe blessed.

C The loue of God is honorable wysedome looke vnto whome it appeareth, they loue it for Psal.cxi.b Prouer.ix.c they se what wōderous thynges it doth. * The feare of the Lorde is the begynnynge of wysedome, and was made wyth the faythfull in the mothers wombe: it shal go wyth the chosen women, and shalbe knowne of the ryghteous and faythfull. The feare of the Lorde is the ryght Goddes seruyse, that preserueth and iustyfyeth the hert, & geueth myrth and gladnesse. Who so feareth the Lorde shalbe happy, & whan he hath nede of comfort, he shalbe blessed. To feare god is wisdōe ỹ maketh rych, and bryngeth al good wyth her. She filleth the whole house with her gyftes, and the garners with her treasure. The feare of the Lorde is the crowne of wysedome, and geueth plenteous peace ād health. He hath sene her & nombred her: (bothe these are the gyftes of God) knowlege, and vnderstandynge of wysedome hath bene poured out as rayne, and them that helde her faste, hathe he brought vnto honoure.

D The feare of the Lorde is the roote of wisdome, and her braunches are longe lyfe. In the treasures of wysedome is vnderstandyng and deuocyon of knowlege, but wysedome is abhorred of synners. The feare of the Lorde dryueth oute synne, for he ỹ is wythout feare cannot be made ryghteous, & hys wylfull boldenes is hys owne destruccyon. A pacyente man wyll suffer vnto the tyme, & then shall he haue the rewarde of ioye. A good vnderstandynge wyll hyde hys wordes for a tyme, & many mens lyppes shall speak of hys wysedome. In the treasures of wisdome is the declaracion of doctryne, but the sinner abhorreth the worshippe of God. My sonne yf thou desyre wysedome, kepe the commaundemente, & God shall geue her vnto the: for the feare of the Lorde is wisedome & nurtour, he hath pleasure in fayth & louynge mekenes, & he shall fyll the treasures therof. Be not obstynate & vnfaythfull to the feare of the Lord, & come not vnto hym wyth a double hert. Be not an ypocrite in the syghte of men, & take good hede what ỹ speakest. Marke well these thynges, leeste thou happen to fall & bryngе thy soule to dyshonour & so God discouer thy secretes, & cast the downe in the myddeste of the congregacyon: because ỹ woldest not receaue the feare of God, and because thy herte is full of faynednes and dysceate.

The.ii Chapter.

¶ He exhorteth the seruauntes of God to ryghteousnesse, loue, vnderstandynge, and pacyence, & exhorteth hym that feareth God, to beleue, to hope, and to loue, because God neither confoundeth nor forsaketh them that trust in hym. A curse vpon the sotle, fearce, and impacyent of herte.

MY sonne, *yf thou wylt come into ỹ A math.iiii.a seruyce of God, stande fast in ryghii.Ti.iii.b teousnesse and feare, and arme thy soule to temptacyon: settle thyne herte and be pacyent, bowe downe thyne eare, receaue the wordes of vnderstandinge, and chrynche not awaye, whan thou arte entysed. Holde the faste vpon God, ioyne thy selfe vnto hym, and suffre that thy lyfe maye encrease at ỹ last. Whatsoeuer happeneth vnto the, receaue it: suffer in heuynesse, & be pacyente in thy trouble. *For lyke as gold and syluer are tryed Sapi.iii.a Ecc.xxii.a in the fyre, euen so are acceptable men in the fornace of aduersyte. Beleue in God, and he shall helpe the: order thy waye aryghte, and put thy truste in hym. Holde faste hys feare and growe therein. O ye ỹ feare the Lorde take sure holde of hys mercye: chrynche not awaye from hym, ỹ ye fall not. O ye that feare the Lord, beleue hym and youre rewarde shall not beemptye. O ye that feare the Lorde, put youre truste in hym, & mercye shall come vnto you for pleasure. O ye that feare the Lorde, set youre loue vpon hym, and your hertes shalbe lyghtened.

Consyder the olde generacyons of men (O ye chyldren) and marke them well: *was there B euer anye one confounded, ỹ put hys truste in ỹ Psa.xxxi.a Esa.xxvi.b Lorde? Who euer contynued in hys feare, and was forsaken? Or whome dyd he euer dyspyse, ỹ called faythfully vpon hym? For God is gracyous and mercyful, he forgeueth synnes in the tyme of trouble, and is a defender for all them ỹ seeke hym in the truthe. Woo be vnto them, ỹ hath a

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B Unto whom hath the roote of wysedome bene declared? Or who hath knowne her wyt? Unto whom hath the doctryne of wisdome ben dyscouered and shewed? and who hath understande the manyfolde entraunce of her.

There is one: euen the hyghest, the maker of all thynges, the Almyghtye, the Kynge of power (of whom men oughte to stande greatly in awe) whyche sytteth vpon his throne beynge a God of domynyon: He hath created her thorow the holy ghoost: he hath sene her, nombred her, and measured her, he hath poured her out vpon all hys worckes, and vpon all flesche, accordyng to hys gyfte: he geueth her rychely vnto them ỹ loue hym: The feare of the Lorde is worshyppe and trumphe, gladnesse and a ioyfull crowne: The feare of the Lorde maketh a merye herte, geueth gladnesse, ioye and longe lyfe. Who so feareth the Lorde, it shall go well wyth hym at the laste, ỹ in ỹ day of his deth he shalbe blessed.

C The loue of God is honorable wysedome looke vnto whome it appeareth, they loue it for Psal.cxi.b Prouer.ix.c they se what wōderous thynges it doth. * The feare of the Lorde is the begynnynge of wysedome, and was made wyth the faythfull in the mothers wombe: it shal go wyth the chosen women, and shalbe knowne of the ryghteous and faythfull. The feare of the Lorde is the ryght Goddes seruyse, that preserueth and iustyfyeth the hert, & geueth myrth and gladnesse. Who so feareth the Lorde shalbe happy, & whan he hath nede of comfort, he shalbe blessed. To feare god is wisdōe ỹ maketh rych, and bryngeth al good wyth her. She filleth the whole house with her gyftes, and the garners with her treasure. The feare of the Lorde is the crowne of wysedome, and geueth plenteous peace ād health. He hath sene her & nombred her: (bothe these are the gyftes of God) knowlege, and vnderstandynge of wysedome hath bene poured out as rayne, and them that helde her faste, hathe he brought vnto honoure.

D The feare of the Lorde is the roote of wisdome, and her braunches are longe lyfe. In the treasures of wysedome is vnderstandyng and deuocyon of knowlege, but wysedome is abhorred of synners. The feare of the Lorde dryueth oute synne, for he ỹ is wythout feare cannot be made ryghteous, & hys wylfull boldenes is hys owne destruccyon. A pacyente man wyll suffer vnto the tyme, & then shall he haue the rewarde of ioye. A good vnderstandynge wyll hyde hys wordes for a tyme, & many mens lyppes shall speak of hys wysedome. In the treasures of wisdome is the declaracion of doctryne, but the sinner abhorreth the worshippe of God. My sonne yf thou desyre wysedome, kepe the commaundemente, & God shall geue her vnto the: for the feare of the Lorde is wisedome & nurtour, he hath pleasure in fayth & louynge mekenes, & he shall fyll the treasures therof. Be not obstynate & vnfaythfull to the feare of the Lord, & come not vnto hym wyth a double hert. Be not an ypocrite in the syghte of men, & take good hede what ỹ speakest. Marke well these thynges, leeste thou happen to fall & bryngе thy soule to dyshonour & so God discouer thy secretes, & cast the downe in the myddeste of the congregacyon: because ỹ woldest not receaue the feare of God, and because thy herte is full of faynednes and dysceate.

The.ii Chapter.

¶ He exhorteth the seruauntes of God to ryghteousnesse, loue, vnderstandynge, and pacyence, & exhorteth hym that feareth God, to beleue, to hope, and to loue, because God neither confoundeth nor forsaketh them that trust in hym. A curse vpon the sotle, fearce, and impacyent of herte.

MY sonne, *yf thou wylt come into ỹ A math.iiii.a seruyce of God, stande fast in ryghii.Ti.iii.b teousnesse and feare, and arme thy soule to temptacyon: settle thyne herte and be pacyent, bowe downe thyne eare, receaue the wordes of vnderstandinge, and chrynche not awaye, whan thou arte entysed. Holde the faste vpon God, ioyne thy selfe vnto hym, and suffre that thy lyfe maye encrease at ỹ last. Whatsoeuer happeneth vnto the, receaue it: suffer in heuynesse, & be pacyente in thy trouble. *For lyke as gold and syluer are tryed Sapi.iii.a Ecc.xxii.a in the fyre, euen so are acceptable men in the fornace of aduersyte. Beleue in God, and he shall helpe the: order thy waye aryghte, and put thy truste in hym. Holde faste hys feare and growe therein. O ye ỹ feare the Lorde take sure holde of hys mercye: chrynche not awaye from hym, ỹ ye fall not. O ye that feare the Lord, beleue hym and youre rewarde shall not beemptye. O ye that feare the Lorde, put youre truste in hym, & mercye shall come vnto you for pleasure. O ye that feare the Lorde, set youre loue vpon hym, and your hertes shalbe lyghtened.

Consyder the olde generacyons of men (O ye chyldren) and marke them well: *was there B euer anye one confounded, ỹ put hys truste in ỹ Psa.xxxi.a Esa.xxvi.b Lorde? Who euer contynued in hys feare, and was forsaken? Or whome dyd he euer dyspyse, ỹ called faythfully vpon hym? For God is gracyous and mercyful, he forgeueth synnes in the tyme of trouble, and is a defender for all them ỹ seeke hym in the truthe. Woo be vnto them, ỹ hath a

hath a double herte, wycked lyppes and euel occupyed handes. & to the synner that goeth two maner of waies. Woo be vnto them ý are loose of herte, whych put not theyr trust in God, and therefore shall they not be defended of hym. Woo be vnto them that haue lost pacyence, forsaken the righte wayes, & are turned backe into froward wayes. What wyll they do whan the Lorde shall begynne to vysyt them?

¶ They that feare the Lorde wyll not mysjoh.xiiii.e truste hys worde, & they that * loue hym, wyll kepe hys commaundemente. They ý feare the Lorde, wyll seke oute the thynges ý are pleasaro.xiii.c. unte vnto hym, *& they ý loue hym, shall fulfyl hys lawe. They ý feare the Lorde wyll prepare theyr hartes, & humble their soules in hys syght They ý feare the Lorde, kepe hys commaundementes, & wyll be pacyente tyl they se hym selfe si.re.xxiii.e Susan.d sayinge: *better it is for vs to fall into the handes of the Lord, then into the handes of men: for hys mercye is as greate as hym selfe.

¶ The.iii. Chapter.

¶ To oure father and mother ought we to geue double honoure, of the blessynge and curse of the father and mother. No mā ought ouer curyously to searche out the secretes of God.

THe chyldren of wysedome are a congregacyon of the ryghteous, & theyr exercyse is obedyence & loue. Heare me your father (O my deare childrē) & do thereafter that ye maye be safe

Exod.xx.b Deute.b.b Ephe.vi.a *For the Lorde wyll haue the father honoured of the chyldrē: & looke what a mother cōmaundeth her childrē to do, he wyl haue it kept. Who so honoureth hys father, hys synnes shalbe forgeuen hym: *& he that honoureth hys mother is

Ephe: vi.a lyke one ý gathereth treasure together. Who so honoreth hys father, shal haue ioye of hys owne chyldren, & when he maketh hys prayer he shalbe herde. He ý honoureth hys father, shal haue a longe lyfe: & he that is obedyent for the Lordes sake, hys mother shall haue ioye of hym.

B He that feareth the Lorde, honoureth hys father and mother, and doth them serupce, as it were vnto the Lorde hym selfe. Honoure thy father in dede, in worde and in all pacyence, that thou mayeste haue goddes blessynge, and hys blessynge shall abyde wyth the at the laste.

ge.xxvii.d. *The blessynge of the father buyldeth vp the houses of the childzen, but the mothers curse roteth out the foundacyons. Reioyse not when thy father is reproued, for it is not honoure vnto the, but shame. For the worshyppe of a mans father is hys owne worshyppe, & where the father is wythout honoure, it is the dyshonestye of the sonne. My sonne, make muche of thy father in hys age, & greue hym not as longe as he lyueth. And yf hys vnderstandynge fayle, haue pacyence wyth hym, & despyse hym not in thy strength. For the good dede ý thou shewest vnto thy father, shall not be forgotten, & whan ý thy selfe wantest it shalbe rewarded the (& for thy mothers offence thou shalt be recompenced wyth good, yee, it shalbe founded for ý in ryghteousnes) & in the daye of trouble thou shalte be remembred: thy synnes also shall melte awaye, lyke as the yse in the fayre warme wether.

He that forsaketh hys father shall come to shame: and he that defyeth hys mother, is cursed of God. ¶ My sonne perfourme thy worckes wyth louyng mekenesse, so shalte thou be beloued aboue other men. The greater thou art, the more humble thy selfe (in all thynges) and thou shalte fynde fauoure in the syghte of God. For greate power belongeth onelye vnto God, and he is honoured of the lowlye.

* Seeke not oute the thynges that are aps.cxxxi.a boue thy capacyte, & searche not the grounde of pro.xxv.b.d such thynges as are to myghty for the: but loke Rom.xii.a what God hath commaunded the, thyncke vpō that alwaye, & be not curyous in manye of hys worckes. For it is not nedefull for the to se with thyne eyes the thynges that are secrete. Make not thou to much search in superfluous thinges and be not curyous in many of hys worckes: for manye thynges are shewed vnto the alreadye, whyche be aboue the capacyte of men. The medlynge wyth suche hath begyled many a man, and tangled theyr wyttes in vanyte. Nowe he that loueth parell shall perysshe therein.

An harde harte shall feare euel at the laste D (and he that loueth daunger, shal perysshe therein) an hert that goeth two wayes, shal not prosper: and he that is frowarde of herte wyll euer be worse and worse. A wycked herte shalbe laden wyth sorowes, & the vngodlye synner wyll heape one synne vpon another. The councell of the proude hath no healthe, for the plante of synne shalbe rooted oute in them, and not knowen The herte of hym ý hath vnderstandynge shall perceaue hye thynges, & a good eare wyll gladly herken vnto wysedome. An herte ý is wyse & hath vnderstandynge, wyll abstayne from synand encrease in the worckes of ryghteousnesse.ps.cxlii.a Water quencheth burnynge fyre, ‡and mercye reconcyleth synnes. God hath respecte vnto hym that is thanckefull: he thyncketh vpon him agaynste the tyme to come: so that when he falleth, he shall fynde a stronge holde.

¶ The.iiii. Chapter.

Almes must be done wyth all mekenes. The studye of wysdome and her frute. A iudge ought to be mercyfull. An exhortacyon to eschewe euel and to do good. A Deu.xv.b.d

MY sōne, * defraude not the poore of hys almes, and turne not awaye thyne eyes from hym that hath nede. Dyspyse not an hongrye soule, and defye not the poore in his necessite: greue not the herte of hym that is helpelesse, & wythdrawe not the gyfte frome the nedefull. Refuse not the prayer of one that is in trouble, turne not awaye thy face from the needye. Caste not thyne eyes aslyde from ý poore, for any euel wyll, ý thou geue hym none occasyon to speake euell of the. For yf he complayne of the, in the bytternes of hys soule, hys prayer shalbe heard euen he that made hym shall heare hym. Be curteous vnto ý cōpany of poore: humble thy soule vnto ý elder, & bow downe thy head to a mā of worshyppe. Let it not greue ý to bowe downe thyne eare vnto ý poore, but pay thy dette, & gehym a frendly aunswere, & that wt mekenesse.

*Delyuer

B *Delyuer hym that suffreth wronge from
gen.xliii.c the hãde of the oppressour, and be not fayntherted whan thou syttest in iudgement. Be mercyful vnto the fatherles as a father, and be in stede of an husbande vnto theyr mother: so shalt ỹ be as an obedyente sonne of the Hyest: & he shall loue the more then thy mother doth. Wisedome bryngeth lyfe into her chyldren, receaueth them that seke her, & wyll go before them in the waye of ryghteousnes. He ỹ loueth her, loueth lyfe, & they that seke her dylygentlye, shal haue great ioy. They that kepe her, shal haue the heritage of lyfe: for where she entreth in, there is the blessynge of God. They that honoure her, shalbe the seruauntes of the holye one: and they that loue her, are beloued of God. Who so geueth eare vnto her, shall iudge the Heathen, and he that hath respecte vnto her, shall dwell safelye.

C He that beleueth her, shal haue her in possession, and hys generacyon shall endure: for whã he calleth she goeth wyth hym, and choseth him amonge the best. Feare, drede, and temptacyon shall she bryngeon hym, and trye hym in her doctrine, tyll she haue proued hym in hys thoughtes, that he commyt his soule vnto her. Then shall she stablysche hym, bryng the ryghte way vnto hym, make him a gladman, shew hym her secretes, & heape vpon hym the treasures of knowelege, vnderstandynge of ryghteoulnes. But yf he goo wronge, she shall forsake hym, & geue
D hym ouer into the handes of hys enemye.

My sonne, make muche of the tyme, eschue the thynge that is euell, and for thy lyfe shame not to saye the truth. For there is a shame that bryngeth synne, and there is a shame that bryn
Leuit.xix.c geth worshyp & fauoure: * Accept no personne after thyne owne wyll, ỹ thou be not confounded to thine owne decay. Be not ashamed of thy neyghboure in hys aduersitye, & kepe not backe thy councell whan it maye do good, neyther hyde thy wysedome in her bewty. For in the tong is wysdome knowen, so is vnderstãding knowlege and learnynge in the talkynge of the wyse and stedfastnesse in the workes of righteousnes In no wyse speake agaynste the worde of truth but be ashamed of the lyes of thyne owne ignoraunce. Shame not to confesse thyne errour, & submyt not thy selfe vnto euery man because of synne. Wythstande not the face of the myghtye and stryue thou not agaynste the streame. But for ryghteousnesse take payne with al thy soule and for the truth stryue thou vnto death, & God shall fyghte for the agaynste thyne enemyes.
Be not hastye in thy tounge, neyther slacke and negligente in thy workes. Be not as a Lyon in thyne owne house, destroynge the housholde folkes, and oppressyng them that are vnder the
xxtes.xx.g *Let not thyne hande be stretched oute to receaue, and shutte whan thou shuldest geue.

C The v. Chapter.

C In rychesse maye we not put any confydence, The vengeaunce of God oughte to be feared and repentaunce maye we not slowe.

A Truste not vnto thy riches, *and saye not
Luke.xii.c. tusche, I haue ynough for my lyfe. (For it
Eccle.i.c shall not helpe in the tyme of vengeaunce aud temptacion.) Folowe not the luste of thyne owne herte in thy strength, aud saye not: tusche, howe haue I had strength, or who wyll bryng me vnder because of my workes: for doubteles God shall auenge it. And saye not: I haue synned, and what euel hathe happened me: For the Almyghtye is a pacyente rewarder.

*Because thy sinne is forgeuen the, be not Rom.vii.a therefore wythoute feare, neyther heape one sinne vpon another. *And saye not: tusche, the mercye of the Lord is greate, he shal forgeue me my Eccle.xvi.a sinnes, be thy neuer so many. *For lyke as he is Eccl.xvi.a mercyfull, so goeth wrath, from hym also, & his indygnacyon commeth downe vpon synners.

Make no taryng to turne vnto the Lord & put not of from daye to daye: for sodenlye shal hys wrath come, & in the time of vengeaunce he shall destroy the. *Trust not in wycked ryches Prou.x.c. and.xi.a for they shall not helpe the in the daye of punysh Ezech.vii.b mente and wrath. Be not caryed aboute to eue- Sopho.i.c
ry wynde, & go not into euery waye: for so doth B the synner that hath a double tong. Stand fast in the waye of the Lorde, be stedfaste in thy vnderstandinge, abyde by the worde, & folowe the worde of peace & ryghteousnes. Be gentle to heare the worde of God, that thou mayest vnderstande it, and make a true aunswere wyth wysdome. *Be swyfte to heare, but slowe and pacy- Iames.i.c
ent in geuynge answere. If thou haste vnderstãdynge, shape thy neyghbour an answere: If no, laye thy hand vpon thy mouth lest thou be trapped in an vndyscrete worde, & so cõfounded. Honoure and worshyp is in a mans wyse talkynge but the tonge of the vndyscrete is owne destruccyõ. *Be not a preuy accuser as long as thou lyueste, and vse no slaunder wyth thy tonge. For Leuit.xix.b shame and sorowe goeth ouer the cheke, and an euell name ouer hym that is double tonged: but he that is a preuye accuser of other men, shalbe hated, enuyed and confounded. Be that thou stryke the small and greate alyke.

The. vi. Chapter.

C It is the propertye of a synner to be euel tonged The doctrine and good councel of the wyse is to be embraced wysedome shulde be searched for. The profyte thereof.

A Be not thy neyghboures enemye for thy frendes sake, for who so is euel, shalbe the heyre of rebuke and dishonoure, & whosoeuer beareth enuye Rom.xiii.b and a double tonge offendeth. *Be Phyl.iii.a not proude in the deuyce of thyne owne vnderstandynge (leaste thy strengthe be hurte by foolyshenesse, and) leaste thy leaues wyther, and thy frupte be destroyed, and so thou belefte as a drye tree (in the whyldernesse.) For a wycked soule destroyeth hym that hathe it, maketh hym to be laughed to scorne of hys enemyes, (and bryngeth hym to the porcyon of the vngodlye.) *A swete worde, multyplyeth frendes, and pa- Eccl.vi.b
cyfyeth them that be at varyaunce, and a thankfull tonge wyll be plenteous in a good man. Holde frendeshyppe wyth manye, neuertheles haue but one counceller of a thousande.

B Yf thou getteste a frende, *proue hym fyrst, & deu.xiii.b
be not hasty to geue him credence For some mã and xxiii.d
is a frẽde, but for a time, & wyl not abyde in the Eccl.viii.d
Math.v.c.

daye of trouble. And there is some frende that turneth to enemytye, and taketh parte agaynst the: & yf he knowe any hurte by the, he telleth it
Ecclesiast. out. * Agayne some frende is but a companyon at the table, & in the daye of nede he contynueth not. But a sure frende wyll be vnto the euen as thyne owne selfe and dealefaythfullye wyth thy housholde folke. Yf thou suffer troble and aduersytye, he is wyth the, and hydeth not hym selfe from the. Departe from thyne enemyes, yea, and beware of thy frendes.

A faythfull frende is a stronge defence, who so fyndeth suche one, fyndeth a treasure. A ¶ faythfull frende hath no peare, the weyghte of golde & syluer is not to be compared to the goodnes of hys fayth. A faythfull frende is a medicyne of lyfe & they that feare the Lorde shal fynde hym. Who so feareth the Lorde shall sprosper wyth frendes: and as he is hym selfe, so shal hys frende be also. Myy sonne, receaue doctrynefrom thy youthe vp, soo shalte thou fynde wysedome tyll thou be olde. Go to her as one that ploweth and sowtth, and wayte pacyently for her good frutes. For thou shalte haue but lytle labour in her worcke, but thou shalte eate of her frutes ryghte soone. O howe exceadynge sharpe is wysedome to vnlearned mẽ: an vnstedfast bodye wyll not remayne in her. Unto suche, she is as it were a touchstone, & he casteth her from hym in all the haste, for wysedome is wyth hym but in name, there be but fewe that haue knowlege of her. (But wyth them that know her, she abydeth euen vnto the appearyng of God.)

Geue eare (my sõne) receaue my doctrvne, & refuse not my counsell. Put thy foote into her
Math. xi.d lynkes, * & take her pocke vpon thy necke: bowe downe thy shulder vnto her, beare her pacyentlye, and be not werye of her bandes. Come vnto her wyth thy whole herte, and kepe her wayes wyth al thy power Seke after her, and she shal be shewed the: and when thou haste her, forsake her not. For at the laste thou shalte fynde rest in
D her, and that shalbe turned to thy greate ioye. Then shall her fetters be a stronge defence for the, and her pocke a glorypous rayment. For the bewtye of lyfe is in her, and her bandes are the couplynge together of saluacyon. Yea, a glorypous rayment is it, thou shalt put it on, and the same crowne of ioye shalte thou weare.

Myy sonne, yf thou wylte take heade, thou shalte haue vnderstandynge, and yf thou wylte applye thy mynde, thou shalte bewyse. If thou wylte bowe downe thyne eare, thou shalte receaue doctrvne, and yf thou delyte in hearynge, thou shalte bewyse. Stande wyth the multytude of suche elders as haue vnderstandynge, and consente vnto theyr wysedome with thyne hert
Ecle.bviii.a * that thou mayest heare all godly sermons and that the worthye sentences escape the not. And yf thou seyst a man of dyscrete vnderstandynge get the soone vnto hym, and let thy foote treade
Psalme.c.a vpon the steppes of his doores. * Let thy mynde be vpõ the cõmaundẽtes of God, & be earnestly occupyed in hys lawes: so shal he stablysh thy hert, & geue the wysdome at thyne owne desyre.

¶ The.vii. Chapter.

¶ We must forsake euell, and yet not iustifye oure selues. The behauoure of the wyse towarde hys wyfe, hys frende, hys chyldren, hys seruauntes, his father and mother the preastes. &c.

Do no euell, so shall there no harme A happen vnto the. Departe awaye from the thynge that is wycked, & no myschefortune shal medle with the My sonne, sowe no euell thynges in the forowes of vnrygh teousnes, so shalt thou not reape them seuen folde. Laboure not vnto man for anye Lordeshyppe, neyther vnto the kyng for the seate of honour. * Justyfye not thy
Ier.xviii.a Eccle.viii.a Iohn.iv.a Lu.xviii.b selfe before God, (for he knoweth thy hert and desyre not to be reputed wyse in the presence of the kyng. Make no labour to be made a Judge excepte it were so, that thou couldest myghtely put downe wyckednes for yf thou shuldest stande in awe of the presence of the myghtye, thou shuldest fayle in geuynge sentence. Offende not in the multytude of the cytye, & put not thy selfe amonge the people. * Synde not two synnes to
Eccle.xii.c gether, for in one synne shalte thou not be vnpunysshed Saye not: tusche, God wyll looke vpon the multytude of my oblacyons, and whan I offer to the hyghe ste God he wyll accepte it.

Be not faynte herted whan thou makeste B thy prayer, neyther slacke in geuynge of almes Laugh no man to scorne in the heuanesse of hys soule, for God (whych seyth all thynges) is he *
1.regu.xvi.b that can brynge downe, and set vp agayne. Accepte not leasynge agaynste thy brother, nether do the same agaynste thy frende. Use not to make any maner of lye, for the cuskomes therof are not good. Make not manye wordes when thou
Math.vi.a arte amonge the elders: * & when ỹ prayest, make not much bablyng. * Let no laborious worke
Rom.xii.b be tedious vnto the, nether the husbãdry which the Almyghtye hath created. Make not thy boaste in the multitude of thy wyckednes, but humble thy selfe euen from thyne herte: and remember that the wrathe shall not be longe in taryng and that the vengeaunce of the flesshe of the vngodlie is a very fyre and wo rme. Gene not ouer thy frende for any good, nor thy faythfull brother for the beste golde.

Departe not from a dyscrete and good wo C man, that is fallen vnto the for thy porcyon in the feare of the Lord, for the gyft of her honesty is aboue golde. * Where as thy seruaunte worcketh truly, intreate hym not euell, nor the hyrelynge that is fayth full vnto the. Loue a dyscret seruaunt as thyne owne soule: defraud hym not of hys lybertye, nether leaue hym a poore man.
Deu.xv.b.b * If thou haue catel, loke wel to them: & yf they be for thy profyte, kepe them. * If thou haue
Eccle.xxx.a sonnes, bryng e them vp in nourtour & learninge & holde them in awe from theyr youthe vp. If ỹ haue daughters, kepe theyr bodye, & shewe not thy face cherful toward them. Mary thy daughter, & so shalt thou performe a weyghtie matter but geue her to a man of vnderstandynge. If ỹ haue a wyfe after thyne owne mynde, for sake her not, (but cõmyt not thy selfe to the hateful)
Eccle.xii.b Tobyi.iiii.a * honour thy father frõ thy whole hert: & forget not the sorowful trauayle that thy mother had

wyth the

wyth the: remember that thou wast borne thorowe them, and howe canste thou recompense them the thynges that they haue done for the?

D Feare the Lord wyth all thy soule, and honoure hys mynysters. Loue thy maker wyth al thy
Deute.vi.c strength, *& forsake not hys seruauntes. Feare the Lorde wyth all thy soule, and honoure hys
Nu.xvi.b priestes. *Geue them their porcyō of the fyrste frutes & increase of the earth, lyke as it is commaunded the: (and reconsyle thy selfe of thy negligence wyth the lytle flocke) geue them the shoulders, and their appoynted offerynges and fyrstlynges: Reach thyne hande vnto the poore
Gala.vi.a that God maye blesse the wyth plenteousnesse.
‡Toby.iv. *Be lyberall vnto all men lyuinge, ‡yet let not
Rom.xii.b but do good euen vnto them that are deed. *Let
‡Mat.xv.b not them that wepe, be wythout comforte, but mourne with such as mourne. ‡Let it not greue the to vyset the sycke, for ý shall make the to be beloued, whatsoeuer thou takest in hande, remēber the ende, and thou shalte neuer do amysse.

The. viii. Chapter.

¶ Agaynst thy better is no stryuynge. Of the death of thyne enemye mayest thou not reioyce, nor dyspyse thy neyghbours, nor the wordes of the wyse.

A Strue not wyth a myghty mā, lest
Math.v.e. thou chaunce to fal into his handes
*Make not bargaunce with a ryche man, lest he happen to bringe vp an harde quarell agaynste the. * For
Eccl.xxxi.a gold & syluer hath vndone many a man, yee, euē ý hertes of kynges hath it made to fall. Strue not wyth a man ý is full of wordes: and laye no stickes vpon his fyre. Kepe no companye wyth the vnlearned, lest he geue thy kynred an euel re-
Galat.vi.a porte. *Dispyse not a man ý turneth him selfe a
ii.Cori.ii.b way from syn, & caste him not in teeth wythall, but remember that we are frayle euerychone.
Leuit.xix.g *Thyncke scorne of noman in hys olde age, for we waxe olde also. Be not glad of the deathe of thyne enemy, but remember ý we muste dye all the sorte of vs, (& fayne wold we come into ioy)
Eccle.vi.b *Dispyse not the sermōs of such elders as haue vnderstandyng, but acquaynt thy selfe wyth ý wyse sentences of them, for of them ý shalt learne wysdome & the doctryne of vnderstandynge, & howe to serue great men wythout complaint. Go not from the doctryne of the elders: for they haue learned it of their fathers. For of thē thou
B shalt learne vnderstandynge, so ý thou mayeste make answere in ý time of nede. Kindle not the coales of sinners, (whan ý rebukest them) lest ý be brent in the fyre flammes of their synnes. Resyste not the face of the blasphemer, ý he lay
Eccl.xxix.a not wayte for thy mouth. *Lende not vnto him ý is myghtier then thy selfe: If thou lendest him count it but lost. Be not suerty aboue thy power: yf thou be: then thyncke surely to paye it. Go not to lawe wt the Iudge: for he wyl iudge accor-
Gen.viii.b dynge to hys owne honour. *Trauayle not by the waye wyth hym that is braynelesse, lest he do the euell: for he foloweth hys owne wylfullnes, and so shalt thou perysshe thorowe hys folye
Prou.xii.d * Strue not wyth hym that is angrye
Ecclay.viii.a. and cruell, and go not wyth hym into wyldernesse: for blonde is nothynge in hys syghte, and where there is no helpe he shall murther the.
Eccle.xiii.e *Take no councell at fooles, for they loue nothynge but the thynges that please them selues
Prouer.b Make no councel before a straunger, for thou canste not tell what wyll come of it. Open not thyne herte vnto euery man, least he be vnthankfull to the, and put the to reproke.

The. ix. Chapter.

¶ The ieopardyes of chastenes are to be eschued. An vnlyde frendes is to be preferred before a newe. The glorye and rychesse of synners. Rygh teous men shulde be bydden to gest: Labour is the chefe thynge in a workeman, and wysedome in a prynce.

A
Prou.v.b. BE not gelous ouer thy wyfe of thy bosome, that she shewe not some shrewed poynt of wicked doctryne vpon the. *Geue
Pro.xi.b. & a.(ii).by.a not the power of thy lyfe vnto a woman, least she come in thy strength, & so thou be confounded. Loke not vpō a woman ý is desyrous of many men, leste thou fall into her snares. Use not the companye of a woman ý is a player and a dauncer, & heare her not, leste thou perysshe thorowe her entysynge. Beholde not a mayden, that thou be not hurte
Prou.v.a in her bewtye. * Caste not thy mynde vpon harlottes in any maner of thyng, lest thou destroy bothe thy selfe and thyne heritage. Go not aboute gasynge in euery lane of the cytye nether
Mathe.v.c wander thou abroade in the stretes thereof. *
Turne awaye thy face from a bewtyful womā and looke not vpon the fayrenesse of other.

B
Gen.xxxviii.a ii.Reg.xi.a Iud.xvi.vii * Many a man hath perysshed thorowe the bewtye of women, for thorowe it the desyre is kyndled as it were a fyre. An aduouterous woman shalbe trodden vnder fote as myre, of euery one that goethe by the waye. Many a man wonderynge at the bewtye of a straung womā hath bene caste oute, for her wordes kyndle as a fyre. Syt not wyth another mans wyfe by anye meanes, lye not wyth her vpon the bed, make no wordes wyth her at the wyne, least thyne herte consent vnto her & so thou wyth thy blood fall into destruccyon. Forsake not an olde frend for the newe shall not be lyke hym.

A newe frende is newe wyne: let hym be olde and thou shalte dryncke hym wyth pleasure. Desyre not the honoure and rychesse of a synner, for thou knowest not what destruccyon is for to come vpon hym. Delyte not thou in the thynge that the vngodlye haue pleasure in, beynge sure, that the vngodlye shall not be accepted vntyll their graue.

Kepe the from the man that hath power to slaye, so nedest thou not to be afrayed of deathe. And yf thou cōmeste vnto hym, make no faute leste he happen to take awaye thy lyfe. Remember that thou goest in the myddest of snares, ād vpon the bulwarckes of thy cytye. Beware of thy neyghboure as nye as thou canst, * & medle
Eccl.viii.c and xxxvii.a wyth such as be wyse and haue vnderstandyng Let iuste men be thy gestes, let thy myrthe be in the feare of God, let the remembraunce of God
Deut.vi.b. and.xi.a be in thy mynde, * & let all thy talkyng be in the commaundementes of the Hyghest. In the handes of the craftesmen shall the worcke be com-
iii.Esd.iii.f mended, * so shal the princes of the people in the

wyſedome of theyr talkynge. A man ful of wo-
des is parlous in hys cytye: and he that is raſche
in hys talkynge, ſhalbe abhorred.

The. x. Chapter.

Of kynges and Iudges. Pryde and couetcouſnes are
to be abhorred. Laboure is prayſed.

A Wyſe iudge wyll order hys people
wyth diſcretion: and where a man
Pro. xxix. a of vnderſtādyng beareth rule, ther
goeth it well. * As ỹ iudge of the pe
ople is hym ſelfe, euen ſo are hys of
fycers: and loke what maner of man the ruler of
the cytie is, ſuch are they that dwell therin alſo.
xi. Re. xv. a * An vnwyſe kynge deſtroyeth hys people: but
Pro. xviii. d where they that be in authorite are men of vn-
and. xxix. a derſtandynge, there the cytye proſpereth.

The power of the earth is in the hande of
God (and all iniquyte of the people is to be ab-
horred) & whan hys tyme is, he ſhall ſet a profy-
table ruler vpō it. In the hand of God is the po-
wer of man, & vpon the ſcrybes ſhall he laye hys
Leuit. xix. d honoure. * Remember no wronge of thy neygh
boure, & medle not thou wyth no vnrygh teous
worckes. Pryde is hatefull before God & man,
& all wyckednes of the Heathē is to be abhorred
Je. xviii. a * Becauſe of vnrygh teous dealynge, wronge-
Dani. iiij. c blaſphemies; dyuers diſceates, a realme ſhall
be tranſlated from one people to another.

B Why art ỹ proude, O thou earth & aſhes? Ther
is not a moare wycked thynge, then to loue mo-
nye. And why? ſuche one hathe hys ſoule to ſell,
yet is he but fylthye dounge whyle he lyueth.

And thoughe the Phyſycyon ſhewe hys
helpe neuer ſo longe, yet in concluſyon it goeth
after thys maner, to daye a kynge, to morowe
deede. For whan a man dyeth, he is the heyre
of ſerpentes, beaſtes, and wormes. The begyn
nynge of mannes pryde, is to fall awaye from
God: And why? hys herte is gone from hys ma-
ker, for Pryde is the ordygynall of all ſynne.
Who ſo taketh holde thereof, ſhalbe filled with
curſynges, and at the laſte it ſhall ouerthrowe
hym. Therefore hathe the Lorde brought the
congregacyons of the wycked to dyſhonoure,
and deſtroyed them to the ende.

C * God hath deſtroyed the ſeates of proude
Sapie. vi. b Luke, i. e. princes, & ſet vp the meke in theyr ſteade: God
xiiii. e. and hath wethered the rootes of the proude Heathē
xlviii. b & planted the lowly amonge them. * God hathe
Gen. xvii. c ouerthrowen the landes of the Heathen, and de-
ſtroyed them vnto the grounde. He hath cauſed
them to wether away, he hath brought them to
naughte, & made the memorial of them to ceaſſe
from oute of the earth. (God hath deſtroyed the
name of the proude, & lefte the name of the hum-
ble of mynde.) Pryde was not made for man,
nether wrothfulnes for mens chyldrē. The ſeed
of men that feare God, ſhalbe brought to honou
re, but the ſeed whych tranſgreſſeth the comma-
undemētes of the Lorde ſhalbe ſhamed. He that
is the ruler amonge brethren, is holden in hono-
ure amonge them, and he that regardeth ſuche
as feare the Lorde. The glory of the rych of the
honourable, and of the pore is the feare of God.

Dyſpyſe not thou the iuſt poore man, and D
magnyfye not the rych vngodly. Greate is the
iudge and myghtie in honoure, yet is there none
greater, then he that feareth God. * Vnto the Pro. xvii. a
ſeruaunte that is diſcrete, ſhall the free do ſer- xii. re. xii. b
uyce. & He that is wyſe and wel nurtoured, wyl
not grudge when he is reſourmed, and an igno-
raunte bodye ſhall not come to honoure. Be not
proude to do thy worcke, and diſpayre not in ỹ
time of aduerſyte. * Better is he that laboureth Pro. xii. b
and hath plenteouſneſſe of all thynges, then he
that is gorgeous, and wanteth breade. E

My ſonne, kepe thy ſoule in mekenes, and
geue her, her due honour. Who ſhall iuſtify him
ỹ ſynneth agaynſt hym ſelfe? Who wyl honour
hym, ỹ diſhonoureth hys owne ſoule? The poo
re is honoured for hys faythfulnes & truthe but
the rych is had in reputaciō becauſe of his good
des. He that ordreth hym ſelfe honeſtly in pouer
tye, howe much more ſhall he behaue hym ſelfe
honeſtly in ryches? And who ſo ordreth hym ſel
fe vnhoneſtly in ryches, howe muche more ſhall
he behaue hym ſelfe vnhoneſtly in pouertye?

The. xi. Chapter.

The prayſe of humylyte. After the outewarde appeara-
unce oughte we not to iudge. Of headye and raſche iudgemente.
The rych is not wythout offence, All thynges come of God.
All men are not to be brought into thyne houſe.

THe wyſedome of hym ỹ is brought A
lowe, ſhall lyfte vp hys heade and
ſhal make hym to ſyt among great
men. Commende not thou a man in
hys bewtye, nether diſpyſe a man
in hys vtter apperaunce. The Be is but a ſmall
beaſt amonge the foules, yet is her frute excea-
dynge ſwete. Be not proude of thy rayment, * Actes. xii. d
& exalte not thy ſelfe in the daye of thy honoure
for the worckes of the hyeſt only are wonderful
yea, glorious, ſecrete, & vnknowen are hys wor
kes. Many tiraūtes haue benefayne to ſit dow
ne vpō the erth, * & the vnlykely hath worne the i. reg. xv. b
crowne. Many myghty mē haue ben brought Ecle. vi. a
lowe, & the honourable haue bene deliuered into
other mens hādes. * Cōdempne no man before ỹ Deu. xiii. b
haue tryed out the matter, and whan thou haſt
made inquiſicion, then reſourme ryghteouſly. † Pro. xviii. c
Geue no ſentence, before thou haſt hard the cau
ſe, but fyrſte let mē tell oute theyr tales.

Stryue not for a matter that toucheth not B
thy ſelfe, & ſtande not in the iudgemente of ſyn-
ners. My ſonne medle not wyth many matters Mat. vii. a
* and yf thou wylte be rych, thou ſhalt not get i. Tim. vi. b
it: & thoughe ỹ runneſt thy way afore, yet ſhalt
thou not eſcape. * There is ſome mā ỹ laboureth Prou. x. c
& the more he werketh him ſelfe, the leſſe he hath Pſ. xxviii. a
Agayne, ſome man is ſlouthfull; hathe nede of
helpe: wanteth ſtrengthe, and hath greate po-
uertye, and Gods eye loketh vpon hym to good Iob. xiii. c
ſeteth hym vp from hys lowe eſtate, * and lyf-
teth vp hys heade: ſo that manye men maruell
at hym, and geue honoure vnto God.
* Proſperyte & aduerſite, lyfe and deathe, pouer C
te and rycheſſe come all of the Lorde. Wyſdome * Iob. i. c
nurtoure, and knowlege of the lawe, are wyth Ex. xxviii. a

God,

God, loue and the wayes of good are wyth him Erroure and darckenesse are made for synners (and they that exalte them selues in euell, waxe olde in euell.) The gyfte of God remayneth for the ryghteous, and the good wyll shall geue prosperyte for euer. Some man is ryche by lyinge nygardly, and that is hys porcyon of his
Luke .xii.c reward, in that he sayeth: *nowe I haue gotten reste, and nowe wyll I eate and dryncke of my goodes my selfe alone. And yet he consydereth not, that the tyme draweth nye (and death approcheth) that he muste leaue all these thynges vnto other men, and dye him selfe. Stande thou faste in thy couenaunte, and exercyse thy selfe therein, and remayne in the worcke vnto thy age. Cõtynue not in the worckes of sinners but put thy trust in God, & byde in thyne estate
D for it is but an easye thyng in the syght of God to make a poore man rych, and ꝑ sodenlye. The blessyng of God hasteth to the rewarde of ꝑ ryghteous, & maketh hys frutes sone to flourysshe & prosperе. Saye not what helpeth it me? & what shal I haue the whyle? Agayne, say not: I haue
Ec.xviii.c. ynough, howe can I wante? *When thou arte in welfare, forget not aduersyte, & whẽ it goeth not wel wyth the, haue a good hope, that it shal be better. For it is but a small thynge vnto God, in the daye of death to rewarde euery mã accordynge to hys wayes. The aduersytye of an houre maketh one to forget all pleasure: and when a man dyeth, hys worckes are discouered Prayse no bodye before hys deathe, for a man shalbe knowen in hys chyldren.

E Byynge not euerye man into thyne house, for the dysceatful layeth wayte dyuersly. Lyke as a partrych in a maunde, so is the herte of the proude: & like as a spye that loketh vpon the fal of hys neyghboure. For he turneth good vnto euel, and slaundereth the chosen. Of one sparke is made a great fyre (and of one dysceatfull mãs bloude increased) and an vngodlye man layeth wayte for bloude. Beware of the disceatful for he ymagyneth wycked thynges, to bryngе the into a perpetuall shame. Yf thou takest an aleaunt vnto the, he shal destroye the in vnquietnes, and dryue the from thyne owne wayes.

The.xii. Chapter.

¶ Vnto whom we oughte to do good. Enemyes oughte to be eschued.

A When thou wylte do good, knowe to whom thou doest it, and so shalt ꝑ be greatly thancked for thy benifytes. *Do good vnto the righteous
Galat.vi.a
1.Time.v.a and thou shalt fynde great reward thoughe not of hym, yet (no doubte) the Lorde hym selfe shall rewarde the. He standethe not in a good case that is alwaye occupyed in euell & geueth no almes, for the hyest hateth the synners, and hath mercye vpon them that shewe ꝑ worckes of repentaunce. Geue thou vnto suche as feare God, and receaue not a synner. As for ꝑ vngodlye and synners, he shall recompence vengeaunce vnto them, & kepe them to the daye of wrath. Geue thou vnto ꝑ good, and receaue not the synner: do well vnto hym that is lowly, but geue not to the vngodlye. Let not the breade be geuen hym, ꝑ he be not myghtyer then thy selfe therin. For so shalt thou receaue twyse as much euell, in all the good that thou doeste vnto hym And why? the hyghest hateth synners, and shal rewarde vengeaunce vnto the vngodly. In prosperyte, a frende shal not be knowne & in aduersyte an enemye shal not be hyd. For whan a mã is in wealth, it greueth hys enemyes but in heuynes & trouble a man shall knowe hys frende. Trust neuer thyne enemye, for lyke as an yron rusteth, so doth hys wyckednes. And though he make muche crouchynge ãd knelynge, yet kepe
B well thy mynde and beware of hym. Set hym not by the nether let hym syt at thy ryghte hãde lest he turne hym, get into thy place, take thy rowme & seke thy seat, & so thou at the last remember my wordes, and be prycked at my sayinges

*Bynd not two synnes together, for there Eccle.bii.a
shal not one be vnpunyshed. Who wyll haue pyand.xxi.a
tye of the charmer, that is stinged of the serpent or of all suche as come nye the beastes? Euen so is it wyth hym ꝑ kepeth company wyth a wycked man, & lappeth hym selfe in his synnes. For a season wyl he byde wyth the, but yf thou stomble, he tarryeth not. ‡ An enemye is swete in hys lyppes, he cã make many good wordes & speake many good thynges: Yee, he cã weape with his eyes, but in hys herte he ymagyneth, howe to throwe the into the pyt: & yf he maye fynd oportunyte, he wyll not be satysfyed wyth bloude. Yf aduersytye come vpõ the, thou shalte fynde hym there fyrst and though he pretend to do the helpe, yet shal he vndermyne the. He shal shake hys heade, and clappe hys handes ouer the for verye gladnesse: and whyle he maketh manye wordes, he shall dysguyse hys countenaunce.

The.xiii. Chapter.

¶ The companyes of the proude & of the rych are to be eschewed. The loue of God: lyke do companye wyth theyr lyke.

A Who so toucheth pytch, shalbe fyled wythall: and he that is familyar wyth the proude, shall clothe hym selfe wyth pryde. He taketh a burthen vpõ hym, that accompanyeth a more honorable man than hym selfe. Therfore kepe no familyarыte wyth one ꝑ is rycher then thy selfe. Howe agree the ketell and the pot together? for yf the one be smitten agaynst the other it shalbe broken. The ryche dealeth vnryghteouslye, and threateneth wyth all: but the poore beynge oppressed and wrongeouslye dealt with all, suffereth scarcenesse, and geueth fayre wordes. Yf thou be for hys profyte, he vseth the: but yf thou haue nothynge, he shall forsake the. As longe as thou hast anye thynge of thyne owne he shalbe a good felowe wyth the: yea, he shall make the a bare man, and not be sorye for the.

Yf he haue nede of the, he shall defraude the: and (wyth a preuye mocke) shall he put the in an hoope, and geue the all good wordes, and saye: what wantest thou? Thus shall he shame the in hys meate, vntyl he haue supte the cleane vp twyse or thryse, and at the laste shall he laughe the to scorne. Afterwarde, when he seythe

that thou hasse nothynge, he shall forsake the, & shake hys heade at the. (Submyt thy selfe vnto God, and wayte vpon hys hande.)

B Beware that thou be not dysceaued and brought downe in thy symplenesse. Be not to humble in thy wysedome: leeste whan thou arte brought lowe, thou be dysceaued thorowe folysshenes. If thou be called of a myghtye mã, absente thy selfe, so shal he cal the to hym: the more ofte. Preasse not thou vnto hym, ẏ thou be not shut oute: but go not ẏ farre of, leest he forget ẏ. Withdrawe not thy selfe from hys speach, but beleue not hys many wordes. For wyth muche communycacyõ shal he tempte the, & (wyth a pretty mock) shal he questiõ the of thy secretes. The vnmercyfull mynde of his shal marcke thy wordes, he shal not spare to do ẏ hurt, & to put the in pryson. Be ware and take good hede to thy selfe, for ẏ walkeste in parell of thy ouerthrowinge.

Nowe when ẏ heareſt hys wordes, make the as though thou wereſt in a dreame, & wake vp. Loue God all thy lyfe longe, & call vpõ hym in thy nede. Euery beaste loueth hys lyke, euen so let euery man loue hys neyghboure. All flesshe wyll resorte to theyr lyke, and euery man wyll kepe companye wyth suche as he is hym selfe.

But as the wolfe agreeth wyth the lambe, soo doth the vngodly wyth the ryghteous. * What felowesshyppe shulde an holye man haue with a dogge? Howe can the ryche & the poore agree together? The wylde Asse is the lyons praye in ẏ wyldernesse, euen so are pore men ẏ meat of the ryche. Lyke as the proude maye not away with lowlynes, euen so do the ryche abhore the poore. If a rych man fal, hys frendes set hym vp agayne: but when the poore falleth, hys acquayntaunce forsake hym. If a ryche man fall into an errour, he hath many helpers: he speaketh proud wordes, and yet men iustyfye hym.

D But yf a poore man go wronge, he is punyshed: yea though he speake wyselye, yet can it haue no place. Whan the rych man speaketh, euery mã holdeth hys tonge: & looke what he sayeth, they prayse it vnto the cloudes. But yf the poore man speake, they saye: What felowe is thys? & yf he do amysse, they shall destroye hym. Ryches are good vnto hym that hath no synne in hys conscyence, and pouerte is a wycked thinge in the mouthe of the vngodlye: The herte of a man chaungeth hys countenaunce, whether it be in good or euell. A chearfull countenaunce is a token of a good herte, for elles it is an hearde thynge to knowe the thoughte.

¶ The. xiiii. Chapter.

¶ The offence of the tonge. Man is but a vayne thynge. Happye is he that contynueth in wysedome.

A Ecclꝰ. xix. c and. xxv. c Iacob. iij. a

BLessed is the man * ẏ hath not fallen wt the word of his mouth & is not prycked wyth the conscience of synne. Happye is he ẏ hath no heuynes in hys mynde, and is not fallen from hys hope. It becommeth not a couetous man & a nygarde to be ryche: & what shulde a nygarde do wt golde? He ẏ wyth all hys carefulnes heapeth together vnryghteousſy, gathereth for other folkes, and another mã shall make good cheare wyth hys goodes. He ẏ is wycked vnto hym selfe, howe thuld he be good vnto other mẽ? Howe can such one haue any pleasure of hys goodes: There is nothynge worse, then whẽ one dyssauoreth hym selfe & this is a rewarde of his wyckednes. Yf he do any good he doth it not knowyng therof, ãd agaynste hys wyll, & at the laste he declareth hys vngracyousnes. A nygarde hath a wycked eye he turneth away his face, & dispyseth hys owne soule * A couetous mãs eye hath neuer ynough in the porcyõ of wyckednesse, vntyll the tyme ẏ he wyther awaye, & hath loste hys owne soule. Pro. xvii. e Eccle. i. a

A wicked eye spareth breed, & there is scarcenes vpõ hys table. My sõne do good to thy selfe of ẏ thou hast, & geue the Lorde hys due offerynges. Remember that death tarieth not, and howe ẏ the couenaunt of ẏ graue is shewed vnto ẏ, for ẏ couenaunt of this worlde shal dye the death. * Do good vnto thy frend before ẏ dye, & accordyng to thy abelyte reach out thyne hande & geue vnto the pore. Be not dysapoynted of ẏ good day & let not ẏ porcyõ of ẏ good day ouerpas ẏ. Shalt ẏ not leaue thy trauayls & labours vnto other men? In the deuydynge of the herytage geue & take & sanctyfye thy soule. Worcke ẏ ryghteousnes before thy death, for in the hell ‡ there is no meate to fynde. ‡ All flesh shall fade away like grasse, & lyke a flowrysshynge leafe in a grene tree. Some growe, some are caste downe euen so is ẏ generacyõ of all flesshe & bloude: one commeth to an ende, another is borne. All transytory thynges shal fayle at ẏ laste, & the worcker therof shal go wythal. Euery chosen worke shalbe iustified, & he ẏ medled wythal, shal haue honour therin. Blessed is the man ẏ kepeth him in wysedome, & exercyseth hym selfe in vnderstandynge, & wyth dyscressyõ shall he thynke vpon the fore knowlege of God, whych consydereth the wayes of wysedome in hys hert hath vnderstandynge in hys secretes, goeth after her (as one ẏ seketh her oute) and contynueth in her wayes. He loketh in at her wyndowes, and harkeneth at her doores. He taketh hys rest beside her house, and fasteneth hys stake in hys walles. He shall pytche hys tente nye vnto her hande, & in hys tente shall good thynges rest for euer more. He shal set hys chyldren vnder her couerynge, and shall dwell vnder her braunches. Vnder her couerynge shall he be defended from the heate, and in her glorye shall he reste. Eccle. xiiii. a Tobi. iiij. d Luke. xvi. b ‡ Esay. xl. c 1. Peter. i. d Iames. i. b.

¶ The. xv. Chapter.

¶ The goodnes that foloweth hym which feareth God. God reiecteth and casteth of the synner. God is not the author of euel.

HE ẏ feareth God, wyll do good and who so kepeth the law, shal optayne wisedome. As an honorable mother shall she mete him and as a wyfe gyn shall she receaue hym. * Wyth the breade of lyfe & vnderstandynge shal she fede hym, ‡ & geue hym the water of wholsome wysedome to drynke. Yf he be constante in her, he shal not be math. iiij. a Iho. iiij. a

not be moued: and yf he holde hym selfe faste by her, he shall not come to confusyon. She shall bryng hym to honoure amonge hys neyghbores, and in the myddest of the congregacyō shal she open hys mouth. Wyth the spryte of wysedome and vnderstandynge shall she fyll hym, & cloth hym wyth the garmente of glorye. She shall heape the treasure of myrth and ioye vpon hym, and geue hym an euerlastynge name to her ytage. Foolyshe men wyll not take holde vpō her: but suche as haue vnderstandynge, wyll mete her. (Foolyshe men shal not se her,) for she is farre from pryde and dysceate. Men that go aboute wythlyes, wyll not remembre her: but men of truth shalbe founde in her, and shall prospere euen vnto the beholdynge of God. Prayse is not semely in the mouth of the vngodlye, for he is not sente of the Lorde. For of God cōmeth wysedome, & the prayse shall stande by the wysdome of God, & shalbe plenteous in a kaythfull
B mouth, and the Lorde shall geue her vnto hym.

Saye not thou, it is the Lordes faute that I am gone by, for thou shalte not do the thynge that God hateth. Say not thou: he hath caused me to do wronge, for he hath no nede of the vngodly. God hateth all abhomynacyon of errour
Genes. i.d ād they ỹ feare God wyll loue none such. ‡ God made man from the begynnynge & lefte hym in the hande of hys councell. He gaue hys commaundementes & preceptes: yf ỹ wylt obserue the commaundementes, & kepe acceptable kaythfulnes for euer, they shall preserue ỹ. * He hath set
Iere. xvi. b water & fyre before the, reach oute thyne hande vnto whych ỹ wylt. Before man is lyfe & death good & euell: loke what him lyketh, shalbe geuē him. For the wisedome of God is great & myghtye in power & beholdeth all men contynually. The eyes of the Lorde are vpon them that feare hym & he knoweth all the workes of man. He hath commaunded no man to do vngodlye: neyther hath he geuen any man space to synne.

The.xvi.Chapter.

¶ Of vnhappy and wycked chyldren. No man can hyde hym selfe from God. An exhortacyon to the receaynge of instruccyon.

REyte not thou in the multitude of vngodlye chyldren, and haue no pleasure in them, yf they fear not God. Truste not ỹ to theyr lyfe, & regard not theyr labours for one sonne that feareth God, is better, then a thousande vngodlye. And better is it for a man to dye wythout chyldren, then to leaue behynde hym suche chyldren as are vngodlye. For by one that hath vnderstandynge, maye a whole cytye be vpholden, but though the vngodlye be many, yet shal it be wasted thorowe them. Many such thinges hath myne eye sene & greater thinges then these
Eccl. xvi. b haue I hearde w̄ myne eares. * In the congregacyon of ỹ vngodly shall a fyre burne, & amonge vnkaythful people shall the wrath be kyndled.

B * The olde gyauntes optayned no grace
Gene. vi. a. for theyr synnes, whych were destroyed, trustinge to theyr owne strength. Nether spared he thē amonge whom Loth whych was a * straunger, but smot them & abhorred them: because of ỹ pryde of theyr wordes. He had no pytye vpon them, but destroyed all the people, that were so stoute in synne. * And for so much as he ouer-
Exo. xxxii. c and. xxxi. c sawe not the syxe hundreth thousande, that gathered them selues together in the hardenesse of theyr herte: it were meruell yf one beynge hardnecked, shulde be free. * For mercye and wrathe
Eccle. v. a is wyth hym: he is bothe myghtye to forgeue and to powre oute dyspleasure. Lyke as hys mercye is greate, euen so is hys punyshemente also, he iudgeth a man accordynge to hys workes. The vngodlye shall not escape in hys spoyle, and the longe pacyence of hym that sheweth mercye, shall not byde behynde. Al mercye shal make place vnto euery man accordynge to the worthynes of his workes, and after the vnderstandynge of hys pylgremage.

C Saye not thou: I wyll hyde my selfe from God, for who wyl thyncke vpō me from above I shall not be knowen in so greate an heape of people, for what is my soule amonge so manye creatures? Beholde, the heauen, yee, the heauen of heauens, ỹ depe, the earth, and all ỹ therin is shalbe moued at hys presence, the mountaynes, ỹ hylles, and the foundacyons of the earth shall shake for feare, whē God vysyteth them. These thynges doth no herte vnderstande, but he vnderstandeth euery hert, & who vnderstādeth his wayes? No man seyth his stormes, & the moost part of his workes are secret. Who wyl declare the workes of hys ryghteousnes? Or who shal be able to abide them? For ỹ couenaunt is farre from some, & tryyng oute of men is the ende. He that is humble of herte, thyncketh vpon soche thynges: but an vnwyse and erronyous man casteth hys mynde vpon foolyshe thynges.

D My sonne, herken thou vnto me, and learne vnderstandynge, & marke my wordes wyth thyne herte, I wyll geue the a sure doctryne, ād playnely shal I instruct the (marke my wordes then in thyne hert: for in ryghteousnes of ỹ spyrit do I speake of ỹ wonders ỹ God hathe shewed among hys workes from ỹ begynnynge. And in truth do I shewe the knowlege of hym) God hath set his workes in good order from the begynnyng & part of them hath he sundred from ỹ other. He hath garnished his workes from euerlasting, & theyr begynnynges, accordīg to their generacyons. None of them hyndred another, nether was any of them dysobedyent vnto hys wordes. After thys God loked vpon the earth and fylled it wyth hys goodes. Wyth al maner of lyuynge beastes hath he couered the grou̇nde, & they all shalbe turned vnto earth agayne.

The.xvii. Chapter.

¶ The creacyon of man: and the goodnes that God hath done vnto hym. Of faulmes, and repentaunce.

GOD * shope man of the earth, and made hym after hys owne ymage, A
and turned hym vnto earth agayne Genes. i. b
and clothed hym wyth hys owne strengthe. He gaue hym the nombre of dayes and certen tyme, yea, and gaue

hym power of the thynges that are vpon earth
He make all flesche to stande in awe of hym, so
he had the dompnyon of all the beastes and fou-
Gen.i.d. les.* He made out of hym an helper lyke vnto
hym selfe, and gaue them discrecyon and tonge
eyes, and eares, and a hert, to vnderstande, and
fylled them wyth instruccyon & vnderstandyng
He created for them also the knowlege of the
spyrete, fylled theyr hertes wyth vnderstandyng
and shewed them good and euel. He set hys eye
vpon theyr hertes, declarynge vnto them hys
greate and noble worckes: that they shulde prayse hys holy name together: reioyce of hys won-
Exod.xv.a ders, and be tellynge of hys noble actes.* Be-
Deu.viii.b and.ix. syde thys he gaue them instruccyon, & the lawe
of lyfe for an heryptage.

He made an euerlastinge couenaunte with
them, and shewed them hys ryghteousnes and
iudgementes. They sawe his glory with theyr
eyes, ād theyr eares hearde the maiestye of hys
voyce. And he sayde vnto them: beware of all
vnryghteous thynges. He gaue euery man also
a commaundement concernyng hys neyghbour

Theyr wayes are euer before him, and are
Rom.xiii.a not from hys eyes* He hath set a ruler vpon eue
Deut.viii.c ry people, ‡ but Israell is the Lordes porcyon.
and.x.e All theyr worckes are as the sunne in the syght
of God, and hys eyes are alwaye lokyng vpon
theyr wayes. All theyr vnryghteousnesse
are manyfeste vnto hym, and all theyr wycked-
nesses are open in hys syghte.

Ec.xvii.b *The mercye that a man shewethis as it
were a purse wyth him, and the grace that is ge
uen to a man preserueth hym as the apple of an
Mat.v.cvb eye.* At the laste shall he awake, and rewarde
euery man vpon hys heade, & shal turne them to
gether into the nethermoste partes of the earth
Actes.iii.c *But vnto them that wyll repente he hath ge-
uen the waye of ryghteousnes. As for such as
be weake, he comforteth them, suffereth them, &
sendeth them the porcion of the verite. O turne
then vnto the Lorde: forsake thy synnes, make
thy prayer before the Lorde, do the lesse offence,
turne agayne vnto the Lorde, forsake thyne vn
ryghteousnes, be an vtter enemye to abhomy-
nacyō, learne to knowe ỳ ryghteousnes and iud
gementes of God, stande in the porcyon that is
set for the for the and in the prayer of the moyste
hyghe God. Go in the porcyon of the holy worl
de w̄ such as be lyuyng & geue thākes vnto god

*Who wyll prayse the Lorde in the hell:

¶ Psal.lxxx.a Abyde not thou in the erroure of the vngodlye,
ec.xxviiii.d but geue hym thanckes before death. As for the
deed, thankfulnesse perysheth from hym as no-
thynge. Geue thou thanckes in thy lyfe: yea,
whyle thou arte lyuynge, and whole shalte ỳ
geue thanckes, and prayse God, and reioyce in
hys mercye. O howe greate is the louynge
kyndnesse of the Lorde, and hys mercyfull good
nesse vnto such as turne vnto hym: For al thyn
ges, maye not be in man: and why? the sonne of
man is not immortal and he hath pleasur in the
vanyte of wyckednes. What is more cleare thē
the Sunne? Yet shall it fayle. Or what is more
wycked then the thynge that flesche and bloude
hath ymagined? and that same shalbe reproued
The Lorde seyth the power of the hyghe heauē
and all are but earth and asches.

The.xviii. Chapter.

¶ The meruelous worckes of God, the mysyrye and wrech-
ednes of man. Agaynst God oughte we not to complay-
ne. Prayemust we contynually.

HE that lyueth for euermoare,* A
made al thynges together. God Genne.i.a
onelye is ryghteous, and remay
neth a vyctoryous kynge for e-
uer.* Who shalbe able to expres Psal.cv.a.
se the worckes of him? Who wyl Ec.xliii.d
seke oute the grounde of hys no-
ble actes? Who shall declare the power of hys
greatenes? Or who wyll take vpon hym to tell
oute hys mercy? As for the wonderous worckes
of the Lorde, there maye nothynge be taken frō
them, nothynge maye be put vnto them, nether
maye the grounde of them be founde oute. But
when a man hath done hys best, he muste begyn
agane: and when he thynckethto come to an en
de, he muste go agayne to hys labour. What is
man? Wherto is he worth? What good, or euel
can he do? * Yf the nombre of a mans dayes be Psal.cv.a.
almoste an hundred yeare, it is much. B

Lyke as droppes of rayne are vnto the see
and as a grauell stoone is in comparyson of the
sande:* so are these fewe yeares to the dayes e- ii.Pe.iiii.b
uerlastynge. Therfore is the Lorde pacyente w̄
them, and poureth out hys mercye vpon them.
He sawe and perceaued the thoughtes and yma
gynacyons of theyr herte, that they were euell,
therefore heaped he vp hys mercyfull goodnesse
vpon them, and shewed them the waye of rygh
teousnes. The mercy that a man hath, reacheth
to hys neyghboure: but the mercy of God is vp
on al flesche. He chasteneth, he teacheth and nur
toureth: yee, euen as a shepherde turneth agay-
ne hys flocke, so doth he al them that receaueche a
stenyng, nourtour & doctryne*. Mercyful is he Esa.xlvi.a
vnto them, ỳ stande in awe of hys iudgementes

My sonne, when thou doest good, make no ¶
grudgyng at it: & what soeuer thou geuest, spea
ke no dyscomforteable wordes. Shall not the
dewe coole the hete? euen so is a word better thē
a gyfte.* Is not a frendlye word a good honest Prou.xv.a
gyfte? but a gracyous man geueth them bothe. and.xviii.c
*A foole shall caste a man in the teeth, and that Eccle.xli.b
roughly, and a gyft of the nygarde putteth out
the eyes. Get ỳ ryghteousnes before thou come
to iudgemente. Learne before thou speake, and
go to physyke or euer thou be sycke:* examen & i.Cor.xi.
iudge thy selfe, before the iudgement come, ād
so shalte thou fynde grace in the syghte of God.
Humble thy selfe before thou be sycke, and in ty
my of thy desease shewe thy conuersacyon.

‡ Let not to praye alwaye, & stande not in Lu.xviii.a
feare to be reformed vnto death, for the rewar i.Tes.v.c
de of God endureth for euer. Be fore thou pray-
est, prepare thy soule, and be not as one ỳ temp-
teth God. Thyncke vpon the wrathfull indyg-
nacyon that shalbe at the ende, and the houre of
vengeaunce, when he shall turne awaye hys fa
ce. *When ỳ hast ynough remembre the tyme Eccle.xi.b
of hunger: and when thou art ryche, thyncke vp
pon the

pon the tyme of pouertye and scarcenesse.

D From the morynge vntyll the euenynge the tyme is chaunged, and all suche thynges are sone done in the syghte of God. A wyse man feareth God in all thynges, and in ỹ dayes of transgression he kepeth hym selfe from synne. A discrete man hath pleasure in wysedome, and he ỹ fyndeth her, maketh much of her. They ỹ haue had vnderstandyng, haue dealte wysely in wordes, haue vnderstande the truth and ryghteousdes, & haue soughte out wyse sentences and iudgementes. *Folowe not thy lustes, but turne ỹ from thyne owne wyll. For if thou geueste thy soule her desyres it shal make thyne enemyes to laughe the to scorne. Take not thy pleasure in greate voluptuosnes, & medle not to much wᵗall. Make not to great chere of the thinge that thou haste wonne by aduauntage, lest thou fale into pouertye, and haue nothynge in thy purse.

Rom. vi.b and .xiy.c

The.xix.Chapter.

¶ Wyne and whordome bryngе men to pouerte: in thy wordes must thou vse discression. The differences of the wysedome of God and man, wherby thou mayeste knowe what is in man. Correccyon must be vsed wythout anger.

A Labourynge man that is geuen vn to dronckennesse, shall not be ryche and he that maketh not muche of small thynges, shall fall by lytle & lytle. *Wyne and wemen ‡ make wyse men rennagates, & put men of vnderstandynge to reproke: & he that companyeth aduoutererers, shall become a wycked man. Mothes ād wormes shal haue hym to heritage, yee, he shal be set vp to a greate example, & hys soule shalbe rooted out of the nombre. *He that is hastye to geue credence, is lyght mynded, and doth agay inste hym selfe. Whoso reioyseth in wyckednesse, shalbe punyshed: he that hateth to be reformed, hys lyfe shalbe shortened, and he that abhoreth bablyng of wordes, quencheth wyckednesse. He that offendeth agaynste hys owne soule, shal repent it: and he that reioyseth in wycked nesse, shalbe punyshed.

Gene.xix.g ‡ii.Re.xi.a

Iosi.xxii.e

Rehearse not a wycked and churlysche word twyse, and thou shalt not be hyndred. Shewe thy secrettes neyther to frende nor foo: & yf thou haste offended, tell it not. For he shal herken vn to the and marke the, and when he fyndeth oportunyte, he shal hate the (and so shal he be alway about ỹ.) *Yf thou hast heard a worde agaynst thy neyghboure: let it be deed wythin the and besure, ỹ shalte haue no harme thereby. A foole trauayleth wyth a worde, lyke as a woman ỹ is payned wyth bearynge of a chylde. Lyke as an arrowe shot in a dogges thygh, so is a word in a fooles hert. *Tel thy frende hys faute leest he be ignoraunte, and saye: I haue not done it, or yf he haue spoken, that he do it nomoare. Reproue thy neyghboure that he kepe hys tonge, & yf he haue spoken, that he saye it nomore.

Eccl.xviii.d and.xxb.d Iame.iii.c Leui.xix.d mat.xviiib

¶ Tell thy neyghboure hys faute, for ofte tymes an offence is made, and geue not credence to euery worde. A man falleth sometyme wyth hys tonge, but not wyth hys wyll. * For what is he, that hath not offended in hys tonge, geue thy neyghboure warnynge, before ỹ threaten hym, and geue place vnto the lawe of the Lord. The feare of God is all wysedome and he that is a ryghte wyse man, kepeth the lawe. As for the doctryne of wyckednesse, it is no wysedome and the prudence of synners is no good vnderstandynge: it is but wyckednes and abhomynacyon and blasphemynge of wysedom. A symple man of small vnderstandynge, that feareth god is better then one that hath much wysedome, & transgresseth the lawe of the hyghest. A craftye sotle man can be wyse, but he is vnryghteous, & wyth gyftes he wrasteth ỹ ope & manifest lawe. A wycked man can behaue hym selfe humblye and can ducke wyth hys head, and yet is he but a dysceauer wythin. He hydeth hys face, * and dysguyseth it: and because he shulde not be knowen, he preuenteth the. mach.vi.b.

And though he be so weake that he can do the no harme, yet when he maye fynde opportunyte, he shall do some euell. A man maye be knowen by hys face, and one that hath vnderstandynge, maye be perceaued by the looke, of hys countenaunce. *A mans garmente, laughter, & goynge declareth what he is. Ecc. xxxi.d

¶ The.xx.Chapter.

¶ Of correccyon and repentaunce. Of the gyfte of the wyse man: and of the foole. Of lyinge.

A Some man * reproueth hys neyghboure ofte tymes, but not in due season: Agayne, some man holdeth his tonge and he is wyse and discrete. Ecc.xxxi.d

It is much better to geue warnyng and to reproue, then to beare euell wyll: for he ỹ knowlegeth hym selfe openly, shalbe preserued from hurte and destruccyon. Lyke as when a gelded man thorowe desyre and luste defyleth a mayden, euen so is it wyth hym that vseth violence: and vnrighteousnes in the lawe. O howe good a thynge is it, a man that is reproued to shewe openly hys repentaunce: for so shalt thou escape wylfull synne.

Some man kepeth scylence, and is founde wyse: but he that is not ashamed, what he sayth is hatefull. Some man holdeth hys tonge, because he hath not the vnderstandynge of the language: and some man kepeth scilence, wayting a conuenyente tyme. * A wyse man wyll holde hys tong tyl he se oportunite, but a wanton ād vndiscrete bodye shall regarde no tyme. He ỹ vseth many wordes, shall hurte hys owne soule and he that taketh the auctorite vpon hym vnryghteouslye, shalbe hated. Some man hath ofte tymes prosperyte in wycked thynges: Agayne some man getteth much, and hath harme & losse. There is some gyfte, that is nothynge worthe: Agayne, there is some gyfte, whose rewarde is double. Some man getteth a fall for beynge to proude, and some commeth to worshyppe from lowe estate. Some man byeth muche for a lytle pryce, and muste paye for it seuen folde. Ecclē.vi.a and.xxvii.a

* A wyse man wyth hys wordes maketh hym selfe to be loued, but the fauoure of fooles, shalbe poured out. The gyft of the vnwyse shal do the no good, for hys eyes are seuenfold. * He shall geue lytle, and saye he gaue much: he ope- Ecclē. vi.b Ec.xxxii.c

neth hys mouth and cryeth oute, as it were one that cryeth oute wyne. To daye he lendeth, to morowe asketh he agayne and such a man is to be hated. The foole sayth I haue no frende, I haue no thancke for all my good dedes: yea, euē they that eate my breade, speake no good of me Howe ofte, & of how many shal he be laughed to scorne? He taketh a more perlous fall by such wordes then yf he fel vpon the grounde: euen so shall the falles of the wycked men come hastely In the mouthe of hym that is vntaughte, are many vnconuenyente and vnmete wordes. A wyse sentence shall not be alowed at the mouth of the foole, for he speaketh not it in due season.

¶ Some man synneth not, because he hath not wherewythall, and in hys reaste he shalbe stinged. Some man there is that destroyeth his owne soule wyth shame, and for an vnwyse bodyes sake destroyeth he it, & wyth acceptynge of persons shall he vndo hym selfe. Some man promyseth hys frende a gyfte for very shame, and getteth an enemy of hym for nought. A lye is a wycked shame in a man yet shall it be euer in the mouth of the vnwyse. A theke is better, then a man that is accustomed to lye, but they bothe shall haue destruccyon to heryrage. The condycyons of lyars are vnhoneste, and theyr shame is euer wyth them.

D Gen. xii. f Dame. v. g

A wyse man shall brynge hym selfe to honoure wyth hys wordes, * and he that hath vnderstandynge, shalbe set by amongc greate mē

Prou. xii. b and. xvi. a

* He that tylleth hys lande shall encrease hys heape of corne: he that worcketh ryghteousnes shalbe exhalted, & he that pleaseth greate men, shall escape much euell. * Rewardes and giftes

Ec. xvii. a. Deu. xvii b

blynde the eyes of the wyse, and make hym dome, that he cannot tell men theyr faultes. * Wysdome that is hyd, & treasure that is hoorded vp

Eccle. xli. c

what profyte is in them both? Better is he that kepeth hys ignorauunce secrete, then a man that hydeth hys wysedome.

¶ The. xxi. Chapter.

¶ Of the repentaunce of synne. We may not heape synne vpon synne, The boldenes of an heretyke. The ende of synners. Of ý foole and of the wyse man, Of hym that curseth the deuell.

A

Eccle. b. a. vii. a. & xii. a. Psal. xli. a. Luke. xv. c.

My sonne yf thou hast synned, do it nomoare: * but praye for thy fore synnes that they maye be forgeuē the. Flee from synne, euen as from a serpente: for yf thou commest to nye her, she wyl byte ý. The teeth thereof are as the teethe of a Lyon, to slaye the soules of men. The wyckednesse of man is a sharpe two edged swearde, which maketh such woundes that they cannot be healed.

Stryfe and wrongeous dealynge shall waste away a mans goodes, and thorowe pryde a ryche house shalbe brought to nought so the

Ecclꝰ. iii. b and. xvii c.

ryches of the proude shalbe rooted oute. * The prayer of the poore goeth oute of the mouth, ād commeth vnto the eares, and hys vengeaunce (or defence) shal come and ý hastely. Who so hateth to be reformed, it is a token of an vngodly persone, but he ý feareth God, wyll remember hym selfe. A myghtye man is knowen afar of by hys tong: but he that hath vnderstandynge, perceaueth that he shall haue a fall.

Who so buyldeth hys house with other mens B coste, is lyke one ý gathereth stones in wynter.

Eccle. xlvi c

* The cōgregaciō of the vngodly is lyke stuble gathered together, their ende is a flamme of fyre. The waye of the vngodlye is set wyth stones, but in theyr ende is hel, darkenesse, and paynes. He that kepeth the lawe, wyll holde faste ý vnderstandynge thereof, and the ende of the feare of God is wysedome and vnderstandynge. He that is not wyse, wyl not be taught in good but the vnwyse man aboundeth in wyckednes: and where bytternesse is, there is no vnderstandynge. The knowlege of the wyse shall flowe lyke water that renneth ouer, and hys counsell is lyke a fountayne of lyfe.

The herte of a foole is lyke a broken vessel C he can kepe no wysdome. When a man of vnderstandynge heareth a wyse worde, he shall commende it, and make much of it. But yf a voluptous man heare it, he shal haue no pleasure therin, but caste it behynde hys backe. The talkyng of a foole is lyke an henye burthen by the waye but to heare a wyse man speake, it is a pleasure. Where a doubte is in the congregacyon, it is asked at the mouth of the wyse, and they shal ponder hys wordes in theyr hertes. Lyke as is a house ý is destroyed, euen so is wysedome vnto to a fole. As for the knowlege of ý vnwise, it is but darcke wordes. Doctryne is vnto hym that hath no vnderstandynge, euen as fetters about hys fete, and lyke manycles vpon hys ryghte- Eccl. xix. b hande. * A foole lyfteth vp hys voyce wt laughter, but a wayse man shal scarse laugh secretlye

Learnynge is vnto a wyse man a Jewel of golde, and lyke an armelet vpon hys ryghte arme. A foolyshe mans fote is soone in hys neyboures house, but one that hath experyence, shalbe a shamed at the personne of the myghtye.
A foole wyll pepe in at the wyndowe into the house, but he that is well nourtered, wyll stand wythoute. A foolyshe man standeth herkenyng at the doore, but he that is wyse wyl be ashamed

The lyppes of the vnwyse wyll be tellyng foolyshe thynges, but ý wordes of such as haue vnderstandynge, shalbe wayed in the balaunce The hert of fooles is in their mouth, but ý mouth of ý wyse is in theyr hert. When ý vngodly curseth the blasphemer he curseth hys owne soule. Leuit. xix. b
* A proude accuser of other men shal defyle hys owne soule, & be hated of euerymā: (but he ý kepeth his tōge & is discrete, shal come to honour)

¶ The. xxii. Chapter.

¶ The purgacyon of the slouthfull. Of the foolyshe sonne and daughter, we must haue dyscrecyon howe and to whome we oughte to preach, of sorowynge vpon the deed. A fole is not to be much talked withal. Iniuryes, and wronges do breake frendeshyppe and amyte.

A

A Slouthfull bodye is moulded of a stone of claye, and euery man wyll speake to hys dyspraise. A slouthfull body is made of the dong of oxen, and euerye one ý toucheth hym must wash hys handes agayne. A mysnurtered sonne is the dyshonoure of the father. A foolysh daugh

doughter shalbe lytle regarded. A wyse daughter is an heritage vnto her husbande: but the ỳ commeth to dyshonestye, bringeth her father in heynesse. A daughter that is paste shame, dyshonoureth both her father and her husband, the vngodly shal regard her, but they both shal dyspice her The playig of muslike is not mete wher heuines is, euen so is the correccyon and doctryne of wysedome euer vnpleasaunte vnto fooles

B Who so teacheth a foole, is euē as one that gleweth a potcherde together: as one that telleth a tale to hym that heareth hym not, and as one that rayseth a man oute of an heuye slepe. Who so telleth a foole of wysedome, is euen as a man, whych speaketh to one ỳ is a slepe When he hath toide hys tale, he sayeth: what is ỳ matter? When one dyeth, lamentacyon is made for hym: because the lyghte fayleth hym, euen so let men mourne ouer a foole: for he wanteth vnderstandynge. Make but lytle weaypynge because of the deed: for he is come to rest, but the life of ỳ foole is worse then the death. Seuen dayes doo men mourne for him that is deed, but the lamentacyon ouer the vnwyse and vngodlye shulde endure all the dayes of theyr lyfe.

C Talke not much wyth a foole, and go not wyth hym that hath no vnderstandynge. Beware of hym leeste it turne the to trauayle, and thou shalte not be defyled wyth hys synne. Departe from hym, and thou shalte fynde reste and shalt not be drawen backe into his foolyshenes What is heuyer then leade? And what shulde a
Prou. xxvi.d foole be called elles but leade? * Sande, salte, & a lumpe of yron is easyer to beare, then an vnwyse, foolysshe, and vngodlye man. Lyke as the bande of woode bounde together in the foundacyon of the house cannot be lowsed, euen so is it wyth the hert that is stablysshed in the thought of councell. The thoughte of the wyse shall neyther feare, nor be offended at any tyme.

D Lyke as a fayre plastered wal in a wynter house, and an hye buyldynge, maye not abyde the wynde and storme: euen so is a fooles herte a frayde in hys ymagynacyon, he feareth at euery thynge, and cannot endure. (A wauerynge herte in the ymagynacyon of a foole wyll not euerstand in awe, but he that abydeth in the cōmaundementes of God, wyll alway feare.) He that nyppeth a mans eye bryngeth forth teares and he that prycketh the herte, bryngeth forthe meanynge and thought. Who so casteth a stone at the byrdes, frayeth them awaye: and he that blasphemeth hys frend, breaketh the frendeshyp thoughe thou dreweste a swearde at thy frende yet dyspayre not, for thou mayest come agayne to thy frend. Yf he speake sowerly, feare not for ye maye be agreed together agayne, except it be that thou blaspheme hym, dysdayne hym, open hys secretes and wounde hym traytorously for all such thinges shall dryue awaye a frende.

E Be faythfull vnto thy neyghboure in hys powerte, that thou mayest reioyse wyth hym also in hys prosperyte. Abyde stedfaste vnto hym in ỳ tyme of his trouble, ỳ thou mayest be heyre wyth him in hys heritage. Lyke as the vapour and smoke goeth out at the ouen before the fyre euen so euell wordes, rebukes and threatenynges go before bloudesheddynge. Be not ashamed to defende thy frende: as for me, I wyll not hyde my face from him though he shulde do me Psal.xxx.a. harme. Whosoeuer heareth it shall beware of hym. * Who shal set a watch before my mouthe and a sure seale vpon my lyppes, that I fall not wyth them, and that my tonge destroy me not?

C The.xxiii. Chapter.

C A prayer agaynst pryde: lechery, & glotony. Of othes, blasphemy, & vnwyse communicacyō. Of the thre kindes of synnes Many synnes proceade of aduoutrye. Of the feare of God.

A

O Lorde, father and gouernoure of my lyfe, leaue me not in theyr ymagynacyō and councell. Oh let me not fall in such reprofe. Who wyll kepe my thoughte with the scourge, and the doctryne of wysdome in myne herte: that he spare not myne ygnoraunce, ỳ I fal not wyth them leste myne ignoraunces increase, that myne ofcēces be not many in nomber, and that my synnes exceade not, leeste I fall before myne enemyes, and so my aduersarye reioyse. O Lorde: thou Father & God of my lyfe, leaue me not in theyr ymagynacyon. Olet me not haue a proude loke but turne awaye all volupteousnesse from me Take from me ỳ lustes of the body, let not ỳ desyres of vnclēnes take holde vpō me, & geue me not ouer into an vnshamefast & obstinat mynde

B Heare me (O ye chyldren) I wyll geue you a doctryne, howe you shall order youre mouthe who so kepeth it, shall not perysshe thorowe hys lyppes, nor be hurte thorowe wycked wordes. As for the synner, he shalbe taken in hys owne vanytye: he that is proude and cursed, shall fall Exod.xx.b therin. * Let not thy mouth be accustomed with Ec.xxiii.b swearynge, for in it there are many falles. Let Math.v.d. not the nampynge of God be contynually in thy mouth: (and medle not wyth the names of sayncte, for thou shalte not be excused of them) for lyke as a seruaunt whych is ofte punysshed cannot be wythoute some sooze, euen so what soeuer he be that sweareth & nameth God, shal not be cleane pourged from synne: A mā that vseth muche swearynge, shalbe fylled wyth wyckednes, and the plage shal neuer go from hys house Yf he begyle hys brother, hys faute shalbe vpō him, yf he knowlege not his synne, he maketh a double offence, & yf he sweare in vayne, he shall not be founde ryghteous: for hys house shalbe full of plages.

C Le.xxiiii.c.

* The wordes of the swearer bryngeth deeth (God graunt ỳ it be not founde in the house of Jacob.) But they that feare God, eschewe all suche, and lye not welterynge in sinne * Use not Ephe. v.a thy mouth to vnhoneste and fylthy talkinge, for in it is ỳ worde of synne. Remember thy father & thy mother when thou arte set amonge great men: leeste God forget the in theyr syghte, & lest thou dotynge in thy custome suffer rebuke, and wysche not to haue bene borne & so curse the day of thy natyuyte. * The man that is accustomed Ii.Ec.xbi.b wyth the wordes of blasphemye, wyll neuer be reformed all the dayes of hys lyfe. To synne twyse

twyse is to much, but the thyrd dryngeth wrath & destruccyon. An hote stomake cannot be quenched: (euen lyke a burnyng fyre) tyl it haue swalowed vp some thynge: euen so an vnchast man hath no rest in hys flesh, tyl he haue kindled a fire

D All breade is swete to an whoremonger, he
Eccl.xxiii.a wyll not leaue of tyl he haue hys purpose. A mā that breaketh wedlocke, and regardeth not his soule, but sayeth: * Tusche, who seyth me? I am compassed aboute wyth darckenesse the walles couer me, no bodye seith me: whom nede I to feare? The hyghest wyll not remembre my synnes. He vnderstandeth not that hys eyes se al thynges, for al such feare of men dryueth away the feare of God from hym: for he feareth onlye the eyes of men, and consydereth not that the eyes of the Lorde are clearer then the sunne, behol dynge all the wayes of men and the grounde of the deepe, and lokyng euen to mens hertes in secret places. The Lorde God knewe al thynges or euer they were made, & after they be brought
Leui.xx.b to passe also he loketh vpon them al. * The same
Deu.xxii.b man shalbe openly punished in the stretes of the cytye: and shalbe chased abroade lyke a ponge horse foale: and when he thynketh leaste vpon it, he shalbe taken. Thus shall he be put to shame of euery man, because he wolde not vnderstande the feare of the Lorde. And thus shall it go also wyth euery wyfe, that leaueth her husbande, and getteth enherytaunce by a straunge
Exodu.xxc marryage. * Fyrste she hath bene vnfaythful vnto the lawe of the hyghest. Secondly, she hathe forsaken her owne husbande. Thyrdly she hath playde the whore in aduouterie, and gotten her chyldren by an other man. She shalbe brought oute of the congregacyon, and her chyldren shal be loked vpon. Her chyldren shal not take roote and as for frute, her braunches shal bryng forth
E none. A shamefull reporte shall she leaue behynde her. and her dyshonoure shall not be put oute
And they that remayne, shall knowe, that ther is nothynge better then the feare of God: and ỹ there is nothynge sweter then to take hede vnto the commaundementes of the Lord. A great worshyppe is it to folowe the Lorde, for longe lyfe shalbe receaued of hym.

¶ The.xxiiii. Chapter.

¶ A prayse of wysdome proceadynge forth of the mouth of God. Of her worckes and place where she resteth.

A WYsedome shall prayse her selfe, and be honoured in God, and reioyce in the myddeste of hys people: In the congregacyons of the hyghest shal she open her mouth, and tryumphe in the beholdyng of hys power: In the myddest of her people shall she be exalted and wondred at in the holifulnesse. In the multytude of the chosen she shalbe commended, and amonge such as be blessed she shalbe praysed, and shall saye: I am come oute of the mouthe of the hyghest e, fyrste borne before all creatures. I caused the lyghte that fayleth not to aryse in the heauen, & couered all the earthe as a cloude. My dwellynge is aboue in the heygth, and my seate is in the pyller of the cloude. I my selfe alone haue gone
round about the compasse of heauen and pearsed the grounde of the deepe: I haue walked in the floudes of the see, and haue stande in all landes: my dominyō is in euery people and in euery nacyon, and wyth my power haue I troden downe the hertes of all, bothe hye and lowe. B

In all these thynges also I soughte reste, and a dwellinge in some enherytaunce. So the creator of all thynges gaue me a commaundemente: and he that made me, appoynted me a tabernacle, and sayde vnto me: Let thy dwellyng be in Jacob, and thyne enherytaunce in Israel, and roote thy selfe amonge my chosen. * I was Eccl. viii.c
created from the begynnynge, and before the worlde, and shall not leaue of vnto the worlde to come. * In the holye habytacyon haue I ser- Ecc.xxiv.a
ued before hym, and so was I stablysshed in Syon. * In the holye cytye rested I in lyke maner: pſ.cxxxvii.a.
and in Jerusalem was my power: I tooke roote in an honorable people euen in the porcyon of ỹ Lorde and in hys heryptage, and kepte me in the fulnes of the Saīctes. I am set vp an hye lyke a Ceder vpon Lybanus, and as a Cypers tree, vpon the mounte hermon. I am exalted lyke as a Palme tree in Cades, and as a Roose plante in Jericho, As a fayre Olyue tree in the felde, & am exalted lyke as a Plantayne tree by the water syde. I haue geuen a smell in the stretes, as the Cynamon and Balme, that hath so good a saueure: yea, a swete odoure haue I geuen as it were Myrre of the beste. C

I haue made my dwellynges to smel as it were of Rosen, Galbanum, of Cloues, and Incense, and as Lybanus when it is not hewen downe, and my odoure is as the pure Balme.
As the Terybynte haue I stretched out my braunches, and my braunches are the braunches of honoure and louynge fauoure. ✠ * As the vyne Ecclu.xb.a
haue I broughte forth frupte of swete sauoure and my floures are the frute of honoure and ryches. I am the mother of bewtye, of loue, of feare, of knowlege, and of holye hoope. * In me is Eccl.xliii.a
all grace and lyfe and truth. In me is all hoope of lyfe and vertue.

D come vnto me all ye that be desyrous of me, and fyll your selues wyth my frutes: for my spyrite is sweter then honye, and so is myne enheryptaunce more then the honye combe: the remembraunce of me endureth for euer moare. They that eate me, shall haue the moare hunger, and they that dryncke me, shall thyrste the moare. Who so herkeneth vnto me shall not come to cōfusyon and they that worcke in me shall not offende. They that make me to be knowne, shall haue euerlastynge lyfe. ✠

All these thinges are the booke of lyfe, the couenaunte of the hyghest, and the knowlege of the truth. * Moses commaunded the law in the Exod. xx.a and xxiiii.a
preceptes of ryghteousnesse for an heryptage vnto the house of Jacob, and commited the promyses vnto Israel. * (Out of Dauid hys seruaunt pſ.cxxxi.a
he ordened to rayse vp a mooste myghtye kyng Actes.ii.d.
syttynge in the seate of honoure for euer moare
* Thys fylleth wyth wisdome lyke as the flouds 1De.viii.a.
of Physon, and as the floude of Tygrys, when and.xxix.b
the newe

the newe frutes are growynge.

D ‡ Thys bryngeth a plenteous vnderstan-
Iosue.iii.c dyng lyke Euphrates: and fylleth it vp, as Iordayne in the tyme of heruest. Thys maketh nurture to breake forth as the lyght, and as the water Gyhon in the haruestе. The fyrste hathe not knowen her perfectlye, nomoare shall the laste seke oute the grounde of her. For her thoughte is fuller then the see, and her councell is profounder then the greate deepe.

I wysedome haue cast oute floudes. I am as a great waterbrooke oute of the ryuer. I am as the ryuer Dorpx, and as a watercondite am I come oute of the garden of pleasure. I sayde I wyll water the garden of my ponge plantes, and fyl the frute of my byrth: So my water broke became exceadynge great, & my ryuer approched vnto ỹ see. For I make doctrine to be vnto al mẽ as light: as ỹ fayr morning, & I shal make it to be euer ỹ clearer. I wyl pearse thorow aly lower partes of the earth. I wyll looke vpon al such as be a slepe, and lyghten all them that put theyr trusse in the Lorde. I shal yet powre oute doctryne, lyke as prophecye & leaue it vnto such as seke after wysedome, and theyr generacyõs shal I neuer fayle, vnto the holye euerlastynge
Ecclꝛ.xlii.c worlde. * Beholde howe that I haue not laboured for my selfe onelye, but for all them that seeke after the truthe.

¶ The.xxv. Chapter.

¶ Of thre thynges wych pleaseth God, and of thre which he hateth. Of nyne thynges that be not to be suspecte: and of the tenth, chefely of the malyce of a woman.

A Thre thynges there are, ỹ my spirite fauoureth, whyche be also alowed before God and men. * The vnyte of brethren: the loue of neyghbou
Gen.xlii.b res. * a mã and wyfe that agre
Rom.xii.a well together.
Eccle.xl.d.

Thre thynges there be whych my soule hateth, & I vtterly abhorre the life of them. A pore
gen.xbiis b man that is proude. A rych man that is a lyer, ‡and an olde bodye that doteth, and is vnchaste.

Yf thou haste gathered nothynge in thy youth, what wylte thou fynde thẽ in thyne age. O howe pleasaunte a thynge is it when grayeheaded men are discrete, and when the elders cã geue good counsell: O howe comelye a thynge is wysedome vnto aged men: yea, vnderstandinge and councell is a glorpous thynge. The crowne of olde men is to haue much experpence ãd
B the feare of God is theyr worshyppe.

There be nyne thynges, whych I haue iudged in myne herte to be happye, and the tenthe wyll I tell forth vnto men wyth my tounge. A man that whyle he lyueth, hath ioye of hys chyldren, and seeth the fall of hys enemyes. Well is
Eccle.xix.c hym that dwelleth wyth an houswyfe of vnder
and.xxiiiia standynge, * and that hath not fallen wyth his
Iaco.iii.c tong, and that hath not bene fayne to serue such as are vnmete for hym. Well is hym, that fyndeth a faythfull frende: and well is hym, whych talketh of wisdome to an eare that heareth him O howe greate is he, that fyndeth wysedome & knowleg: Yet is he not aboue hym, that feareth the Lorde. The feare of God bathe set it selfe a boue all thynges. Blessed is the man, vnto whõ it is graunted to haue the feare of God. Vnto whom shal he be lykened, ỹ kepeth it fast? The feare of God is the begynnynge of hys loue, ãd the begynynge of fayth is to cleaue fast vnto it The heupnesse of the harte is all the punyshmẽt and the wyckednes of a woman goeth aboue al Al punyshemente & plage is nothinge in compa ryson of the plage of the herte, euen so al wyked nes is nothynge, to the wyckednesse of a womã

Whatsoeuer happeneth vnto a man is no thynge in comparyson of it, that hys euell wylllers do vnto hym: and al vengeaunce is nothing to the vengeaunce of thyne enemye. C

There is not a more wycked head then the
Prou.xxi.a heade of the serpente, and there is no wrathe aboue the wrath of a womã. * I wyl rather dwel wyth a Lyon & Dragõ, then to kepe house with a wycked wyfe. The wyckednesse of a woman chaungeth her face, she shall muffle her countenaunce as it were a beare, & as a sacke shall she shewe it amonge the neyghboures. Her husbãd is broughte to shame amonge hys neyghbours & when he heareth it, it maketh hym to sygh. Al wyckednes is but lytle to ỹ wyckednes of a woman, the porcyon of ỹ vngodly shal fal vpõ her D

Lyke as to clyme vp a sandye waye is to the feete of the aged, euen so is a wyfe ful of wor
Eccle.xlvi.b des to a styll quyete man. * Loke not to narow-
ii.Reg.xi.a lye vpon the bewtye of a woman, leaste thou be
and.xiii.a prouoked in desyre towarde her. The wrath of a woman is dyshonoure and greate confusyon. Yf a woman get the maistery, then is she contrary to her husbande. A wycked wyfe maketh a sorye herte, an heauie countenaunce, and a deed
Gene.i...a wounde. * (Weake handes and feble knees is a
i.Tym.ii.b woman that her husband is not the better for.) Of the woman came the begynnynge of synne: and thorowe her we all are deed. Geue thy water no passage, no not a lytle: nether geue a wycked woman her wyll. Yf she walke not after thy hande, she shall confounde the in the syghte of thyne enemies. Cut her of then from the flesh that she do not alwaye abuse the.

¶ The.xxvi. Chapter.

¶ The prayse of a good woman. Of the feare of thre thynges, and of the fourth. Of the ielous and dronken woman. Of two thynges ỹ cause sorowe, & of the thyrde wych moueth wrath.

A Happye is the man that hath a ver-
teous wyfe, for the nomber of hys yeres shalbe double. An honest woman maketh her husbande a ioyful man, and she shall fyll the yeares of hys lyfe in peace. A verteous woman is a noble gyfte whyche shalbe geuen for a good porcyon vnto such as feare God: Wether a man be ryche or poore he maye haue euer a merye herte, and a chearfull countenaunce. There be thre thynges that my herte feareth, and my face is a frayde of the fourth. Treason in a cyty, a sedycyous people, and noysome tonges, all these are heuyer then death. But when one is gelous ouer his wyfe, it bryngethe payne and sorowe vnto the harte a woman ỹ telleth oute all thynges, is a scourge of the tonge. When one hath an euell wyfe, it is as wheu an vnlyke payre of Oxen

muste

Iudi.xbi.a

muste drawe together, * he that getteth her getteth a Scorpyon. A dronken woman is a great plage, for she cannot couer her owne shame.

The whordome of a woman maye be knowen in the pryde of her eyes and eyelidde. * Yf thy daughter be not shamefaste, hold her straytlye, leste she abuse her selfe thorowe ouer muche lybertye. Beware of all the dyshonestye of her eyes: and maruayle not yf she do agaynste the. Lyke as one that goeth by the way, and is thyrsty: so shal she open her mouth, and drynke of euerye nexte water that she maye get.

Eccl.xlii, b

By euerye hedge shall she syt downe, and open her quyuer agaynste euerye arowe. A louynge wyfe reioyseth her husbande, and fedeth hys bones wyth her wysedome. A woman of fewe wordes is a gyfte of God, & to all well nurtered myndes maye nothynge be compared.

C

An honest and manerly woman is a gifte aboue other gyftes, and there is no weyghte to be compared vnto a mynde that can rule it selfe. Lyke as the Sunne when it aryseth, is an ornamente in the hyghe heauen of the Lorde, so is a vertcous wyfe the bewtye of all her house. Lyke as the cleare lyghte is vpon the holye candelstycke, so is the bewtye of the face vpon an honeste bodye. * Lyke as the golden pyllers are vpon the sockettes of syluer: so are the fayre leggs vpon a woman that hath a constant mynde. Perpetuall are the foundacyons that be layde vpon an hole stonye rocke: so are the commaundemētes of God vpō the hert of an holy womā.

Cantt.v,d

There be two thynges that greue my hert

D

and the thyrde is a dysplealure come vpon me. When an experte man of warre suffereth scarcenesse and pouerty. When men of vnderstanding and wysedome are not set by: And when one departeth from ryghteousnesse vnto synne. Who so doth suche, the Lord hath prepared hym vnto the swearde. There be two maner of thynges, whyche me thyncke to be hearde and parlous. A marchaunte cannot lyghtlye kepe hym from wronge, neyther a tauerner hym selfe from syn.

C The.xxvii. Chapter.

Of the poore that wolde be ryche. The probacyon of the man that feareth God. The vnconstentnesse of a foole. The secretes of frende, are not to be vttered. The whycked ymagyneth euell whych turneth vpon hym selfe.

A

BYcause of pouertye haue manye one offended: & he that seketh to be ryche turneth hys eyes aslyde. Lyke as a naple in the wall stycketh faste betwyxte two stones, euen so doth synne stycke betwyxte the byer & the seller. Yf he holde hym not dylygentlye in the feare of the Lorde, hys house shal soone be ouerthrowen. Lyke as when one syfteth, the fylthynesse remayneth in the syue: So remayneth there some vncleane thynge in the thoughte of man. The ouen proueth ỹ potters vessell, * so dothe temptacyon of trouble trye ryghteous mē. * The tre of the felde is knowen by hys frute, so is the thoughte of mans herte knowen by hys wordes. Prayse no man excepte thou haue hearde hym, for a man is knowē by his wordes. Yf thou folowest ryghteousnes, thou shalte get her, and put her vpon

Sapi. iii.a
1. Pet. iii.b
Mat. vii.b

the as a fayre garmente. And shalte dwel wyth her, and she shall defende the for euer: and in the daye of knowlege thou shalte fynde stedfastnes The bydes resorte vnto theyr lyke: so doth the truth turne vnto them that be occupyed wythall. The Lyon wayteth the praye: so do the synners lurke vpon the workers of wyckednesse. The talkynge of hym that feareth God, is nothynge but wysedome: as for a foole he chaungeth as the Moone. Yf thou be amonge the vndyscrete, kepe thy wordes vntyll a conuenyente tyme, but amonge suche as be wyse, speake on hardelye. The talkynge of fooles is abhompynacyon, and theyr sporte is volupteousnesse and mysnurtoure. * Muche swearynge maketh thy heere to stande vp: and to strpue wyth such stoppeth the eares.

Eccl.xxii.b

The strype of the wronde is bloudshedding & theyr blasphemynge is heuye to heare. * Who so dyscouereth secretes, leseth hys credence, and fyndeth no frende after hys wyll. Loue thy frende, and bynd thy selfe in faythfulnes wyth hym but yf thou bewrayeste hys secretes, thou shalt not get hym agayne. For lyke as the man is ỹ destroyeth hys enemye so is he also that dealeth falselye in the frendeshyppe of hys neyghbour.

C

Ecclc.xxi.d and.xii.a

Lyke as one that letteth a byrde go oute

D

of hys hande, cannot take her agayne: Euen so thou yf thou geue ouer thy frende thou canneste not get hym agayne

Yea, ỹ canst not come by hym: for he is to farof he is vnto the as a Roo escaped oute of ỹ snare for his soule is wounded. As for woundes, they maye be bounde vp agayne, & an euel word maye be recōsiled: but whoso bewrayeth ỹ secretes of a frēde, there is nomore hope to be had vnto him

Prou.xx.b

* He that wynketh wyth the eyes, ymagyneth some euel, & noman shall take hym from it. Wheu thou art present he shal highly commende and prayse thy wordes: but at the last he shal turne hys tale, and slaunder thy sayinge. Many thynges haue I hated, but nothyng so euell, for the Lorde hym selfe also abhorreth such a one.

* Who so casteth a stone on hye, it shall fall

E

vpon hys owne heade: ād he that smyteth wyth gyle, woundeth him selfe: who so dygge th a pyt shall fall therin (& he that layeth a stone in hys neyghboures waye, shall stomble therō) and he that layeth a snare for another shalbe takē in it hym selfe. * Whoso geueth a wycked noysome counsayll, it shal come vpon hym selfe, & he shal not knowe from whence: The proude blasphemē and are scornefull, but vengeaunce lurketh for them as a Lyon They ỹ reioyse at the fal of the ryghteous, shalbe taken in the snare: angwyshe of herte shall consume them, before they dye. Angre and rygorousnesse are two abhompynable thynges, & the vngodlye hath them bothe vpon hym.

Eccle.xxi.b

C The.xxviii. Chapter.

We ought not to desyre vengeaunce, but to forgeue the offence. Of the vyces of the tonge, and of the daungers thereof.

A

HE * that seketh vengeaunce, shal fynde vengeaunce of the Lorde, whyche shall surelye kepe hym hys synnes. * For geue

Eccl.xxvii.a
Rom. xii.c
Math.v.b.
vi.b.xviii.b

Forgeue thy neyghbour the hurte that he hath done to the, and so shall thy synnes be forgeuen the also, when thou prayest. A man that bereth hatred agaynste another, howe dare he desyre forgeuenesse of God? He that sheweth no mercye to a man whych is lyke hym selfe, howe dare he aske forgeuenesse of hys synnes? Yf he that ý is but flesche, beareth hatred and kepe it, who wyll intreate for hys synnes? Remember the ende, and let enemytye passe, whyche seketh death and destruccyon, and abyde thou in the commaundementes. Remember the commaundementes so shalt thou not be rigorous ouer thy neighboure. Thyncke vpon the couenaunte of the
B Hyghyeste, and forgeue thy neyghbours ignoraunce. *Beware of stryfe and thou shalte make
Ec.28.b.a thy synnes fewer. For an angry man kyndleth varyaunce, and the vngodlye dysquyeth frendes, and putteth dyscorde amonge them that be
Pro.26.b.a at peace. * The more wood there is, the more wehemente is the fyre: and the myghtier that men be, the greater is the wrathe, and the longer the stryfe endureth, the more it burneth.

An hasty braulynge kyndleth a fyre, and an hastye stryfe sheddeth bloude. A tonge also that beareth false wytnesse bryngeth death. Yf thou blowe the sparke, it shall burne, Yf thou spyt vpon it, it shal go forth: and both these out
Eccl.28.c.d of the mouth. *The slaunderer and double tonged is cursed, for manye one that be frendes setteth he at varyaunce. The thyrde tonge hathe dysquyeted manye one, and dryuen them from one land to another. Stronge cyties of the rych hathe it broken downe, and ouerthrowen the houses of greate men. (The strength of the people hath it broughte downe, and bene the decay of myghtye nacyons.) The thyrde tonge hathe caste oute many an honest woman, and robbed them of theyr labours. Who so herkeneth vnto suche, shall neuer fynde reste, and neuer dwel safelye. The stroke of the rodde maketh adders, but the stroke of the tonge smyteth the bones in sonder. There be manye ý haue perysshed wyth the swearde, but manye moo thorowe the tonge

C Well is hym ý is kept from an euell tonge and commeth not in the angre thereof, whyche draweth not the yocke of suche, and is not bounde in the bandes of it. For the yocke thereof is of yron, & the bande of it of steele. The death thereof is a very euell death: hell were better for one then suche a tonge. But the fyre of it maye not oppresse them that feare God, and the flamme thereof maye not burne them. Such as forsake the Lorde, shall fall therein: and it shall burne them, and no man shalbe able to quench it. It shall fall vpon them as a Lyon, & deuoure them as a leopard. Thou hedgest thy goodes wt thornes: why doeste not thou rather make doores & barres for thy mouth? Thou weyeste thy golde and syluer, why doeste thou not weye the wordes also vpon the balaunce? Beware that thou slyde not in thy tonge, & so fall before thyne enemyes, that laye wayte for the, (and thy fall be incurable, euen vnto death.)

C The.xxix. Chapter.

C Howe we oughte to lende oure money, and do almesse Of a faythfull man answeryng for hys frende. Of lyberalyte and hospytalytye.

Who so wyll shewe mercye * let hym lende vnto hys neyghboure: and he that is able, let hym kepe the commaundemēt. Lend vnto thy neyghboure in tyme of hys nede, and pay thou thy neyghboure agayne in due seasō. Kepe thy worde and deale faythfully wyth hym, and thou shalte alwaye fynde the thynge that is necessarye for the. There haue bene manye, that when a thynge was lente them, rekened it to be founde, and made them trauayle and labour that had helped them. Whyle they receaue anye thynge, they kysse the handes of suche as geue them, for theyr neyghboures good they humble theyr voyce. But when they shulde paye agayne, they kepe it backe, and geue euell wordes, & make manye excuses by reason of the tyme: and though he be able, yet geueth he scarse the halfe agayne, & reckeneth the other to be founde. And yf he wytholde not hys monye, yet hathe he an enemye of hym, and that vndeserued. A Deu. xb.a. Luke. vi.d.

He payeth hym with cursynge and rebuke and geueth hym euel wordes for hys good dede There be manye one whych are not glad for to lende, not because of euell, but they feare to leese the thynge that they lende. Yet haue thou pacyence wyth the symple, and wytholde not mercye from hym. Helpe the poore for the commaūdementes sake, & let hym not go emptye, from ý because of hys necessite. Lese thy monye for thy brother and neyghbours sake, and burye it not vnder a stone, where it rusteth and corrupteth.

B *Gather thy treasure after the commaun- Math. bf.c
demente of the Hyghyeste, and so shall it bryng Luke.xb.d.
the more profyte then golde: ‡Laye vp thy all- i.Tim.bf.d
messe in the hande of the poore, and it shall kepe ‡To.iiii.b
the from all euell.

*A mans almesse is as a purse wyth hym, & Dant.ig.d
shal kepe a mans fauoure as the apple of an eye Luke.xvii.c
and afterwarde shall it aryse and paye euerye Actes.x.a
man hys rewarde vpon hys head. It shal fyght for the agaynste thyne enemyes, better then the shylde of a gyaunte, or speare of the myghtye.

A good honest man is surety for his neyghC bour, but a wycked person letteth hym come to shame. Forget not the frendeshyppe of thy surety, for he hathe geuen hys soule for the. The vngodlye dyspyse the good dede of hys suretie and the vnthanckefull and ignorannte leaueth hys suretye in daunger. Some man prompteth for hys neyghboure: and when he hath loste hys honestye he shall forsake hym. Suretyeshyppe hathe destroyed manye a ryche man, and remoued them as the waues of the see. Myghtye people hathe it dryuen awaye, and caused them to wander in straynge countryes. An vngodly man transgressing the commaundement of the Lord shall fall into the suretyeshyppe: and though he force hym selfe to get oute, yet shall he fall into the iudgemente. Helpe thy neyghbour out after thy power: and beware, that thou thy selfe fall not in such dette. *The chefe thyng that kepeth in thy lyfe, is water, and breade, clothynge, and

lodgynge

lodgynge, to couer thy shame.

D Better it is to haue a poze lyuyng in a mans owne house, then delycate fare amonge the stra
Ps.xxxvi.b Tymo.vi.b. Hebr.xiii.a unge.*Be it lytle oz much that thou hast, hold the contente wythall, and thou shalte not be bla med as a vagabounde: foz a myserable lyfe is it to go from house to house: and where a man is fre mde, he dare not open hys mouth. Though one be lodged, and haue meate and dzyncke, yet shall he be taken as vnwozthye, and heare ma= nye bytter roughe wozdes, namelye, thus: Go thy waye, thou straunger, and pzepare a table foz thy selfe, and feede me also of that thou hast Away, thou straunger (so that he regardeth his honoure nomoze) my bzother commeth into my house, and so he telleth hym the necessytie of his house. These thynges are heuy to a man ẏ hath vnderstandynge: namely, the fozbyddynge of ẏ ho use, & that the lender casteth hym in the teeth

The.xxx. Chapter.

¶ Of the cozrecton of the chyldzen. Of the commodyty of health. Death is better then a sozowful lyfe. Of hyd wyse= dome. Of the ioye and sozowe of the herte.

A Pzou. xiii t and.xiii.b Who so loueth hys chylde *holdethe hym styll vnder cozrectyon that he maye haue ioye of hym afterwarde and that he groope not after hys neyghbours doozes.*He that tea= cheth his sonne, shal haue ioye in hym, and nede not to be ashamed of hym amonge hys acqua= intaunce. Who so enfozmeth and teacheth hys sonne, greueth the enemye: and befoze hys fren= des he may ioye of hym. Though the father dye yet is he as though he were not deed: foz he hath lefte one behynde hym that is lyke hym. In hys lyfe he sawe hym and had ioye in him, and was not sozye in his death, neyther was he ashamed befoze hys enemyes. Foz he lefte behynde hym an auenger agaynste hys enemyes and a good doer vnto the frendes. Foz the lyke of chyldzen he shall bynde the woundes together, and hys hert is greued at euery crye. An vntamed hoze wyll be hearde, and a wantō chylde wyl be wyl full. Yf thou bzynge vp thy sonne delycately, he shall make the afrayed: and yf thou playe wyth hym, he shall bzyng the to heuynesse. Laugh not wyth hym, leaste thou weape wyth hym also, & leaste thy teeth be set on edge at the laste.

B Deut. vi, a.

Eccl. vii, c *Geue hym no lyberty in hys youth, and excuse not hys folye. Bowe downe hys necke whyle he is yong, hyt hym vpon ẏ sydes, whyle he is yet but a chylde, leaste he ware stubburne, and geue nomoze fozce of the, and so shalte thou haue heuynesse of soule. Teache thy chylde and be dylygente therein, least it be to thy shame. Better is the pooze beynge hole and stronge thē a man to be ryche & not to haue hys helth: Helth and welfare is aboue all golde, and a whole bo dye aboue all treasure. There is no rychesse a= boue a sounde bodye, and no ioye aboue the ioye of the hert. Death is better then a wzetched lyf & etarnall reste better then cōtynual sycknesse. The good thynges ẏ are put in a close mouthe are lyke as when meate is layd vpon the graue

C What good dothe the offerynge vnto an
*Bel.d ydoll? *Foz he can neyther eate, taste, noz smell

Euen so is he that is chased of the Lozde, and be areth the rewarde of inyquytye. He seyth wyth hys eyes: and groneth lyke a gelded man, that lyeth wyth a vyzgyn and sygheth. * Geue not Pzo. xvii.a ouer thy mynde into heuynesse, and vexe not thy fb.b.fbi.b selfe in thyne owne counsayle.‡ The ioye and ec.xxxbiii.c chearfulnesse of the herte is the lyfe of man, and Pzo.xviii.b a mans gladnesse is the pzolongynge of his dayes. Loue thyne owne soule, and comfozte thyne herte: as foz sozowe and heuynesse, dzyue it far from the, *Foz heuynesse hathe slayne manye a ii.Co.vii.b man, and bzyngeth no pzofyte, zele, and anger shozten the dayes of the lyfe: carefulnesse and so rowe bzynge age befoze the tyme. Unto a mery herte euery thynge hath a good tast ẏ he eateth

The.xxxi. Chapter.

We ought to geue dilygent hede to honestye. Of them that take payne to gather ryches. The pzayse of a ryche man wythoute a faute. We ought to flye dzonkennes and folowe sobernes.

A Rayle and carefulnesse foz *ry= chesse taketh awaye the slepe, and i Timo.vi.b maketh ẏ flesh to consume. When one lieth & taketh care he awaketh euer vp, lyke as a greate syckenes bzeaketh the slepe. The rych hath greate laboure in gatherynge hys rychesse to= gether, & then wyth the pleasure of hys rychesse he taketh hys rest, and is refreshed. But who so labourethe, and pzospereth not, he is pooze: and though he leaue of, yet is he a begger. He that lo ueth rychesse, shal not be iustifyed: & who so folo weth cozrupciō, shal haue ynough therof.*Ma Eccl.viii.a ny one are come in great myscozture by ẏ realō of golde, and haue founde theyz destruccyon be foze them. It is a tree of fallyng vnto them that offre it vp, and all suche as be folysche fall therin Blessed is the ryche whych is founde wythoute blemysshe, and hath not gone after golde, noz ho ped in mony and treasures. Where is there such a one? and we shall commende hym, and cal him blessed: foz great thynges dothe he amonge hys people. Whoso is tryed and founde perfecte in suche thynges, shalbe commended and pzaysed. Who myghte offende, and hathe not offended? Who could do euell, and hath not done it? Ther foze shall hys good be stablysshed and the hole cō gregacyon shall declare hys almesses. Yf thou syt at a greate mans table, open not thy mouth wyde vpon it, and make not many wozdes. Re membze that an euell eye is a shzewe.

What thynge created is wozse then a wyc B ked eye? therefoze wepeth it befoze euerye mans face: Laye not thyne hande vpon euery thynge that thyne eye seythe, and stryue not wyth hym in the dysh.*Ponder by thy selfe, what thy ney Mat.vii.a. ghboure wolde fayne haue, and be dyscrete in e= uery poynte. Eeate the thinge that is set befoze the maner lye, as it becommeth a man, and eate not to muche, left thou be abhozred. Leaue thou of fyrste of al, because of nourtour, leaste thou be he whome no man maye satysfye, whych maye turne to thy decaye. When thou sytteste among manye mē, reache not thyne hande oute fyrste of all.‡O howe well contente is a wise man with Ec.xxxbiii.c a lytle wyne! so that in sleepe thou shalte not be sycke thereof, noz fele any payne. A swete whol some

some slepe shal such a one haue, and fele no ware de greke. He ryseth vp by tymes in the morning and is well at ease in hym selfe. But an vnsacya ble eater slepeth vnquyetly, and hath ach & pay ne of the body. Yf thou fealest ẏ thou hast eaten to much, aryse, go thy way, cast it out of thy sto macke, & take thy rest: and it shall ease the, so ẏ thou shalte bryng e no syckenesse vnto thy body

¶ My sonne, beare me, and dysppse me not, and at the lasste thou shalte fynde as I haue tol= Rom xii.c. de the, *In all thy worckes be dyligent & quycke so shal there no syckness happen vnto the* Who Prou xxii.a so is lyberall in dealynge oute hys meate many men shal blesse hym, and prayse hym wyth their lyppes: and the same is a sure token of hys loue and kaythfulnesse. But he that is vnkaythful in meate, the hole cytye shall complayne of hym: & that is a sure experyence of hys infydelytye and Ephes.v.d wyckednesse. *Be not thou a wyne bybber, for Jud.xiii.a. wyne hathe destroyed manye a man. The fyre proueth ẏ harde yron, euen so doth wyne proue the hertes of the proude, when they be dronken

D *Wyne soberly dronken, quyckeneth the Pro.xxxi.a lyfe of man. Yf thou dryncke it measurably, ẏ i.Ty.iii c. shalte be temperate. What lyfe is it that maye contynue wythout wyne? (What taketh away lyfe? euen death.) Wyne was made from the be gynnynge to make men glad (& not for dronken nes). Wyne mesurably dronken is a reioysynge of ẏ soule and body. (A mesurable drynkyng is helth to soule & body) But yf it be dronkē wyth excesse, it maketh bytternes and sorowe vnto ẏ mynde. Dronkennes kylleth the mynde of the fo Eccle.xx.a. lyshe wyth shame & ruine, mynisheth ẏ strength and maketh woundes. *Rebuke not thy neygh boure at the wyne, and dysppse hym not in hys myrthe. Geue hym no dysspytefull wordes, and preasse not vpon hym wyth contrary sayinges.

The.xxxii. Chapter.

¶ Of dyscrecyon and prayse of the preacher, and of the hearer. Of the feare, fayth, and confydence in God.

A Deu.xvii.d IF thou be made a Ruler, *pryde not Rom.xii.b. thy selfe therein, but be thou, as one of the people. * Take dylygente care for them and looke well thereto: and when thou hasste done all thy dutye, set the dow ne, that thou mayest be merye wyth them, and receaue a crowne of honour. Talke wysely and honestly, for wysedome becommeth the ryghte Eccl.iii. a. well. Hyndre not musyke. Speake not, where and.xx.a there is no audyence: *and poure not forth wys dome oute of tyme, at an inportunyte. Lyke as the Carbuncle stone shyneth that is set in golde so dothe a songe garnyshe the wyne feaste: and as the Smaragde that is set in golde, so is the swetenesse of Musyke by the myrth of wyne. (Geue eare and be styll, and for thy good beha= B uoure thou shalte be loued.)

Thou yonge man speake that becommeth the, and that is profytable, and yet scarse when thou art twyse asked. Comprehende much with fewe wordes. In manye thinges be as one that is ignoraunte: geue eare and holde thy tonge w̄ all. Yf thou be amonge men of hyer auctoryte, desyre not to compare thy selfe vnto them: and when an elder speaketh, make not thou manye wordes therein. Before the thonder goeth lygh teninge, and before nurtoure and shamefastnes goeth leue and fauoure. Stande vp by tymes, and be not the laste: but get the home soone, and there take thy pastyme, and do what thou wylt so ẏ thou do none euell, and defy no man: but for all thynges geue thanckes vnto him ẏ haue ma de the, and replenysshed the wyth hys goodes.

Whoso feareth the Lorde, wyl receaue his ¶ doctryne: and they that get them to hym by tyme= mes, shall fynde grace he that seketh the lawe, shallbe fylled wythe all: As for hym that ys but fayned, he wylbe offended thereat. They that feare the Lorde shall fynde the Judgement and theyr ryghteousnesse shalbe kyndled as a lyghte. An vngodlye man wyll not be refour= med, but can helpe hym selfe wyth the example of other in hys purpose. A man of vnderstan= dynge dysppseth no good cōsayll: but a wylde and proude bodie hath no feare. (Yee, euen whē he hathe dealte rashlye wyth another man, but hys owne doynges shalbe hys rebuke) My son ne, do nothynge wythoute aduysement, so shall it not repente the after the dede, Go not in the way where thou maiest fal, nor wher thou may est stumble agaynste the stone. Geue not thy sel fe into a laboryous slyppery waye, and beware of thy chyldren, (and take hede of them that be thyne owne housholde.) In all thy worckes put thy truste in God, from thy whole hert, for that is the keppynge of the commaundementes. who so beleueth Goddes worde taketh heade to the commaundementes: and he ẏ putteth hys trust in the the Lorde, shall want nothynge.

The.xxxiii. Chapter.

¶ The delyueraunce of hym that feareth God. The answe re of the wyse. The lytle dyscrecyon of a foole. Man is in ẏ handeof God: as ẏ earth is in the hande of the potter. We ought not to dyspose oureselues to become subiect to other

A THere shall no euyll happen vnto hī that feareth God: but when he is A in tētation, the Lord shall delyuer him, and kepe him from euel. A wy se man hateth not the lawe, but an ypocrite is as a shyp in raging water. A man of vnderstandyng gyueth credence vnto ẏ lawe of God, and the lawe is kaythful vnto hym. Be su= re of the matter, then talke thereof: Be first wel instruct, then mayest thou gyue answere. The hert of the folyshe is lyke a cartewhele: and hys thoughtes runne about lyke an axel tree. Lyke as a wild horse that neieth vnder euery one that sytteth vpon hym, so ys it wyth a scornful fren de. Why doth one day excell an other, seynge all the dayes of the yeare come of the Sunne? The wysdome of the Lorde hath so parted them a son dre, and so hath he ordeyned the tymes, and solē pne feastes. Some of them hath he chosē and ha lowed before other dayes. And al men are made of the* grounde, and out of the earth of Adam. Genn.ii.a. In the multitude of science hath the Lorde son= dred them, and made theyr wayes of dyuers kas B syōs. Some of them hath he blessed, made much of them, halowed them, & claymed them to him selfe. But sōe of thē hath he cursed, brought thē

Roma.ix.c lowe, and put them oute of theyr estate. * Lyke as the claye is in the potters hande, and all the ordynaunce therof at hys pleasure: so are men also in the hande of hym that made them, so that he
1.Cor.vi.c. may geue them as lyketh hym best. * Agaynste euel is good, & agaynst death is lyfe: so is the vngodly against such as feare God. Behold, these are the workes of the hyghest, & there are euer two agaynst two, and one set agaynst another. I am awaked vp last of all, as one that gathereth after in harvest. In the gyftes of God and in hys blessyng I am increased, and haue fylled
Ec.xxxiij.d my wynepresse, lyke a grape gatherer. ‡ Beholde, howe I haue not laboured onelye for my selfe, but for al such as loue nourture & wisdom

¶ Heare me o ye great men of the people, and harken wyth your eares ye rulers of the congregacion. Geue not thy sonne and wyfe, thy brother & frende, power ouer the whyle thou lyuest and geue not away thy substaunce & good to another, lest it repente the: & thou be fayne to beg therfore thy selfe. As longe as thou lyueste and hast breth, let no man chaunge the: For better it is that thy children to praye the, then that thou shuldest be fayne to loke in their handes. In all thy workes be excellente, that thyne honoure be neuer stayned. At the tyme when thou shalte ende thy dayes, and fynysh thy lyfe, dystrybute thyne enherytaunce. The fodder, the whyppe, & the burthen belongeth vnto the asse: Meat, correccion & worcke vnto thy seruaunt. Yf thou set
D thy seruaunt to labour, ỹ shalt fynde rest. But yf thou let him go ydle, he shal seke liberte. The yocke & the whyp bowe downe the harde necke but tame ỹ thy euel seruaunt wyth bondes and correcciō. Send him to laboure ỹ he go not ydle For ydlenes, bryngeth muche euel. Set hym to worcke, for ỹ belongeth vnto hym, and becometh hym well. Yf he be not obedient, bynd his fete: but do not to much vnto hym in any wyse,
Eccle.vii.c & wythout discrecyon doo nothynge. * Yf thou haue a (faythful) seruaunt, let hym be vnto the as thyne owne soule: intreat hym as a brother for in blood hast thou gotten hym. Yf thou haue a seruaunt, holde hym as thy selfe: for thou hast nede of hym, as of thy selfe Yf thou intreat hym euell, and kepest hym hearde, and makeste hym to be proude and to runne away from the, thou canst not tell what waye thou shalte seke hym.

¶ The.xxxiiii. Chapter.

¶ Of dreames, dyuynacyons and enchauntmentes. We ought to confute vayne hope, & lyenge The prayse of them that feare God. Of dyuerse workes of men. God doth not alowe the workes of an vnfaythfull man,

A NA wise people begile them selues with vayne and dysceatful hope, and fooles truste in dreames. Whoso regardeth dreames, is lyke hym ỹ wyll take hold of a shadowe, and folowe after the wynde Euē so is it with the apperynges of dreames. Before the face, is the lykenes of a face. Who can becleane sed of the vncleane? Or what truth can be spoken of a lyer? Sothsayng, wytchcrafte, sorcerye and dreampnge is but vanytye: lyke as when a woman traueleth wyth chylde, and hath many fantasyes in her herte. Where as such vysyons come not of God, set not thyne herte vpon them For dreames haue dysceaued many a man, and fayled them that put theyr trust therein.

The lawe shalbe fulfylled wythoute lyes, B and wysdome is suffycient to a faythful mouth What knowledg hath he ỹ is not tryed? A wise man ỹ is wel instruct, vnderstandeth much, & he that hath good experiēce can talke of wysdome He that hath no experyence knoweth lytle, and he that erreth, causeth much wyckednesse. He ỹ is not tryed, what thynges knoweth he? Who so folowyth no rule is full of wyckednesse.

Whē I was yet in errour, I learned much also: yee, I was so learned ỹ I could not expresse it all, and came ofte in perall of death therefore, tyl I was delyuered from it (thorowe the grace of God.) Nowe I se, that they whych feare god haue the ryght sprete: for theyr hope standeth in hym, ỹ can helpe them And the eyes of the Lord are on them, that loue hym. Whoso feareth the Lorde standeth in awe of no man, and is not afrayed, for the Lorde is hys hoope and comfort.

Blessed is the soule of him that feareth the C Lorde: In whom putteth he hys truste? Who is hys strength? * For ỹ eyes of the Lord haue re- 1Par.xvi.b
spect vnto them, that loue hym. He is their mygh tie protecc̄yon, & stronge grounde. A defence for the heat, a refuge for the hote noone daye, a succoure for stomblynge, and an helpe for fallynge He setteth vp the soule and lyghteneth the eyes He geueth lyfe, and blessyng. He that geueth an offeryng of vnrighteous goodes, hys offeryng is refused: & the scornefull dealynge of the vnryghteous please not God (the Lorde is theyrs only, that pacyentlye abyde him in the waye of the truthe, and of ryghteousnesse. The hyest dothe not alowe ỹ gyftes of the wycked.) And *, God Ecclus.xxxv.a
hath no delyte in the offerynges of the vngodly neyther maye synne be reconsyled in the multytude of oblacions. Whoso bringeth an offering out of the goodes of ỹ poore, doth euen as one ỹ kylleth the sonne, before the fathers eyes.

The bread of the nedefull is the lyfe of the D poore: he ỹ defraudeth hym therof, is a man of bloude. Whoso robbeth hys neyghboure of hys lyuyng, doth as great syn as though he slew hī to death. * He ỹ defraydeth the labourer of hys hyre, is a bloude shedder. When one buyldeth & another breketh downe, what profyt haue they thē but labour? Whē one prayeth & another curseth, whose voyce wyl ỹ Lord hear? * He ỹ wash Num.xix.b
eth him self because of a deed body, & toucheth the deed agayne, what doeth hys washynge? * Eccl.xxxiiii.b
So is it wyth a many ỹ fasteth for hys synnes, & Ecclus.xxxi.b
doeth them agayne, who wyll heare his prayer Or what doeth hys fastynge helpe hym?

¶ The.xxxv. Chapter.

¶ It is well done to praye, and to do sacrifice. The prayer of fatherles, & of the wydowe: and hym that humbleth hym selfe

WHoso kepeth the lawe * bryngeth offe- A
rynges ynough. He ỹ holdeth fast the Iere.vii.c
commaundemente, offereth the right healthoffring. He that is thanckful & Hebr.xiii.c
recompenseth, offereth fyne floure. * Whoso is Phil.iiii.c
mercyful and geueth almes, that is the ryghte thancke

thanckofferynge. God hathe pleasure when one departeth from synne, and to forsake vnrighteousnes, reconcyleth vs with hym.

Ex.xxiii.a *Thou shalte not appeare emptye before the Lord, for all such is done because of the commaundemente of God.* The offerynge of the righteous maketh the aulter fat, and a swete smel is it before the Highest. The offerynge of ỹ righteous is acceptable vnto God: and shall neuer be forgotten. Gyue God hys honoure with a chearful herte, and kepe not backe the fyrstlinges of thy handes.* In all thy gyfts shewe a mercyful countenaunce, and halowe thy tithes vnto God with gladnesse. Geue vnto God accordynge as he hath enryched and prospered the *and looke what thyne hand is able, geue with a chearfull eye: for the Lorde recompenseth, and geueth the seuen tymes as muche agayne.

Gen.iiij.a.

ii.Cor.ix.b

Deut.xiii.b

B Geue no vnrighteous giftes, for such will he not receaue. Beware of wrongfull offerynges, for the Lorde is a righteous Judge: and regardeth nomans persõ he accepteth not the person of the poore: but he heareth the prayer of the oppressed.* He dispyseth not the desyre of the fatherles, nor the wyddow, when she poureth out her prayer before hym. Doth not God se the teares, that rũne downe the chekes of the widdow Or heareth he not the complaynte ouer suche as make her to wepe? For from her chekes do the teares go vp vnto heauen, and the Lorde which heareth them doth accept them: Whoso serueth God after hys pleasur, shalbe accepted: and his prayer reacheth vnto the cloudes.* The prayer of him that humbleth hym selfe, goeth thorowe the cloudes, tyll she come nye. She wyll not be comforted, nor goo her waye, tyll the Hyghest God haue respecte vnto her, geue true sentence and performe the iudgemente. And the Lorde wyll not be slacke in commynge, nor tary longe tyl he hath smytten in sounder the backes of the vnmercyful, and auenged hym selfe of the Heathen: tyll he haue taken away the multytude of the cruell, and broken the Scepter of the vnrighteous, tyll he geue euerye man after his workes, and rewarde them after theyr doinges: tyll he haue delyuered his people, mayntained theyr cause, and reioysed them in hys mercy. O howe fayre a thynge is mercye in the time of anguysh & trouble! It is lyke a cloude of rayne, that commeth in the tyme of a drouth.

Thre.iii.d. Actes.x.a

¶The.xxxvi.Chapter.

¶A prayer to God in the parsone of all faythfull men: with the prayse of a good woman.

A HAue mercy vpon vs O Lorde, thou God of all thynges, Haue respecte vnto vs, shewe vs the lyght of thy mercyes, & sende thy feare amonge the Heathẽ and straungers, whych seke not after the, that they maye knowe howe that there is no God but thou, & that they maye shewe thy wonderous workes. Lifte vp thyne heade ouer the outlandysche Heathen, that they maye learne to knowe thy myght, and power Lyke as thou arte halowed in vs before them, so brynge to passe, that thou mayest be magnyfyed also in them before vs: that they maye knowe the, lyke as we knowe the. For ther is none other God but onelye thou, O Lorde. Renue the tokens, and chaunge the wonderous workes. Shewe thyne hande, and thy righte arme gloryously. Rayse vp thy indygnacyon, and power oute thy wrath. Take away the aduersarye and smyte the enemye. Make the tyme shorte, remember thy couenaunt, that thy wonderous workes maye be praysed. Let the wrath of the fyre consume them that lyue so careless: and let them perysche that doth the people hurte. Smyte in sonder the heade of the princes that be oure enemyes, and saye there is none other but we.

Gather all the trybes of Jacob together agayne, that they maye knowe howe that there is none other God but onelye thou, that they may shewe thy wõderous workes, and be thou thy peoples heritage, lyke as from the begynnynge. O Lorde, haue mercye vpon the people, that hath thy name, and vpon Israel,* whome thou hast lykened to a fyrste borne sonne. O be mercyfull vnto Jerusalem the cytye of thy Saunctuarye.* the cytye of thy reste. Fyll Syon with thy vnspeakable vertues, and thy people with thy glory. Geue wytnesse vnto thy creature, whome thou madest from the begynning and rayse vp the Prophecyes that haue ben shewed in thy name. Rewarde them that wayte for the, that thy prophetes maie be found faythfull. O Lorde, heare the prayer of thy seruauntes, accordynge to the blyssynge of Aaron ouer thy people (and guyd thou vs in the waye of righteousnesse)* that all they which dwell vpon the earth maye knowe, that thou arte the Lord the etarnall God, whiche is from euerlastynge.

Exod.xiii.c

iii.Par.vi.g

Num.vi.b

The belly deuoureth all meates, yet is one meate better then another. Lyke as the tounge tasteth venysonne, *so dothe an herte of vnderstandynge marcke false wordes. A frowarde herte geueth heuynesse, but a man of experyence lyfteth hym vp agayne. The woman receaueth euery man, yet is one daughter better then another. A fayre wyfe reioyseth her husbande, and a man loueth nothynge better. Yf she be louyng and verteous wythall, then is not her husband like other men. He that hath gotten a verteous woman, hath a goodlye possessyon: she is vnto hym a helpe, and pyller whereupon he resteth. Where no hedge is, there the goodes are spoyled: and where no huswyfe is, there the frendles mourneth. Lyke as there is no credẽce geuen to a robber, that goeth from one cytye to another: So is not the man beleued, ỹ hath no nest: and must turne in, where he maye abyde in ỹ nyght

C

*i.Cor.vii.b

¶The.xxxvii.Chapter.

¶Howe a man shulde knowe frendes and counsellers: and search the company of a holye man.

A EVery frende sayth: I wylbe frendlie vnto hym also. But there is some frẽde, whych is onely a frende in name. Remayneth there not heuinesse vnto death when a companyon & frende is turned to an enemy? O most wicked prelũpcyõ From whence art ỹ sprong vp to couer ỹ earth

Eccl.vi.b wyth falched and disceate? There is some compayon whyche in prosperytye reioyseth wyth hys frende: but in the tyme of trouble, he taketh parte agaynste hym. There is some companion that mourneth wyth hys frende for the bely sake: but whē trouble commeth he taketh hold of the shylde. For get not thy frynde in thy mynde and thyncke vpon hym in thy rychesse. Seke no counsail at thy kynsman, and hyde thy counsail from suche as beare the no good wyll.* Euerye Eccl.vii.c and ix.a counseler bryngethe for the his counsayl. Neuertheless, there is somme that counseleth, but for hys owne profyt: Beware of the counceler, and be adupsed afore whereto thou wylte vse hym, for he wyll counsayl for hym selfe. Lest he caste the lot vpon the and saye vnto the: Thy waye and purpose is good, and afterwarde he stande agaynst the, and loke what shall become of the.

B Aske no counsayle at hym, that suspecteth the for an enemye, and hyde thy counsayle from suche as hate the. Aske no counsail at a woman concernynge the thynges that she longethe for: nor at a fearfull and faynte herted body, in matters of warre: or at a marchaunt, howe deare he wyl cheape thy wares towarde his: or at a byer of sellynge: Or at an envyous man, of thanckes geuyng: Or at the vnmercyfull, of louyng kindnes: (or at an vnhoneste man of honesty.) Or at the slouthfull, of worckyng. Or at an hyrelyng which hath no house, or profyte, of welthe. (An ydle body wold not gladly heare speak of much labour.) Take no suche folkes to counsayl: but be delygente to seke counsayl at a verteous mā that feareth God, such one as thou knowest to be a keper of the cōmaundementes, whych hath C a mynde after thine owne mynde, & is sorye for the when thou stumblest. And hold thy counsail fast in thyne hert: for there is noman more faithfull to kepe it: then thou thy selfe. For a manes mynde is some tyme more dysposed to tell oute, then seuen watchmen that syt aboue in an hygh place lokynge aboute them. And aboue al thys praye the Hyest that he wyll leade thy waye in kaythfulnes & truth. Before al thy workes aske counsayl fyrst: & or euer thou doest any thynge, be wel adupsed. Ther be four thynges ý declare a chaunged hert, wherout there springeth euell and good: deathe & lyfe, and a masterfull tonge that bableth much. Some man is apte and wel instructe in many thinges, and yet very vnprofytable vnto hym selfe. Some man there is, that can geue wyse & prudent counsayl, & yet is he hated, & continueth a begger: for ý grace is not geuen hym of God to be accepted. Another is robbed of al wisdome, yet is he wyse vnto hym selfe & the frute of vnderstandynge is commendable in hys mouth.

D A wise man maketh his people wyse, and the frutes of hys wisdome kayle not. A wyse mā shalbe plenteously blessed of God: and all they that se hym shall speake good of hym. The lyfe of man, standeth in the nomber of daies, but the dayes of Israell are innumerable.

A wyse man shall optayne kaythfulnesse and credence amonge hys people, and hys name shalbe perpetuall. My sonne, prove thy soule in thy lyfe: and yf thou se anye euel thynge, geue it not vnto her.* For all thynges are not profytable for al men, nether hath euery soule pleasure in euery thyng. Be not gredy in euery eating, & be not to hasty vpon al meates.* For excesse of meates bryngeth sycknes, & glotony commeth at the last to an vnmesurable heate. Therfore we surfet haue many one perysshed: but he that dyeteth hym selfe temperatly, prolongeth hys lyfe. 1.Cor.vi.c. & x.c. Eccl.xxx.b

The.xxxviii.Chapter.

¶ A Physycion in sycknes ought we to pray, and to fynd a Physycyon whyche healeth by prayer. The bewepynge of the deed. Sadnes, wysdome. Artificers or craftesmen

Honour the Physycion, honour him A because of necessyte. God hath created hym (for of the Hyest commeth medycyne) and he shall receaue gyftes of the kinge. The wysedome of the Physycyon bryngeth him to great worshyp and in the syght of the great men of thys world he shalbe honourably taken. The Lorde hathe created medecyne of the earth, & he that is wyse wyl not abhorre it.* Was not the bitter water Exod.xv.d made swete wyth a tree, that men myghte learne to knowe the wertue therof? The Lord hath iii.reg.vi.c geuen men wysdome, and vnderstandyng, that he myghte be honoured in hys wonderous workes. With suche dothe he heale men, and taketh awaye theyr paynes: Of suche doth the Apotecarye make a confeccyon yet can no man perfor me all hys worckes. For of the Lorde commeth prosperous wealth ouer all the earth.

My sonne, dysppyse not thys in thy sycknes B but ‡ praye vnto the Lorde, and he shall make Ecclus.xxxviii.a the whole. Leaue of from synne, and order thy handes a ryghte, clense thyne herte from al wickednesse. Geue a swete sauoured offeryng, and the fyne floure for a token of remembraunce: make the offeryng fatte, as one that geueth the fyrste frutes, and geue rowme to the Physycyō For the Lord hath created hym, let hym not go from the, for thou haste nede of hym. The houre maye come: that the sycke maye be helped thorowe them, when they praye vnto the Lorde, ý he maye recouer, and get helth to lyue longer. He that synneth before hys maker, shall fall into the handes of the Physycyon C

My sonne, ‡ bryng for the thy teares ouer Eccl.xxx. e the deed: and beginne to mourne, as yf thou haddest suffered greate harme thy selfe: and then couer hys body after a conuenyent maner and dysspyse not hys buryall. Enforce thy selfe to wepe and prouoke thy selfe to mourne,* and make la t.Esd.viii.a mentacyon expedyentlye, & that a daye or two, lest thou be euell spoken of: and then comforte thy selfe because of the heauynesse.* For of heuynes commeth death, the heauynesse of the Prou.xii.d and.xviii.d herte breaketh strength. Heuynes and pouertie Eccl.xxx.c greueth the hert in temptacyon & offence. Take no heuynesse to herte, dryue it awaye, and remēber the laste thynges. Forget it not, for there is no turnynge agayne. Thou shalte do hym no good, but hurte thy selfe. Remember hys iudgemente, thyne also shalbe lykewyse: vnto me yester daye vnto the to daye.

*Let the

*Let the remembraunce of the deede ceasse in hys reste, and comforte thy selfe agayne ouer hym, seynge hys spyrete is departed from hym. The wysedome of the scrybe is at conuenyente tyme of reste: and he that ceasseth from exercyse and laboure shalbe wyse. 11.reg.xii.a

He that holdeth the plough, and hath pleasure in proddynge, and dryuynge the oxen, and goeth about wyth such worckes, he can speake of oxen: He setteth hys herte to make forowes, and is dylygente to geue the kyne fodder. So is euery carpenter also and worckemaster that laboureth styll nyghte and daye: he caruеth, graueth, cutteth oute, and hys desyre is in sondrye connynge thynges, hys herte ymagyneth howe he maye connyngly cast an ymage, hys dilygence also and watchynge perfourmeth the worcke The pyronsmythe, in lyke maner bydeth by hys stythe, and dothe hys dylygence to laboure the yron. The vapour of the fyre burneth hys flesh & he muste fyghte wyth the heate of the fornace The noyse of the hammer soundeth euer in hys eares, & his eyes loke styll vpon the thynge that he maketh. He hath set his mynde thereupon, ỹ he wyl make out his worke, & therfore he watcheth, how he may set it out, & bring it to an end D

So doth the potter syt by hys worcke, he turneth the whele about wyth hys fete, he is dylygent and carefull in al doynges, & hys labour and worcke is without nombre. He fashioneth the claye wyth hys arme, & wyth hys feete he tẽpereth it. Hys herte ymagyneth howe he maye make it pleasaunte, & hys dylygence is to clense the ouen. All these hope in theyr handes, & euery one thyncketh to be connynge in hys worcke. Without these may not the cityes be mayntayned, inhabyted, nor occupied: and they come not hye in the congregacyon, nether syt they vpon ỹ iudgemente seates: they vnderstande not the couenaunte of the lawe: they cannot declеare equyte & iugement: they cannot fynde out the darcke sentences, but thorow them shal the creature of the worlde be mayntayned, theyr prayer concerneth onely the worcke and laboure of connyng. E

The. xxxix. Chapter.

A wyse man. The worckes of God. Unto the good, good thynges profyte, but vnto the euel, euen good thynges are euell.

THE that aplyeth hys maynde to vnderstãdyng the lawe of God, doth dylygently seke out the wisedome of them of the olde tyme, and exercyseth hym selfe in the Prophetes: He kepeth the sayinges of famous men, and preasseth to the vnderstandynge of darcke sentences of wysedome. He seketh out the mysterye of secrete sayinges, & exercyseth hym selfe therein contynually. He doth seruyce amonge greatmẽ & appereth before the Prynce. He goeth into a straunge countrye, & trauayleth thorow we it: loke what good or euel is among men, he proueth it and seketh it oute. He purposeth in hys herte, to resorte earlye vnto the Lorde that made him & to praye before the hyest God. He openeth his mouth in prayer, & prayeth for his synnes. Whẽ the great Lorde wyl, he shalbe fylled wyth the spyrete of vnderstandyng that he may then poure out wise sentences, & geue thankes vnto ỹ Lord in his prayer. He shall order hys deuyce, & leade his knowledge a ryght: & geue hym vnderstandyng of secrete thinges. He shal shewe forth the science of hys learnynge, and reioyce in the couenaunt of the law of the Lord. The whole cõgregacyon shal commend hys wisdome & it shal neuer be put out. The remembraunce of him shall neuer be forgotten, & his name shal continue frõ one generacyon to another * His wysdome shal be spoken of among the people, & the whole congregacion shal openly declare his praise. whyle he liueth he hath a greater name then a thousãd beside: & after hys death, the same name remayneth vnto hym. Yet wyll I speake of moomen of vnderstandynge, For I am full as the mone. 15 Ecclesiast.b

Herken vnto me (ye holy veteous chyldrẽ) C bryng forthe fruyte, as the Rose that is planted by the brookes of the felde, & geue ye a swete smel as Lybanus. Florysh as the Rosegardeyn synge a songe of prayse. O geue thanckes vnto God ouer all hys worckes. Geue glorye and honoure vnto the Lorde, shewe hys prayse wyth youre lyppes. Yee, euen wyth the songe of your lyppes, wyth harpes, and playnge, and in geuynge thanckes vnto hym, saye after thys maner. * All the worckes of the Lord are exceadyng good, and all hys commaundementes are mete and conuenyente in due season. Genne.i.d.

A man nede not to saye: what is ỹ? what is that? For at tyme conuenyent they shall all be sought. At hys comanndement the water was as a wall, & at the word of his mouth the water stode styll * In hys commaundemente is euery thynge acceptable & reconcyled, and hys healthy cannot be mynysshed. The worckes of all flesshe are before hym, & there is nothyng hyd from his eyes. He seyth from euerlastyng to euerlastyng & there is nothynge to wonderfull, or hye vnto hym. A man nede not to saye then, what is this or that? For he hath made al thinges to do good vnto man. Hys blessyng shall renne ouer as the stream, and moysture the earthe lyke a floude. of water. Like as he maketh ỹ water for drouth so shall hys wrath fall vpon the Heathen. D Gen.xxb.b

E

Dte.xxxii.b Rom.viii.d

Hys wayes are playne & right vnto the iust but the vngodly stomble at them. For the good are good thynges created from the begynnyng & euel thynges for the vngodly. * All thinges necessarye for the lyfe of man are created from the beginning: water, fyre yrõ, & salt, meale, whete and hony, mylke, and wyne, oyle, and clothyng * All these thynges are created for the best to the kaythfull. But to the vngodlye shall all these thynges be turned to hurt and harme. There be spyretes that are created for vengeaunce, and in theyr rigourousnes haue they fastened their tormentes. * In the tyme of the ende they shal poure out theyr strength, & pacyfy the wrath of hym ỹ made them. * Fyre, hayle, hunger, and deathe: all these thynges are created for vengeaunce. The teeth of wylde noysome beastes, the scorpyons, serpentes, and the swearde are created also for vengeaunce, to the destruccion of ỹ vngodly Eccle.xxxix.a Exod.xxiii.a Mat.xxv.a Eccle.xl.b F

They shalbe glad to do hys commaundementes: and when nede is, they shalbe redy vpō earth: and when theyr houre is come, they shall not ouerpasse the commaundement of the Lord

Therfore haue I taken a good courage vnto me from the begynnynge, & thought to put these thynges in wrytynge, & to leaue them be-
*Gen.vi.b hynde me. *All ỹ worckes of the Lord are good & he geueth euery one in dueseason, & when nede is, so ỹ a man nede not to say: this is worse then ỹ. For in dueseason they are all pleasaunte and good: And therfore prayse ỹ Lorde with whole hert & mouth, and geue thankes vnto his name

The.xl. Chapter.

Manye myserye lyght in a mans lyfe. All thynges passe awaye, but a fyrme & a stable fayth remayneth: Of the blessyng of the ryghteous and prerogatyue of the feare of God.

A Greate trauayle is created for all men, and an heuye yocke vpon all men chyldren, from the daye that they goo out of theyr mothers wōbe, tyl they be buryed in (the earth) the mother of all thinges: namely theyr thoughtes and ymagynacyons, feare of the herte councell, medytacyons, longyng, and desyre the day of death: from the hyghest that sytteth vpon the gloryous seate, vnto the lowest and moost symple vpon the earth: from him that is gorgiously arayed, and weareth a crowne, vnto hym that is but homely, and symply clothed. There is no thynge but wrathe, zeale, fearfulnesse, vnquyetnesse, & feare of death, rygorous, anger, & stryfe And in the nyght, when one shulde rest & sleape vpon hys bed, the slepe chaungeth his vnderstādynge & knowlege. A lytle or nothynge is hys rest, in the sleape as wel as in the day of labour.

B He feareth & is dysquyeted in the vysyon of his hert, as one that renneth out of a battaile and in the tyme of health he awaketh and marueleth that the feare was nothynge. Such thinges happen vnto all flesche, both man and beast: but seuen folde to the vngodly. Moreouer, death bloudeshedynge, stryfe, and swearde, oppressyō
Ecc.xxxix.c. hunger, destruccyon, and punyshemente: * these thynges are all created agaynste the vngodlye
Gen.viii.d & for theyr sakes came the floude also. * All that is of the earth, shall turne to earth agayne: and al waters ebbe agayne into the see. All brybes & vnryghteousnesse shalbe put awaye, but faythfulnes and truth shall endure for euer. The substaunce & goodes of the vngodly shalbe dryed vp and synke awaye as the water floude, and they shal make a sōde like a great thōder in ỹ rayne

Lyke as the ryghteous reioyseth when he
C openeth hys hande, so shall the traungressoures be faynte, when theyr goodes vanysshe and consume awaye. * The chyldren of the vngodlye
Eccl.xli.b. shall not obtayne many braunches and the vncleane rootes vpon the hye rockes, shalbe rooted oute before the grasse by the water syde and vpon the ryuer banckes.

Fryndlynesse and lyberalite in the increase and blessynge of God, is lyke a paradyse & garden of pleasure: suche mercye also and kyndnes,
Gen.vi.b endureth for euer. * To labour and to be cōtent
phi.iy.vi.b with that a man hath, is a swete pleasaunt lyfe and that is to fynde a treasure aboue all treasures. To beget chyldren and to repayre the cytye maketh a perpetuall name, but an honeste woman is more worth then them bothe. Wine and mynstrelsy reioyce the hert, but the loue of wisdome is aboue them both.

Pypynge and harpynge make a swete noyse, but a frendly tonge goeth beyond them both D Thyne eye desyreth fauoure and bewtye, but a grene sede tyme, rather then them both. A frend and companyon come together at opportunyte but aboue them bothe is a wyfe that agreeth wō her husbande. One brother helpeth another in the time of trouble, but almes shal deliuer more then them both. Gold and syluer fasten the feete but a good councel is more pleasaunte thē them bothe. Temporal substaunce and strength, lyft vp the mynde: but the feare of the Lorde wanteth nothynge, and nedeth no helpe.

The feare of the Lord is a pleasaunte garden of blessynge, and nothynge so bewtyfull as it is. My sonne leade not a beggers lyfe, for better it were to dye then to begge. Who so loketh to another mans table, taketh no thoughte for his owne lyuynge howe to vpholde his lyfe, for he feadeth hym selfe wyth other mennes meate. But a wyse and well nurtered mā wyl be ware therof. Beggyng is swete in the mouth of ỹ vnshamefast, but in hys belly there burneth a fyre.

The.xli. Chapter.

Of the remembraunce of death. Death is not to be feared. A curse vpon them that forsake the lawe of God. Good name and fame. An exhortacyon to geue hede vnto wysedome. Of what thynges a man ought to be ashamed.

O Deth, howe bytter is the remem A
braunce of the, to a man that seeketh rest and comfort in hys substaunce and ryches, vnto the mā ỹ hath nothyng to vexe him, and that hath prosperyte in all thynges, yee, vnto hym ỹ yet is able to receaue meat O death, howe acceptable and good is thy iudgement vnto the nedefull, and vnto hym whose strength fayleth, & that is nowe in the last age, and that all thynges is full of care and fearfulnesse: vnto hym also ỹ is in dyspayre, & hathe no hope nor pacience! Be not thou afrayd of death remember them that haue bene before the: and that come after the: thys is the iudgemente of ỹ Lorde ouer all flesche, * And why wouldeste thou
Gen.viii.d be against the pleasure of the Hyeste! Whether it be ten hundreth, or a thousande yeares: death asketh not howe longe one hath lyued.

The chyldren of the vngodly are abhomy B
nable chyldren, and so are they that kepe company wyth the vngodly, * The inheritaunce of vn
Eccle.xl.c. godly chyldren shall come to naught, and their posterye shal haue perpetuall shame and confusyon. The chyldren complayne of an vngodlye father, and why? for hys sake they are rebuked and dysprysed. Wo be vnto you (O ye vngodly) whyche haue forsaken the lawe of the Hyghest God: yf ye be borne, ye shalbe borne to cursyng yf ye dye, the curse shalbe youre porcyon.

*All that is of the earth, shal turne to earth
Eccle.xl.d agayne

agayne: so go the vngodly also oute of the curse into destruccyon. The sorowe of men is in theyr bodye: but the name of the vngodlye shalbe put out. *Laboure to get the a good name, for that shall contynue suerer by the, then a thousande greate treasures of golde. A good lyfe hathe a nõbre of dayes, but a good name endureth euer. Eccl.xxvi.a

Eccl.xxv.b *My chyldren kepe wisedome in peace for wysdome that is hyd: and a treasure that is not sene, what profyte is in them both? A man that hydeth hys foolyshenesse, is better then a man ỹ ℂ hydeth hys wysedome. Therefore be ye turned at my wordes: for it is not good in all thynges and alwaye to be ashamed. True fayth muste proue & measure it. Be ashamed of whordome before father & mother: Be ashamed of leasyng before the prynce & men of aucthorytie: Of sinne before the Judge and ruler. Of offence before the congregacion & people: Of vnrighteousnes before a companyon and frende. Of thefte, before thy neyghbours. *As for the truth of God Roma.i.b, & hys couenaunte, be not ashamed thereof.

Be ashamed to lye wyth thyne elbowes vpon the breade: Be ashamed to looke vpon harlottes: Be ashamed to turne awaye thy face frõ thy frende. Be ashamed to take and not to geue Be ashamed also to looke vpon another manes wyfe, & to make anye tryflynge wordes wyth her mayden, or to stand by her bedsyde. Be ashamed to vpbrayde thy frende when thou geueste anye thynge, caste hym not in the teeth wythal.

ℂ The.xlii.Chapter.

ℂ Secretes maye not be opened. The lawe of God muste be taughte. A daughter. A woman, God knoweth al thinges: yea, euen the secretes of thy herte.

Hearse not a thynge twyse, and dysclose not the wordes, that thou hast heard in secrete. Be shamefast and wel mannered in dede, so shall euery mã fauoure the. Of these thinges be not thou ashamed, & accepte no persone to offende. Namelye, of these thynges be not ashamed: Of the lawe of God, of the couenaunte of Judgement to bryng the vngodly from his vngodlynes vnto ryghteousnes: & to make hym a good man: to deale faythfully with thy neyghboure & companyon: to dystrybute the heritage vnto thy frendes: to be dylygente to kepe trwe measure and weyghte: to be contente whether thou gettest much or lytle: to deale trulye wyth temporal goodes: in byinge & sellyng, to bringe vp chyldren wyth dylygence to correcte an euel seruaunte, to kepe ỹ thyne is from an euel wyfe to set a locke wher many handes are: what thou delyuerest and geuest oute to be kepte, to tell it, & to weye it: to wryte vp all thy oute geuynge & receauynge: to enfourme the vnlearned and vnwise: Of the aged, that are Judged, of the yõge Yf thou be diligent in these thynges, truly thou shalte be learned & wyse and accepte of all men.

B The daughter maketh the father to watch secretly: & the carefulnes that he hath for her, taketh awaye hys slepe: yea, in the youthe leste she shulde ouer growe hym: And when she hath an husbande, lest she shulde be hated: lest she shulde be defyled or rauyshed in her vyrgynyte, or got ten wyth chylde in her fathers house: Or (when she commeth to the man) lest she behaue her selfe not ryght, or contynue vnfruytefull. *Yf thy Ecc.xlii.b daughter be wanton kepe her straytely, lest she cause thyne enemies to laugh the to scorne, & the whole citie to geue the an euel reporte, & so thou be fayne to heare thy shame of euerye man, & be confounded before all the people. *Beholde not Eccl.xxv.c euerye bodyes bewtye, and haue not to muche dwellynge amonge wemen. For lyke as the worme & mothe commeth oute of the clothynge *so doth wyckednesse come of wemen. Gene.iii.a

It is better to be wyth an euell man, then wyth a frendlie wyfe that putteth one to shame and rebuke. I wyll remember the workes of the Lorde, and declare the thynge that I haue sene. In the wordes of the Lorde are hys workes. The Sunne ouerloketh all thynges wyth hys shyne, and all hys workes are ful of the clearnesse thereof. Hath not the Lorde brought to passe that hys Saynctes shulde tell oute al hys wonderous workes, whyche the Almyghtye Lord hath stablyshed? All thinges endure in his glory. He seketh out the grounde of the deepe, & the herte of men, & he knoweth all theyr ymagynacyon and wisedome. For the Lorde knoweth all scyence, and he looketh into the token of the tyme. He declareth the thynges that are paste & for to come, & dysclooseth thynges ỹ are secrete.

‡ No thoughte maye escape hym, neyther D
maye any worde be hid from hym. He hathe gar- ‡Job.xlii.b
nyshed the hye excellente workes of hys wyse- Esay.xlii.b
dome, & he is from euerlastinge to euer lastynge
Unto hym maye nothynge be added neyther cã
he be mynyshed, he hath no nede of any mans co
uncell. O, howe amyable are all hys workes,
and as a sparke to looke vpon. They lyue all, &
endure for euer: and when soeuer nede is, they
are all obedyente vnto hym. They are doubble,
one agaynste another: he hathe made nothynge
that hath faute or blemyshe.* He hath stably- Deu.xxxii.a
shed the goodes of euerye one: and who maye be
satysfyed wyth hys glorye, when he seyth it.

The.xliii.Chapter.

ℂ The Summe of the creacyon of the workes of God.

A
The glory of the hyght, is *the fayre Esa.xlii.a
and clere fyrmament, the bewtye of
the heauen is hys glorious clearnes
The Sunne when it appeareth, declareth the daye in the going out of it, a maruelous worke of the Hyest. At noone it burneth the earth & who maye abyde for ỹ heat therof? Who so kepeth an ouen when it is hoote thre tymes more doth the sunne burne vpon the mountaynes, when it bretheth out the fyrye beames & shyneth wt the brightnes of it, it blindeth the eyes. Great is the Lorde ỹ made it, & in hys commaundement he causeth it to runne hastely.

*The Moone also is in all, and at conuenyente season it sheweth the tymes & is a token of Genne.i.b. Eccl.xli.a the tyme. *The tokẽ of the solempne feast is taken of the Mone, a lyght ỹ mynyscheth & increaseth againe. The moneth is called after ỹ mone it groweth wonderously in her chaungynge.

B The armye of heuen also is in the hyght in the

fyrmamente of heauen? it geuethe a cleare and glorypous shyne. Thys is the clearenesse of the starres, the bewtyfull apparell of heauen, the apperel that the Lorde lighteneth in the heygth In hys holye worcke they contynue in theyr order, and not one of them fayleth in hys watche.
*Gen. ir.d *Loke vpon the rayne bowe, and prayse hym ỹ made it: very bewtyfull is it in hys shyne. He compasseth the heauen aboute wyth hys cleare nesse and glorye, the handes of the hyghest hath bended it. Thorowe hys commaundemente he maketh the snowe to fal, and the thunder of his iudgemente to smyte hastely. Thorowe hys cō maundemente the treasures are opened, and the cloudes fle as the foules. In hys power hath he strengthned the cloudes, and broken the hay
C le stones. The mountaynes melte at the syghte of hym the wynde blowethe accordynge to hys wyl. The soundeof his thōder beateth the earth and so doth the storme of the North: the whorle wynde also lyghteth downe as a fethered foule casteth out and spredeth the snowe abrode: and as the greshoppers that destroy al, so falleth yt downe. The eye marueleth at thebewtye of the whytenesse thereof, and the herte is afrayed at ỹ rayne of it. He poureth out the frost vpō earth lyke salte, and when it is frosen, it is as sharpe as the prycke of a thystle.
When the colde North wynde bloweth, harde Chrystall commeth of the water. He lyghteth downe vpō all the gatherynges together of wa ter, and putteth on the waters as a breast plate He deuoureth the mountaines, and burneth the wyldernes: & looke what is grene, he putteth it out lyke fyre. The medycyne of all these is whē a cloude commeth hastely: & when a dewe com=
methvpon the heate it shalbe refreshed agayne
D In hys worde he stylleth the wynde: In hys co=uncell he seteth the depe, and (the Lorde) Iesus planted it. They that sayle ouer the see, tell of the parelles and harmes thereof, and when we heare it wyth oure eares, we maruayle thereat. For there be straunge wonderous worckes, dy uerse maner of nyce beastes & whalfyshes. Tho rowe hym are al thīges set in good order, & par=fourmed, and in hys worde all thynges endure.
I speake muche, but I cannot sufficyentely attayne vnto it, for he hym selfe onelye is the perfeccyon of all wordes. We shulde prayse the Lorde after all our power, for he is greate in al hys worckes. The Lorde is to be feared, yee, very greate is he, * and maruelous is hys power.
Psa.cxbi.a Prayse the Lorde, and magnyfye hym as much
Psal.cbi.a as ye may, yet doth he farre excead al praise. D magnyfy hym wyth al pour power, and labour earnestlye, yet are ye in nowyse able sufficyently to prayse hym. Who hathe sene hym, that he myghte tell vs?
*Deut. b.c John.i.b * Who can magnyfye hym so greatlye as he is. For there are hyd yet greater thynges thē these be: as for vs, we haue sene but fewe of hys worckes. For the Lorde hath made all thynges and geuen wysedome to suche as feare God.

C The. xliiii. Chapter.

The prayse of certen holy men, Henoch, Noe, Abrahā, Isahac and Iacob.

LEt vs commende the noble famous A
men, and the generacyon of our fore elders and fathers. Many more glo ryous actes hath the Lord done, and shewed hys greate power euer sence the beginnyng. The noble famous mē raygned in theyr kyngedomes, and bare excellente rule. In theyr wysedome and vnderstandynge, they Ero.r biiic folowed the councell shewed in the prophetes.* They led the folke thorowe the councell & wyse dome of the scrybes of the people. Wyse senten=ces are found in theyr instruccion. They sought the swetnes and melody of musyke, & brought forth the pleasaunte songes in scrypture. They were ryche also, and coulde comforte and pacify those that dwelte wyth them. All these were ve ry noble and honourable men in theyr generacy ons, and were well reported of in theyr tymes. These haue lefte a name behynde them, so that theyr prayse shall alwaye be spoken of. After=warde, there were some, whose remembraunce Gen. bii.d is gone. * They came to naughte and perysched as though they had neuer bene: and became as thoughe they had neuer bene borne: yea, & theyr chyldren also wyth them. 25

Neuertheless, these are the louynge men, whose ryghteousnesse shall neuer be forgotten but contynue by theyr prosperyte. Theyr chyl=dren are an holye good herytage: Theyr seed en dureth fast in the couenaunte. For theyr sakes shall theyr chyldren and seed contynue for euer, & theyr prayse shall neuer be put downe. Theyr bodyes are buryed in peace, but theyr name ly=ueth for euer moare: The people can speake of theyr wysedome, and the congregacyon can tal ke of theyr prayse.* Enoch walked ryghte and Ecc'o.xlix c acceptably before the Lorde: therefore was he Genue. b.c translated for an example of a mendemente to the generacyons.* Noe, was a stedfast and ry= Genne.bi a ghteous man, & in the time of wrath he became and.bv biij a reconsylynge. Therefore was he lefte a rem=naunte vnto the earthe, when the floude came. An euerlastynge couenaunte was made wyth hym, that all flesche shulde* perysche nomoare vō Genne.ix c the water. Abraham was a* greate father of Gen.xvij.a manye people, in glory was there none lyke vn to hym. He kepte the lawe of the Heyghest, and came into a couenaunte wyth hym. He set the co uenaunte in hys flesche, and when he* was pro=ued, he was founde faythfull. Therefore swore Gen.xvij.a God vnto hym, wyth an othe, ỹ he wolde blesse all people in hys seede, that he wolde multiplye and increase hym as the duste of the earthe, and to exhalte hys seede as the starres: yee, and that hys seede shulde haue the possessyon, an inhery=taunce of the lande from see to see, and from the ryuer vnto the borders of the worlde.

* Wyth Isahac dyd he stablyshe the same Gen.xxvi.a couenaunt, for Abraham hys fathers sake. Yee, that gracyous blessynge, and helth of all men & couenaunte dyd he stablyshe wyth Isahac, and made it rest vpon the heade of Iacob, He knewe hym* in that he prospered hym so wel and rych ge.xxbiii.c ly, and gaue them an heryptage and sundred hys fix.xxx. porcyon by it selfe, * and parted it amonge the Iosu.xbiii and.xix twelue

twelue trybes. Mercyfull men broughte he out of him, which found fauour in ỹ sight of al flesh

The.xlv. Chapter.

The prayse of Moses, Aaron and Phinches.

A Exod.xi.a. Actes.vii.e

MOses * beloued of God and men whose remembraūce is in hye prayse hym that the Lorde made lyke in the glorie of the saynctes, and magnyfyed hym, so that the enemyes stoode in awe of hym, thorowe hys wordes he dyd greate wonders. He made him great in the syght of kynges, gaue hym commaundemente before hys people, and shewed hym hys glorypous power. * He stablyshed hym wyth faythfulnesse and mekenesse, and chose hym oute of all men. For he herde hys voyce, and he led hym in the darcke cloude, * and there he gaue hym the commaundementes, yea, the lawe of lyfe and wysedome that he myghte teache Jacob the couenaunte and Israell hys lawes.

Num. xv.a

Exod.xix.d

B Exo.xxviii.a

He chose Aaron hys brother also out of the trybe of Leuy, exhalted him, and made him such lyke. * An euerlastynge couenaunte made he wt hym, and gaue hym the preasthode in the people. He made hym glorypous in bewtyful araye, and clothed hym wyth the garmente of honoure. He put perfecte ioye vpon hym, and gyrded hym wt strength. He decte hym wyth syde clothes, and a tunycle, wyth an ouerbodye cote also and a gyrdle. Rounde about made he him belles of golde and that many: * ỹ when he wente in, the sound myght be heard, that they myght make a noyse in the Saunctuarye, and geue the people warnynge. The holye garment was wrought and brodred wyth golde, pelowe sylcke and purple. And in the brestlappe there was a goodlye worke, wherin was fastened lyghte & perfectenesse.

Exo.xxviii.a

Ex.xxviii.k.

C *Upon the same also there was a worcke fastened, and set wyth costlye precyous stones, all bounde wyth golde: and this he broughte in hys mynystracyon. The stones were fastened for a remembraunce, after the nombre of the.xii trybes of Israell. Upon hys myter there was a plate of pure golde, a grauen ymage of holynes a famous and noble worcke, garnished, and pleasaunte to looke vpon. Before hym were there sene no suche fayre ornamentes, and these it behoued hym alwaye to vse: There myghte none other put them on, but onelye hys chyldren and hys chylders chyldren perpetuallye. Dayly perfourmed he hys burnteofferynges two tymes. * Moses fylled hys handes, and anoynted hym wyth holye oyle.

Leui.viii.a

D Thys was nowe confyrmed hym wyth an euerlastynge couenaunte, and to hys seede, as ỹ dayes of heauen, namelye ỹ hys chyldren shulde alwaye mynyster before hym, and perfourme ỹ offyce of the Preasthode, and wyshe the people good in hys name. Before al mē lyuynge chose he hym that he shulde offer incense before ỹ Lorde, and make odoures for a swete sauoure and remembraunce, that he shulde reconsyle the people of the Lord wyth hym agayne. * He gaue hym aucthorytye also in hys commaundementes and in the couenaunte that he shulde teache

Deu.xviii.c and.xi.a. Malac,ii.a

Jacob the statutes and testymonyes, and to enfourme Israell in hys lawe.

E Num.xvi.a

* Therefore there stoode vp certayne agaynste hym, and had enuye at hym in the wyldernesse, namely they that were at Dathan, and Abyrams syde, and the furyous congregacyon of Chore. Thys the Lorde sawe and it dysspleased hym, and in hys wrothefull indygnacyon were they consumed. A greate wonder dyd he vpon them, & consumed them wyth the fyre * Besyde thys, he made Aaron yet more honourable and glorypous. He gaue him an heritage, and parted the fyrste frutes vnto hym * Unto hym speacyallye he appoynted the breade for sustenaunce, (for the Preastes dyd eate of the offerynges of the Lorde) thys gaue he vnto hym and hys seed * Elles had he no heryptage nor porcyon in the lande, and wyth the people. For the Lorde hym selfe is hys porcyon and enheryptaunce.

Num.xviii.e

Deute.xii.b and.xviii.d Eze.xliiii.b

F Num.xv.a

The thyrde noble and excellente man is * Phynehes the sonne of Eleazar, whych pleased the God of Israell, because he had the zeele and feare of the Lord. For whē the people were turned backe, he put hym selfe forthe ryghte soone and that wyth a good wyl, to pacyfy the wrath of the Lorde towarde Israel. Therefore was there a couenaunte of peace made wyth hym ỹ he shulde be the pryncyppall amonge the ryghteous and the people, that he and hys posterycte shulde haue the office of the Preasthode for euer (Lyke as there was made a couenaunte wyth Dauyd of the trybe of Juda, that from amonge hys sonnes onelye there shulde be a kyng.) And that Aaron also and his seede shulde be the heryptage, to geue vs wysedome in our hert, to iudge hys people in ryghteousnesse, that hys goodes shulde not come into forgetfulnesse, and ỹ theyr honoure myghte endure for euer.

The.xlvi. Chapter.

The prayse of Josue, Caleb, and Samuel

A Josu.xli.e Nu.xxvii.b De.xxxiiii.b Josue.i.a

MAnly and strong in battayle * was Jesus the sonne of Naue, whych in stead of Moses the prophet was geuen to be a Captayne of the people, whych accordyng vnto hys name, was a greate sauyour vnto the electe of God to punyshe the enemyes that rose vp agaynste Israell, that Israel myghte optayne theyr enheryptaunce. O howe greate, noble, & excellente was he, when he lyft vp hys hand, and drewe out hys swearde agaynste the cytyes? Who stod so manly before hym? For the Lorde hym selfe brought in the enemyes. * Stode not the Sunne styll at hys commaundemente, & one daye was as long as two? He called vpon the Hyghest and moost myghtie, when the enemyes preased vpon hym on euery syde, and the Lorde hearde hym wyth the hayle stones. They smote the Heathenyshe people myghtely, and in the falling downe they slewe all the aduersaryes, so that the Heathen knewe hys hooste, and all hys defence, that the Lorde hym selfe foughte agaynst them for he followed vpon the myghtye men of them.

Josue.x.c.

B Nu.xiiii.a

* In the time of Moses also, he and Caleb the sonne of Jephune, dyd a good worke, which

stoode agaynst the enemyes, whithheld the people from synne, and stylled the wycked murmu-
Nu.xxvi.g rynge.*And of syxe hundreth thousande people of foote, they two were preserued to bryng thē into the herytage, namely, a lande that floweth
Jos.xiiii.c wyth mylke and honye.

*The Lorde gaue strength also vnto Caleb whyche remayned wyth hym vnto hys age so that he wente vp into the hygh places of the lande and hys seed conquered the same for an herytage, that all the chyldren of Israell myghte se, howe good a thynge it is, to be obedyente vnto the Lorde. And the iudges or rulers (euerye one after his name) whose hert wente not a whoryng, nor departed from the Lorde, and that forsoke not the Lorde vnkaythfully, whose remembraunce hath a good reporte.

Yea theyr bones flory she out of theyr place and theyr names shall neuer be chaunged, (but honoure remayneth styll wyth the chyldren of those holye men.

¶ Samuel the prophete beloued of the Lord hys God*ordeyned a kynge, and anoynted the
1.Regu.x.a and.xvi.b prynces ouer the people. In the lawe of the Lorde he Judged the congregacyon, and the Lorde had respecte vnto Jacob: The Prophete was founde dylygente in hys kaythfulnesse: yea, and he is knowen kaythfull in hys wordes: because
1.reg.viii.a he sawe the God of lyghte.*He called vpon the Lorde Almyghtye, when the enemyes preased vpon hym on euerye syde, what tyme as he offered the suckynge lambes. And the Lorde thondered from Heauen, and made hys voyce to be
1.reg.xii.a hearde wyth a great noyse. He dyscomfyted the Prynces of Tyre, and all the rulers of the Phylystynes.* Before hys laste ende he made protestacyon in the syghte of the Lorde, and hys anoynted that he tooke neyther substaunce nor good of anye man, no not so muche as a shoo, and no man myghte accuse hym. After thys he tolde, that hys ende was at hande, and shewed the kynge also hys ende, and deathe, and from the earthe lyfte he vp hys voyce in the prophecy that the vngodlye people shulde perysche.

¶ The.xlvii.Chapter.

¶ The prayse of Nathan, Dauyd, and Salomon.

Afterwarde in the tyme of kynge
ii.Re.xv.a. Dauyd there rose vp a Prophet called Nathan: For lyke as the fat is taken awaye from the offerynge, so was Dauid chosen out of the children of Israell. He tooke hys pastyme wyth the Lyons, and wyth kyddes and wyth beares lyke as wyth lambes*Slewe he not a Gyaunte
1.reg.xvii.e when he was yet but yonge and tooke awaye the rebuke frō his people: what time as he toke the stoone in hys hande, and smote downe proude Golyah wyth the slynge. For he called vpon the hygheste Lorde whyche gaue hym strength in hys ryghte hande, so that he ouerthrewe the myghty Gyaunte in the battayl that he myght
B set vp the horne of hys people agayne.
iii.reg.viii.b *Thus brought he hym to worshyppe aboue all Prynces, and made him to haue a good
reporte in the prayse of the Lorde, that he shuld were a crowne of glorie.*For he destroyed the ii.regu.v.b enemyes on euerye syde, rooted oute the Phylystynes hys aduersaryes, and brake theyr horne in sunder, lyke as it is broken it thys day. In all hys workes he praysed the Hyghest and holyest, ascrybed the honoure vnto hym.

Wyth hys whole herte dyd he prayse the Lorde, and loued God that made hym.* He set
v.pa.xxvi.a syngers also before the aulter, and in theyr tune he made swete songes.

He ordeyned to kepe the holye dayes worshyppfully, and that the solempne feaste thorowe the whole yeare shulde be honorablye holden, wyth praysynge the name of the Lorde, & wyth syngyng by times in ỹ mornyng in the sāctuary

*The Lorde tooke away hys synnes, and C
exhalted hys horne for euer. He gaue hym the co ii.reg.xvi.d
uenaunte of the kyngedome, and the throne of worshyppe in Israel.*After hym there rose vp
iii.reg.iii.c the wyse sōne called Salomon, and for his sake he droue the enemyes awaye farre of. This Salomon rayned wyth peace in hys tyme (for God gaue hym rest from hys enemyes on euery syde that he myghte buylde hym an house in hys name, & prepare the Sanctury for euer) lyke as he was wel instruct in hys youth, and filled wyth wisedome and vnderstandyng, as it were with a water floude. He couered and fylled the whole lande wᵭ symplytudes & wyse prudent sētences.

Hys name wente abroade in the Iles, be- D
cause of hys peace he was beloued. All landes marueled at hys Songes, Prouerbes, symplytudes, and at hys peace, and at the name of the Lorde God, whyche is called the God of Israel

*He gathered gold as tynne, and he had as iii.regu.x.b
muche syluer as leade.*He was moued in inor- iii.reg.xi.a
dynate loue towarde wemen, and was ouercome in affeccyon. He stayned hys honoure & worshyppe: yea, hys posterite defyled he also in bryngyng the wrath of the Lorde vpon hys childrē & sorowe after hys ioye:* so ỹ hys kyngedome iii.reg.xii.e
was deuyded, & Ephraim became an vnkaythfull, & vnconstante kyngedome.* Neuertheles, G.reg.viii.e
God forsoke not hys mercye, nether was he vtterly destroyed because of hys worckes, that he shulde leaue hym no posterye. As for the seed ỹ came vpon hym, whych he loued, he broughte it not vtterly to naught but gaue yet a remnaunt E
vnto Jacob, & a roote vnto Dauid oute of hym. Thus rested Salomon wyth hys fathers, and oute of hys seede he lefte behynde hym a verye foolyshenes of the people, & suche one as had no vnderstandyng:*Euen Roboam, whyche turned away the people thorowe hys councell, & Je- iii.reg.xii.d
roboam the sonne of Nabat, & whych caused Is- iii.reg.xii.d
rael to syn, & shewed Ephraim the waye of vngodlynes: In so much that theyr synnes & mysdedes had the vpperhande so sore, ỹ at the laste they were dryeuen out of the lande for the same: Yea, he soughte oute and brought vp all wyckednes, tyl the vengeaunce came vpon them.

¶ The.xlviii.Chapter.

¶ The prayse of Elyah, Elyzeus, Hezekiah, and Esaye.

Then stoode

Then stode vp* Elyah the prophet as a fyre, and hys worde brent lyke a creshet. He broughte an hunger vppon them, and in hys zeale he made them few in nomber. For they mygyte not awaye wyth the commaundementes of the Lorde. Thorowe the worde of the Lorde he shut the heauen, *and. iii. times brought he the fire downe. Thus became Elias honorable in hys wōderous dedes. Who may make hys boast to be lyke him*? One that was deed rayled he vp from death, & in the worde of the Hyest he brought hym out of the graue agayne. He cast downe kynges & destroyed thē, and the honourable from theyr seate. Upon the mount Syna he hearde the punyshemente, and vpon Horeb the Judgement of the vengeaunce. He prophecyed recompencynge vnto kynges,* ordayned Prophetes after him. *He was taken vp in the strome of fyre, in a charet of horses of the Lord. He was ordeyned in the reprouynges in tyme to pacyfye the wrath of the Lorde,* to turne the hertes of the fathers vnto the chyldrē and to set vp the trybes of Jacob agayne. Blessed were they that sawe the, and were garnysshed in loue: for we lyue in lyfe: (but after death we shall haue no suche name.)

A iiij.re.xb.i a

iii.re.xviii c.

iii.re.xviii c

iiii.reg xxi.c iii.and.iii.

iiii.re.xiiii.d iiii.re.b.bi bii and biii

iiii.regum. xbiii.b

¶ i.pa.xxvii.a

iiii.regum xbiii.c Esa.xxvbic

iiii.re.xx.b ec.xxvbiii.b

iiii.re.xiii.g

B

* Elyas was couered in the storme, but Heliseus was fylled wyth hys spyrete. Whyle he lyued he was afrayed of no Prynce, and no man myght ouercome hym. There coulde no worde dysceaue hym, *and after hys deathe hys bodye prophecyed. *He dyd wōders in hys lyfe, and in death were hys workes maruelous. For al this the people amended not, neyther departed they from theyr sinnes: *tyl they were caryed away presoners out of the lande, and were scatered abroade in all countreys so that of them there remayned, but a very lytle people, & a prynce vnto the house of Dauyd. Howebeit some of them dyd ryghte, and some heaped vp vngodlynes.

¶

* Hezekyas made hys cyrye stronge, conueyed hym water into it, dygged thorowe the stonye rocke wyth yron, and made vp a well by the water syde. *In hys tyme came Sennacherib vp, and sent Rabsakes, lyfte vp hys hande agaynste Syon, and defyled them wyth greate pryde. Then trembled theyr hertes and handes so that thy sorowed lyke a woman trauelynge wyth chylde. So they called vpon the Lorde whych is mercyfull, and lyfte vp theyr handes before hym. Immedyatly the Lorde heard them oute of heauen: (he thought nomore vpon theyr sinnes, nor gaue thē ouer to thyr enemyes:) but deliuered them by the hand of Esay. *He smote the hoofte of the Assyryans, and hys Aungel destroyed them. For Hezekias had done the thyng that pleased the Lorde, and remayned stedfastly in the waye of Dauyd hys father. As Esaye the greate and faythfull prophete in the syghte of God had commaunded hym. ‡ In hys tyme the sonne wente backward: and he lengthened the kynges lyfe. Wyth a ryghte spyrete prophecyed he, what shulde come to passe at the laste, & to suche as were sorowful in Sion: he gaue consolacyon, wherwyth they myght comfort themselues for euermore. He shewed thynges ỹ were for to come, & secrete, or euer they came to passe.

The.xlix. Chapter.

¶ Of Josyah, Hezechias, Dauyd, Jeremy. Ezechyel, Zorobabel, Jesus, Nehemyah, Enoch, and Joseph.

The remembraunce of *Josyas is lyke as when the Apotycarye maketh many precyous swete smelling thinges together. Hys remembraunce shalbe swete as hony in al mouthes and as the playnge of Musycke at a bancket of wyne. He was appoynted to turne the people agayne, and to take awaye all abhompnacyons of the vngodlye. He dyrected hys herte vnto the Lorde, and in the tyme of the vngodlye he set vp the worshyppe of God agayne. All kynges (excepte Dauyd, Hezechias and Josyah) commyted wyckednesse: for euen the kynges of Juda, also forsooke the lawe of God. For they gaue theyr honne vnto other, theyr honoure and worshyppe also to a straunge people.

A iiii.re.xxii.a and.xxiii.b ii.Paralyp xxxiiii.a

Therfore was the elect cytye of the Sanctuary brente with fyre, *and the stretes thereof lay desolate & waste in the hande of Jeremye, for they intreated hym euell, whyche neuertheles was a Prophete ordeyned frome hys motheres wombe, that he myght roote oute, breake of, * and destroye: and that he myght buylde vp, and plant agayne. ‡ Ezechiel sawe the glory of the Lord in a vysion, whych was shewed hym vpō the charet of the cherubins For he thought vpō the enemies in the rayne, to doo good vnto such as had ordred theyr wayes aryght. And the bones of the twelue prophetes florisshed from out of theyr place for they gaue comforte and consolacion vnto Jacob, & delyuered thē faythfullye

B iiii.re.xxb.b

Jeremy.i.a

Ezechi.i.a

* How shall we prayse Zorobabel, which was as a tynge in the ryght hande?

*Agge.i.a i.Esdr.iii.a iii.Esd.v.a

* So was Jesus also the sonne of Josedec: these men in theyr tyme buylded the house, and set vp the Sanctuarye of the Lorde agayne: whiche was prepared for an euerlastynge worshyppe.

¶

*Agge.i.c. and.ii.a

*And Nehemias is alwaye to be commended, ‡ which set vp for vs the walles that were broken downe, made the portes and barres agayne and buylded the houses of the newe. *But vpō the earthe is there noman created lyke Enoch, for he was taken vp from the earth. ‡ And Joseph whiche was lorde of his brethen, and the vpholder of his people: his bones were couered and kepte. Seth and Sem were in greate honoure amonge the people: and so was Adam aboue all the beastes when he was created.

*i.Esdr.iii.a iii.Esd.v.a

*Gen.v.c. Ec.xliiii.b Hebre.xi.a ‡Gen.xli.f xlii.a.xlv.c

¶ The.l. Chapter.

¶ Of Symon the sonne of Onias.

A *ii.Macch. iii.and.xiii

Symon * the sonne of Onias the hye preeste, whiche in his lyfe set vp the house agayne, & in his dayes made fast the temple. The heygth of the temple also was founded of hym, the double buyldynge and the hye walles of the temple. In his dayes the wels of water flowed out, and were excedynge full as the see. He toke care for his people, and delyuered them from destruction.

structyon. He kepte hys cytye, and made it strō-
ge, that it shulde not beseaged. He dwelte in ho-
noure and worshyppe amonge hys people, and
enlarged the entraunce of the house, & the court
He gaue lyghte as the mournynge starre in the
myddest of the cloudes, and as the Moone whē
it is full. He shyned as the Sunne in the temple
of God. He is as bryghte as the raynebowe in
the fayre cloudes, and florysheth as the floures
and roses in the sprynge of the yeare, and as ly-
lyes by the ryuers of water. Lyke as the braun-
ches vpon the mounte Lybanus, in the tyme of
Somer: as a fyre and incence that is kyndled.
Lyke as an whole ornamente of pure golde, set
wyth all maner of precyous stoones, and as an
Olyue tree, that is fruytefull and as a Cypresse
tree, whych groweth vp on hye.

B When he put on the garmente of honoure
& was clothed wyth all bewtye: when he wente
to the holye aulter to garnysche the coueringe of
the Sanctuarye: when he tooke the porcyons
oute of the Preastes hande, he hym selfe stoode
by the hearthe of the aulter, and hys brethren ro
unde about in order. As the braunches of Cedre
tree vpon the mounte Lybanus so stoode they
rounde about hym. And as the braunches of the
Olyue tree, so stoode all the sonnes of Aaron in
theyr glorye, and the oblacyons of the Lorde in
theyr handes before all the congregacyon of Is
raell. And that he myghte sufficyently perfour
me hys seruyce vpon the aulter, and garnysche
the offryng of the hyeste God, he stretched oute
hys hand, & tooke of the drynckofferynge, & pou
red in of ỹ wyne so he poured vpō the botome of
the aulter a good smell vnto the hyeste Prynce.

C Then began the sonnes of Aaron to syng
and to blowe wyth trompettes, and to make a
great noyse, for a remembraunce and prayse vn
to the Lorde. Then were all the people afrayde
and fell downe to the earth vpon theyr faces to
worshyppe the Lorde theyr God & to geue than
kes to the Almyghty God, They songe goodly
also wyth theyr voyces, so that there was a ple
asaunte noyse in the greate house of the Lorde.
And the people in theyr Prayer, besoughte the
Lorde the Hyghest, that he wolde be mercyfull
tyll the honoure of the Lorde were perfourmed,
thus ended they theyr mynistracyon and seruyce
Then went he downe and stretched out hys hā
des ouer the whoole multytude of the people of
Israell, that they shulde geue prayse and than-
kes oute of theyr lyppes vnto the Lorde, and to
reioyce in hys name. He beganne yet once also
to praye, that he myghte openly shewe the than
kesgeuynge before the Hyghest, namelye thus:
O geue prayse & thanckes (ye al) vnto the Lor
de our God whych hath euer done noble & great
thynges: whych hath increased our dayes from
our mothers wombe, and dealte wyth vs accor
dynge to hys mercye: ỹ he wyll geue vs the ioy-
fulnesse of herte, and peace for our tyme in Isra
el. Whych faythfully kepeth hys mercye for vs
euermore, & alway delyuereth vs in due season.

D There be two maner of people that I ab-
horre fro my herte: as for the thyrde whome I
hate, it is no people. They that syt vpon the mo
untayne of Samaria, the Phylystynes, and the
foolysche people that dwell in Sichymys.

I Jesus the sonne of Syrach Eleazarus,
of Jerusalem, haue tokened vp these infourmaci
ons and documentes of wysdome and vnderstā
dynge in thys booke, and poured out the wyse-
dome of my herte. Blessed is he that exercyseth
hym selfe therin: and who so taketh such to hert
shalbe wyse for euer. Yf he do these thynges
he shalbe stronge in all. For the lyghte of the
Lorde leadeth hym.

¶ The.li. Chapter.

¶ A prayer of Jesus the sonne of Syrach. A

I Wyll thancke the O Lorde and kyn-
ge, and prayse the O God, my sauy-
our. I wyll yelde prayse vnto thy na
me: for thou art my defender and hel
per, and hast preserued my bodye frō
destruction, from the snare of traytourous ton-
ges, and from the lippes that are occupied with
lyes. Thou haste bene my helper, from suche as
stoode vp agaynst me, and hast delyuered me af
ter the multytude of thy mercye, and for thy ho
ly names sake. Thou haste delyuered me from ỹ
roorynge of them that prepared them selues to
deuoure me, out of the handes of such as sought
after my lyfe: from the multytude of them that
troubled me and wente aboute to set fyre vpon
me on euery syde, so that I am not brente in the
myddes of the fyre: From the deepe of hel, from
an vncleane tonge, from lyinge wordes, from ỹ
wycked kynge, and from an vnrygh teous tong
My soule shal prayse the Lorde vnto death, for B
my lyfe drewe nyghe vnto hell downeward

They compassed me rounde aboute on eue
ry syde, and there was no man to helpe me. I lo
ked aboute me, yf there were any man that wol
de socour me: but there was none. Thē thought
I vpon thy mercy, O Lord, and vpon thyne ac-
tes that thou haste done euer of olde: namelye: ỹ
thou delyuerest suche as put theyr truste in the,
and ryddest them oute of the handes of the Hea
then. Thus lifte I vp my prayer from the earth
and prayed for deliueraunce from deathe. I call
led vpon the Lorde the father of my Lorde, that
he wolde not leaue me without helpe, in the day
of my trouble, and in the tyme of the proude: I
wyll prayse thy name contynuallye, yeldynge,
honoure and thanckes vnto it: and so my prayer
was heard. Thou sauedest me from destruccion
and delyueredest me from the vnrygh teous ty-
me. Therefore, wyll I acknowlege and prayse
the, and magnyfye the name of the Lorde. C

When I was yet but yonge, or euer I went
astraye, I desyred wisedome openly in my pray
er. I came therefore before the temple, & sought
her vnto the laste. Then florysshed she vnto me,
as a grape that is soone rype. My hert reioysed
in her, then went my foote the rygh te waye: yee
from youthe vp, soughte I after her. I bowed
downe myne eare and receaued her. I found me
muche wisedome: and prospered greately in her
Therefore wyll I ascrybe the glorye vnto hym
that geueth me wysedome: for I am adupted to

do ther

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B They made a collection also of monye, accordynge to euery mans poure, and sente it to Jerusalem vnto Joachim the sonne of Helchia the sonne of Salon preast, wyth the other preastes and to all the people whych were wyth hym at Jerusalem, what tyme as they had gotten the ornamentes of the temple of the Lorde (ye were taken away out of the temple) that they myght bringe them agayne into the lande of Juda, the tenth daye of the moneth Syban: namelye, syluer vesselles (which Sedechiah the sonne of Josiah kynge of Juda had made) after that Nabuchodonozor kyng of Babylon had taken Jechoniah, wt all hys princes, lordes, & all the people, & led them captyue from Jerusalē vnto Babilō C

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The people contynueth in their prayer begin for their deliueraunce. He prayseth wysedome vnto the people, shewyng: that so great aduersyties came vnto them for the dyspysing therof. Only God was the fynder of wysdome. Of ý incarnacion of christ

AND nowe, O Lorde Almyghtye, thou God of Israel, our soule that is in trouble, & and our spyrite that is vexed, cryeth vnto the: heare vs (O Lorde) and haue pytye vpō vs for thou arte a mercyfull God, be gracyous vnto vs, for we haue synned before the. Thou endurest for euer, shulde we then vtterly perysshe? O

Lorde almyghty

A
*Dan.ix.b

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¶ The.iii. Chapter.

The people contynueth in their prayer begin for their deliueraunce. He prayseth wysedome vnto the people, shewyng: that so great aduersyties came vnto them for the dyspysing therof. Only God was the fynder of wysdome. Of ý incarnacion of christ

AND nowe, O Lorde Almyghtye, thou God of Israel, our soule that is in trouble, & and our spyrite that is vexed, cryeth vnto the: heare vs (O Lorde) and haue pytye vpō vs for thou arte a mercyfull God, be gracyous vnto vs, for we haue synned before the. Thou endurest for euer, shulde we then vtterly perysshe? O

Lorde almyghty

Lorde Almyghtye, thou God of Israel.
*Ephe.ii.a Daniel.iii.c Jerem.ij.c iii.e.and.b
Heare nowe the prayer* of the deed Israelytes and of theyr chyldren, whych haue synned before the, and not herkened vnto the voyce of the Lorde theyr God, for the whych cause these plages hange nowe vpon vs: O Lorde, remember not the wyckednes of oure forefathers, but thyncke vpon thy power and name nowe at thys tyme: for thou arte the Lorde oure God: & the (O Lorde) wyl we praise. *For thou hast put thy feare in oure hertes, to the intente that we shulde call vpon thy name, and prayse the in oure captyuyte, and that we myght turne from the wyckednesse of our forefathers, that synned before the.
Nu.xiiii.a Ps.lxxviii.a
B Beholde, we are yet thys daye in oure captyuyte, where as thou hast scatered vs, to be an
Psa.lxxix.a
abhominacyon, curse, and syn: *lyke as it hath happened vnto our forefathers also, because of theyr wyckednesse, and departynge from the.
O Israel, heare the commaundementes of lyke: ponder them well wyth thyne eares, that ỳ mayest learne wysedome. But how happeneth it Israell, that thou art in thyne enemyes lande thou arte waxen olde in a straunge countrye, & defyled wyth the deed. Why arte thou become lyke them, that go downe to theyr graues: Eue
Jerem.ii.b
because thou hast *forsaken the wel of wysdõe For yf thou haddest walked in the way of God trulye, thou shuldest haue remayned stylll safe in
Prouer.xi.a and.xv.a.
thyne owne land. *O learne then where dyscrecyon is, where vertue is, where vnderstandyng is, ỳ thou mayest knowe also from whence com
Psal.xix.b and.cxix.a
meth ỳ longe lyfe, a necessarye lyuinge, the lyght of the eyes, & quyetnes. Who euer found out her place? Or who euer came into her treasures
Where are the prynces of the Heathen become, and such as ruled ỳ beastes vpõ the erth?
C They that had theyr pastyme wyth the foules of the ayre, that hoorded vp syluer & gold (wherin men trust so much) and made no ende of theyr gatherynge? What is become of them ỳ coyned syluer, and were so carefull, & could not brynge theyr worckes to passe? They be roted out, and gone downe to hell, and other men are come vp in theyr steades. Yong men haue sene lyght, and dwelte vpon earth: but the waye of reformacyon haue they not knowen, nor vnderstande ỳ pathes thereof: nether haue theyr children receaued it: yee, ryghte farre is it from them. It hath not bene hearde of in the lande of Canaan, neyther hath it ben sene at Theman.
D The Agarenes soughte after wysedome, but that which is earthly, lyke as the marchaũtes of the lande do. They of Theman are connynge also, and they laboure for wysedome and vnderstandyng: but the way of true wysedome they knowe not: neyther do they thyncke vpon the pathes thereof. O Israel howe greate is the house of God? and how large is the place of hys
Deut.viii.c Jer.xxiii.b Psa.cxlv.a
possession? *Great is he and hath no ende: yee, & vnmesurable. What is become of those famous Gyauntes, that were so greate of bodyes, and so worthy mẽ of warre? Those had not the Lorde chosen, neyther haue they founde the waye of reformacyon, therefore were they destroyed: & for so much as they had no wysedome, they perysshed because of theyr foolysheneſſe.
E Who hath gone vp into heauen, take wysdome there and brought her downe from the cloudes? Who hath gone ouer the see, to fynde her, & hath chosen her aboue golde, & so brought her hether? No man knoweth the wayes of wysdome, nether is there any that can seke out her pathes. But he that wotteth al thynges, knoweth her, and he hathe founde her oute wyth hys fore knoweledge. ‡Thys same is he whych prepared the earth at the begynnynge and fylled it
Genne.i.d.
wyth all maner of foules and beastes. * When he sendeth out the lyghte, it goeth: and when he calleth it agayne it obeyeth hym wyth feare.
Josue.i.c. ec.xxxviii.b Eccl.xlvi.a
The starres kepe theyr watche, and geue theyr lyght: yea, & that gladly. When he calleth them they say: here we be. And so wyth chearfulneſſe they shewe lyght vnto hym that made them.
‡Thys is oure God and there shall none other be compared vnto hym. It is he that hathe founde oute all wysedome, and hathe geuen her vnto Jacob hys seruaunte, and to Israel hys beloued. *Afterwarde dyd he shewe hym selfe vpon earth, and dwelt amonge men.
pſ.cxlviii.a Deu. iiii.a
1.John.i.a 1.John.i.a

The.iiii. Chapter.

¶ The rewarde of them that kepe the lawe, & the punyshement of them that dysprse it. A comfortynge of the people beinge in captiuyte. A complaynt of Jerusalem, & vnder the fygure therof the churche. A consolacion and comfortynge of the same.

A Hys is the booke of the commaundementes of God, & the lawe that endureth for euer. All they that kepe it shall come to lyfe: but such as forsake it, shall come to deathe.
Turne the O Jacob, take holde of it: walke by thys way thorowe hys brightnes and shyne. Geue not thyne honoure to another, and thy worshyppe to a straunge people, O Israell * howe happye are we, seynge that God
Psa.cxlii.b
hath shewed vs suche thynges as are pleasaunt vnto hym? Be of good cheare, ỳ people of God O thou auncyente Israell, ‡ Nowe are ye solde
iii.re.xviii.d and.xvi.d
amonge the Heathen, howbeit, not for poure vter destruccyon: but because ye prouoked God the Lorde to wrathe and dyspleasure, therefor were ye delyuered vnto youre enemyes: for ye dyspleased the euerlastyng God that made you offerynge vnto deuyls and not to God. Ye haue forgotten hym that broughte you vp, and your nourse haue ye greued, O Jerusalem.
B When she sawe that the wrathe of God was commynge vpom you, she sayde herken O ye ỳ dwell about Syon, for God hath brought me into greate heauinesse, and why? I se the captyuyte of my people, of my sonnes and daughters, whych the euerlastynge God wyll brynge vpon them. With Joye dyd I norysh them, but nowe must I leaue them with weping & sorow
Let noman reioyce ouer me wyddowe, and forsaken: whyche for the synnes of my chyldren am desolate of euerye man. For why? they departed frome the lawe of God: thy wolde not knowe hys righteousnesse, nor walke in the way of hys commaundemẽtes: & as for the pathes of ỳ truth & godlynes, they had no lust to go in thẽ
O ye

¶ O ye dwellers aboute Syon, come, and let vs call to remembraunce the captyupte, that the euerlastynge God hath brought vpon my sonnes and my daughters.* He hath brought a people vpon them from farre, an vncurteous people and of a straunge language whych nether regarde the olde, nor pytye the ponge.

De rrbiii e Jerem. v.b

These haue caryed awaye the deare beloued of my wyddowes, leaupnge me alone, both desolate and chyldelesse. But alas what can I helpe you? Nowe he that bathe brought these plages vpon you, delyuer you also from the hādes of youre enemyes.

Go youre way (O my chyldren) go youre way for I am desolate & forsaken.* I haue put of the clothynge of peace, and put vpon me the sackecloth of prayer, & for my tyme I wyll cal vpon the most Hyeste. Be of good cheare O my chyldren, crye vnto the Lorde, and he shall delyuer you from the power of ỹ prynces, your enemies

Deut xiii.e and.xxv.a Esa.xxx.a

For verly, I haue euer a good hope of your prosperous health: yea, a very gladnes is come vpon me from the holy one, because of the mercy ỹ ye shall haue of oure euerlastynge saupour.

Wyth mournyng & weppyng dyd I let you go fro me, but wyth iope & perpetual gladnesse shal the Lorde brynge you agayne vnto me. Lyke as the neyghboures of Syon sawe your captiuite from God Euē so shal they also se shortly youre health in God, whyche shall come in you wyth greate honour and euerlastynge worshyp

D

ii.reg.xvii.b

O my chyldren, * suffer pacyentelye the wrathe that shall come vpon you. for the enemye hath persecuted the, but shortely thou shalt se hys destruccyon, and shalte treade vpon hys necke. My dearlynges haue gone rough hearde wayes, for they are led awaye as a flocke that is scatered abrode wyth the enemyes. But be of good comforte (O my chyldren,) and crye vnto the Lord: For he that le d you awaye, hath you yet in remembraunce: & lyke as ye haue be myn

*Esa.lb.b

ded to swarue from your God* so shal ye nowe endeuoure youre selues ten tymes more, to turne agayne & to seke hym. For he ỹ hath brought these plages vpon you shall brynge you euerlastynge iope agayne, wyth youre health. Take a good hert vnto the O Jerusalem: for he which gaue the that name, exhorteth the so to do.

Jere.l.a.ts

*The wycked doers that nowe put the to trouble, shall perysche, and suche as haue reioysed at thy fall, shalbe punyshed. The cytyes whome thy chyldren serue, and that haue caryed awaye thy sōnes, shalbe correct. For lyke as they be nowe glade of thy decay (& reioyce at thy fal) so shal they murne in theyr owne destruccō The iope of theyr multitud shallbe taken away and theyr cheare shalbe turned to sorowe. For a fyre shall fall vpon them from the euerlastynge God longe to endure: and it shalbe inhabyted of deuels for a greate season.

¶ The. v. Chapter.

¶ Jerusalem is moued vnto gladnes for the returne of her people, and vnder the fygure thereof, the churche,

O Jerusalem, looke aboute the toA warde the Easte, and behold the iope that commeth vnto the frō God. For loo, thy sōnes (whome thou hast forsaken, and that were scatered abroade) com gathered togethered, from the east & weste, reioysynge in ỹ word of the holy one, vnto the honour of god

Put of thy mournynge clothes (O Jerusalem) and thy sorowe, & decke the wyth the worshyppe and honoure, that commeth vnto the frō God, wyth euerlastynge glorye. God shall put the garmente of ryghteousnesse vpon the, and sette a crowne of euerlastyng worshyppe vpon thyne heade for vpon the wyll God declare hys brightenes, ỹ is vnder the heauen. Yee, an euerlastyng name shalbe geuen the of God, wt peace of ryghteousnesse, & the honoure of Gods feare.

Aryse, O Jerusalem, stande vp an hye: loB ke aboute ỹ towarde the East: and beholde thy chyldren gathered from the Easte, vnto ỹ west whyche reioyse in thy holye word, hauing God in remembraunce. They departed from the one foote, and were led away of theyr enemyes: but nowe shal ỹ Lord bryng them caryed wt honour as chyldren of the kyngedome. For God is purposed to brynge downe all stoute mountaynes: yee and all hye rockes, to fyl the valleyes and so to make them euen wyth the grounde: that Israell maye be dylygent to lyue vnto the honour of God. The woodes and all pleasaunte trees shall ouer shaddowe Israel, at the commaunde mēte of God. For hether shal God bryng Israel wyth Joyfull myrthe, and in the lyghte of hys maiestye: wyth the mercye and ryghteousnesse that commeth of hym selfe.

¶ The. vi. Chapter.

¶ A copy of the pystle ỹ Jeremye sente vnto the Jewes, which were led awaye prysoners by the kynge of Babylon: wherin he certyfyeth them of the thynge ỹ was commauuded hym of God

BEcause of the synnes, that ye haue A done agaynste God, ye shalbe ledde awaye captyue vnto Babylon, euen of Nabuchodonosor, the kyng of Babilon. So when ye become in to Babylon, ye shall remayne there manye yeares, ād for a longe season: namely seuen generacyons: and after that wyl I brynge you awaye peaciably from thence. Nowe shall ye se in Babylon godes of golde, of syluer, of wood, and of stone, borne vpon mens shulders, to caste oute a fearfulnesse before the Heathen. But looke that ye do not as the other: be not ye afrayed, and let not the feare of them ouercome you.

Jer.xxb.a b

Therfore, when ye se the multytude of peoB ple worshyppynge them behynde & before, saye ye in youre hertes: O Lorde, *it is thou that oughteste onelye to be worshypped. Myne Aungell also shalbe wyth you, and I my selfe wyll care for youre soules. As for the timber of those goddes, the carpenter hath polyshed them: yea, gylted be they, and layde ouer wyth syluer, yet are they but wayn thynges, and cannot speake Lyke as a wench ỹ loueth paramoures is trymly dect, euen so are these made and hanged with golde. Crownes of golde verely haue theyr gods vpon

Deute.vi.e

goddes vpon theyr heades: so the preastes them selues take gold and syluer from them: and put it to theyr owne vses: yea, they geue of ỹ same vnto harlottes, and trimme theyr whores with al: agayne, they take it from theyr whores, and
Jere.x.a. decke theyr gods there wyth. * Yet cannot these gods delyuer them selues from rust and mothes When they haue couered them wyth clothynge of purple, they wype theyr faces for the dust of the temple, wherof there is muche among them One hathe a Septer in hys hande as though he were Juge of the countrye: yet can he not slaye suche as offende hym. Another hath a swearde or an axe in hys hande, for all that he is neyther hable to defede hym selfe from battayle, nor frō
¶ murtherers. By thys ye maye vnderstand, that they be no gods: therfore se that ye neyther wor shyp them, nor feare them. For lyke as a vessel that a man vseth, is nothynge worth when it is broken, euen so is it with theyr gods. Whē they be set vp in the temple, theyr eyes be full of dust thorowe the fete of those ỹ come in. And lyke as the doores are shut in rounde aboute vpon hym that hath offended the kynge. Or as it were a dead bodye kepte beside the graue. Euen so the preastes kepe the dores wyth barres and lockes least theyr gods be spoyled with robbers. They set vp candels before them (yee, verely and that manye) whereof they cannot se one but euen as blockes, so stande they in the temple. It is sayde that the serpentes and wormes, which come of the earth, knawe oute theyr hertes, eatynge thē and theyr clothes also, and yet they feele it not. Theyr faces are black thorowe the smoke that is in the temple. The oules, swalowes and byr-
¶ des, fly vpon them, yee, & the cattes runne ouer theyr heades. By thys ye may be sure, that they are not gods, therfore feare them not. The gold that they haue, is to make them bewtyfull: for all that, excepte some bodye dyght of theyr rust they wyll geue no shyne: & when they were cast into a fourme, they felt it not. They are bought for mony and haue no breth of lyfe within them
Bap.xliii.c * They muste be borne vpon mens shulders, as those that haue no feete: wherby they declare vn
Ps.cxliii.a to men, that they be nothyng worth. * Confoū-ded be they then that worshyp them, for yf they fall to the grounde, they cannot ryse vp agayne of them selues. Yee though one helpe them vp & set them ryghte, yet are they not able to stande alone: but muste haue proppes set vnder them lyke dead men. As for the thynge that is offred vn to them, theyr preastes sell it, and abuse it: yee, the Preastes wyues take thereof: but vnto the sycke and pore, they geue nothyng of it: the wo-men wyth chylde, and the menstruous laye han des of theyr offerynges: By this ye may be sure that they are no gods, therfore be not ye afrayd of them. From whence commeth it then, ỹ they are called gods? The women syt before the god des of syluer, golde, & woode, & the preastes syt in theyr tēples, hauyng open clothes, whose hedes & beerdes are shauen & haue nothynge vpō their heades: roorynge, and cryinge vpon theyr gods as men do at the feaste when one is deade.

The prestes also take awaye the garmētes ℰ of the ymages, and decke theyr wyues & chyl-dren wythall. Whether it be good or euell that any man do vnto thē, they are not able to recō-pense it: they can neyther sette vp a kynge nor put hym downe. In lyke maner they may ney-ther geue ryches, nor rewarde euell. * Though Eccl.b.a a man make a vowe vnto thē and kepe it not, they wyll not requyre it. They can saue no mā from deathe, neyther delyuer the weake from the myghtye. They cannot restore a blynde mā to hys syghte, nor helpe anye man at hys nede. They can shewe no mercy to the wyddowe, nor do good to the fatherlesse. Theyr goddes of wodde, stone, golde, and syluer, are but euen as other stones, that be hewen of the mountayne. They that worshyp them, shalbe confounded. Howe shulde they than be taken for goddes? Yee, howe dare men call them goddes? And though the Caldees worshypped them not, hea ringe ỹ they were but dōme & could not speake. Yet they thē selues offre vnto Bell, and wolde fayne haue hym to speake: as who saye, they coulde fele, that may not moue. But whē these men come to vnderstandyng, they shal forsake thē, for their goddes haue no helpynge. A greate sorte of wemē gyrde wyth coardes, sytte in the stretes, & burne olyue beries. Now yf one of thē be cōueyed awaye, & lye wt any such as come by: she casteth her neyghbours in the teth, because she was not so worthely reputed, nor her coard brokē. Whatsoeuer is done for thē, it is but in vayne & lost. Howe maye it thē be sayd or thou ghte, that they are goddes? Carpenters & gol-desmythes make thē, nether be they any other
℟ thynge but euen what the worckemen wyll make of them. Yee, the goldesmythes them sel ues that make them, are of no longe contynu-aunce. Howe shulde then the thynges that are made of them, be goddes? Vayne therfore are the thynges (yee, verye shame is it) that they leaue behynde them for theyr prosperytie. For assoone as there commeth any warre or plage vpon them, then the prestes ymagyne, where they maye hyde them selues wyth them. Howe can men thynke then, ỹ they be goddes, whyche neyther may defende them selues from warre, nor delyuer them from myfortune? For seyng they be but of wood, of stone, of syluer and of golde: all people and kynges shall knowe here-after that they be but vayne thynges: yee, it shalbe openly declared, that they be no goddes: but euen the very worckes of mens handes, and that God hath nothyng to do wyth them. (It is manyfeste then that they are no goddes, but the worckes of mens hādes, and no worcke of God in them.) They can set no kynge in the lande, nor geue rayne vnto mē. They can geue no sentence of a matter, nether defende the lāde from wronge. For they are not able to do so moche as a crowe, that flyeth betwyxte hea-uen and earthe.

When there happeneth a fyre into the house of those goddes of wodde, and syluer, and of golde, the prestes wyll escape and saue them

selues,but the goddes burne as the balkes ther in. They cannot wythstand any kynge or battell: howe may it then be thoughte or graũted, that they be goddes? Moreouer, these goddes of wodde, of stone, of golde, and syluer may nether defende them selues from theues nor robbers: yee, the very wycked are stonger thẽ they. These stripe them oute of theyr apparell, that they be clothed withall, these take theyr golde & syluer from them, and so get thẽ away: yet cã they not helpe theui selues. Therfore it is moch better for a man, to be a kynge, and so to shewe hys power: or els a profitable vessel in a house, wherin he that owethe it, myghte haue pleasure: yee, or to be a dore in a house, to kepe suche thynges safe as be therin, thẽ to be such a vayn god. The Sunne, the moone, & all the starres, seynge they geue theyr shyne and lyghte, are obedyent, and do men good. Whan the lyghtenynge glysstereth, all is cleare. The wynde blowethin euery countre: and whã God commaũdeth the cloudes to go rounde about the whole worlde, they do as they are bydden, whan the fyre is sent downe from aboue & commaunded, it burneth vp hylles and woddes. But as for those goddes, they are not lyke one of these thinges, neyther in bewtye, neyther strẽgth. Wherfore, men shulde not thynke nor saye that they be goddes, seynge they can neyther geue sentẽce in iudgemente, nor do men good. For so muche nowe as ye are sure, that they be no góddes, ℣ then feare thẽ not. For they can neyther speake euell nor good for kynges. They can shewe no tokens in heauen for ỹ Heathen, neyther shyne as the Sunne, nor geue lyghte as the Moone: yee, the vnreasonable beastes are better then they, for they can get them vnder the rofe, and do them selues good. So can ye be certifyed by nomaner of meanes, that they be goddes: therfore feare them not. For lyke as a scarcrowe in a garden of herbes kepeth nothyng, euen so are theyr goddes of wodde, of syluer and golde: and lyke as a white thorne in an orcharde, that euerye byrde syttethe vpon: yee, lyke as a dead bodye that is caste in the darcke. Euen so is it with those goddes of wodde, syluer and golde. By the purple and scarlet wyche they haue vpon them, and soone fadeth awaye: ye maye vnderstande, that they be no goddes: yee, they them selues shalbe consumed at the laste, wyche shalbe a great confusyon of the lande. Blessed is the godly man, that hath no ymages and worshyppeth none, for he shalbe farre from reproue.

¶ The ende of the Prophete Baruch.

The

¶ The songe of the three

chyldren, whyche were put into the hote brennynge ouen. The commen translatyon readeth thys songe in the thyrde Chapter of Danyel

And they walked in the middest of the flamme praysynge God and magnyfyed the Lorde. Azarias stode vp, and prayde ou thys maner. Euen in the myddest of the fyre opened he hys mouth & sayde: Blessed be thou (O Lorde God of our fathers) ryght worthy to be praysed and honoured is ỹ name of thyne for euermore: for thou arte ryghteous in al the thinges that thou hast done vnto vs, Yee, kaythfull are all thy worckes, thy wayes are ryght, & all thy iudgemẽtes true. In al ỹ thynges that thou hast brought vpon vs, and vpon the holy cytye of oure fathers (euen Jerusalem) thou haste executed true Judgemente: yee, according to ryght and equyte hast thou broughte al these thynges vpon vs because of oure synnes.

For why? we haue offended and done wyckedlye, departynge from the:* In all thynges haue we trespased, and not obeyed thy commaundemẽtes, nor kept them, nether done as thou hast bydden vs, ỹ we myght prosper.* Wherfore all that thou hast broughte vpon vs, and euery thyng that thou hast done to vs, thou hast done them in true Judgement: As in deliuering vs into the handes of oure enemyes, among vngodlye and wycked ymagynatyons, and to an vnryghteous kynge, yee, the most frowarde vpon earth. And nowe we maye not open oure mouthes, we are become ashame and reprofe vnto thy seruauntes, and to them that worshyppe the. Yet for thy names sake (we beseech the) geue vs not vp for euer, breake not thy couenaunt, & take not awaye thy mercye from vs, for thy beloued Abrahams sake, for thy seruaunt Isaaks sake, and for thy holy Israels sake. To whom thou hast spoken and promysed* that thou wouldest multyply theyr sede as the sterres of heauen & as ỹ sande ỹ lyeth vpon the see shoore. For we (O Lord) are become lesse then any people, & be kept vnder this daye in all the world because of oure synnes: So that nowe we haue nether prince, prophet, burntofferyng, sacrifice, oblatyon, incence, nor Sanctuary before the.

Neuertheles, in a contrite herte & an humble sprete, let vs be receaued, that we maye optayne thy mercye. Lyke as in the burntoffering of Rammes and bullockes, & lyke as in thousãdes of fat lambes so let our offerynges be in thy syght thys day, that it may please the,* for ther is no confusyon vnto them that put there truste in the. And nowe we folowe the wyth all oure herte, we feare the & syke thy face. Put vs not to shame, but deale wyth vs after thy louyng kyndnes, and accordyng to the multytude of thy mercyes. Delyuer vs by thy myracles (O Lord) and get thy name an honoure, that all they whyche do thy seruauntes euell, may be confounded.

Dani.iij.c

Baruc.iiij

Gen.xb.c. xvii.c. xxbii.b. Deute.j.d.

1.Pet ii.a Roma.v. c. et.xbiii.d Rom .ix. g

Let

selues,but the goddes burne as the balkes ther in. They cannot wythstand any kynge or battell: howe may it then be thoughte or graũted, that they be goddes? Moreouer, these goddes of wodde, of stone, of golde, and syluer may nether defende them selues from theues nor robbers: yee, the very wycked are stonger thẽ they. These stripe them oute of theyr apparell, that they be clothed withall, these take theyr golde & syluer from them, and so get thẽ away: yet cã they not helpe theui selues. Therfore it is moch better for a man, to be a kynge, and so to shewe hys power: or els a profitable vessel in a house, wherin he that owethe it, myghte haue pleasure: yee, or to be a dore in a house, to kepe suche thynges safe as be therin, thẽ to be such a vayn god. The Sunne, the moone, & all the starres, seynge they geue theyr shyne and lyghte, are obedyent, and do men good. Whan the lyghtenynge glysstereth, all is cleare. The wynde blowethin euery countre: and whã God commaũdeth the cloudes to go rounde about the whole worlde, they do as they are bydden, whan the fyre is sent downe from aboue & commaunded, it burneth vp hylles and woddes. But as for those goddes, they are not lyke one of these thinges, neyther in bewtye, neyther strẽgth. Wherfore, men shulde not thynke nor saye that they be goddes, seynge they can neyther geue sentẽce in iudgemente, nor do men good. For so muche nowe as ye are sure, that they be no góddes, ℣ then feare thẽ not. For they can neyther speake euell nor good for kynges. They can shewe no tokens in heauen for ỹ Heathen, neyther shyne as the Sunne, nor geue lyghte as the Moone: yee, the vnreasonable beastes are better then they, for they can get them vnder the rofe, and do them selues good. So can ye be certifyed by nomaner of meanes, that they be goddes: therfore feare them not. For lyke as a scarcrowe in a garden of herbes kepeth nothyng, euen so are theyr goddes of wodde, of syluer and golde: and lyke as a white thorne in an orcharde, that euerye byrde syttethe vpon: yee, lyke as a dead bodye that is caste in the darcke. Euen so is it with those goddes of wodde, syluer and golde. By the purple and scarlet wyche they haue vpon them, and soone fadeth awaye: ye maye vnderstande, that they be no goddes: yee, they them selues shalbe consumed at the laste, wyche shalbe a great confusyon of the lande. Blessed is the godly man, that hath no ymages and worshyppeth none, for he shalbe farre from reproue.

¶ The ende of the Prophete Baruch.

The

¶ The songe of the three

chyldren, whyche were put into the hote brennynge ouen. The commen translatyon readeth thys songe in the thyrde Chapter of Danyel

And they walked in the middest of the flamme praysynge God and magnyfyed the Lorde. Azarias stode vp, and prayde ou thys maner. Euen in the myddest of the fyre opened he hys mouth & sayde: Blessed be thou (O Lorde God of our fathers) ryght worthy to be praysed and honoured is ỹ name of thyne for euermore: for thou arte ryghteous in al the thinges that thou hast done vnto vs, Yee, kaythfull are all thy worckes, thy wayes are ryght, & all thy iudgemẽtes true. In al ỹ thynges that thou hast brought vpon vs, and vpon the holy cytye of oure fathers (euen Jerusalem) thou haste executed true Judgemente: yee, according to ryght and equyte hast thou broughte al these thynges vpon vs because of oure synnes.

For why? we haue offended and done wyckedlye, departynge from the:* In all thynges haue we trespased, and not obeyed thy commaundemẽtes, nor kept them, nether done as thou hast bydden vs, ỹ we myght prosper.* Wherfore all that thou hast broughte vpon vs, and euery thyng that thou hast done to vs, thou hast done them in true Judgement: As in deliuering vs into the handes of oure enemyes, among vngodlye and wycked ymagynatyons, and to an vnryghteous kynge, yee, the most frowarde vpon earth. And nowe we maye not open oure mouthes, we are become ashame and reprofe vnto thy seruauntes, and to them that worshyppe the. Yet for thy names sake (we beseech the) geue vs not vp for euer, breake not thy couenaunt, & take not awaye thy mercye from vs, for thy beloued Abrahams sake, for thy seruaunt Isaaks sake, and for thy holy Israels sake. To whom thou hast spoken and promysed* that thou wouldest multyply theyr sede as the sterres of heauen & as ỹ sande ỹ lyeth vpon the see shoore. For we (O Lord) are become lesse then any people, & be kept vnder this daye in all the world because of oure synnes: So that nowe we haue nether prince, prophet, burntofferyng, sacrifice, oblatyon, incence, nor Sanctuary before the.

Neuertheles, in a contrite herte & an humble sprete, let vs be receaued, that we maye optayne thy mercye. Lyke as in the burntoffering of Rammes and bullockes, & lyke as in thousãdes of fat lambes so let our offerynges be in thy syght thys day, that it may please the,* for ther is no confusyon vnto them that put there truste in the. And nowe we folowe the wyth all oure herte, we feare the & syke thy face. Put vs not to shame, but deale wyth vs after thy louyng kyndnes, and accordyng to the multytude of thy mercyes. Delyuer vs by thy myracles (O Lord) and get thy name an honoure, that all they whyche do thy seruauntes euell, may be confounded.

Dani.iij.c

Baruc.iiij

Gen.xb.c. xvii.c. xxbii.b. Deute.j.d.

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Let them be ashamed thorowe thy Almyghtye power, and theyr strength be broken: that they maye knowe howe ỹ thou onelye art the Lorde God, & honour worthy thorowout al the world

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O ye waters ỹ be aboue ỹ fyrmament, speak good of ỹ Lord: prayse him & set him vp for euer.

O all ye powers of the Lord: speake good of Psa. cxlv. a the Lorde, prayse hym, and set hym vp for euer.

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The story of Susanna

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THere dwelt a man in Babilon A called Joachym, that tooke a wyfe, whose name was Susanna, the daughter of Helchya, a verye fayre woman and suche one as feared God. Her father & her mother also were godly people, and taught theyr doughter accordynge to the lawe of Moses. Nowe Joachym (her husband) was a greate ryche man, and had a fayre orchard ioynynge vnto hys house. And to hym resorted the Jewes comenly, because he was a mā of reputacion amonge thē. The same yere were there made two iudges, suche as the Lord speaketh of: All the wyckednes of Baby-

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into the temple of Bel. So Bels prestes sayde:
Loo, we wyll go oute, and sette thou the meate
there (O kyng) and poure in the wyne, thẽ shut
the dore fast, and seale it with thyne owne syg-
net: and tomorowe when thou commest in, yf
thou fyndest not that Bel hath eaten vp al, we
wyll suffre deathe, or els Daniel that hath lyed
vpon vs. The prestes thought them selues sure
ynoughe, for vnder the aultare they had made a
priuye entraunce, and there went they in euer,
and dyd eate vp what there was. ¶

So when they were gone forth, the kyng set
me taes before Bel. Now Daniel had commaũ
ded his seruauntes to bryngc ashes, and these
he syfted thorowout all the temple, that ỹ kyng
myght se. Then went they out, and sparred the
dore, sealynge it with the kynges signet, and so
departed. In the nyght came the preestes, with
theyr wyues and chyldren (as they were wonte
to do) and dyd eate and drynke vp all. In the
mornyng bytymes at the breake of the daye, the
kynge arose, and Daniel with hym. And ỹ king
sayde: Daniel, are the seales whole yet? He ans-
wered: Yee (O kynge) they be whole. Nowe as
soone as he had opened the dore, the kyng loked
vnto the aultare, and cryed with a loude voyce
Great art thou (O Bel) and with the is no dis-
ceyte. Then laughed Daniel, and held the king
that he shoulde not go in, and sayde: Beholde
the pauement, marke well whose foote steppes
are these? The kynge sayd: I se the foote steppes
of men, women, and chyldren.

Therfore the kynge was angrye, and toke
the prestes, with theyr wyues and chyldren, and D
they shewed hym the priuye dores, where they
came in, & dyd eat vp suche thynges as wer vpõ
the aulter. For the whiche cause the kynge slue
them, * and delyuered Bel into Daniels power
which destroyed hym and his temple.

Jere. li. g.
Esay. xlvi a

And in that same place there was a greate
dragon, whiche they of Babylon worshypped.
And the kyng sayde vnto Daniel: sayest thou,
ỹ thys is but a god of metall also? lo, he lyueth,
he eateth and dryncketh: so that thou canste not
saye, that he is no lyuynge god, therfore, wor-
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into the temple of Bel. So Bels prestes sayde:
Loo, we wyll go oute, and sette thou the meate
there (O kyng) and poure in the wyne, thẽ shut
the dore fast, and seale it with thyne owne syg-
net: and tomorowe when thou commest in, yf
thou fyndest not that Bel hath eaten vp al, we
wyll suffre deathe, or els Daniel that hath lyed
vpon vs. The prestes thought them selues sure
ynoughe, for vnder the aultare they had made a
priuye entraunce, and there went they in euer,
and dyd eate vp what there was. ¶

So when they were gone forth, the kyng set
me taes before Bel. Now Daniel had commaũ
ded his seruauntes to bryngc ashes, and these
he syfted thorowout all the temple, that ỹ kyng
myght se. Then went they out, and sparred the
dore, sealynge it with the kynges signet, and so
departed. In the nyght came the preestes, with
theyr wyues and chyldren (as they were wonte
to do) and dyd eate and drynke vp all. In the
mornyng bytymes at the breake of the daye, the
kynge arose, and Daniel with hym. And ỹ king
sayde: Daniel, are the seales whole yet? He ans-
wered: Yee (O kynge) they be whole. Nowe as
soone as he had opened the dore, the kyng loked
vnto the aultare, and cryed with a loude voyce
Great art thou (O Bel) and with the is no dis-
ceyte. Then laughed Daniel, and held the king
that he shoulde not go in, and sayde: Beholde
the pauement, marke well whose foote steppes
are these? The kynge sayd: I se the foote steppes
of men, women, and chyldren.

Therfore the kynge was angrye, and toke
the prestes, with theyr wyues and chyldren, and D
they shewed hym the priuye dores, where they
came in, & dyd eat vp suche thynges as wer vpõ
the aulter. For the whiche cause the kynge slue
them, * and delyuered Bel into Daniels power
which destroyed hym and his temple.

Jere. li. g.
Esay. xlvi a

And in that same place there was a greate
dragon, whiche they of Babylon worshypped.
And the kyng sayde vnto Daniel: sayest thou,
ỹ thys is but a god of metall also? lo, he lyueth,
he eateth and dryncketh: so that thou canste not
saye, that he is no lyuynge god, therfore, wor-
shyppe hym. Danyel sayde vnto the kynge: I
Dani. vi. c wyll worshyppe the Lorde my God, * he is the
true lyuyng God: as for this, he is not ỹ god of

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Then wente the people vnto the heathen by heapes, forsoke the lawe of the Lorde, and commytted muche euell in the lande: Yee, and chaunged oute the secret Israelytes, whych had hyd them selues in corners and pryuye places. The fyftene daye of the mooneth Casleu, in the hundred and fyue and fortye yeare, set kyng Antyochus an abhompnable Idoll of desolacyō vpon the aulter of God, and they buylded alters thorowoute all the Cytyes of Juda on euerye syde before the doores of the houses, and in the stretes: where they brent incense, and dyd sacrifyce. * And as for the bokes of the law of God, they brente them in the fyre, and rente them in peces. Whatsoeuer he was that had a booke of the Testamente of the Lorde founde by hym, yee, whosoeuer endeuoured him selfe to kepe the lawe of the Lord, the kynges commaundemente was, that they shuld put hym to death. And thorowe hys auctorite they executed these thinges euery Mooneth vpon the people of Israel that were founde in the cytyes.

Jer.xxxbie

G

ii.Ma.bid,

* The fyue and twentye daye of the Mooneth, what tyme as they dyd sacrifyce vpon the aulter (whyche stoode in the steade of the aulter of the Lorde) accordinge to ỹ commaundement of kynge Antyochus, they put certayne women to death, whych had caused theyr chyldren to be circumcyd: Not onlye that, but they hanged vp the chyldren by the neckes thorowoute al theyr houses, and slewe the circumcysers of them.

Yet were there many of the people of Israel, which determayned in them selues, that they wolde not eate vncleane thynges: but chose rather to suffer death, then to be defyled wyth vncleane meates: So because they wolde not breake the blessed lawe of God, they were cruellye slayne. And thys greate tyrannye increased verye sore vpon the people of Israell.

C The.ii.Chapter

C The mournynge of Mathathyas and hys sonnes for the destruccyon of the holy cytye. They refuse to do sacrifyce vnto Idols. The zele of Mathathias for the lawe of God. They are slayne and wyll not fyghte agayne because of the Sabboth day. Mathathias dyinge commaundeth hys sonnes to stycke by the worde of God after the example of the fathers.

A

IN those dayes there dyd stande vp one Mathathyas the sonne of John the sonne of Simeon the preast (out of the kynred of Joarys) from Jerusalem, and dwelte vpon the mounte of Modin, and had .v. sonnes, Jhon called God dys, Symeon called Thasy: Judas, otherwyse called Machabeus: Eleaser, otherwise called Abaron: and Jonathas, whose syrname was Apus. These sawe the euel that was done among the people of Juda, and Jerusalem. And Mathathyas sayde: Woo is me, alas that euer I was borne, to se this mysery of my people, and the pyteous destruccyon of the holy cyty: and thus to syt so styl, it beyng delyuered into the handes of the enemyes. * Her Sanctuary is come into the power of straungers: her Temple is, as it were a man ỹ hath lost hys good name: her precyous ornamentes are caryed awaye captyue. Her old men are slayne in the stretes, and her yonge men are fallen thorowe the swearde of the enemyes.

ii.mac.i.b

What people is it, that hath not some possessyon in her kyngdome? Or who hath not gotten somme of her spoyles? All her glory is taken awaye. She was a free woman and nowe she is become an hande mayde.

Beholde oure Sanctuarye, oure bewtye and honoure is wasted awaye, and defyled by ỹ Gentiles. What helpeth it vs then to lyue? And Mathathias rente hys clothes, he & hys sōnes & put sackecloth vpon them, & mourned very sore.

Then came the men thyther whyche were sente of kynge Antyochus, to compell suche as were fled into the cytye of Modyn, for to do sacrifyce, and to burne incense vnto Idolles, and to forsake the law of God. So, many of the people of Israell consented and enclined vnto them but Mathathias and his sonnes remayned sted faste. Then spake the commyssyoners of kynge Antyochus, and sayd vnto Mathathias: Thou arte a nobleman, of hye reputacion and greate in thys cytye, hauynge fayre chyldren and brethren. Come thou therefore fyrste, and fulfyl the kynges commaundemente, lyke as all the heathen haue done, yee and the men of Juda, & such as remayne at Jerusalem: so shalt thou and thy chyldren be in the kynges fauour and enryched wyth gold, syluer, and greate rewardes.

Mathathias answered, and spake wyth a loude voyce. Though al nacions obey the kyng Antiochus, & fall away euery mā from keppyng the lawe of theyr fathers: thoughe thy consente to hys commaundementes, yet wyll I and my sonnes & brethren, not fall from the lawe of our fathers. God forbyd we shulde, that were not good for vs * that we shulde forsake the lawe & ordynaunces of God, and to agre vnto the commaundemente of kynge Antyochus. Therefore we wyll do no suche sacrifyce, neyther breake the statutes of oure lawe * to goo another way. And when he had spoken these wordes, there came one of the Jewes, which openly in the syght of all, dyd sacrifyce vnto the Idolles vpon the aulter in the cytye of Modyn, according to the kynges commaundemente.

Actes.b,b.

Deu.viii.c

When Mathathias sawe thys, it greued hym at the herte, so that hys raynes shoke with all and hys wrath kyndled for very zeale of the lawe. Wyth ỹ he starte vp, and killed the Jewe beside the alter: Yee, and slewe the kynges commyssyoner, that compelled hym to do sacrifyce, and destroyed the aulter at the same tyme: such a zeale had he vnto the lawe of God * Lyke as Phinehes dyd vnto zambry the sonne of Salomy. And Mathathias cryed wyth a lowde voyce thorowe the cytye sayinge. Whoso is feruent in the lawe, and wyll kepe the couenaunte, let hym folowe me. * So he and hys sonnes fled in to the mountaynes, and lefte all that euer they had in the cytye. Manye other godlye men also departed into the wyldernesse wyth theyr chyldren, theyr wyues and theyr catell, and remayned there: for the tyrannye increased sore vpō thē.

Mu.rrb.d

ii.mac.b.c

C

Nowe when the kynges seruauntes, and the hoost, whych was at Jerusalem in the cytye of Dauyd harde ỹ certayne men had broken the kynges

D

kynges commaundement, and were gone theyr waye to the wyldernes into secret places, and ỹ there were many departed after them: they folowed vpon them, to fyght agaynste them on the Sabboth day & sayde wylye yet rebell? Get you hence and do the commaundement of kynge Antyochus, & ye shal lyue. They aunswered: * We wyll not go forth, nether wyl we do the kynges commaundement, to defyle the Sabboth daye. Then beganne they to fyghte agaynste them, neuertheles, they gaue them none other aunswere, neyther caste they one stone at them, nor made kaste theyr preuy places, but sayd: we wyl dye all in our innocency, heauen and earth shall testefie with vs, that ye put vs to death wrongfully. Thus they fought agaynst them vpō the sabboth, & slewe both men & cattel, theyr wyues & their childrē to the nōbre of a thousāde people.

E When Mathathias and hys frendes hearde thys, they mourned for them ryght sore & sayde one to another: If so be ỹ we all do as our brethren haue done, and fight not for our lyues and for our lawes agaynst the hethen, then shal they the soner rote vs out of the earth. So they concluded among them selues at the same time: sayeng, what soeuer he be that cōmeth to make bataple with vs vpon the Sabboth day, we wyll fyght agaynste hym and not dye all, as our brethren that were murthered so haynously. Upon this came the Sinagoge of the Jewes vnto the stronge men of Israel, all suche as were feruent in the lawe. And all they that were fled for persecucyon, came to helpe them, and to stande by them: In somuche that they gathered an host of men, and slue the wycked doers in theyr gelousy and the vngodly men in theyr wrath. Some of the wicked fled vnto the heathen, and escaped.

Thus Mathathias and his frendes went about, and destroyed ỹ aulters, and circumcised the chyldren, that had not yet recyued circumcision: as many as they founde within the coastes of Israel: and folowed mightely vpō the childrē of pryde, and this acte prospered in theyr hādes: In so muche, that they kepte the lawe agaynste the power of the Gentyles and the kynges: and gaue not ouer their dominiō vnto wicked doers

F After this, whē the tyme drue on fast, that Mathathias shulde dye, he sayd vnto his sōnes: Nowe is pryde and persecucion increased, nowe is the tyme of destruccion and wrathful displeasure: wherfore (O my sonnes) be ye feruente in the lawe, and ieoparde your lyues for the Testament of the fathers, cal to remembraunce what actes our fathers dyd in theyr tyme, so shal ye receyue greate honour and an euerlastyng name.

Iam.ii.d. Rom.iiij.c Gen.xxii.b Hebre.xi.d Ecc.xliiii.c †Gen.xli.f Nu.xxvii.e Eccle.xlv.f Nu.xxvii.d Iosue.i.e Nu.xiiii.a

* Remembre Abraham, was not he founde faythfull in temptacion, & it was reckened vnto hym for rygh teousnes? † Joseph in tyme of hys trouble kepte the cōmaundemēt, & was made a Lord of Egypte. * Phinches our father was so feruent for the honour of God, that he optayned the couenaūt of an euerlastyng prestlode. * Iosua for fulfyllyng the worde of God, was made the captayne of Israel. † Caleb bare recorde before the congregacyon and receyued an heritage. * Dauyd also in his merciful kyndnes, optayned the trone of an euerlastynge kyngdome. * Elias beyng geleous and feruent in the lawe, was taken vp into heauen. Hananias, Asarias and Misael remayned stedfast in fayth, & were delyuered out of the fyre. In lyke maner * Daniel beyng vngyltie, was saued from the mouth of the Lyons.

Ecc.xlv.b Iosue.xxiii.a Dan.iii.d Dan.vi.c

And thus ye maye consyder thorowout all ages syns the worlde began, * ỹ who soeuer put theyr trust in God, were not ouercome. * Feare not ye then the wordes of an vngodly man: For his glory is but donge and wormes: to day is he set vp, & to morowe is he gone: for he is turned into earth, and his memorial is come to nought. Wherfore, (O my sonnes) take good hertes vnto you, and quite your selues lyke men in ỹ lawe for ỹt ye do the thynges that are commaunded you in the lawe of the Lorde your God, ye shall obtayne greate honour therin.

G Hebre.xi.b Math.x.d. ‡Esay.li.a and.lx.c. 1.Pet i.b Iacob.i.b. Ecc.xlviii.b Psa.xxvi.b

And beholde, I knowe that your brother Symon is a man of wysedome: se that ye gyue eare vnto hym alwaye, he shalbe a father vnto you. As for Judas Machabeus, he hathe euer bene myghty & stronge frō his youth vp: let him be your captayne, & orderye the battayle of ỹ people: thus shall ye bryng vnto you all those ỹ fauour the lawe, & se that ye auenge the wrong of your people and recompence the heythen agayn and applye your selues whole to the commaundement of the lawe. So he gaue thē his blessing and was layde by hys fathers: and dyed in the hundreth. xlvi yere at Modin, where hys sōnes buryed hym in hys fathers sepulchre, and all Israel made greate lamentacion for hym.

The.iii. Chapter.

Judas is made ruler ouer the Jewes. He killeth Appolonyus & Seron the prynces of Syria. The confydence of Judas toward God. Judas determyneth to fyght agaynst Lisias, whom Antiochus had mad captayn ouer his host. The prayer of ỹ abstainers

A Iosu. viii. xi.xi.xii.an

When stode vp Judas Machabeus in his fathers stede, and al his brethrē helped hym and so dyd all they that helde wyth hys father, and fought with cherefulnes for Israel. So Judas gat his people greate honour. He put on a brestplate as a Gyaunte, and arayed hym selfe wyth hys harnesse, and defended the hoste with hys swearde. In hys actes he was lyke a Lyon, & as a Lyons whelpe roaryng at his pray * He was an enemie to the wycked, and hunted thē out: † and brent vp those that vexed his people: So that hys enemyes fled for feare of hym, and all the workers of vngodlynes were put to trouble: suche lucke and prosperitie was in hys hande. This greued dyuers kynges, but Jacob was greatly reioyced thorowe his actes, and he gat hym selfe a great name for euer.

Psalm.ci.b ii.ma.viii.a

He went thorowe the cities of Juda, destroyeng the vngodly out of them, turning away the wrath from Israel, and receyuing such as were oppressed: and the fame of him went vnto the vttermost parte of the earth. Then Appolonius (a prynce of Syria) gathered a myghty great host of the heythen, and out of Samaria, to fyght agaynst Israel. Which whē Judas perceyued, he

hym, and a great multitude with hym, the remnaunt fled, and he toke theyr substaunce. Judas also toke Appollonius owne swearde, & fought with it all hys lyfe longe.

Nowe whē Seron (another prince of Syria)
B herde saye, that Judas had gathered vnto hym the congregacion and churche of the faythful, he sayde: I wyll get me a name & a prayse thorow out the realme: for I wyll go fyght with Judas and thē that are wyth him, as many as haue despysed the kynges cōmaundement. So he made him ready, and there wente wyth hym a greate myghty hoost of the vngodly, to staude by him, & to be auenged of the childrē of Israel And whē they came nye vnto Bethorō, Judas went forth agaynst them with a smal company. And when his people sawe suche a great hoost before them they sayde to Judas: Howe are we able (beyng so fewe) to fyght agaynste so great a multitude and so stronge, seyng we be so wery, and haue fasted all thys daye?

*But Judas sayde: It is a small matter for
f.rr.xiij.a. many to be ouercome with fewe: yea, there is no difference to the God of heauen, to delyuer by a great multitude or by a smal company: *for the
ij.pa.xxb.b victory of the battayle standeth not in the multitude of the hoost, but the strength cōmeth from heauen. Beholde, they come agaynst vs wyth a presumtiouse and proude multitude, to destroye vs, our wyues & our chyldren, and to robbe vs. But we wyll fyght for our lyues, & our lawes, and the Lorde hym selfe shall destroye them be=
C fore our face: therfore be not ye afrayde of them.

As soone as he had spoken these wordes, he leapte sodaynly vpon them. Thus was Seron smytten, and his hoost put to flyght, and Judas folowed vpon them beyonde Bethoron vnto the playne felde: where there were slayne eyght hundred men of them, and the residue fled into the lande of the Philistines. Then all the Heathen on euery syde were afrayde of Judas and his brethren: so that the rumour of him came vnto the kynges eares, for all the Gentyles coulde tell of the warres of Judas.

So when kynge Antiochus hearde these ty=
D dynges, he was angry in his mynde: whet for he sente forth, & gathered an hoost of his whole realme, very strong armies: & opened his treasury and gaue his hoost a yeares wages in hande, cō=maundyng them to be ready at all tymes.

Neuertheless, when he sawe, that there was not money ynough in his treasuryes, and ẏ thorowe the discorde & persecucion, whych he made in the lande (to put downe ẏ lawes ẏ had bene of olde tymes) his customes & tributes of the lande were minished: he feared ẏ he was not hable for to beare the costes & charges any longer, nor to haue suche gyftes, to gyue so liberally as he dyd afore, more then the kynges ẏ were before hym.

Wherefore, he was heuy in hys mynde, and thought *to go into Persides, for to take tribu=
f.mac.vi.a tes of the land, & so to gather muche money. So he lefte Lysias (a noble man of ẏ kynges bloud) to ouerse ẏ kynges busynesses, from the water Euphrates vnto the borders of Egypte: and to kepe wel his sōne Antiochus, tyl he came agayn

Moreouer, he gaue him halfe of his hoost and Elephantes, cōmytted vnto him euery thyng of hys mynde, concernynge those whyche dwell in E Juda and Jerusalem: that he shuld sende out an army agaynst them, to destroye and rote out the power of Israel and the remnaunt of Jerusalē: to put out their memorial from that place, to set straungers for to enhabyte all theyr quarters, and parte theyr lande amonge them: Thus the kynge toke the other parte of the *hoost, and de=
parted frō Antioche (a cytie of his realme) ouer Iosep.ca.x
the water of Euphrates, in the hundred & .xlvii. lib. antiq.
yere, and went thorowe the hyghe countryes.

*And Lysias chose vnto hym Ptolomie the
son of Doziminus, Nicanor and Gorgias migh
ti.ma.viij.b tye men, and the kynges frendes. These he sent wyth forty thousande foote men, & seuen thou=sande horsemen, for to go into the lande of Juda and to destroye it, as the kynge commaunded. So they wente forth wyth al theyr power, and came to Emaus into the playne feld. When the marchauntes harde the rumoure of them, they, and theyr seruauntes, toke verye muche syluer, and golde, for to by the chyldren of Israel to be thyr bond men: There came vnto them also yet mo men of warre on euerye syde, out of Syrya & from the Phylystynes.

Nowe when Judas and hys brethren F
saw that trouble increased, and that the Hoost drewe nye vnto theyr borders consydrynge the kynges wordes whyche he commaunded vn=to the people: namelye that they shulde vtterly waste and destroye them: They sayde one to ano=ther: Let vs redresse the decaye of our people, let vs fyghte for oure folke and for oure Sanctua=rye. Then the congregacyon were soone readye gathered to fyght, to praye and to make supply cacyon vnto God for mercye and grace.

* As for Jerusalem, it laye voyde and
f.mach.f.b was as it had bene a wylderneſſe. There wente no man in or out at it, and the Sanctuary was troden downe. The aleauntes kepte the castell, there was the habytacyon of the Heathen. The myrth of Jacob was taken away, the pype and the harpe was gone from amonge them.

The Israelytes gathered them together & G
came to Maspha before Jerusalem: for in Mas=pha was the place *where they prayed afore ty=
me in Israel. So they fasted that daye, and put f.reg.b.ii.b
sackeclothes vpon them, and caste asshes vpon theyr heades, rente theyr clothes, & layde for the the bookes of the lawe (whereoute the Heathen sought the lykenes of theyr ymages) & brought the preastes ornamentes, the fyrstlynges and ẏ tithes. They set ther also ẏ *abstayners (which had fulfylled theyr dayes) before God, and cry=
Num.vi.b ed wyth a loude voyce, towarde heauen, saying

What shal we do wyth these? and whether shall we carye them awaye? For thy Sanc=tuary is troden downe and defiled, thy preastes are come to heynesse and dyshonoure: and be=holde, the Heathen are come together for to de=stroye vs. Thou knowest what thynges they ymagyne agaynste vs. Howe may we stande be=
fore them

foze them, excepte thou (O God) be oure helpe.

They blewe oute the trompet also wyth a
Exo.xviii.d lowde voyce. Then Judas ozdeyned * captay-
nes ouer the people: ouer thousandes, ouer hun-
dzedes, ouer fifty, and ouer ten. But as foz such
as buylded them houses, maryed wyues, plan-
ted them vyneyardes, and those that were fear-
ful: he commaunded them euery mā to go home
Deute.xx.a agayne, accozdinge * to the la we. So the host re
Judy.vii.a moued, & pytched vpō the southsyde of Emaus.

And Judas sayde: Arme youre selues, be
strong (O my childzen) make you redy agaynst
tomozowe in the mozning, that ye maye fyght
wyth these people, whych are agreed together
to destroye vs and our Sanctuary. Better is it
Math.vi.b foz vs to dye in battayle, then to se oure people
Luke.xi.a. & our Sanctuary in such a myserable case: * Ne
uertheless, as thy wyll is heauen, so be it.

¶The.iiii. Chapter.

¶Judas goeth agaynst Gozgias whych lyeth in wayt
He putteth Gozgyas and hys hoost to flyght. Lysyas
inuadeth Jewry, but Judas dzyueth hym oute. Judas
purifyeth the temple and dedycateth the aulter.

AThen toke Gozgias fyue thousand
Joseph.lib men of fote, and a thousande of the
xii.capp.x. beste hozsemen, and remoued by
nyghte, to cō nye where the Je-
wes hoost laye, and so to slay thē
sodenlye. Nowe the men that kept
the castell, were the conueyers of them. Then a
rose Judas to smyte the cheke and pzyncypall of
the kynges Hoost at Emmaus, foz the armye
was not yet come together. In the meane seasō
came Gozgyas by nyghte into Judas tentes: &
when he founde no man there, he soughte them
in the Mountaynes, and thoughte they had
ben fled awaye, because of hym. But when it
was daye, Judas shewed hym selfe in the felde
wyth thze thousande men onelye, whych had ne
ther herneste noz swoordes to theyr myndes.

But on the other syde, they sawe that the
Heathen were myghtie and wel harnessed, and
theyr hozsemen aboute them, and all these well
experte in feates of warre. Then sayde Judas
to the men that were wyth hym: Feare ye not ỹ
multytude of them, be not afrayde of theyr vyo
lente runnynge: remember, howe oure fathers
Exo.xiiii.e were delyuered * in the red see, when Pharao fo
lowed vpon them wyth a great hooste.

Euen so let vs also cry nowe towarde hea
uen: and the Lozde shall haue mercy vpon vs, &
remember the couenaunte of oure fathers: yea,
& destroye thys hoost befoze youre face thys daye
And al the Heathen shal knowe, that it is God
hym selfe, whych delyuereth and saueth Israell

B Then the Heathen lyfte vp theyr eyes: and
when they sawe that they were commynge a-
gaynste them, they wente oute of theyr tentes
ii.Mac.x.bi.d into the battayle: and they that were wyth Ju
das, blewe vp the trompettes. * So they buck-
led together, and the Heathē were dyscomfyted
and fled ouer the playne felde: but the hynmoste
of them were slayne. Foz they folowed vpon
them vnto Assaremoth, and into the feldes of I
dumea towarde Azot and Jānia: so that there
were slayne of them vpon a thze thousande men

So Judas turned agayne wyth hys hoost, and
sayde vnto the people: Be not gredy of the spoy
les, we haue yet a battayle to fyght, foz Gozgy
as & hys host are here by vs in the mountaynes
but stande ye fast agaynst your enemyes & ouer
come them: then may ye safly take the spoyles.

As Judas was speakynge these wozdes ¶
beholde, there appered one parte of them vpon
the mount. But when Gozgyas sawe that they
of hys partye were fled, and the tentes bzent vp
(foz by the smoke they myght vnderstand what
was done) they perceauynge thys, were verye
soze afrayde: and when they sawe also that Ju-
das and hys Hooste were in the felde readye to
stryke battayle, they fled euerychone into the lā-
de of the Heathen.

So Judas turned agayne to spoyle the ten
tes, where thy gat muche golde and syluer, pze-
cyous stones, purple and greate rychesse. Thus
they wente home, and songe a Psalme of thanc-
kesgeuyng, and pzayed God in heauen: * foz he
Psa.cxxxvi.a is gracyous, and hys mercye endurethe foz euer
Psa.cxviii.a And so Israell had a greate vyctozye in ỹ daye.

Nowe all the Heathen that escaped, came
and tolde Lysias euerye thynge as it happened
Wherfoze Lysias was soze afrayed, & greued
in hys mynd, because Israel had not gotten such
mysfoztune, as he wolde they shuld, neyther as
the kynge commaunded. The nexte yeare folo-
wynge gathered Lysyas thzescoze thousande
chosen men of foote, and fyue thousande hozse-
men to fyght agaynste them.

So they came into Jewry, and pytched theyr D
tentes at Bethozon, wher Judas came agaynst
them wyth ten thousande men. And when he
sawe so greate and myghtye an hooste, he made
hys pzayer, and sayde: Blessed be thou (O saue
oure of Israell) * whyche dedeste destroye the
i.re.xvii.g vyolente powere of the Gyaunte, in the hande
of thy seruaunte Dauyd, * and gauest the hoost
i.re.xiiii.b of the Heathen into the hande of Jonathas (the
sonne of Saull) and of hys weapon bearer.

Put thys hoost nowe into the hande of thy
people of Israel, and let them be confounded, in
theyr multytude and hozsemen. Make them a-
frayed, and dyscomfozte the boldnesse of theyr
strength that they may be moued thozow there
destruccion. Cast them downe thozow the swer
de of thy louers, then shall all they that knowe
thy name, pzayse the wyth thankesgyuynge.

So they stroke the battayle, and there wer
slayne of Lysyas hooste, fyue thousande men.
Then Lisias seing the discomfyting of his men
and the manlinesse of the Jewes, how they were
ready, eyther to lyue oz dye lyke men: he went
vnto Antioch, and chose out men of warre: that
when they were gathered to gether, they might
come agayne into Jewry. Then sayd Judas &
hys bzethen beholde, oure enemyes are dyscom-
fited: Let vs now go vp, to clense and to repare
the Sanctuarye. E

* Upon thys, all the hoost gathered them to- ii.Mac.x.a
gyther, and went vp into mounte Syon.
Nowe when they sawe the Sanctuarye layed
waste, the aulter defiled, the dozes bzent vp, the
shzubbes

shrubbes growynge in the courtes, lyke as in a woode or vpon mountaynes: yea, and that the preastes Celles were broken downe: They rent theyr clothes, made great lamentation, caste ashes vpon theyr heedes, fell downe flatte to the grounde, made a greate noyse wyth the trompettes, and cryed towarde heauen.

Then Judas appoynted certayne men to fyghte agaynst those whych were in the castell tyll they had clensed the Sanctuarye. So he chose preastes that were vndefyled, such as had pleasure in the lawe of God: and they clensed ỹ Sanctuarye: and bare oute the defyled stones into an vncleane place. And for so muche as the aulter of burnteoffrynges was vnhalowed, he tooke aduysemente, what he myght do wythall so he thoughte it was best to destroye it (leste it shulde happen to do them any shame) for the Heathen had defyled it, and therefore thy brake it downe. As for the stones, they layed them vp vpon the mountayne by the house in a conuenyente place: tyl there came a prophet, to shewe what shulde be done wyth them.

Exod.xx.d. De.xvii.a Josu.viii.g

*So they tooke whole stones accordynge to the lawe, and buylded a new aulter such one as was before, and made vp the Sanctuarye wythin and wythoute, and halowed the house and the courtes. They made newe ornamentes, and brought the candelsticke, the aulter of incence, and the table into the temple. The incence layed they vpon the aulter, and lyghted ỹ lampes whych were vpon the candelstyck, that they myghte burne in the temple. They set the shewebread vpon the table, and hanged vp the vayle and set vp the temple, as it was afore. *

ii.Mac.x.a

And vpon the fyue and twentye daye of the nynthe moneth, whyche is called the moneth of Casleu, in the hundred and eyghte & fortye yeare they rose vp by tymes in the morynyng for to do sacrifyce (accordyng to ỹ lawe) vpon the newe burnteofferynge aulter that they had made: after the time and season that the Heathen had defyled it. The same daye was it set vp agayne, wyth songes, pypes, harpes, and cymbales

G

And all the people fel vpō theyr faces, worshyppynge and thanckynge the God of heauen

ii.pa.bii.b,

whiche had geuen them the victory.* So they kepte the dedycacyon of the aulter eyghte dayes offerynge burnte sacrifyces and thanckeofferynges wyth gladnesse. They decte the temple also with crownes and shyldes of golde, and halowed the portes and celles, and hanged doores vpon them. Thus there was verye greate gladnesse amonge the people, because the blasphemy of the Heathen was put waye. So Judas and hys brethren wyth the whole congregacyon of

*John.x.c

Israel, ordeyned, *that the tyme of dedycacyon of the aulter shulde be kepte in hys season from yeare to yeare, by the space of eyghte dayes, frō the fyue and twenty daye of the moneth Casleu wyth myrthe and gladnesse.

And at the same tyme buylded they vp the mounte Syon wyth hye walles and stronge towers round about: lest the Gentyles shuld come and treade it downe, as they dyd afore. Therefore Judas set men of warre in it, to kepe it, and made it stronge, for to defende * Behsura: ỹ the people might haue a refuge agaynst ỹ edomites

i.ma.vi.d.f

The. v. Chapter.

Judas vanquyshed the Heathen that go about to destroy Israell: and is holpen of hys brethren Symon and Jonathas. He ouerthroweth the cytye of Ephron because they denyed hym passage thorowe it.

IT happened also that when the Heathen round about hearde, howe that the aulter and the Sanctuarie were set vp in theyr olde estate: it displeased them very sore, wherefore they thoughte to destroye the generacyon of Jacob that was amonge them: In so muche that they beganne to slay and to persecute certayne of the people. * Then Judas foughte agaynst the chyldren of Esau in Idumea, & agaynst those whych were at Arabathane (for they dwelte rounde about the Israelytes) where he slew and spoyled a greate multytude of them. He thoughte also vpon the malice and vnkaythfulnesse of the chyldren of Bean, howe they were a snare & a stopp vnto the people, & howe they layd wayte for thē in the hye way. Wherfore he shutte vp them into towers, & came vnto them, destroyed them vtterlye and burnte vp theyr towers, wyth all that were in them.

A Josephꝰ.xii lyb.xii

Ezec.xxv.c and.xxv.a ii.mach.v.c

Afterwarde, wente he agaynste the chyldren of Ammon, whereof he founde a myghtye power and a greate multytude of people, wyth Tymothy theyr captayne. So he stroke manye battayles wyth them, whyche were destroyed before hym. And when he had slayne them, he wanne Gazer the cyty, wyth the townes belongynge therto, & so turned agayne into Jewrye The Heathen also in Galaad gathered them together agaynste the Israelytes ỹ were in theyr quarters, to slay them: but they fled to the castel of Datheman and sente letters to Judas & hys brethren, sayinge: The Heathen are gathered agaynste vs on euery syde, to destroye vs, & now they make them readye for to come, & laye syege to the castell, whereunto we are fled, & Tymothye is captayne of theyr hooste: come therefore and delyuer vs oute of theyr handes: for there is a greate multytude of vs slayne alredye. Yea, & oure brethren that were at Tubyn, are slayne & destroyed (well nye a thousande men) and theyr wyues, theyr chyldren, and theyr goodes haue the enemyes led awaye captyue.

Whyle these letters were yet a redynge, B beholde, there came other messengers from Galyle wyth rente clothes: whyche tolde euen the same tydynges, and sayde: that they of Ptolomays, of Tyrus and of Sydon were gathered agaynste them, and that all Galylee was fylled wyth enemyes to destroye Israell. * When Judas and the people hearde thys, they came together (a great congregacion) to deuise, what they myghte do for theyr brethren, that were in trouble, and beseeged of theyr enemyes. And Judas sayde vnto Symon hys brother: chose the oute certayne men, & go delyuer thy brethren in Galylee: As for me and my brother Jonathas, we wyll go into Galaad ythym. So he lefte Joseph̄us the

i.ma.viii.c

phus the sonne of zacharye, and Azaryas to be Captaynes of the people, and to kepe the remnaunte of the hooste in Jewrye, and commaunded them sayinge: Take the ouersyghte of this people, and se that ye make no warre agaynste the Heathen, vntyll the tyme we come agayne And vnto Symeon he gaue thre thousande mē for to go into Galyle, but Judas hymselef had eyghte thousande in Galaadythym.

¶ Then went Symeon into Galyle, & stroke dyuers battayles with the Heathen: whome he dyscomfyted, and folowed vpon them vnto the porte of Ptalomays. And there were slayne of the Heathen almooste thre thousande men. So he toke the spoyles of them, and caryed awaye the Israelites that were in Galile and Arbatis wyth theyr wyues, theyr chyldren, and all that they had, and brought them into Jewry wyth great gladnesse. Judas Machabeus also and hys brother Jonathas wente ouer Jordan, and trauayled .iii. dayes iourney in the wyldernesse: Where the Nebuthyes met them, and receaued them louynglye, and tolde them euery thynge ỳ had happened vnto theyr brethren in Galaadythym, and howe that many of them were besieged in Barasa, Bozor Alymys, Casphor, Mageth and Carnaim (all these are stronge walled & mightie greate cities) and that they were kept in other cyties of Galaad also: & tomorow they are appoynted to bryngе theyr hoost vnto these cyties, to take them, & to wynne thē in one daye.

So Judas and hys hoost turned in all the haste in the wildernesse towarde Bosor, & wanne the cytie, slewe al the males with the swerde, toke al their goodes, and set fyre vpon the cytie. And in the night they tooke theyr iourney from thence, and came to the castell. And bytymes in the morning when they loked vp, beholde, there was an innumerable people bearynge ladders and other instrumentes of warre, to take the castell and to ouercome them.

When Judas sawe that the battayle began ne, and that the noyse therof went vp, and rang into heauen, and that there was so greate a crye in the cytie: He sayde vnto hys hoost: fyght this daye for youre brethren. And so came behynde theyr enemyes in thre companies, and blew vp the trompettes, and cried in their praier to God.

But as soone as Tymothes hoost perceaued that Machabeus was there, they fled from hym, & the other slewe them downe ryghte sore: so that there was kylled of them the same daye, almoost eyghte thousande men. Then departed Judas vnto Maspha, layde seege vnto it, and wanne it: slewe all the males in it, spoyled it, and set fyre vpon it: From thence wente he and tooke Casbon, Mageth, Bosor, and the other cytyes in Galaad.

D ii.mac.v.d * After thys gathered Tymothy another hooste, whyche pytched theyr tentes before Raphon beyonde the water. Judas also sente to espye the hooste, and they broughte hym worde agayne, sayinge: All the Heathen that be rounde aboute vs, are gathered vnto hym, and the hoost is verye greate. Yee they haue hyred the Arabyans to helpe them, & haue pytched theyr tētes beyonde the water and are redy to come & fyghte agaynst the. So Judas wente on to mete them.

And Tymothy sayde vnto the captaynes of hys hooste: when Judas and hys hooste come nye the ryuer: yf ye go ouer fyrste, we shall not be able to wythstande hym, for why? he wyll be to stronge for vs. But yf he dare not come ouer so that he pytche hys tente beyonde the water: then wyll we go ouer, for we shalbe stronge ynoughe agaynste hym. Nowe as sone as Judas came to the ryuer, he appoynted certayne scrybes of the people, and commaunded them, sayinge: se that ye leaue none behynde vpon thys syde of the ryuer, but let euery man come to the battayle. So he wente fyrste ouer vnto them, and hys people after hym.

And all the Heathen were dyscomfyted before hym, and let theyr weapons fall, and ranne into the temple that was at Carnym. Whyche cytye Judas wanne, & burnte the temple wyth al that were in it: So was Carnaim subdued, & myghte not wythstande Judas. Then Judas gathered all the Israelytes that were in Galadathym, from the leaste vnto the mooste, wyth theyr wyues and theyr chyldren (a verye great hooste) for to come into the lande of Israell.

*So they came vnto Ephrō, whych was a myghtye great and stronge cytye, and laye in theyr waye. For they could not go by it, nether of the ryght hande nor of the lefte, but muste go thorowe it. Neuertheless they that were in the cytye wolde not let them go thorowe, but walled vp the portes wyth stones. And Judas sent vnto them wyth peaceable wordes saying: Let vs passe thorowe youre lande, that we maye go into oure owne countree: there shal nobodye do you harme, we wyll but onelye go thorowe on foote. But they wolde not let them in. E ii.mac.xii.c

Wherefore Judas commaunded a proclamacyon to be made thorowoute the hooste, that euery man shuld kepe hys order: and so they dyd theyr beste lyke valeaunte men.

And Judas besieged the cytye al that day and all that nyght, and so wanne it, where they slew as many as were males, and destroyed the cytye, and spoyled it, and wente thorowe all the cytye ouer them that were slayne. Then wente they ouer Jordayne into the playne felde before Bethsam. And Judas helped those forwarde that came behinde, and gaue the people good exhortacion al the waye thorowe, tyll they were come into the lande of Juda. Thus they wente vp vnto the mount Syon, where they offred wyth* & thanksgeuyng: because ther were none ii.par.xx.e of thē slayne, but came home agayne peaceably

Nowe what tyme as Judas & Jonathas were in the lande of Galaad, and Symeō theyr brother in Galyle before Ptolamays: Then Josephus the sōne of zachary and Azaryas the captaynes, hearynge of the actes that were done & of the battayles that were stryken, sayde: Let vs get vs a name also, and go fyghte agaynste the Heathen that are rounde aboute vs.

So they gaue theyr hooste a commaunde- F

mente

ment, & wēt toward Jamnya. Then came Gor gyas and hys men oute of the cytye, to fyghte a gaynst them: Josephus also and Azarpas were chaced vnto the borders of Jewry, & ther were slayne that daye of the people of Israel, two. M. men: so that there was a greate mysery among
ii.Ma.v.b. the people* and all because they were not obedyente vnto Judas and his brethren, but thought they shulde quyte them selues manfully. Neuertheless they cam not of the seed of these men, by whome Israel was helped. But the men that were wyth Judas, were greatelye commended in the syght of al Israel, & al the Heathen, were soeuer theyr name was heard vpon, & the people came vnto them, byddynge them welcome.

After thys went Judas forthe wyth hys brethren, aud foughte agaynste the chyldren of Esau, in the lande that lyeth towarde the south where he wanne the cytye of Ebron, & the townes that lye besyde it: and as for the walles and towre rounde abonte it, he brente them vp.

Then remoued he to goo into the lande of the Philystynes, and wente thorowe Samarya. At the same tyme were there manye Preastes slayne in the battayle, whyche wylfullye and wythoute aduysemente wente oute for to fyghte, to get them honoure. And when Judas
Deute.vi.a came to Azot in the Philystynes lāde*, he brake downe theyr aulters, brente the Images of theyr Jolles, spoyled the cytyes & came agayne into the lande of Juda.

¶ The. vi. Chapter.

¶ Antyochus wyllynge to take the cytye of Elymas for a prayse is dryuen awaye of the cytezyns. He falleth into syckenesse and dyeth. Hys sonne Antiochus is made kynge. The beseege of the tower of Syō. Eupator commeth into Jewry wyth a greate armye. The boldnesse of Eleazar.

Josephus. xiii lyb. xii. antt

NOwe when kynge Antyochus trauayled thorowe the hye countryes, he hearde that Elymas in Persya was a noble and plenteous cytye in syluer and golde, and that there was in it a verye ryche temple: where as were clothes, cote armoures and shyldes of golde, whyche Alexandre the sonne of Philyp, kynge of Macedonea (that raygned fyrst in Greke lande) had left behynde hym. Wherefore he wente aboute to take the cytye & to spoyle it, but he was not able: for the citezyns were warned of it, and foughte wyth hym. And he fled and departed wyth great heynesse, and came agayne into Babylon. Moreouer, there came one whyche brought hym tydynges in
1.mac.iii.e. and.iiii Persyde, *that hys hoostes whyche were in the lande of Juda, were dryuen awaye, & how ỳ Lysyas wente forthe fyrste wyth a greate power, and was dryuen away of the Jewes: howe that they had wonne the vyctorye, and gotten great goodes oute of the hoostes that perysshed, howe they had brokē downe the abhominaciō* which
1.macha.i.f he set vp vpon the aulter at Jerusalem, and kensed the Sanctuarye wyth hye walles, lyke as it was afore: yee, and Bethsura hys cytye also.

So it chaunsed, that when the kynge had
B herde these wordes, he was afrayed and greued very sore. Wherefore he layde hym downe vpō hys bed, and fell sycke for verye sorowe: and all because it had not happened as he had deuysed. And there contynued he long, for hys greefe was euer, more and more, so that he sawe he muste nedes dye. Therefore he sente for hys frendes, and sayde vnto them: the slepe is gone from myne eyes, for the verye sorowe and vexacyon of hert that I haue. For when I consyder in my mynd the greate aduersytie that I am come vnto, and the floudes of heynesse whyche I am come in, where as afore tyme I was so mery, & so greatly set by (by reason of my power.) Agayne, consydrynge the euell that I haue done at Jerusalem, from whence I tooke all the rychesse of golde and syluer that were in it, and sente to fetche awaye the inhabytours of Jewry wythoute anye reason why: I knowe that these troubles are come vpon me for the same cause. And behold, I muste dye wyth great sorow, in a straūge lande. Then called he for one Philyp a frende of hys, whome he made ruler of all hys realme, and gaue hym the Crowne, hys roobe and hys ryng: that he shulde take hys sonne Antiochus vnto hym, and brynge hym vp, tyll he myghte raygne hym selfe. * So the kynge Antyochus ii.ma.ix.a dyed there, in the hundred and foretye and nyne b.c.d.e
C yeare. When Lisias knewe that the kinge was deed, he ordeyned Antyochus his sōne (*whom he had brought vp,) to raygne in hys fathers Joseph. ca xviii. xii stead, and called him Eupator, nowe they that 1.mac. iii.d were in the castel (at Jerusalem) kepte in the Jewes rounde aboute the Sanctuarye, & sought euer styll to do them harme for the strengthenynge of the Heathen.

Wherefore, Judas thought to destroye them, & called all the people together, that they myghte laye seege vnto them. So they came together in the hundred and fyftye yeare, and beseeged them, layng forth theyr ordinaunce and instrumentes of warre. Then certayne of them that were beseeged, wente forth (vnto whome some vngodly mē of Israell ioyned them selues also) and wente vnto the kynge, sayinge: How longe wyll it be, or thou punysche and aduenge our brethren? We haue euer bene mynded to do thy father seruice, to walke in hys statutes, and to obeye hys commaundementes: Therfore our people fell from vs, & whersoeuer they founde anye of vs, they slewe them: and spoyled oure inherytaunce and they haue not onelye medled wō vs, but wyth all oure countryes: and beholde, thys daye are they beseegynge the castell at Jerusalem, * and haue made vp the stronge holde 1.mac.iii.g in Bethsura. And yf thou doest not preuente thē ryghte sone, they wyll do moare then these, and thou shalte not be able to ouercome them.

*When the kynge herde thys he was ve- D
ii.ma.xiii.a rye angrye, and called all hys frendes, the captaynes of hys fote men, and of all hys horsemen together. He hyred men of warre also oute of other realemes & out of the Iles of the see, whiche came vnto hym. And the nombre of hys hoostes was an hundred thousande foote men, & twentye thousande horsemen, & two and thyrtye Elephantes well exercysed in battayl* These came 1.ma.xiii.g vi.f

thorowe

thorowe Idumea vnto Bethsura, & beseeged it alonge season, and made dyuers instrumentes of warre agaynste it. But the Jewes came out and brente them, and foughte lyke men. Then departed Judas from the castell at Jerusalem, and remoued the hoost towarde Bethzacaran ouer agaynste the kynges armye.

E So the kynge arose before the daye, and broughte the power of hys hooste into the way to Bethzacaran, where the hoostes made them redaye to the battayle, blowynge the trompettes. And to prouoke the Elephātes for to fyght they shewed them the sap of red grapes & molberyes, and deuyded the Elephantes amonge the hoost: so that by euerye Elephant there stood a thousande men well harnessed, and helmettes of stele vpon theyr heades. Yee, vnto euery one of the Elephantes also were ordeyned fyue hundred horsemē of the best, whyche wayted on the Elephant, goynge whersoeuer he went, and departed not from hym. Euerye Elephante was couered wyth a stronge towar of wood, where vpon were two and thyrty valeaunt men with weapons to fyghte, and wythin was a man of Inde to rule the beaste.

As for the remnaunte of the horsemen, he set vpon both the sydes in two partes wyth trōpettes, to prouoke ỹ host, and to stirre vp suche as were slow in the army. And when the sunne shone vpon theyr shyldes of golde and stele, the mountaynes glystered against at them, & were as bryght as the cressettes of fyre. The kynges hooste also was deuyded, one part vpon the hye mountaynes the other lowe beneth: so they wēt on takynge good hede: and keppng theyr order And all they that dwelt in the land, were afrayed at the noyse of theyr hooste, when the multytude wente forth, and when the weapons smot together, for the hooste was bothe greate and myghtye: Judas also and hys hooste entred in to the battayle, and slewe syxe hundred men of the kynges armye. Nowe when Eleasar the sō of Saura, dyd se one of the Elephantes decked wyth the kynges badge, and was a more goodlye beaste then the other: he thoughte the kynge shulde be vpon hym, and leopardye hym selfe to delyuer hys people, and to get hym a perpetuall name. Wherefore he ranne wyth a corage vnto the Elephante in the myddest of the hoost, smytynge them downe of both sydes, and slewe manye aboute hym. So wente he to the Elephantes fete, and gat hym vnder hym, and slew hym then fell the Elephante downe vpon hym, and there he dyed. Judas also and hys men seynge ỹ power of the kynge and the myghtye violence of hys hooste departed from them. And the kynges armye wente vp agaynste them towarde Jerusalem, and pytched theyr tentes in Jewry besyde mounte Syon. Moreouer, the kynge tooke truce wyth them that were in * Bethsura

(1.ma.vi.g d.d vi.mach.xi. xb.d.

But when they came oute of the cytye (because they had no vyttayles wythin, & the land laye vntylled) the kynge tooke Bethsura, & set men to kepe it, and turned his hoste to the place of the Sanctuarye, and layd seege to it a great whyle. Where he made all maner ordynaunce, handebowes, fyre dartes, rackettes to cast stoones, scorppons to shote arowes, and slynges. The Jewes also made ordynaunce agaynste theyrs, and foughte alonge season.

But in the cytye there were no vytayles, for it was the seuenth yeare of the warres and those Heathen that remayned in Jewry, had eaten vp all theyr store. And in the Sanctuarye were fewe men lefte, for the hungre came so vpō them, that they were scatered abrode euery mā to hys owne place.

So when Lysyas hearde ỹ Philyp (* whō Antyochus the kyng whyle he was yet lyuyng had ordeyned to brynge vp Antyochus hys sonne, that he myghte be kynge) was come agayne oute of Persya, and Medea, wyth the kynges hooste, and thoughte to optayne the kyngdome He gat hym to the kynge in all the haste, and to the captaynes of the hooste, and sayde we decrease daylye, and oure vytayles are but small: A- G gayne, the place that we lay seege vnto is very stronge, and it were oure parte to se for the realme. Let vs agre wyth these men, and take truce wyth them, and wyth al theyr people, & graunt them to lyue after theyr lawe, as they dyd afore For they be greued, and do all these thynges agaynste vs, because we haue dyspysed theyr lawe. So the kynge and the prynces were contente, and sente vnto them to make peace, and they receaued it. Nowe when the kinge and the prynces had made an othe vnto them, they came oute of the Castell, and the kynge wente vp to mount Syon. But when he sawe that the place was wel defenced, he brake hys oth that he had made, & commaunded to destroy the wal round aboute. Then departed he in al the haste, and returned vnto Antyoch, where he founde Phylip haupnge dompynyon of the cytye. So he fought against him, & toke the citie againe in his hādes

(1.ma.vi.g

¶ The. vii. Chapter.

¶ Demetrius raygned after he had kylled Antiochus, and Lysyas. He troubleth the chyldren of Israel thorow the counsayle of certayne wycked persons. The prayer of the prestes agaynste Nychanor. Judas kylleth Nychanor, after he had made hys prayer.

IN the hundred and one and fyftye yeare came Demetrius the sonne of A Seleucus from the cytye of Rome wyth a small companye of men, vnto a cytye of the see coaste and there he bare rule And it chaunced that when he came to Antyoch the cytye of hys progenytoures, his hooste tooke Antyochus and Lysyas, to bryng them vnto hym. But when it was told hym, he sayd: let me not se theyr faces: So the hoost put them to death. Now when Demetrius was set vpon the throne of hys kyngedome, there came vnto hym wycked and vngodlye men of Israel whose captayne was Alcimus, that wold haue bene made hye preaste; These men accused the people of Israell vnto the kynge, sayinge: Judas and hys brethren haue slayne thy frendes, and dryuen vs oute of oure owne lande. Wherefore sende nowe some man (to whome thou geuest credence) that he maye go and se all the destruccyon, wyche he hath done vnto vs and to

the

the kynges land, and let him be punyshed with all hys frendes and fauourers.

Then the kynge chose Bachydes a frende
B of hys, whych was a man of great power in the realme (beyonde the great water) and kaythful vnto the kynge, and sente hym to se the destruccyon that Judas had done. And as for that wycked Alcimus, he made him hye preaste, and commaunded hym to be aduenged of the chyldren of Israel. So they stode vp, & came wyth a greate hoost into the lande of Juda, sendynge messaungers to Judas and hys brethren, and speakinge vnto them wyth peaceable wordes: but vnder
1.mech.7.b dysceate. * Therfore Judas and hys people beleued not theyr sayinge, for they sawe that they were come wyth a greate hooste

After thys came the Scrybes together vnto Alcimus and Bachides, trustynge the beste vnto them. And fyrste the Assideans requyred peace of them, sayinge: Alcimus the preast is come of the seede of Aaron, howe can he disceaue vs? So they gaue them louing wordes, & swore vnto them, and sayde: we wyll do you no herme neyther youre frendes: and they beleued them. But the verye same daye toke they .iii. score mē of them, and slewe them accordynge to the wordes that were writen, * They haue cast the flesh
Psa.Irrira C of thy sayntes, and shed theyr bloude rounde aboute Jerusalem, and there was no man ỹ wold burye them. So there came a greate feare and dreade amonge the people, sayynge: there is nether truth nor ryghteousnesse in them, for they haue broken the appoyntemente and oth ỹ they made. And Bachydes remoued hys hoost from Jerusalem, and pytched hys tente at Betzeka: where he sent forth and toke many of them that had forsaken hym. He slewe many of the people also and cast thē into a great pyt Thē cōmytted he the lande vnto Alcimus, & left men of warre wt̄ him to helpe hym, And Bachides hym selfe wente vnto the kyng And thus Alcymus defended hys hyghe Preastehode, and all suche as vexed Israel resorted vnto hym: In so much that they optayned the lande of Juda, and dyd much euel vnto the Israelytes.

Nowe when Judas sawe all the myschefe that Alcimus and hys company had done (yee, more then the Heathen themselues) vnto the Israelytes, he wente forthe rounde aboute all the borders of Jewrye, and punished those vnkayth full rennagates, so that they came nomore oute into the countre. So when Alcimus, sawe that Judas and his people had gotten the vpper hande, and that he was not hable to abyde them, he went agayne to the kyng and sayd al ỹ worst of thē ỹ he coulde. Then the kynge sent Nychanor one of hys chefe princes (whych beare euel wyll to Israel) and commaunded hym, that he shuld vtterlye destroye the people.

D
3.ma.7.b.a. * So Nychanor came to Jerusalem wyth a great hoost, and sent vnto Judas and hys brethren wyth frendly wordes (but vnder desceat) sayinge: there shalbe no warre betwyxt me and you: I wyll come wyth fewe men, to se howe ye do, wyth frendeshyppe. Upon thys he came vnto Judas, and they saluted one another peaceably, but the enemyes were appoynted to take Judas by vyolence. Neuertheless, it was tolde Judas, that he came vnto hym but vnder dysceate wherefore, he gat hym awaye from hym, & wolde se hys face nomore. When Nichanor perceaued that hys councell was bewrayed, he wente out to fyght agaynst Judas, besyde Capharsa- E
mala: wher there were slayne of Nichanors hoost fyue thousande men: and the residue fled vnto the castell of David.

After thys came Nichanor vp vnto mount Syon: and the Preastes wyth the elders of the people went forth to salute hym peaceably and to shewe hym the burntesacrifyces that were offred for the kynge. But he laughed them and the people to scorne, mocked them, defyled theyr offerynges, and spake dysdaynefullye: yee, and swore in his wrath, sayinge, * Yf Judas and his 13.ma.7.b.a
hoost be not delyuered nowe into my handes, as sone as euer I come agayne (& fare well) I shall burne vp thys house. Wyth that, went he oute in a greate anger. Then the preastes came in, and stoode before the aulter of the temple, weppynge, and sayinge.

* For so much as thou (O Lorde) hast chosen thys house, that thy name myghte be called 11.par.7.c
iii.re.viij.f
vpon therein, and that it shulde be * an house of
Esay.lvi.b prayer and petycyon for thy people. We aduenzech.vij.b ged of thys man and hys hoost, and let them be slayne wt̄ the sweard, remēber ỹ blasphemies of them, & sucker thē, not to contynue anye longer.

When Nichanor was gone from Jerusalem, he pytched hys tente at Bethoron, & there an hooste met hym oute of Siria. And Judas came to Adarsa wyth thre thousande men, and made hys prayer vnto God, sayinge: O Lorde,
Ec.xxxvi.c * because the messengers of kynge Senacherib
ii.mac.viii.
b.and.xv.d blasphemed the, the Aungell wente forthe, and
iiij.re.xix.g slewe an hundred foure score and fyue thousand of them. Euenso destroy thou this hooste before vs to daye, that our people maye knowe howe that he hath blaspemed thy Sanctuary, and punysche hym accordyng to hys malycyousnes.

And the hoostes stroke the felde, the thyrtene daye of the moneth, * Adar, and Nycanors Febr.vii.
hooste was discomfyted, & he hym selfe was ii.ma.xv.d
fyrst slayne in the battayll. When Nichanors men of warre sawe that he was killed, they cast awaye theyr weapons and fled, but the Jewes folowed vpon them an whole dayes iourney frō Adazar vnto Gazara, blowinge with the trompettes and makyng tokens after them. So the Jewes came forth of al the townes there about and blewe out theyr hornes vpon them, and turned agaynste them. Thus were they all slayne, and not one of them lefte.

Then they toke theyr substaunce for a pray F
and smote of Nichanors heade and hys ryghte
ii.ma.xiiij.c hand (* whych he held vp so proudly) & brought it with them, and hanged it vp afore Jerusalem Wherefore the people were exceadyngly reioysed, and passed ouer that daye in greate gladnes And Judas ordeyned, that the same day (namelye the thrteneth daye of the moonethe Adar)

shulde

chulde be kepte in myth euerye yeare. Thus the land of Juda was in rest a lytle whyle.

¶ The. viii. Chapter.

¶ Judas consyderynge the power and godly polycye of the Romans maketh peace wyth them. The rescrypte of the Romans sent vnto the Jewes.

AIudas heard also the fame of ꝑ Romās that they were myghtie & valeaunt mē and agreable to all thynges ꝑ are requyred of them, & make peace wyth all men, whych come vnto them, & howe they were doughtye men of strength. Besides that, it was told hym of theyr battailes, & noble actes which they dyd in Galacya, howe they had conquered thē, & brought them vnder tribute: & what great thynges they had done in Spane: howe ꝑ wyth theyr wysedome and sober behauoure they had wonne the mynes of syluer & gold, ꝑ are there, & obtayned all the lande, wyth other places farre from thē: howe they had dysconfited and slayne downe the kynges ꝑ came vpon thē, from the vttermost parte of the earth, & howe other people gaue them trybute euery yeare. Howe they had slayne & ouercome Philippe & Perses kynges of Cethī, & other mo (in battel) which had brought theyr ordynaunce agaynst them: howe they dysconfyted great Antiochus kynge of Azia (that wolde nedes fyght wyth them) haupnge an. C. and. xx. Elephantes, wyth horsmen, charettes. & a very great hoste: howe they tooke hymselfe alyue, & ordeyned hym (wt such as shulde raygne after hym) to paye them a greate trybute.

B 1. Mach. 1. 8 *Yee, and to fynde them good suretyes and pledge: besydes all thys, howe they had taken from him India, Media, & Lidia (his best lādes) and geuen them to kynge Eumenus. Agayne, howe they perceauynge that ꝑ grekes were cōmynge to vexe them: sente agaynste them a captayne of an hooste, whyche gaue them battayle slewe many of them, led awaye theyr wyues, & 1. Mach. 1. a chyldren captyue, spoyled them, toke possessyon of theyr lande, destroyed theyr stronge holdes, & subdued them to be theyr bondemen, vnto thys daye. Moreouer, howe that as for other kyngedomes and Iles whyche sometyme wythstoode them, they destroyed them, and brought them vnder theyr domynyon. But helped euer theyr owne frendes, and those that were confederate wyth them, and conquered kyngedomes, bothe farre and nye, and that whosoeuer heard of their renowne was afrayed of them: for whome they wold helpe to theyr kyngedomes, those raygned and whome it lyked not thē to raygne, they put hym downe. And howe they were come to great preheminence: haupnge no kynge amonge them nether any man clothed in purple, to be magnyfyed therthorowe, but had ordeyned them selues a parlyment, wherin there sat. iii. C. xx. Senatoures dayly vpon the councell, to dyspatch euer the busines of the people, and to kepe good ordre And howe that euery yeare they chose a Mayre to haue the gouernaunce of all theyre lande to whome euerye man was obedyent, and ther was neyther euel wyl nor dyscencyon amonge them.

C Then Judas chose Eupolemus ꝑ sōne of Jhō the sonne of Jacob, & Jason the sonne of Eleazer and sent them vnto Rome for to make frendshyp & a bonde of loue wt them, that they myghte take from them the bondage of the Grekes, for the Jewes sawe that the Grekes wolde subdue ꝑ kyngdome of Israel. So they went vnto Rome (a very greate iourney:) & came into the parlamente, and sayde: Judas Machabeus with hys brethrē and the people of the Jewes hathe sente vs vnto you, to make a bonde of frendeshyp and peace wt you, and ye to note vs as youre louers and frendes. And ꝑ matter pleased the Romaynes ryght well, wherfore it was wrytten vp: of the whych the Romaynes made a wrytynge in tables of brasse, and sent it to Jerusalem: that they myghte haue by them a memoryal of the same peace: and bonde of frendshyp after thys maner. God saue the Romaynes & the people of the Jewes both, by see and by lande, and kepe the swearde & enemy from them for euer more. Yf there come fyrst any warre vpon the Romaynes or anye of theyr frendes thorowout all theyr domynyon, the people of the Jewes shall helpe them (as the tyme requyreth) and that wythal theyr hertes. Also they shall nether geue nor sende vnto theyr enemyes vytayles, weapens, money, nor shyppes: but fulfyll thys charge at the Romaynes pleasure, and take nothynge from them therfore. Agayne, yf ꝑ people of the Jewes happen fyrst to haue warre the Romayns shall stande by them with a good wyll, accordynge as the tyme wyl suffre. Nether shall they geue vnto the Jewes enemyes, vytayles, weapens, mony, nor shyppes. Thus are the Romaynes content to do, and shall fulfyll theyr charge wythoute anye dysceate.

Accordynge to these artycles, the Romaynes made the bonde wyth the Jewes. Nowe after these artycles (sayde they) yf anye of the partyes wyll put to them, or take any thynge from them: they shal do it wyth the consente of both: & whatsoeuer they adde vnto them, or take frome them, it shall stande faste. And as touchynge the euell that Demetrypus hath done vnto the Jewes, we haue wrytten vnto hym sayinge: wherefore layest thou thy heuy pocke vpon the Jewes oure frendes and louers? Yf they make any complaynte of the agayne vnto vs, we shall defende them, and fyghte wyth the by see and by lande. D

¶ The. ix. Chapter.

¶ After ꝑ death of Nicanor Demetrius sendeth his army agaynst Judas. Judas is slayne. Jonathas is put in the stead of his brother. The strife betwene Jonathas & Bachides. Alcimus is takē wt the palsye, & dyeth. Bachides returneth agayne vnto the king. He cōmeth vpō Jonathas by ꝑ councel of certaine wicked persons, & is ouercome. The truce of Jonathas with Bachides

AIn the meane season when Demetrypus hearde that * Nichanor and hys hooste was slayne in the felde, he proceded further to sende Bachides & Alcimꝰ agayne into Jewrye, and those that were in the ryght wynge of hys hooste: wyth hym. So they wente forth by the waye that leadeth vnto Galgala, & pytched theyr tentes before Mesaloth whyche is in Arbellis: and wanne the cytie and slewe much people. In the fyrste Moneth of the. C. and two yeare, they brought theyr hooste to Hierusalem, and rose vp, and came to Berea, wyth twentye A 1. mac. bff. & Joseph. ca. xvii. ii. fii.

thousande footemen, and two. M. horsemen.

Nowe Judas had pytched his tente at Laisa, wyth thre thousande chosen men. And when they sawe the multytude of the other armye ꝑ it was so great, they were sore afrayed, and many conuayed them selues oute of the hoost. In so much that there abode no mo of them but eyght hundred men. When Judas sawe that hys host fayled hym, and that he muste nedes fyght: it brake hys herte, that he had no time to gather them together: wherefore the man was in extreme trouble. Neuertheless, he sayde vnto them: that remayned wyth hym. Up, let vs go agaynste oure enemyes, peraduenture we shalbe able to fyght wyth them. But they wolde haue stopped hym, saying: we shal not be able, therfore let vs now saue oure lyues, and turne agayne to oure brethren, and then wyll we fyghte agaynste them, for we are here but fewe.

And Judas sayd: God forbyd that we shulde fle frō them. Wherfore, yf our tyme be come: let vs manfully dye for our brethren, and let vs not stayne our honour. Then the host remoued oute of the tentes, and stode agaynst them. The horsmen are deuyded in two partes, the slyngcasters and archers went before the host: and al ꝑ mygh tie men were formost in the felde. Bachides himselfe was in the ryght wynge of the battel, and ꝑ host drewe nye in two partes, and bleweꝑ trompets. They of Judas syde blewe the trompetes also, and the earth shoke at the noyse of the hoostes, and they stroke a felde from the morow tyl nyght. And when Judas sawe that Bachydes host was strongest of the ryght syde, he toke wᵭ hym all the herdy men, and brake ꝑ ryght winge of their order, and folowed vpon them vnto the mount Azot. Nowe when they whyche were of the lyfte wynge, sawe that the ryght syde was dyscomfyted the ꝑsecuted Judas & them that were wyth hym. Then was there a sore battayl for many were slayne and wounded of both the partyes. Judas also hym selfe was kylled, and ꝑ remnaunt fled. So Jonathas and Symon toke Judas their brother, and buryed hym in hys fathers sepulchre in the cytye of Modin. And al the people of Israel made gret lamentacyon for hym, and mourned longe, sayinge: Alas, ꝑ thys worthye shulde be slayne, whyche delyuered the people of Israell. As for other thynges partayning to the battayles of Judas, the noble actes that he dyd and of hys worthynesse: they are not wrytten, for they were very manye.

C * And after the death of Judas, wycked men came vp in all the coastes of Israel, and there arose all suche as worcke vngodlynesse. In those dayes was there a greate dearthe in the lande, & all the countre gaue ouer them selues and theirs vnto Bachides, So Bachides chose wyked mē & made them Lordes in the lande, These sought out & made search for Judas frendes, & brought them vnto Bachides: which auenged hym selfe vpon them wyth greate dyspyte. And there came so greate trouble in Israel, as was not sence the tyme that no prophete was sene there.

Then came all Judas frendes together, and

Joseph. ca, iii, li. fiii.

sayd vnto Jonathas: for so much as thy brother Judas is dead, ther is none lyke hym to go forth agaynst our enemyes, agaynst Bachydes, and such as are aduersaries vnto oure people. Wherfore, thys daye we chose the for hym, to be oure prynce: and captayne to order oure battayl. And Jonathas toke the gouernaunce vpon hym at ꝑ same tyme and ruled in steade of hys brother Judas. When Bachydes gat knowlege therof, he soughte for to sle hym. But Jonathas and Symon hys brother, perceauynge that, fledde into the wyldernes of Thecua wyth all their compayne, and pytched theyr tentes by the water pole of Halpher. D

Whych when Bachydes vnderstode, he came ouer Jordayne wyth all hys host vpon the Sabboth day. Nowe had Jonathas sent his brother Jhon (a captaine of the people) to praye his frendes the Nabuthites, that they wolde lende them theyr ordynaunce, for they had muche. So ꝑ children of Jambry came oute of Madaba, & tooke Jhon & all that he had, & went theyr waye wyth all. Then came worde vnto Jonathas and Symon hys brother, that the chyldren of Jambrye made a great marryage, and brought the bryde from Madaba wyth greate pompe: for she was daughter to one of the noblest prynces of Canaan. Wherfore they remembred the bloud of Jhō their brother, and wente vp, and hyd them selues vnder the shadowe of the mountayne.

So they lyft vp theyr eyes, and loked, and beholde, there was much ado, and greate repayre: for the brydegrome came forth, and hys frendes and hys brethrē mete them wyth tympanyes, instrumentes of musyke, & many weapons. Then Jonathas and they that were wyth hym, roose out of their lurkynge places agaynst them, and slewe many of them. As for the remnaunt, they fled into the mountaynes, and they toke al their substaunce. Thus the Marryage was turned to mourynge, and the noyse of their melodye into lamentacyon. And so when they had auenged the bloud of their brother, they turned agayne vnto Jordane. E

Bachydes hearynge thys, came vnto the very border of Jordane wyth a greate power vpō the Sabbothdaye. And Jonathas sayde to hys companye, let vs get vp, and fyght agaynst our enemyes: for it standeth not wyth vs to daye as in tymes past: Beholde, our enemyes are in our waye, the water of Jordane vpon the one syde of vs, wyth banckes, kennes and wodes of the other syde, so ꝑ there is no place for vs to departe vnto. * Wherefore crye nowe vnto heauen, that ye may be delyuered from the power of your enemyes. So they stroke the battel. And Jonathas stretched oute hys handes to smyte Bachydes, but he fled backewarde. Then Jonathas & they that were wyth hym, leapte into Jordane, and swymmed ouer Jordaue vnto hym & there were slayne of Bachydes syde that daye a. M. men. *Ꝑa. r. a t. ma, iii. b.*

Therfore Bachydes with hys hoste turned agayne to Jerusalem, and buylte vp the castles & and stronge holdes that were in Jewrye, Jerycho, Emaus, Bethoron, Bethell, Thamnata,

Pha-

Phara, and Topo, wyth hygh walles, with poꝛtes and wyth lockes: and set men to kepe them, that they myght vse theyꝛ malyce vpon Israel. He walled vp the cytye Bethsurath, Gazarah, and the castel, and pꝛouided them wyth men and vytayles. He toke also the chefeste mens sonnes in the countrye foꝛ pledges, and put them in the castell at Jerusalem to be kepte.

Afterwarde in the hundꝛed fyftye and thꝛe yeare in the seconde moneth, Alcymus commaũded, that the walles of the inmoste Sanctuarye shulde be destroyed, and the buyldynges of the pꝛophetts also. And whē he beganne to destroye them, the thinges that he went aboute, were hindꝛed, foꝛ he was smytten wyth a palsye, and hys mouth shut, so that he could no moꝛe speake, noꝛ commaunde any of hys house: concernynge hys busynes. Thus dyed Alcymus in greate mysery
ff at ꝑ same tyme. And when Bachydes sawe that Alcymus was dead, he turned againe to ꝑ kyng and so the lande was in reste two yeares. Then all the vngodlye men helde a councell, sayinge: Behold Jonathas and hys company are at ease & dwel without care. Wherfoꝛ, let vs bꝛyng Bachides hether, & he shal take thē all in one nyght.

So they went and gaue Bachydes thys coũcel whych arose to come wyth a great hoost: and sent letters pꝛeuelye to hys adherentes, whych were in Jewꝛye, to take Jonathas and those ꝑ were with hym: but they myght not, foꝛ ꝑ other had gotten knowlege of theyꝛ deuyce. And Jonathas toke fyftye men of the couutrye (whych were the ryngleaders of them) and slewe them. Then Jonathas and Symon wyth theyꝛ company departed vnto the cytye Bethbessē whych lyeth in the wyldernes, and repayꝛed the decaye thereof, and made it stronge. When Bachydes knewe thys, he gathered al hys hoost, and sente woꝛde to them that were of Jewꝛy. Then came he and layde sege to Bethbessen, and foughte agaynst it a longe season, and made instrumētes of warre. Nowe Jonathas lefte hys bꝛother Simon in the cytye, and wente foꝛth hym selfe into the countrye, and came wyth a certayne nombꝛe and slewe Odares and hys bꝛethꝛen and the childꝛen of Phaleron in theyꝛe tentes: so ꝑ he began to be stronge, and to increase in power.

As foꝛ Symon and hys company, they went oute of the citie, and bꝛente vp the instrumentes of warre, and foughte agaynst Bachydes, and dysconfyted hym. And Bachydes was soꝛe vexed, because hys councell & trauell was in vayne. Wherfoꝛe he was wꝛoth at the wycked men (ꝑ gaue hym councell to come into theyꝛ lande) and slewe many of them. Then purposed he with hys companye to go awaye into hys owne countrye whereof when Jonathas had knowlege, he sent ambassidours vnto him, foꝛ to make peace with hym and that he shulde delyuer hym hys pꝛysoners agayne. To the whyche Bachydes consented gladly, and dyd accoꝛdyng to hys desyꝛe: yee and made an othe, that he shulde neuer do hym harme al the daies of hys life. So he restoꝛed vnto hym all the pꝛysoners that he had taken oute of the lande of Juda, and then turned and went hys waye into hys owne lande, neyther pꝛoceaded any further to come vnto the boꝛderes of Juda. Thus Israel had nomoꝛe warre. And Jonathas dwelt at Machemas, & beganne there to gouerne the people, and destroyed the vngodly men out of Israel.

¶ The. x. Chapter

¶ Demetrius desyꝛeth to haue peace wyth Jonathas. Alexander moueth warre agaynst Demetrius, Demetrius is slayne. The frendeshype of Ptolomeus and Alexander.

IN the hundꝛed and thꝛescoꝛe yeare, A
came Alexander: the sonne of noble Antiochus and tooke Ptolomays, whose cytyzyns receaued hym, and ther he raygned. When Demetrius heard therof, he gathered an exceadynge great hoost and wente foꝛthe agaynste hym to fyghte. Wherfoꝛe Demetrius sente letters vnto Jonathas, wyth louyng woꝛdes, & pꝛayse him greatly. Foꝛ he sayde: we wyll fyꝛst make peace wyth hym, befoꝛe he bynde hym selfe with Alexander agaynst vs: elles he shal remembꝛe the euel ꝑ we haue done agaynst him, his bꝛother and hys people. And so he gaue Jonathas leaue to gather an hoost to make weapons, and to be confederate wyth hym, and commaunded the pledges that were in the castell to be delyuered vnto hym. B

Then came Jonathas to Jerusalem, and red the letters in the audyence of all the people: and of them that were in the castle. And therefoꝛe were they soꝛe afrayed, because they heard that the kynge had geuen them lycence to gather an hooste. Thus were the pledges delyuered vnto Jonathas, whych restoꝛed them to theyꝛ elders Jonathas also, dwelte at Jerusalem, & beganne to buylde vp, and to repayꝛe the cytye: commaũdynge the woꝛcke men to wall it: and the mount Syon round about wyth fre stone, to be a stroꝛg holde, and so they dyd. As foꝛ the heathen that were in the castels whych Bachydes had made vp, they fled: so that euery man lefte the place, & went into hys owne countre. Onelye at Bethsura remayned certayne of the Jewes, whyche had foꝛsaken the lawe and commaundementes of God, foꝛ Bethsura was theyꝛ refuge.

Nowe when kynge Alexander heard of the pꝛomyses that Demetrius hadde made vnto Jonathas, and when it was tolde hym of the battayles and noble actes, whyche he and hys bꝛethꝛen had done, and of the great trauailes ꝑ they had taken, he sayde: where shall we fynde such a man? Well we wyll make hym oure frende, and be confederate wyth hym. Upon thys he wꝛote a letter vnto hym: wyth these woꝛdes: Kyng Alexander saluteth hys bꝛother Jonathas. We haue heard of the, that thou art a valeaunt mā and mete to be our frend: wherfoꝛe thys day we oꝛdayne the to be our hygh Pꝛeast of thy people and to be called the kynges frend. (Upon thys he sent hym a purple clothyng, and a crowne of of golde) ꝑ thou mayest consider what is foꝛ our pꝛofyt, and kepe frēdshyp towarde vs. C

So in the seuenth moneth of the hundꝛed and

thre score yeare vpon the solempne feaste day of of the tabernacles. Jonathas put the holy rayement vpon hym. Then gathered he an hoost and made many weapons. Whych when Demetrynus hearde, he was maruelous sorye, and sayde: Alas, what haue we done, that Alexander hath preuented vs in gettynge the frendeshyppe of ꝑ Jewes for hys owne defence?

Yet wyll I wryte louyngely vnto them also yee, and promyse them dygnyties and rewardes ꝑ they maye be of my syde. Wherupon he wrote vnto them these wordes. Kynge Demetrynus sẽdeth gretynge vnto the people of the Jewes. Where as ye haue kepte your couenaũt toward vs, and contynued in oure frendeshyp, not enclynynge to oure enemyes, we were glad, when we hearde therof. Wherfore remayne styll, and be faythfull to vs: & we shal wel recompẽce you for ꝑ thynges ꝑ ye haue done on our party: we shall release you of many charges, & geue you rewardes. And nowe I dyscharge you & all the Jewes frome trybutes: I forgeue you the customes of salt, and release you of the crowne taxes, of the
D thyrd part of the sede, & halfe of the frute of trees whyche is myne owne dutye. These I leaue for you frõ thys daye forth: so that they shall not be taken of the lande of Juda, nor of the thre cyties whych are added therunto out of Samarya and Galyle from thys daye forthe for euermore. Jerusalem also wyth all thynges belongynge ther to, shalbe holy and fre: yee the tythes and trybutes shall pertayne vnto you. As for the power of the castell whyche is at Jerusalem, I rempt and geue it vnto the preast that he maye set in it such men, as he shall chose to kepe it. I frelye delyuer all the Jewes that are pryseners thorowoute al my realme, so that euery one of them shalbe free from paying any tribute, yee, euen of theyr cattel

All the solempne feastes, Sabothes, new mones, the dayes appoynted, the thre dayes before and after the feast, shalbe free for al the Jewes in my realme, so that in them no man shal haue power to do anye thynge, or to moue any busynes agaynst anye of them in anye maner of cause.
There shal thyrty thousande also of the Jewes be wrytten vp in the kinges hoste, and haue their wages payed as all other menne of warre of the kynges shuld haue, and of them shalbe ordeyned certayne to kepe the kynges stronge holdes: yee and some of them shalbe set ouer the kynges busynesse, that they may faythfullye deale wyth ꝑ same. The Jewes also shal haue princes of their owne, and walke in theyr owne lawes as ꝑ king hath commaunded in the lande of Juda.

And the thre cytyes that are fallen vnto Jewry frõ the countre of Samarya and Galile: shall be taken as Jewrye, and be vnder one: nether be subiecte to anye straunge Lorde, but to the hye preast. As for Ptolomays and the lande pertaynynge therto, I gyue it vnto the Sanctuary at
E Jerusalem, for the necessarye expences of the holy thynges. Moreouer, I wyll geue euerye yeare fyftene thousande sycles of syluer out of the kynges checker (whych partayneth vnto me) to the worcke of the temple: yee, and loke what remayneth (whyche they that had our matters in hand in tyme paste haue not payed,) the same shall they geue vnto them also. And besydes all thys, the fyue thousande sycles whych they toke yearly of the rentes of the Sanctuary, shall belonge vnto the preastes that do serupce.

Item whosoeuer they be, that fle vnto ꝑ temple at Jerusalem or wythin the lybertyes therof where as they are fallen into the kynges daunger for anye maner of busynes, they shalbe pardoned, and all the goodes that they haue in mye realme, shalbe fre. For the buyldynge also and repayrynge of the worcke of the Sanctuarye, expenses shalbe geuen oute of the kynges Checker: Yee, and for the makynge of the walles rounde aboute Jerusalem, for the breakynge downe of the olde, and for ꝑ settyng vp of the stronge holdes in Jewrye, shall the costes and charges, be geuen oute of the kynges Checker.

*But when Jonathas and the people hearde these wordes, they gaue no credence vnto them, neyther receaued them, for they remembred the greate wyckednesse that he had doone vnto Israell, and howe sore he had vexed them. Wherefore, they agreed vnto Alexander, for he was a Prynce that had dealte frendly wyth them and so they stoode by hym alwaye. *Then gathered Kyng Alexander a great hoost, and brought his army agaynst Demetrynus. So the two kynges stroke battayle together, but Demetrynus hoste fled, and Alexander folowed after, and fell vpon them. Amyghtye sore felde was it, contynuing tyll the Sunne wente downe, and Demetrynus was slayne the same daye. 1.mac.bꝯ.d

Josephica. v.li.fiii.

And Alexander sente Ambasadoures vnto F
Ptolomy the kynge of Egypte wyth these wordes, sayinge: Forsomuch as I am come agayne to my Realme, and am sette in the throne of my progenytoures, and haue gotten the dompynon ouercommed Demetrynus, conquered the lande, and strycken felde wyth hym, so that we haue discomfyted both hym and hys hoost, and syt in the throne of hys kyngedome: Lette vs nowe make frendeshyppe together, geue me thy daughter to wyfe: so shall I be thy sonne in lawe, & bothe geue the rewardes, and her greate dygnytye.
Ptolompe the kynge gaue aunswere, sayinge: Happye be the daye wherein thou arte come agayne, vnto the lande of thy progenytours, and sette in the throne of theyr kyngdome. As nowe wyll I fulfyl thy wrytyng: but mete me at Ptolomays, that we maye se one another, and that I maye marry my daughter vnto the, according to thy desyre. So Ptolomy went out of Egypt wyth hys daughter Cleopatra, and came vnto Ptolomays in the. Clxii. yeare: where kynge Alexander mette hym, and he gaue Alexander his daughter Cleopatra, and maryed them at Ptolomays with great worshyppe, lyke as the maneris of kynges to be. Then wrot kyng Alexan G
der vnto Jonathas, that he shulde come & mete hym. So he wente honorably vnto Ptolomays and there he mette the two kynges, and gaue them greate presentes of golde and syluer, and founde fauoure in theyr syghte.

And the

And there came together agaynst Jonathas certayne wycked men & vngracious persons of Israel, makyng complaintes of hym, but ỹ kynge regarded them not. As for Jonathas, the kynge commaunded to take of hys garmentes: and to clothe hym in purple: and so they dyd. Then the kynge appoynted hym to syt by hym, and sayde vnto hys Peynces: Go wyth hym into the myddest of the cytye, and make a proclamacion, that no man cõplayne agaynst him in any matter, & that noman trouble hym for any maner of cause

So it happened: that when his accusers sawe the worshype whyche was proclaymed of hym, and that he was clothed in purple, they fled euerychone. And the kynge made muche of hym, wrote him among his cheke frendes, made hym
Joseph. ca. vi. lib. xiii. antiqu, a Duke, and partaker of his dominion.* Thus Jonathas went agayne to Jerusalẽ wyth peace and gladnes. In the hundred. lxv. yere came Demetrypus, ỹ sonne of Demetrypus, from Creta into hys fathers lande: whereof when Alexander heard tell, he was ryghte sorye, and returned vn
1. mac. xii. a to Antioch. And Demetrius chose *Appolonyus, (whych had the gouernaunce of Celosyrya) to be hys captayne.

So he gathered a greate hoost, and came vn to Jamnia, and sent worde vnto Jonathas, the hye Prest, saying: Darest thou wythstande vs, thy selfe alone? As for me, I am but laughed to scorne and shamed, because thou prouedest thy strength agaynst vs in the mountaynes. Nowe therfore, yf thou trustest in thyne owne strength come downe to vs in the playne felde, and there let vs proue our strength together: thou shalte fynde, that I haue valeaunt men of warre wyth me, and shalt knowe whom I am, and the other that stande by me.

Whyche saye: that your foote is not able to stande before our face, for thy fathers haue bene
H twyse chased into theyr owne lande. And nowe, howe wylte thou be able to abyde soo greate an hoost of horsmen and fotemen, in the felde where as is neyther rocke, stone, nor place to fle vnto?

When Jonathas heard the wordes of Appoilonius, he was moued in hys mynde: wherefore he chose ten thousand men, and went out of Jerusalem, and Symõ hys brother met hym for to helpe hym. And they pytched theyr tentes at Joppa, but the cytye kept hym forth, for Joppa was an holde of Appollonius: Then Jonathas layde seege to it, and they that were in the cyty: for very feare let hym in, and so Jonathas wãne Joppa. Appolonius hearynge of thys, toke. iii. thousande horsemen, wyth a great hoost of fote and went as though he wold go to Azotus, and came immedyatly into the playne felde: because he had so many horsemen, and put hys truste in thẽ. So Jonathas folowed vpon him to Azotus and there they stroke the battayl. Nowe had Appollonius lefte a thousande horsemen: behynde them preuely in the tentes. And when Jonathas knewe that such wayte was layde behynd them they went rounde aboute the enemyes hoost, and shotte dartes at the people from the mountayng to the euenynge. As for Jonathas people, they kepte theyr order as he had commaunded them, and the enemyes horses were euer labourynge.

Then broughte Symon forth his hoost, and set them agaynst the foote men. For the horsemẽ were wery alredy. So he discomfyted them, and they fled. And they that were scatered in the feld gat them to Azotus, and came into the temple of Dagon theyr Idol, that they myghte there saue theyr lyues. But Jonathas set fyre vpon Azot⁹ and al the cytyes round about it, and toke theyr goodes and *brente vp the temple of Dagon, wt
1. mach. xi. a all them that were fled into it.

Thus were slayne and brent wel nye. viii. M men. So Jonathas remoued ỹ hoost from thence and brought them to Ascolon: where the men of the cytye came forth, and met hym wyth greate worshyppe. After thys went Jonathas and his hooste agayne to Jerusalem, wyth greate substaunce of good. And when kynge Alexander heard these thynges, he thoughte to do Jonathas moare worshyppe and sente hym a colar of golde, as the vse is to begeuen vnto such as are of the kynges next bloude. He gaue hym also the cytye of Accaron (wyth the landes belongyng thereto) in possessyon:

¶ The. xi. Chapter.

¶ The discencyon betwyxt Ptolomeus and Alexander hys sonne in lawe. The death of Alexander. Demetrius raygneth after the death of Ptolomeus. Syon is besieged of Jonathas. Demetrypus seinge that no man resysted hym, sendeth his armye agayne. Tryphon moueth Antiochus agaynst Demetrius. Demetrypus is delyuered by the succour of Jonathas. After hys delyuerauce he breaketh hys couenaunt that he had made.

And the kynge of Egypte gathered A
an hooste (lyke the sande that lyeth vpon the see shore) and many shyps Joseph. ca. vii. li. xiii.
*& went aboute thorowe dyssceate to optayne the kyngedome of Alexander, and to ioyne it vnto hys owne realme. Upon thys he toke his iourney into Syria, & was letten into ỹ cities, & mẽ came forth to mete him for kynge Alexander had commaunded them so to do because he was hys father in lawe. Nowe when Ptolompe entred into anye cytye, he lefte men of warre to kepe it, & thys he dyd thorowe-out all the cytyes. And when he came to Azotus
*they shewed hym the temple of Dagon and A 1. mac. x. c
zotus that was brent vp, wyth the other thynges whych wer destroyed, the deade bodyes cast abroade, and the graues that they had made by the waye syde, for such as were slayne in the feld And tolde the kynge that Jonathas had done al these thynges, to the intente they myghte gette hym euell wyll. But the kynge sayd not a word thereto. And Jonathas mette the kynge wyth great honour at Joppa, where they saluted one another, and toke theyr reste. So when Jonathas had gone wyth the kynge vnto the water that was called Eleutherus he turned agayne to Jerusalem.

Nowe Ptolompe had gotten the dominyon of the cytyes vnto Selucya vpõ ỹ see coast ymagynynge wycked conncels agaynste Alexander and sente Ambassadours vnto Demetrypus, sayinge: Come let vs make a bonde betwyxte vs, so shall I gyue the my doughter that Alexãder

hath, and thou shalt raygne in thy fathers kyng dome. I repent that I gaue Alexander my dou= ghter, for he goeth aboute to slaye me. And thus he slaundred Alexander, because he wolde haue had hys Realme.

Thus he toke hys doughter from hym, gaue her vnto Demetrius, and forsoke Alexander, so that hys malyce was openly knowen. And Pto lomy came to Antyoch, where he set two crow= nes vpon hys owne heade: the crowne of Egypt and of Asia. In the meane season was kynge A lexander in Cycila, for they that dwelte in those places, had rebelled agaynst hym. But when A= lexander hearde of thys, he came to warre agay inste hym. So kynge Ptolomy brought forthe hys hoost and met hym wyth a myghtye power and chased hym awaye. Then fled Alexander in to Araby: there to be defended, and kynge Pto= lomayes honoure encreased. And zabdyel ꝑ Ara byan smote of Alexanders heade, and sent it vn= to Ptolomy. But the thyrde daye after, dyed kynge Ptolomy hym selfe: & they whom he had set in ꝑ stronge holdes, were slayne of those that were wythin the cytyes. And Demetrius rayg
¶ ned in the hundred and seuen and syxtye yeare.

At the same tyme gathered Jonathas them ꝑ were in Jewry, to lay sege vnto the castel which was at Jerusalem, and so they made manye in= strumentes of warre agaynst it. Then wēt ther certayne vngodly persons (whyche hated theyr owne people) vnto kynge Demetrius: and tolde hym that Jonathas beseged the castel, So when he hearde it, he was angry, and immedyatly ca= me vnto Ptolomais, and wrot vnto Jonathas that he shuld laye no sege to the castell, but come and speake wyth hym in all the haste. Neuerthe lesse, when Jonathas hearde thys, he commaun= ded to besege it. He chose also certayne of the el= ders and Preastes of Israell, and put hym selfe in the parell and toke wyth hym golde, syluer, clothynge, and dyuerse presentes, and wente to Ptolomays vnto ꝑ kyng, & found hym gracious

And thoughe certayne vngodlye men of hys owne people made complayntes vpon hym, yet
1.mach,x.d. *the kyng entreated hym as hys predecessours had done before: and promoted hym in the syght of al his frendes, confyrmed hym in the hye preest hod, wyth all the worshyp that he had afore and made him his chefe frend. Jonathas also desired
1.mach.x.c. and,xi.d.] the kyng that he wolde make Jewrye fre *with ꝑ thre heade cyties of Samaria & the landes per pertaynynge thereto: vpon thys dyd Jonathas promyse hym thre hundred talentes Wherunto the kynge consented, and gaue Jonathas wryte tynge of the same, conteynynge these wordes: Kyng Demetrius sendeth greatynge vnto hys brother Jonathas, and to the people of the Jew es. We send you here a coppy of the letter whych we dyd wryte vnto oure elder Lasthenus, con= cernynge you that ye shulde knowe it.

D Kynge Demetrius sendeth greatynge vnto Lasthenus his elder. For the kayethfulnesse that our frendes the people of ꝑ Jewes kepe vnto vs: and for the louynge kyndnes whyche they beare towardes vs: we are determyned to do thē good

Wherfore we ordayne all the coastes of Jew= rye wt thre cytyes, Lydda and Ramatha (whych are added vnto Jewrye from Samarya) and al the landes pertaynynge thereunto, to be freelye seperated for suche as do sacrifyce in Jerusalem bothe concernynge the paymentes whyche the kynge toke yearlye afore tyme, and the fruytes also of the earthe and trees. As for other tythes and trybutes that belonge the vnto vs, we dys= charge them thereof frome thys tyme forthe. In lyke maner we graunte vnto them all the costo= mes of salte, and crowne taxes: whyche were brought vnto vs. And thys fredome shall they haue fyrme and steadefast, from thys tyme forth for euermore. Therefore se that ye make a copy of these oure letters: and delyuer it vnto Jona= thas, that it maye be kepte vpon the holye mo= unte in a conuenyent place. ¶

After thys when Demetrius the kyng sawe that hys lande was in rest, and that no resystaū ce was made hym: he sente awaye all hys hooste euerye man to hys owe place, excepte an armye of straungers, whome he brought frome the I les of the Heathen, wherfore all hys fathers host hadde euell wyl at hym. *Nowe was there one 1.mac.xii.c.
Tryphon (that hadde bene of Alexanders parte afore) whyche when he sawe that all the hooste murmured agaynst Demetrius he wente to E= malcuel the Arabian (ꝑ brought vp Antiochus the sonne of Alexander) and laye sore vpon hym to delyuer hym thys ponge Antyochus that he myghte raygne in hys fathers steade. He tolde hym also what greate euell Demetrius had do ne, and howe hys men of warre loued hym not and so remayned there a longe season.

And Jonathas sent vnto kynge Demetrius to desyre them oute whyche were in the Castell at Jerusalem, & in the other refugyes, for they dyd Israell greate harme. So Demetrius sent worde vnto Jonathas, sayinge: I wyl not only do these thynges for the and thy people, but at ty me conuenyente I wyll do both the and thy peo= ple greate worshyppe. But nowe thou shalt do me a pleasure, yf thou wylt sende me men to hel= pe me, for all myne armye is goone fro me. So Jonathas sent hym .iii. M. strong men vnto An tioche, and they came vnto the kynge: wherfore F
the kynge was verye gladde at theyr comm yng But they that were of the cytye (euen an. C. & .xx M. men) gathered them together, & wolde haue slayne the kynge, whych fled into hys court, and the cytyzyns kepte the stretes of the cytye, and begane to fyght. Then the kynge called for the Jewes helpe, whych came to hym altogether, & went abroade thorowe the cytye, and slewe the same daye an. C. M. men, set fyre vpon that city gat many spoyles in that daye: and delyuered ꝑ kynge. So when the cytyzyns sawe that the Je= wes had gotten theyr wyll of the cytye, and they them selues dysapoynted of theyr purpose, they made theyr supplycacyon vnto the kynge, saye= inge: Graunt vs peace, and let the Jewes cease from troublynge vs and the city, and vpon this they cast away theyr weapēs. Thus they made peace & the Jewes gat greate worshyppe in the

syghte

syghte of the kynge, and in the syghte of all that were in hys realme, and were spoken of thorow out the kyngedome: and so they came agayne to Jerusalem wyth great goodes.

So the kynge Demetrius sat in the throne of hys kyngedome, and had peace in hys lande. Ne
G uertheless, he dyssembled in all that euer he spak and withdrewe hym selfe frome Jonathas, neyther rewarded hym accordynge to the benefytes whyche he had doone for hym, but troubled hym verye sore. After thys came Tryphon agayne wyth yonge Antiochus: whych raygned and was crowned kynge. Then there gathered vnto hym all the men of warre: whome Demetrius had put awaye, these foughte agaynst Demetrius, whych fled and turned hys backe. So Tryphon toke the Elephantes, & wanne Antioch And yonge Antyochus wrote vnto Jonathas, sayinge. I confyrme the in thy Preastehode, and make the ruler ouer foure countryes, that thou mayest be a frende of the kynges.

Upon thys he sent hym golden vesselles to be serued in: and gaue hym leaue to dryncke in golde, to be clothed in purple, and to weare a colar of golde. He made hys brother Symon also captayne, from the coastes of Tyrus vnto the borders of Egypte. Then Jonathas toke hys iourney, and wente thorowe the cytyes beyonde the water of Jordane, and all the men of warre of Syria gathered them vnto him for to helpe him So he came vnto Ascalon, and they of the cytye receaued hym honourably, and from thence wēt he vnto Gaza, but they wolde not lette hym in, wherfore he layde sege vnto it, burnyng vp and spoylynge the places that were aboute the cytye

And the cytizins of Gaza submytted them selues vnto Jonathas, whyche made peace wyth them, but toke of their sonnes to pledge, sent thē to Jerusalem, and went thorowe the countre vnto Damascus. Nowe when Jonathas hearde that Demetrius prynces were come into Cades (whych is in Galyle) wyth a greate hoost, purposynge to put Demetrius out from medlynge in the realme, he came agaynste them, and lefte Symon hys brother in the lande whyche came to Bethsura, and layd seege to it a longe season and dysconfyted them. So they desyred to haue peace wyth hym, whyche he graunted them, and afterwarde put them oute frome thence, tooke the cytye and set men to kepe it. And Jonathas wyth hys hoost came to the water of Genesar, and betymes in the morynge gatte them to the playne felde of Azor.

And beholde, the hoostes of the Heathen met them in the felde, and layde watche for them in the mountaynes: so that when Jonathas came agaynst them, the other (whyche were layed to watch) rose oute of their places and fought, and they that were of Jonathas syde fled, euery mā and there was not one of them lefte excepte Mathathyas the sonne of Absolomus and Judas ỹ sonne of Calphy the captayne of the hoost.

Thē Jonathas rent hys clothes layde earthe vpon hys heade, made hys prayer & turned agayne vnto thē in the felde: where they foughte together and he put them to flyghte. Nowe when his owne men: that were fled sawe this: they turned agayne vnto hym and helped hym to folowe vpon all theyr enemyes vnto theyr tentes at Cades. So there were slayne of the Heathen the same daye, iii. M. men: & Jonathas turned agayne to Jerusalem. ¶ The. xii. Chapter

¶ Jonathas sendeth Ambassadours to Rome and to the people of Sparta to renue theyr couenaunt of fredshypp Jonathas putteth to flyght the prynces of Demetrius. Tryphon taketh Jonathas by dysceate.

A

Jonathas seynge that the tyme was mete for hym, chose cetayne men and sent thē vnto Rome for to stablysche 1.mac.vi.a
and to renue * the frendshyppe wythe them. He sēt letters also vnto Sparta and to other places in lyke maner. So they went vnto Rome, and entred into the councel, & sayde: Jonathas the hye preast and the people of the Jewes sente vs vnto you: for to renue ỹ olde frendeshyppe and bonde of loue: Upon thys the Romaynes gaue them fre pasporte, that men shulde leade them home into the lande of Juda peacyablye. And thys is the coppye of the letters that Jonathas wrote vnto the Spartians.

Jonathas the hye preast wyth the elders, prestes, & the other people of the Jewes, sende greatynge vnto the Spartyās their brethren. There were letters sente longe agoo vnto Onias the hye preaste, from Aryus: whyche than raygned amonge you: that ye are our brethren, as the wrytynge made thereupon specyfyeth. And Onias entreated the ambassadoure that was sent honourablye, and receaued the letters: wherein there was mencyon made of the bonde of loue & frendshyppe: But as for vs, we nede no suche wrytynges: for why? we haue the holye bookes of scrypture in oure handes to oure comfort. Ne B
uertheless we had rather sente vnto you, for the renuynge of the brotherhod & frendshyppe: Lest we shulde be straunge vnto you, for it is longe synce the time that ye sent worde vnto vs. Wherfore: in the sacrifyces that we offer and other ceremonyes vpon the hye solempne dayes and other we alwaye remember you wythoute ceasyng (lyke as reason is, and as it becommeth vs to thynche vpon oure brethren) yea, & are ryght glad of youre prosperous honour.

And though we haue had great troubles and warres, so ỹ the kynges about vs haue foughten agaynst vs: yet wolde we not be greuous vnto you, nor to other of oure louers and frendes in these warres. For we haue had helpe from heuen, so ỹ we are delyuered, and our enemyes subdued. Wherfore we chose Numenius the sonne of Antyochus, & Antypater the sonne of Jason, & sente them vnto the Romans, for to renue the olde bonde of frendshyp & loue wt them. We commaunded them also to come vnto you, to salute you, & to delyuer you our letters, concernyng the renouacion of our brotherhod. And now ye shall C
do ryght well to geue vs an answer thereunto.

And thys is the coppye of the wrytyng, which Aryus the kynge of Sparta sente vnto Onias Arius kyng of the Spartians sendeth gretinge vnto Onyas the hyghe Preaste. It is founde in

wrytynge, that the Spartyans and Jewes are brethren, and come out of the generacyon of Abraham And now for so much as thy sis come to oure knowlege, ye shall do well, to wrote vnto vs of youre prosperyte. As for vs, we haue written oure mynde vnto you. Oure catell and goodes are youres and yours ours. These thynges haue we commaunded to be shewed vnto you.

When Jonathas harde ꝑ Demetrius prynces were come forth to fyght agaynst hym with a greater hoost then afore, he went from Jerusalem: & mete them in the lande of Hemathe, for he gaue them not space to come into hys owne cõtry. And he sente spyes vnto theyr tentes, whych came agayne and tolde hym, that they were appoynted to come vpon hym in the nyghte season Wherefore when the Sunne was gone downe, Jonathas commaunded hys men to watche all the nyghte, and to be readye wyth weapons for to fyghte: and set watche men rounde aboute the hooste, But when the adversaryes harde that Jonathas was readye wyth hys men to the battel: they feared, and were afrayed in theyr hertes and kyndled fyres in theyr tentes, brake vp, and gat them awaye. Neuertheless, Jonathas & his company knewe it not tyll the morning, for they sawe the fyres burnynge.

D Then Jonathas folowed vpon them, but he myghte not ouertake them, for they were goone ouer the water Eleutherus'. So Jonathas departed into the Arabyans (whyche were called Zabadei) slewe them and tooke theyr goodes. He proceaded further also, and came vnto Damascus, & wente thorowe all the countre. But Symon hys brother tooke hys iourney and came to Ascalon and to the nexte stronge holdes, departynge vnto Joppa, and wanne it. For he harde ꝑ they wolde stande of Demetrius parte, wherfore he sette men of warre in the cytye to kepe it After thys came Jonathas home agayne, and called the elders of the people together, and deuised wyth them for to buylde vp the stronge holdes in Jewrye, and the walles of Jerusalem, to set vp an hye wall betwyxte the castell and the cytye, for to seperate it frome the Cytye, that it myghte be alone and that men shuld neyther by nor sell in it. E Upon thys they came together for to buylde vp the cytye, and for so muche as the wall vpon the broke of the west syde (called Caphetah) was fallen downe, they repayred it: And Symon set vp Adiadah in Sephelah, and made it stronge settynge ꝑtes and lockes vpõ it. Nowe whē * Triphon purposed to raygne in Asia, to be crowned, and to slaye the kynge Antyochus: he was afrayed that Jonathas wolde not suffre hym: but fyghte agaynst hym: Where fore he wente aboute to take Jonathas & to kyll hym. So he departed, and came vnto Bethsan. Then wente Jonathas forth agaynste hym to ꝑ battell wyth .xl. M. chosen men, and came vnto Bethsan also. But when Tryphon sawe that Jonathas came wyth so greate an hooste to destroye hym, he was afrayed, and therfore he receaued hym honourablye, commended hym vnto all hys frendes, and gaue hym rewardes and cõmaunded hys men of warre to be as obedyente vnto hym as to hym selfe.

1.mach.xi.c Joseph.ca, xii,li.xiii.

And sayd vnto Jonathas, why hast thou caused thys people to take such trauayle, seing ther is no warre betwyxte vs: Therfore sende them home agayne, and chose certayne men to wayte vpon the, and come thou with me to Ptolomais for I wyll geue it the, wt the other stronge holdes men of warre & theyr offycers: As for me I must departe, thys is onely the cause of my comming Jonathas beleued hym, and dyd as he sayd, put tynge awaye hys hooste, whyche went into the lande of Juda. He kepte but thre thousande by hym, wherof he sent two thousande into Galyle and one thousande went wyth hym selfe.

Nowe assone as Jonathas entred into Ptolomays, the cytyzyns spared the gates of the cytye, and toke hym, and slewe all them wyth the swearde, that came wyth hym. Then sente Tryphon an hoost of fote men and horsemen into Galyle and into the great playne, to destroye Jonathas company. But when they knewe that Jonathas was taken: and al they slayne that wayted vpon hym, they toke councell together, and came forth ready to the battell. So when they whych folowed vpon them, sawe that it was a matter of lyfe, they turned back agayne. As for the other they went into the land of Juda peceably, and bewayled Jonathas, and them ꝑ were wyth hym rycht sore. And Israel made greate lamentacion. Then all ꝑ heathen ꝑ were round aboute them sought to destroye them. For they sayde: nowe haue they no captayne, nor any mã to helpe them. Therfore, let vs ouercome them, and roote oute theyr name from amonge men.

¶ The. xiii. Chapter.

¶ After Jonathas was taken. Symon is chosen captayne of whome Tryphon taknge hys chyldren and monye for the redempcyon of Jonathas kylleth hym and his children The graue of Jonathas. Tryphon killeth Antyochus, and possesseth the realme. Demetrius taketh truce wyth Symõ Simon wynneth Gaza. He possesseth the tower of Syon. He maketh his sonne Jhon captayne.

NOwe when Symon harde that Tryphon gathered a greate hoost to come into the land of Juda, and to destroye it, and sawe that the people was in greate fearfulnesse & care: He cam vp to Jerusalem, & gathered the people together, and gaue them exhortacyon, sayinge: Ye knowe what great battayles I and my brethren and my fathers house haue foughte for the lawe and the Sanctuarye, and what maner of troubles we haue sene: thorowe occasyon wherof, * al my brethren are slayne for Israels sake, and I am lefte aloone. And nowe let me not spare myne owne lyfe in anye maner of trouble, for I am not better then my brethren, but wyll auenge my people and the Sanctuarye, oure children and oure wyues: for al the heathen are gathered together to destroy vs of verye malyce. 1.mac.xi.c xv.d.xvi.b.

At these wordes the hertes of the people were kyndled together, so that they cryed wyth a loude voyce sayinge: Thou shalte be our captayne in stead of Judas, and Jonathas thy brethren, ordre

ozdze thou our battayle, and whatsoeuer thou commaundest vs, we shall do it. So he gathered all the men of warre, makyng hast to finish all the walles of Jerusalem, whyche he made stronge round aboute. Then sent he Jonathas the sonne of Absalomes wyth a fresh hoost vnto Joppa, whych dzoue them oute that were in the castell, and remayned there hymselfe. Tryphō also remoued frō Ptolomais wyth a great armye, to come into the land of Juda, and Jonathas wyth hym in warde. And Symon pytched his tentes at Addus befoze the playne feld

But when Tryphon knewe that Symon stode vp in steade of his bzother Jonathas, and that he wolde warre agaynste hym, he sent messengers vnto hym sayenge: Where as we haue kept Jonothas thy bzother, it is foz mony that he is owinge in the kinges accoūpt concerning the busynes that he had in hande. Wherfoze, sē de nowe an hundzed talentes of syluer, and his two sonnes foz suretye, that when he is letten fozth, he shall not fozsake vs, and we shal sende hym agayne. Neuertheless, Symon knewe, ỹ he dessembled in hys wozdes, yet commaunded he the monye and chyldzen to be delyuered vnto hym, lest he shuld be the greater enemy agaynst the people of Israel, and say: because he sēt him not the mony and the chyldzen, therefoze is Jonathas dead.

So Symon sent hym the chyldzen and an hundzed talentes, but he dyssembled, and wold not let Jonathas go Afterward came Tryphō into the lande to destroye it, and wente rounde aboute by the waye, that leadeth vnto Adoz. But whersoeuer they went, thether went Simon and hys hoost also. Nowe they that were in the castell, sente messengers vnto Tryphon, that he shuld make hast to come by the wylder nes, and to sende them vytayles. And Tryphō made ready all hys hozsemen to come the same nyght. Neuertheless it was a very great snow so that he came not in Gaaladithī And whē he dzewe nye Baschama, he slewe Jonathas and hys sonnes ther, and then turned foz to go home into hys owne land.

Then sente Symon to fet hys bzothers dead coarse, and buried it in Modin his fathers cytye. So al Israel bewayled hym with great lamentacyon, and mourned foz hym very long And Symon made vpon the sepulchze of his father and hys bzethzen, a buyldynge hye to loke vnto, of fre stone behynd and befoze, and set vp seuen pyllers, one agaynst another (foz hys father, hys mother, & foure bzeathzen) & set great pyllers round aboute wyth armes vpon them foz a perpetual memozye, and carued shyppes besyde the armes that they myght be sene of mē saylyng in the see. Thys sepulchze whyche he made at Modin: standeth yet vnto thys daye.

D Joseph, ca. 5. libr. xiii. *Now as Tryphon went fozth to walke wyth the ponge kynge Antiochus, he slew him trayterously, and raygned in his steade, crowned hymselfe kynge of Asa, and dyd much euel in the lande. Symon also buylte vp the castels in Jewzye makyng them stronge wyth hye to wzes, greate walles, & poztes, & lockes, and layed vp vytayles in the stronge holdes. And Symon chose certayne men, and sent them to king Demetrius, to desyze hym, that he wolde discharge the lande from all bondage, foz Tryphō had spoyled it very soze. Whereupon Demetrius the kynge answered hym, & wzote vnto him after thys maner.

Demetrius the kyng sendeth gretynge vnto Symon the hye pzeaste hys frende, wyth the elders and people of the Jewes The goldē crowne and pzecyous stone that ye sente vnto vs, haue we receaued, and are ready to make a sted fast peace wyth you: yee, and to wzyt vnto our offycers, foz to relase you, concernyng the thynges where in we myde you fre, and the appointmēt ỹ we make with you, shalbe fyrme and stable. The strong holdes whych ye haue buylded shalbe youre owne. As foz any ouersyght oz faute commytted vnto thys day, we fozgeue it and ỹ crowne taxe that ye ought vs also. And where as was any other trybute in Jerusalem, it shalbe nowe no trybute: & loke who are mete among you to be in our court, let them be wzytten vp, that there maye be peace betwyxte vs.

Thus the yocke of the Heathen was takē E from Israell in the hundzethe and seuententhe yeare. And the people of the Jewes beganne to wzyte in theyz letters and actes on this maner

*In the fyrst yeare of Symon the hye pzeaste, and pzynce of the Jewes. 1. mac. xiii.

In those dayes went Symon vnto Gaza and beseeged it round aboute, where he set vp ordinaunce of warre. And wan a towze, which he toke So they gat into the towze, leapt into the city, which was in a great feare: In so much that the people of the cytye rente theyz clothes and clymed vp vpon the walles wyth theyz wiues, and chyldzen, beseechynge Symon to be at one with them, sayinge:

O reward vs not after oure wyckednesse but be gracious vnto vs, and we shal do the seruyce. Then Symon foz verye pyty wold fyght nomoze agaynst them, but put them oute of the cyty, and caused the houses (where in the ymages were) to be clensed, and so entred the cytye with Psalmes of pzayse, geuyng thankes vnto the Lozd. So when he had cast al abhominacions oute of the cytye, he set suche men in it as kept the law of God and made the citie strōg & buylded a dwellyng place foz hym selfe.

Now, when they in the castell at Jerusalē were kepte so straytelye, that they could not come fozth into the countrye, and myght neyther by noz sell, they were verye hungry, and many of thē famyshed to death, In so much that they besought Simō to be at one wyth them, which he graunted them. So he put them oute from thence, and clensed the castell from fylthynesse. And vpon the thze and twentye daye of the seconde moneth in the. Clxxi. yeare they entred into it with thankesgeuynge and bzaunches of Palme trees, wyth Harpes, Croudes, Symbales, and lutes. syngynge Psalmes and songes of pzayse vnto God: foz that the great enemye of

Israell was ouercome.

And Symon ordayned that the same day shulde be kept euery yeare in gladnesse, and made stronge the hyll of the temple that was besyde the castell, where he dwelte hymselfe wyth hys company. Symon also perceauyng that Jhon hys sonne was a myghty man of armes made hym captayne of all the hoostes and caused hym to dwell at Gaza.

The.xiiii.Chapter.

Demetrius is ouercome of Arsaces. Simon beyng captayne, there is greate quyetenes in Israel: The couenaunt of frendelhyppe wyth the Romãs, and wyth the people of Sparta is renewed.

A IN the.Clxxii.yeare gathered king Demetrius his hoost, and departed vnto Media to get him helpe for to fight againste Triphon. Nowe when Arsaces the king of Persia & Media heard, that Demetrius was entred wt in hys borders he sente one of hys prynces, to take hym alyue: & to bryng hym vnto hym. So he wente and slew Demetrius hoost, toke hym selfe, brought hym to Arsaces whych kept him in warde. And al the lande of Juda was in reste so longe as Simõ lyued, for he sought ỹ welth of hys people, therfore, were they glad to haue him for their ruler, & to do him worship alway

B Symon wanne the cyty of Joppa also for an hauen towne and made it an entraunce into the Iles of the see. He enlarged the borders of hys people, and conquered them more land. He gathered vp many of theyr people ỹ were prysoners: he had the dompniõ of Gaza. Bethsura and the castel, whych he clensed from fylthynes and there was no man that resysted hym, So ỹ euery man tylled hys grounde in peace, the lãd of Juda, and the trees gaue theyr frute and encreace. The elders sat all in Judgement & toke theyr deuyce for the wealth of the lande the yõg men put on worshyp & harnesse vpon them. He prouyded vytayles for the cyties, & made goodly stronge holdes of them, so ỹ the fame of hys worshyppe was spoken of vnto the ende of the worlde.* For he made peace thorowe oute the
Leu.xxvi.a
iii reg iii.a
lande, & Israell was ful of myrth and Joye.

Euerye man sat vnder hys vyne and fygge tres, and there was noman to fray them away There was none in the land to fyght agaynste them, for then the kynges were ouercome. He helped those ỹ were in aduersite among hys people, he was dyligent to se the lawe kepte, as for such as were vngodly and wicked he toke thẽ awaye. He set vp the Sanctuarye, and encreased the holye vessels of the Temple.

When the Romans & the Spertyans had gotten word, ỹ Jonathas was dead they were ryghte sorye, But when they harde ỹ Symon hys brother was made hye preaste in his steade & howe he had wonne the lande agayne wyth ỹ cyties in it, they wrote vnto hym in tables of brasse, to renue the frendeshyp, & bonde of loue,
1.ma.viii.c
a.id.xii.a
wyche they had made afore with * Judas & Jonathas hys brethren. Whyche wrytinges were
C red before the congregacyon at Jerusalem.

And thys is the copy of the letters that the Spartyans sente. The Senators & cytezins of Sparta sende gretyng vnto Symon the great preaste, wyth the elders, Preastes, & the other people of the Jewes theyr brethrẽ Whan your ambassydours that were sente vnto our people certifyed vs of youre worshyppe, honour & prosperous welth, we were glad of theyr cõminge & haue wrytten the errande whych they spake before the coũsail of ỹ people, namly ỹ Numenius the sonne of Antiochus & Antipater the sõne of Jasõ the Jewes ambassidours are come vnto vs, for to renue the olde frendeshyppe wyth vs. Upon thys the people consented, ỹ the men shulde be honorably intreated, & that the copy of theyr errand shulde be wrytten in the speciall bokes of the people, for a perpetuall memorye D vnto ỹ Spartyans. yee, & that we shulde sende a copy of the same vnto Symõ the great preast After thys dyd Symõ sende Numenius vnto Rome, wyth a golden shylde of a thousand pounde weyght, to confyrme the frendshyp wyth them which when the Romãs vnderstode, they sayde: what thankes shall we recompẽce agayne vnto Symon & hys chyldren? For he hathe stablyshed hys brethren, ouercome the enemyes of Israel. Wherfore they graunted hym to be free. And al thys wrote the Jewes in tables of brasse, & nailed it vnto ỹ pillers vpõ ỹ moũt Syon. The coppe of the wrytynge is thys.

The eyghte & twentye daye of the Monethe
*Elul in the hundred.lxxii. yeare in the thyrde August.
yeare of Symon the hye preaste, in the greate congregacyõ of the preastes, rulers of the people & elders of the country at Asaram, were these wordes openly declared.

For so muche as there was much warre in E oure lande, therefore Symon the sonne of Mathias (come of the chyldren of Jareb) and his brethren put themselues in parel, & resysted the enemyes of theyr people: ỹ theyr Sanctuary & law myght be mayntayned, & dyd theyr people greate worshyppe: Jonathas in lyke maner after ỹ he had gouerned his people & bene theyr hye preaste: dyed & lyeth buryed besyde hys elders.

After ỹ wolde theyr enemyes haue troden theyr holy thinges vnder foote, destroyed their land, & vtterly wasted theyr Sanctuary. Thẽ Simon withstoode them, & fought for hys people, spent much of his owne monye, weapened the valeaunt men of hys people, gaue them wages, made strong the cities of Juda, with Bethsura ỹ lyeth vpon the borders of Jewry (where the ordynaũce of theyr enemies laye som time) and set the Jewes there for to kepe it.

He made fast Joppa also, which lyeth vpon ỹ F see, & Gaza ỹ bordreth vpõ Azotus, (wher the enemies dwelt afore) & there he set Jewes toke peti: & whatsoeuer was mete for the subduing of the aduersaryes, ỹ layd he therin, Now whẽ the people sawe the noble actes of Simon, and what worshippe he was purposed to do for thẽ hys godly behauoure, & faythfulnesse which he kept vnto them, & howe he sought by alwayes the welth of hys people, because he dyd all thys therfore they chose hym to be theyr prince, & hy preaste

preaste. And in his tyme they prospered well by hym, so that ỹ Heathen were take oute of theyr land: & they also whych were in the cytye of Dauid at Jerusalem in the castel (where they went out and defyled all thynges that were aboute ỹ Sanctuarye, and dyd greate harme vnto clenlynesse) and Symon put men of the Jewes in it, for the defence of the lande and cytye, and set vp the walles of Jerusalem.

¶ And kynge Demetrius confyrmed hym in hys hye preasthode, made hym his frende, & dyd hym great worshyp. For he harde that the Romans called the Jewes theyr frendes, louers & bretheren, howe honorablye they receaued Symons ambassadours: howe the Jewes and preastes consented that he shuld be theyr prynce and hye preaste perpetually (tyll God rayled vp the true prophet) & that he shulde be theyr captayne to care for the Sanctuarye, & to set officers vpon the workes therof, ouer the lande, ouer the weapons, ouer the houses of defence, to make prouysyon for the holy thynges, & to be obeyed of euery man, & all the wrytynges of the lande to be made in hys name: that he shuld be clothed in purple & golde, & that it shulde be lawfull for none of the people nor preastes to breake any of these thynges, to withstande hys wordes, nor to call any congregacyon in the lande without hym, that he shulde be clothed in purple, and weare a colar of golde. And yf there were anye whyche disobeyed or brake thys ordynaunce that he shulde be punysshed.

So al the people consented to alow Simō and to do accordinge vnto these wordes: Symon also hym selfe toke vpon hym, and was cōtente to be the hye Preaste, the Captayne, and Prynce of the Jewes and preastes, & to gouerne them all. And they commaunded to make thys wrytyng in tables of brasse, and faste it to the compasse of the Sanctuarye in an open place, & laye vp a copy of the same in the tresurye, that Symon and hys posterye myghte haue it.

The.xv Chapter.

¶ Antiochus maketh a couenaunt of frendshyp w Simon & Triphō is persecuted The Romās wryt letters vnto kinges & nacyōs in the defence of the Jewes. Antyochus refusynge the helpe that Simon sent hym, breaketh his couenaunt.

A ¶ Moreouer kynge Antyochous the sonne of Demetrius sente letters from the Iles of the see, vnto Symon the hye preaste and prynce of the Jewes and to all the people, contaynyng these wordes Antyochus the kinge sendeth greatyng vnto Simon the hye preast, and to the people of the Jewes. For so muche, as certayne wycked men haue gotten the kyngdome of our progenitours I am purposed to chalenge the realme agayne, and to restore it to the olde estate.

Wherefore I haue gathered a greate hooste and made shyppes of warre, that I may go thorowe the country, & be auenged of them which haue destroyed ourlande, and wasted manye cytyes in my realme. And therfore, nowe I make the free also from all the trubutes, whereof all kynges my progenytours haue discharged the: and from other customes (wher from they haue released the) whatsoeuer they be: yee, I geue the leaue to smyte mony of thyne owne wythin thy lande. As for Jerusalem, I wyll that it be holy and free: and all the weapons and houses of defence, whych thou haste buylded, and kepeste in thyne handes, shalbe thyne. Where as any thinge is or shalbe owynge vnto the kynge, I for geue it the, from thys tyme forth for euermore. And when we haue obtayned oure kyngdome we shal do the, thy people, and the temple great worshyp: so that your honour shalbe knowē throw out the whole world.

B In the .CLxxiiii. yeare went Antyochus into hys fathers lande, and al the men of warre came together vnto hym, so that fewe were left with Triphō. So the kyng Antyochus folowed vpon hym, but he fled vnto Dora, which lyeth by the see syde: for he sawe that ther was myschefe commynge vnto hym, and that hys hoolke had forsaken him. Then came Antiochus vnto Dora wyth an. C. & twentye thousande men of armes vponfoote, & eyght thousande horse men. So he compassed the cytye rounde about, and the shippes came by the see, ¶ Thus they vexed the cytye by land and by water, in so much that they suffred noman to go in or oute.

C In the meane season came *Numenius (and they that had bene with hym) from the cytye of Rome, hauynge letters wrytten vnto the kynges and prouynces, wherein were contayned these wordes: Lucius the Mayre of Rome sendeth greatynge vnto Ptolomy the kynge. The ambassadours of the Jewes oure frendes being sent from Symon the hye preast, and from the people of the Jewes, came vnto vs for to renue the olde frendshyp and bonde of loue, brought a shyld of golde weyinge a thousande pounde, whych we were contente to receaue of them. Wherfore we thought it good to wryte vnto the kynges and prouynces, to do them no harme, nor to take parte agaynst them, theyr cytees, nor countrye, neyther to mayntayne theyr enemyes agaynst them. Yf there be any wycked persons therfore fled frome theyr country vnto you, delyuer them vnto Symon the preaste that he may punysshe them accordynge to theyr owne lawe.

1.ma.xiiii.a

D The same wordes wrote the Romans also vnto Demetrius the kyng, to Attalus, Araba, Arsaces, and to all the regyons, as Samsanes to them of Sparta, Delo, Mido, Sidon, Caria, Samos, Pamphilia, Licia, Alicarnassum and to the Rhodes, to Faselis, Coo, Sida, Aradio, Gortina, Gnidū. to Cipres, and Ciren. And of euery peyce they sent a coppe to Symon the hye preaste and to the people of the Jewes: So Antyochus the kynge brought hys hooste vnto Dora the second tyme to take it: where he made diuers ordynaunce of warre, and kepte Tryphon in, that he shulde not come forth. Then sēt Symon to Antyochus two thousande chosen men to helpe hym wyth golde, syluer, and other plenteous gere: Neuertheles, he wold not receaue them, but brake all the couenaunt whyche he made w̄ Simō afore, & w̄ drew himself frō him

He sent

He sente Athenobius also a frend of his vn to Symon, for to reason wyth hym, sayinge: Ye wytholde from me Joppa and Gaza (wyth the castell that is at Jerusalem) whyche are cyties of my realme, whose borders ye haue destroyed and one great euell in the lande, haupnge the dompnacion in many other places of my kyngdome. Wherfore nowe delyuer the cyties which ye haue taken, wyth the trybutes of the places that ye haue rule vpon wythout the borders of Jewrye: Or els geue me fyue hundred talentes of syluer: yee, & for the harme that ye haue done in the cyties: and for the tributes of the same other fyue hundred talentes. Yf no, we shal come and fyght agaynst you.

E So Athenobius the kynges frende came to Jerusalem, and when he sawe the greate worshyppe and honoure of Symon in golde, syluer and so great plentye of ornamentes, he maruayled, and tolde Symon as the kynge commaunded hym: Then answered Symon and sayd vnto him: * As for vs, we haue nether taken other mens landes, nor wytholden them, but onelye oure fathers heritage, whych our enemyes had vnryghteouslye in possessyon a certayne tyme: Thys heritage of oure fathers haue we chalenged in processe of tyme. And where as thou complaynest concernynge Joppa & Gaza, they dyd greate harme to oure people and in oure lande, yet wyll we geue an hundred talentes for them.

Judi.pri.cc

Neuertheless, Athenobius answered hym not one worde, but turned agayne wrothfullye vnto the kyng and told him all these wordes, & the great dignitye of Symon, wyth al that he had sene, & the kynge was verye angrye. In the meane tyme fled Tryphon by shyppe vnto Dorthosadia. Then the kynge made Cendebeus captayne of the see coast, and gaue him an hoost of foremen and horsemen, commaundinge hym to remoue the hoost towarde Jewrye, and to buylde vp the cytie of Cedron, to make vp the portes, & to warre agaynst the people of the Jewes. As for the kynge himselfe: he folowed vpon Tryphon. So Cendebeus came vnto Jamnia, & began to vexe the people, to tread downe Jewry, to take the people prysoners, to slay thē

1.mac.xvi.d

& * to buylde vp Cedron, where he set horsemen and other men of warre: that they myght come forth, and go thorowe the stretes of Jewry, like as the kynge had commaunded,

¶ The.xvi. Chapter.

¶ Cendebeus the captayne of Antiochus hoost is put to flyght of ꝑ sonnes of Symon. Ptolomeus the sonne of Abobus kylleth Symon and hys two sonnes at a bāket. Jhon kylleth them that lye in wayte for hys lyfe,

THē came Jhō vp from * Gaza, and tolde Symon hys father, what Cēdebeus had done amonge theyr people. Upon thys called Symon two of his eldeste sonnes, Judas & Jhon and sayd vnto them: I and my brethren and my fathers house, haue euer from oure youth vp vnto thys daye foughten agaynst the enemyes of Israel, & God gaue vs good fortune to delyuer Israel ofte tymes. And nowe for so muche as I am olde, be ye in stead of me & my brethrē, to go

A 1.mac.xiii.f

forth and fyght for our people and the helpe of God be wyth you. So he chose twentye thousande fyghtynge men of the countrey wyth horsemen also, whych wente forth agaynst Cendebeus, and rested at Modin.

In the mornynge they arose, and wente into the playne felde: and behold, a myghty greate hoost came agaynst them both of footemen and horsemen. Nowe was there a water broke betwyxt them, & Jhon remoued the hoost toward them. And when he saw that the people was afrayed to go ouer the water broke, he went ouer fyrst hymselfe, & the men seing this, folowed him

Then Jhon set hys horsemen and footemē in order, the one by the other, for theyr enemeys horsemen were verye manye. But when they blew vp ꝑ preastes trompettes. Cendebeus fled wyth hys hoste, whereof many were slayne, & the remnaunt gat them to theyr stronge holde Judas also Johns brother was wounded at the same tyme. And Jhon folowed styll vpon the enemyes, tyll he came to Cedron * which he buylded.

1.mac.xv.

The enemyes fled also vnto the towers that were in the feldes of Azotus, and those did Jhon burne vp. Thus were there slayne two thousande men of them, and Jhon turned again peacyably to Jewrye.

And in the felde of Jericho was Ptolompe the sonne of Abobus made captayne, whych because he had aboundaunce of syluer and golde: (for he hadde maryed the daughter of Symon the hye preast) waxed proude in hys mynde, and thought to conquere the lande, ymagenyng falsched agaynst Symon and hys sōnes, to destroy them. Nowe as Symon was goinge aboute thorowe the cytyes, that were in the country of Jewrye, and carynge for them, he came downe to Jerycho wyth Mathathias and Judas hys sonnes, in the. Clxxvii. yeare in the. xi. moneth called * Sabat. Then Ptolomy the sonne of Abobus receaued them (but wyth dysceate) into a strōg house of hys, called Doch, whych he had buylded where he made them a banket.

Januarye

So whē Symō and hys sōnes were merye and had dronken well, Ptolomy stode vp wyth hys men (whom he had hyd ther) and toke theyr weapons, entred into the banket house, & slewe Symon wyth hys two sonnes, and certayne of hys seruauntes. Suche greate vnkaythfulnesse dyd Ptolomy in Israel, & recompenced euel for good. Then wrote thys Ptolomy the same vnto the kynge Antyochus, requyrynge hym, that he shuld sende hym an hoste to helpe hym: and so shulde he delyuer hym the land, wyth the cytyes and tributes of the same. He sente other men also vnto Gaza, for to take Jhon, and wrote vnto the captaynes to come to hym, and he shulde geue them syluer, gold, and rewardes And to Jerusalem he sente other to take it, and the Sanctuarye.

Then ranne there one before, and told Jhō in Gaza, that hys father and his brethren were slayne, and howe that Ptolomy had sent to slay hym also. When Jhon heard thys he was sore abashed, and layde handes of them that were

come

come to destroy him, & slewe them, for he knewe, that they wente about to kyll hym.

As for other thynges concernynge Jhon: of hys warres, of hys noble actes (wherein he behaued hym selfe manfullye) of the buyldynge of walles whych he made, and other of hys deades They are wryten in the chronacles of his preast stode, from the time forth that he was made hye preaste after hys father.

¶ The ende of the fyrst boke of the Machabees.

The seconde booke of the Machabees.

¶ The fyrst Chapter.

¶ An Epystle of the Jewes that dwelt at Jerusalem, sente vnto them that dwelt in Egypte, wherin they exhorte them to geue thanckes for the death of Antyochus. Of the fyre that was hyd in the pytt. The prayer of Nehemias.

A THe brethren of the Jewes whych be at Jerusalem, and in the land of Jewry, wysshe vnto those bre thren of the Jewes that are thorowoute Egypte: good fortune, health, and peace.

God be gracyous vnto you and thynche vpō hys couenaunte that he made wyth Abraham, Deu.xxx.b Isahac, and Jacob hys faythfull seruauntes: * & geue you all such an hert, that ye maye loue and serue him: yee, and performe hys wyll wyth an whole hert and of a wyllynge mynde. He open your hertes in hys lawe and in hys commaundemētes, sende peace, hear your prayers, be at one wyth you, and neuer forsake you in tyme of trouble. Thys is heare oure prayer for you.

What tyme as Demetrius raygned, in the Clxix. yeare, we Jewes wrote vnto you in the trouble & vyolence that came vnto vs. In those yeres, after ẏ Jason departed oute of the holye lande and kyngedome, they brent vp the portes and shed innocente bloude. Then made we oure prayer vnto the Lorde, and were hearde: we offered, and lyghted the candels, settynge forth cakes and breade: * And nowe come ye vnto the Leu.xxiii.f feast of tabernacles in the moneth † Casiu. November

B In the. Clxxxviii. yeare, the people ẏ was at Jerusalem & in Jewry, the counsayl & Judas hym selfe sent his wholsome salutacion vnto Aristobolus kinge Ptolomais master, which came of the generacyon of the anoynted preastes and to the Jewes that were in Egypte: In so moche as God hath delyuered vs from great parelles we thancke him hyghly. In that we resysted so myghty a kyng. And why? he brought men out of Persis by heapes, to fight agaynste vs and ẏ holy cytie. For as he was in Persis (namely, the captayne with the great host) he perysched in the temple of Naneas, beynge dysceaued thorowe the deuyce of Naneas preastes. For as he was purposed to haue dwelt there. Antyochus & hys frendes came thether, to receaue much mony for a dowry. So when Naneas preastes had layde forth the money, he entred wyth a small company into the compasse of the temple, and so they shut the temple.

Nowe when Antyochus entred by openyng the preuye intraunce of the temple, the preastes C stoned the captayne to death, hewed thē in peces that were with him, smote of theyr heades, and threwe them oute: In all thynges God be praysed, whych hath delyuered the wycked into oure handes.

Where as we are nowe purposed to kepe the purificacyon of the temple vpon the fyue and twentye daye of the moneth Casiu, we thought necessary to certifye you therof, ẏ ye also myght *kepe the tabernacles, feast daye, & the daye of the fyre, which was geuen vs, when Nehemias Leu.xxiii.f offered, after that he had set vp the temple and Nu.xxix.b the aulter. For what time as oure fathers were ex.Eld.b.c led awaye vnto Persis, the preastes (whych thē sought the honoure of God) toke the fyre preuely from the aulter and hyd it in a valley, where as was a dyrye pytte, and therein they kept it, so that the place was vnknowne vnto euery man.

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And Nehemias prayer was after thys maner: O Lord God maker of all thinges, thou fearfull & strōg, thou ryghteous & mercyful, thou ẏ art onely a gracious kynge, onely lyberall, onlye iuste, Almyghtie and euerlastynge, thou ẏ deliueryst Israel from al trouble, thou that hast chosen the fathers, and halowed them, receaue the offrynge for thy whole people of Israel, preserue thyne owne porcyon, and halowe it, gather those together, that are scatered abrode frō vs: delyuer them that are vnder the Heathens bondage, loke vpon them whych are dyspysed & abhorred, ẏ the Heathē may knowe & se howe ẏ ẏ art our God: Punish them ẏ oppresse, & proudly put vs to dishonour. Set thy people agayne in thy holy place * like as Moses hath spoken. And the Preastes songe Psalmes of thanc- deut.xxx.a E kesgeuynge, so longe as the sacrifice endured.

Nowe when the sacrifyce was brent, Nehemias commaunded the greate stones to be sprynckled wyth the resydue of the water: * Whyche when it was done, ther was kyndled a flamme Judit.bi.d of them also: but it was consumed, thorowe the xxxiiii.e,xviiii.c lyghte, that shyned from the aulter. So when cc.xlviii.a thys matter was knowne, it was told the kinge of Persia, that in the place wherin the preastes which were led awaye, had hyd fyre, there apeared

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red water in the steade of fyre: and that Nehemi as and hys companye, had purysyed the sacry= syces wythall. Then the kynge consyderynge and ponderyng the matter dilygently, made him a temple to proue the thyng that was done. And whē he founde it so in dede, he gaue the prestes many gyftes and dyuers rewardes: yee, he toke them wyth hys owne hande and gaue thē. And Nehemias called ỳ same place Nephtar whiche is as moche to saye, as a clensynge: but manye men call it Nephi.

¶ The. ii. Chapter.

¶ Howe Jeremy hyd the tabernacle, the Arke, and the aulter in the hyll. Of the fyue bookes of Jason contayned in one.

IT is founde also in the wrytinges of Jeremy the prophet, ỳ he commaunded thē which were caryed awaye to take fyre, * as it is sayde afore. ‡ He cōmaunded thē also, ỳ they shulde not forget ỳ lawe and commaundementes of ỳ Lorde, & that they shulde not erre in theyr myndes, whē they se ymages of syluer & gold, wyth theyr ornamē= tes. These & such other thynges commaūded he thē, and exhorted thē, that they shuld not let the lawe of God go out of theyr hertes.

* ii Mac. i. c
‡ Jer. xxvi
b
Bar. b. a.

It is wrytten also: howe the prophet (at the commaundemēt of God) charged them to take the tabernacle & the arke wyth them: & he wente forth vnto the mountayne, where Moses clymed vp, * & sawe the herytage of God. And whē Je= remy came there, he founde an open caue, where in he layed the tabernacle, the ark, and ỳ aulter of incense, & so stopped ỳ whole. There came cer tayne mē together also folowing him, to marke the place, but they coulde not fynde it. Whyche when Jeremy perceaued, he reproued them, say= inge: As for that place, it shalbe vnknowen, vn= tyll the tyme that God gather hys people to ge= ther agayne, & receaue them vnto mercy. Then shal God shewe them these thynges, & the ma= iestye of the Lord shall appere * & the cloude also lyke as it was shewed vnto Moses: and lyke as when Salomon desyred, that the place myghte be sanctifyed, and it was shewed hym.

de. xxxiij a

Ero. xiii. d
i. reg viij. b

For he beynge a wyse man, handled honou= rably & wysely, offerynge vnto God in the halo wynge of the temple, when it was fynyshed.

Leui. ix. d

* And lyke as when Moses prayed vnto ỳ Lord the fyre came downe from heauen, & consumed ỳ burntofferynge: Euen so, prayed Salomon al=

ii. par. bii. a

so, * & the fyre came downe frō heauē, and consu med the burntofferyng. And Moses sayde: be= cause the synoffryng was not eaten, therefore is it consumed. In lyke maner Salomon kepte the dedycacion (or halowynge) viii. dayes.

¶ In the annotacions & wrytinges of * Jere= my, were these thinges put also: & how he made a lyberarye, and howe he gathered out of al cōu trues the bokes of the prophetes, of Dauid, the Epystles of the kynges and of the presentes. E nen so Judas also, loke what he learned by ex= perience of warre & such thinges as hath happe ned vnto vs, he gathered them altogether, and so we haue them by vs. Yf ye nowe desyre to haue the same, send some body to fetch them vn=

some reade Nehemias

to you. Wher as we then are about to celebrate the purifycacion, we haue wrytten vnto you. Therfore, ye shall do well, yf ye kepe the same dayes. We hope also, that the God (whych dely= uered hys people, & gaue them all the heryptage, kyngdome, presthode, & Sanctuarye, * that he promysed them in the lawe) shall shortely haue mercy vpon vs, and gather vs together frō vn= der the heauen into his holy place: for he hath sa ued vs frō great parels, & hath clensed ỳ place.

Deu. xxx. a

As concernyng Judas Machabeus and hys D brethren, the purifycacion of the greate temple, the dedycacion of the aulter: yea, & of the war= res that cōcerne noble Antiochus, & * Eupator hys sonne, of the chinynges ỳ came downe from heauen vpon those whyche manfully e defended the Jewes. For though they were but few, yet defended, they the whole lande, droue awaye the enemies hoost, recouered agayne the temple that was spoken of thorowoute all the world, delyuered the cytie, doynge theyr beste, that the lawe of the Lord which was put downe, myght wyth all tranquyllyte be restored agayne vnto the Lord, that was so mercyfull vnto them. As touchynge Jason also of Cyren, we haue vnder taken compendeously to bryng into one booke the thynges that were comprehended of hym in fyue. For we consyderynge the multitude of the bookes, and howe harde it shuld be for thē that wolde medle wyth storyes and actes (and that because of so diuers matters) haue vndertaken so to comprehende the storyes: that suche as are dysposed to read, might haue pleasur & pastime there in: and that they whyche are dyligente in such thynges, myghte the better thyncke vpon them: yee, & that whosoeuer reade them myghte haue profyt therby.

i. mach. vi. a

E

Neuertheles, we oure selues that haue med led wyth thys matter for the shortenynge of it haue taken no small laboure, but greate dyly= gence, watchynges and trauayle. Lyke as they that make a feast: wolde fayne do other mē plea sure: Euen so we also (for manye mens sakes) are very well contente to take the labour, wher as we maye shortlye comprehende, the thynges that other men haue truly wrytten.

For he that buyldeth an house a newe, must prouyde for manye thynges, to the whole buyl= dyng, but he that paynteth it afterward, seketh but onely what is comlye, mete and conuenyent to garnysh it wythall. Euen so doo we in lyke maner. And why? He that begynneth to wryte a story for the fyrst, muste wyth his vnderstan= dynge gather the matter together, set hys wor= des in order and dyligentlye seke oute of euerye parte. But he that afterwarde wyl shortē it, v= seth fewe wordes, and toucheth not the matter at the largest. Let thys be sufficyent for a Pro= loge. Now wyll we begynne to shewe the mat= ter, for it is but a foolysh thynge to make a lōge Prologe, & to be short, in the story it selfe.

¶ The. iii. Chapter.

¶ Of the honour done vnto the temple by the kynges of the Gentyles. Symon vttereth what treasure is in the temple. Helyodorus is sent to take the awaye. He is stryken of God and healed at the prayer of Onias.

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red water in the steade of fyre: and that Nehemi as and hys companye, had purysyed the sacry= syces wythall. Then the kynge consyderynge and ponderyng the matter dilygently, made him a temple to proue the thyng that was done. And whē he founde it so in dede, he gaue the prestes many gyftes and dyuers rewardes: yee, he toke them wyth hys owne hande and gaue thē. And Nehemias called ỳ same place Nephtar whiche is as moche to saye, as a clensynge: but manye men call it Nephi.

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de. xxxiij a

Ero. xiii. d
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i. mach. vi. a

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What

A WHat tyme as the holy cytie was inhabyted in al peace & welth & when the lawes were yet very well kept (For so was it ordeyned by Onias the hye preaste and other godly mē that were enemyes to wyckednes) It came ther
i.mach.i.c to, *that euen the kynges and prynces them selues dyd the place greate worshyppe, and garnyshed the temple wyth great gyftes: In so moche that Selucus kynge of Asia of hys owne rentes, bare all the coastes belongynge to the ser-
ii.mac.iii.a uyce of the offerynges. Then * Symon of the trybe of Ben Jamin, a ruler of the tēple, laboured to worcke some myschefe in the cytie, but ỹ hye preaste resysted hym.

Neuertheless, when he myght not ouer-
G.mac.iii.b come Onias, he gat hym to * Appolonius the sonne of Therla (which then was chefe Lord in Celocyria and Phenyces) and tolde hym that ỹ treasurye in Jerusalem was full of innumerable mony, & how that the comē goodes (whyche belonged not vnto the offeringes) were exceading great also: yee, & howe it were possible ỹ al these myght come vnder the kynges powre.

B Nowe when Appolonius had shewed the kynge of the money, as it was tolde hym: the kynge called for Helidorus hys stewarde, and sente hym wyth a commaundement, to bryng hym the same money. Immediatly Heliodorus toke hys iourney, but vnder a colour, as though he wolde go thorowe Celocyria and Phenyces to vyset the cyties, but his purpose was to fulfyll the kynges pleasure. So when he came to Jerusalem, and was louynglye receaued of the hye preast into the cytie: he tolde what was determyned concernynge the money, and shewed the cause of hys commynge, he asked also yf it were so in dede. Then the hye preast tolde hym that there was such monye layed vp for the vpholdynge of wyddowes and fatherles chyldren and howe that a certayne of it belonged vnto Hyrcanus Tobias a noble man, and that of all the monye (whych the wycked Symon had bewrayed) There were .iiii C. talentes of syluer, and two C. of gold: yee, and that it were vnpossyble for those mens meanynge to be dysceaued that had layed vp theyr money in the place and temple (whych is had in worshyppe thorow the whole worlde) for the mayntenaunce & honoure of the same. Wherunto Heliodorus answered, that the kynge had commaunded hym in anye wyse, to bryng hym in the money.

C So at the daye appoynted, Heliodorus entred into the temple to order thys matter. But there was no smal feare thorowoute the whole cytie. The preastes fell downe before the aulter in theyr vestymētes, & called vnto heauen vpon
Exo.xxii.b him *which had made a lawe concernyng stuffe geuen to kepe, that they shulde be safely preserued for such as commyt them vnto keppynge. Then whoso had loked the hie preast in the face it wolde haue greued hys herte. For hys countenaunce and the chaungynge of his coloure, declared the inwarde sorowe of hys mynde. The mā was al in heupnes, & his body in feare, wher by they that loked vpon hym, myght perceaue the grefe of hys herte, the other people came out of theyr houses by heapes vnto the comen prayer, because the place was lyke to come into confusyon. The wemen came together thorow the stretes, wt herp clothes aboute theyr breastes.

The vyrgyns also that were kepte in, ranne to Onias, some in the walles, other some loked out of the wyndowes: yee, they all held vp their handes towarde heauen, and prayed. A miserable thynge was it, to loke vpon the comen people, and the hye preast beynge in suche trouble. But they besought almyghty God that the godes whych were commytted vnto them, might be kept whole, for those that had delyuered thē vnto theyr keppyng. Neuertheless, the thyng ỹ Heliodorus was determyned to do, that performed he in the same place, he hym selfe personallye beynge aboute the treasurye wyth hys men of warre. But the spyrete of almighty God shewed him selfe openly, so ỹ al they which presumed to obeye Heliodorus, fell thorowe the power of God into a great fearfulnes and drede.

*For there appeared vnto thē an horse, with ii.mach.iii.b a terryble man syttynge vpō hym, deckt in goodlye araye, & the horse smote at Heliodorus wt hys forefete. Nowe he that sat vpon the horse had harnes of golde vpon hym.

Moreouer, there apeared two fayre & bewtyfull ponge men in goodly arraye, which stode by hym & scourged him on both ỹ sydes, & gaue hym manye stryppes wythoute ceassynge.
*Wyth that fell Heliodorus sodenlye vnto the ii.mach.iii.d
grounde. So they toke him vp (beynge compassed aboute wyth greate darcknesse) & bare hym out vpō a bare. Thus he that came with so many runners and men of warre into the sayde treasurye, was borne out, where as no man myght helpe hym: and so the power of God was manyfest and knowen. He laye styll domme also by ỹ power of God destytute of all hope & lyfe. And they praysed the Lorde that had shewed his power vpon hys place and temple, whych a lytle afore was full of feare and trouble: and that thorowe the reuelacyon of the Almyghtye Lorde it was fylled wyth ioye and gladnes.

Then certayne of Heliodorus frendes prayed Onias, that in all hast he wolde call vpon God to graunt hym hys lyfe, which was geuyng vp the ghoost. So the hye preast consyderyng the matter, and least the kynge shulde suspect that the Jewes had done Heliodorus some euell. He offered an healthy offerynge for hym. Now whē the hye preast had obtayned hys petycyon, the same yonge mē in the same clothynge appeared and stode besyde Heliodorus, saying: Thancke Onias the hye Preast, for * hys sake hath the Act.xxbiter
Lord graunted the thy lyfe: therfore seyng that E
God hath scourged the, geue hym prayse & thākes, and shewe euery man his myght and power. And when they had spokē these wordes they appered no more.

So Helyodorus offered vnto God, made great vowes vnto hym, whyche had graunted hym his lyfe, thancked Onias, toke hys hoode

and

and went agayne to the kynge. Then testyfyed he vnto euery man of the great worckes of God that he had sene wyth his eyes. And when the kynge asked Heliodorus who were mete to be sente yet once agayne to Jerusalem, he sayde: yf thou haste anye enemye or aduersarye vnto thy realme, sende hym thyther, and thou shalte haue hym punyshed, yf he escape wyth hys lyfe: for in that place (no doubte) there is a speciall power and worckynge of God. For he that dwelleth in heauen, vysiteth and defendeth that place, & all that come to do it harme, he punyscheth and plageth them. This is nowe the matter concernynge Heliodorus, and the keppynge of the treasurye at Jerusalem.

¶ The.iiii. Chapter.

¶ Symon reporteth euel of Onias. Jason desyrynge the office of the hye preaste corrupteth the kynge wyth rewardes. The wycked intente of Jason.

A ii. mac. iiii. a

Thys Symon nowe ** (of whom we spake afore) beynge a bewrayer of the money and of his owne natural countrye, reported the worste of Onias: as thoughe he had moued Heliodorus vnto thys, and as thoughe he had bene a brynger vp of euell. Thus was he not ashamed to call him an enemye of the realme: that was so faythfull an ouersear and defender of the cytie & of his people: yee, and so feruent in the lawe of God: But when the malyce of Symon encreased so ferre, that thorowe his frendes there were certayne menslaughters commytted: Onias cõsydered the parell that myghte come thorowe thys stryke, and howe that Appolonius (namelye the chefe Lorde in Celociria and Phenices) was all set vpon tyranny, and Symons malice increased the same. He gat hym to the kynge not as an accuser of the citezins, but as one that by him selfe intended the comen wealthe of the whole multitude.

B For he sawe it was not possyble to lyue in peace, nether Symon to leaue of from his koolyshnes: excepte the kynge dyd looke thereto But after the deathe of Selucus, when Antyochus (whych is called the noble) toke the kyngdome Jason the brother of Onias laboured to be hye preast: For he came vnto the kynge, and promysed him. iii. C. & lx talentes of syluer, & of the other rẽtes. lxxx. talẽtes Beysydes thys he promised him yet an. C. & l. Yf he might haue ỹ scole of the chyldren, and ỹ he myght call them of Jerusalem Antiochyãs. Which when they had graũted, & he had gotten the superpoynte, he begãne immediatlye to drawe hys kynsmen to the customs of the Heathen, put downe the thynges ỹ the Jewes had set vp of loue, by Jhon the father of Eupolemyus whych was sent ambassydour vnto Rome, for to make the bonde of frendshyp and loue. He put downe all the Jewes and lyberties of the Jewes and set vp the wycked statutes. He durste make a fyghtyng scole vnder the castell, and set fayre yonge men to learne the maners of whores and brothels.

¶ This was nowe the begynnynge of the Heathenyshe and straunge conuersacyon, brought in thorowe the vngracyous & vnheard wycked nes of Jason, whych shuld not be called a preest, but an vngodlye personne. In so moch that the preastes were nowe no more occupyed aboute ỹ seruice of the aulter, but dyspysed the temple, regarded not the offrynges: yee, gaue theyr delygence to learne to fyght, to wrastle, to leape, to daunce, and to put at the stone, not settyng by the honoure of theyr fathers, but lyked the glory of the Gretkes best of all: for the whyche they stroue parlously, & were gredy to folowe theyr statutes: ye, theyr luste was in all thynges to be lyke them, whych afore were their enemies, & destroyers. Howebeit to do wickedly against the lawe of God, shall not escape vnpunyshed, but of thys we shall speake hereafter.

D What tyme as the * Olimpiades sportes were playde at Tyrus (the kynge him selfe beynge presente) thys vngracyons Jason sent wicked mẽ, bearyng from them of Jerusalẽ (which now were called Antiochiãs.) iiii. C. dragmars of syluer for an offerynge to Hercules. These had they that caryed them desyred them vnder such a fashyon, as though they shulde not be offered but bestowed to other vses. Neuertheles he that sent them, sente them to the intente that they shulde be offred vnto Hercules. But because of those that were presente, they were geuen as to the makynge of shyppes. And Appolonius the sonne of Nestus was sent into Egipt because of the noblemen of kyng Ptolomy Philometor. Nowe when Antyochus perceaued, ỹ he was put oute from medlynge in the realme, he soughte hys owne profyte, departed from thence came to Joppa: and then to Jerusalem, where he was honourably receaued of Jason, & of the cytie, and was brought in with torch light and wyth greate prayse, and so he turned hys hooste vnto Phenices.

These wer kept euery fyfty peare

After. iii. yeare Jason sente Menelaus, the forsayd Symons brother, * to beare the money vnto the kynge, and to bynge hym answere of other necessary matters. But he (when he was praysed of the kynge for magnifyinge of hys power) turned the preasthod vnto him selfe layinge vp. iii. C. talentes of syluer for Jason. So when he had gotten the commaundementes frõ the kynge (he came haynge nothynge that becommeth a preaste) but bearynge the stomacke of a cruell tyraunte, and wrathe of a wylde brute beaste * Then Jason (whyche had dyscea- ued hys owne brother) seynge he hym selfe was begyled also, was fayne to flee into the lande of the Ammonytes, & Menelaus gat the dompnyon. But as for the money that he had promysed vnto the kynge, he dyd nothynge therein, when Sostratus the Ruler of the Castell requyred it of hym. For Sostratus was the man that gathered the customes, wherefore they were both called before the kynge. Thus was Menelaus put out of the preasthode, and Lysimachus hys brother came in hys stead. Sostratus also was made lorde of the Cyrians.

E ii. mac. iiii. b

f. mac. iii. b.

It happened in the meane season, that the Tharsians & Malacians made insurrecyon because they were geuẽ for a preasant vnto kyng Antyochus

kynge Antiochus concubyne. Then came the kynge in all the haſt, to ſtyll thē agayne, & to pacify the matter, leauinge Andronicus therto be his debyte as one mete therfore. Now Menelaus ſuppoſynge ỳ he had gottē a ryght conuenyent tyme, ſtole certayn veſſels of gold out of ỳ tēple, & gaue thē to Andronicus for a preſent: & ſome he ſolde at Tirus and in the cities therby

Whych when Onias knew of a ſuerty, he reproued him: but he kept hym in a Sāctuary beſide Daphnis ỳ lieth by Antioch. Wherfor Menelaus gat him to Andronicus, & prayd him ỳ he wold ſlaye Onias: So whē he came to Onias, he counceled him craftely to come out of the Sāctuary geuyng him hys hand wyth an othe (howbeit he ſuſpect him) & then he ſlew Onias wythout any regard of ryghteouſnes. For ỳ which cauſe not only the Jewes but other nacions alſo toke indignaciō, and were diſpleaſed for ỳ vnrighteous death of ſo goodly a man.

G And whē the kynge was come agayne from Cycilia, the Jewes and certayne of the Gzekes went vnto hym, complaynynge for the vnrighteous death of Onias. Yee, Antiochus himſelf was ſory in hys mynd for Onias, ſo that it pitied hym, and he wept remembzinge his ſoberneſs & manerly behaueour. Wherfore he was ſo kyndled in hys mynd, ỳ he cōmaunded Andronicus to be ſtrypped out of his purple clothing, and ſo to be led thorowout the cytye: yee, & the vngratious man to be ſlayne in the ſame place wher he cōmytted thys wyckednes vpon Onias. Thus the lorde rewarded hym hys punyſhment, as he had deſerued. Nowe when Lyſymachus had done many wycked dedes in the tēple thorowe the counſel of Menelaus, and ỳ voyce came abzoade: the multytude gathered thē together agaynſte Lyſymachus: for he had caryed out now much gold.

So when the people aroſe, and were ful of diſpleaſure, Lyſymachus armed. iii. M. vnthyfftes to defende hym: a certayne tyzaunt beynge theyz captayne, whych was growē both in age and woodneſſe. But when ỳ people vnderſtode the purpoſe of Lyſymachus, ſome gat ſtones, ſome good ſtronge clubbes, & ſome caſte aſhes vpon Lyſymachus. Thus there were many of thē wounded, ſome beynge ſlayne, and al the other chaced away. But as for ỳ wicked church robber himſelfe, they kylled hym beſyde ỳ treaſury Of theſe matters therfore there was kept a courtt againſte Menelaus. Nowe when the kynge came to Tyrus, they made a complaynt

H vnto hym of Menelaus, concernynge this buſynes and ỳ ambaſſidours were. iii. But Menelaus wēt & promiſed Ptolomy to geue him much money, yf he wold perſwade ỳ kynge. So Ptolomy went to the kyng into a courte (where he was ſet to cole hym) & brought hym out of that mynde. In ſo muche that he diſcharged Menelaus from ỳ accuſacyōs, that not withſtanding was cauſe of al myſchefe: and thoſe poore men, whych yt they hadde tolde theyz cauſe: yee, before the Scithians, they ſhulde haue bene iudged innocent, them he condempned to death.

Thus where they ſoone punyſhed, whych followed vpon the matter for the cyty, for the people, and for the holye veſſell. Wherfore, they of Tyrus toke indignacion, and buryed thē honorably. And ſo thorow the couetouſnes of them that were in power. Menelaus remayned ſtyll in auctorite increaſynge in malyce, to the hurt of the cytezins.

¶ The. v. Chapter.

¶ Of the ſygnes and tokens ſene in Jeruſalem. Of the end and offence of Jaſon. The purſuet of Antiochus agaynſt ỳ Jewes. The ſpoylyng of the tēple.

A T ỳ ſame tyme Antiochus made him readye to go agayne into Egipt. Then were there ſene at Jeruſalem. xl. dayes longe, horſmē runnynge to and fro in the ayre, whych had rayment of golde, & ſpeares. There were ſene alſo whole hooſtes of men weapened, & horſes runnyng in an order, how they came together, how they helde forth theyr ſheldes, howe the harneſſed men drewe out theyr ſwerdes, & ſhote theyr dartes. The ſhyne of ỳ goldē weapōs was ſene & of all maner of armure. Wherfore euery man prayde, ỳ thoſe tokens myght turne to good. Nowe when there was gone forthe a falſe rumour, as though Antiochus had bene dead: Jaſon toke a. M. men, & came ſodenly vpō ỳ cyty. The citezins came vnto ỳ walles, at ỳ laſt was the cytie taken, & Menelaus fled, into ỳ caſtell.

As for Jaſon, he ſpared not hys owne cytezins in the ſlaughter, neyther cōſidered he what greate euell it were, to deſtroye the proſperyte of hys owne kynſmen: but dyd as one that had gotten the victory of hys enemyes, and not of hys frendes: For al this gate he not the ſuperiorite, but at the laſte receaued confuſion for hys malyce, * & fled agayne lyke a vagabounde into the land of the Ammonytes. 2 M. v.

Finally, for a rewarde of his wyckednes he was accuſed before Aretha the kynge of the Arabians. In ſo much that he was fayn to flee frō cytie to cytie, beynge deſpyſed of euery man as a forſaker of the lawes, and an abhompnable perſonne, And at the laſt (as an open enemy of his owne natural countre and of the cytezins) he was dryuen into Egypte.

Thus he that afore put manye oute of theyr owne natyue land, peryſhed frō home hymſelfe. He went to Lacedemō, thinckyng there to haue gotten ſoccoure by reaſon of kynred. And he ỳ afore had caſten many one out vnburyed, was throwen out hymſelfe, no man mournynge for hym nor puttyng hym in his graue: ſo that he nether enioyed the buryall of a ſtraunger, neyther was he partaker of hys fathers ſepulchre

Nowe when thys was done, the kynge ſuſ- C pecte, that the Jewes wolde haue fallen frome hym: wherfore he came in a greate diſpleaſure out of Egypt, * & toke the cyty by vyolence. He commaunded hys men of warre alſo: that they ſhuld kyl and not ſpare, but ſlay downe ſuch as withſtode thē, or clymed vp vpon the houſes. 1. mach. 1.

Thus was there a greate ſlaughter of yong men, old men, wemen, chyldrē, & virgins

In thre dayes were there slayne. lxxx. M. fourtye thousande put in prysón, and no lesse solde. Yet was he not content wyth thys, but durst go into the most holy temple (Menelaus that traytoure to the lawes and to his owne natural countre, being hys guyde) and wyth hys wycked hãdes toke the holy vessel, whych other kinges and cytyes had geuen thether for the garnyshynge & honoure of the place: them toke he in hys handes vnworthelye, and defyled them.

D So mad was Antiochus, that he consydered not, howe that God was a lytle wrothe for the synnes of them that dwelte in the cytye for the whyche suche confusyon came vpon that place.

*Judi.b.a *And whych yf it had not happened them to haue bene lapped in many sinnes, thys Antiochus (assone as he had come) had sodenly bene punyshed

1.mac.iii.d and shut out for hys presumpcyon, * lyke as Heliodorus was, whome Selucus the kynge sente to robbe the treasurye. Neuertheles, God hathe not chosen the people for the places sake, but the place for the peoples sake: & therfore is the place become partaker of the peoples trouble, but afterwarde shall it enioye the welth of them. And lyke as it is nowe forsaken in the wrathe of Almyghtye God, so when the greate God is reconcyled, it shalbe set vp in hye worshipe agayne

E So when Antiochus had taken a. M). and. viii hundred talentes oute of the temple, he gat hym to Antioch in al the hast, thynckyng in his pryde that he myght make mẽ sayle vpon the dry land and to go vpon the see, suche an hye mynde had he. He lefte debytes there, to vexe the people: At Jerusalem lefte he Pylyppe a Phrygian, in maners more cruel then hym selfe that set him there At Garisym he lefte Andronycus and Menelaus, whyche were more greuous to the cytyzyns

1.macha.i.a then other * Nowe as he was thus set in malyce agaynst the Jewes, he sente Appolonius an hated prynce, wyth. xxii. thousand, commaundyng him to slaye those that were of perfecte age, and to sell the wemen, maydens and children. When he came nowe to Jerusalem, he fayned peace, & kepte hym styll vntyll the Sabothe daye. And then he commaunded hys men to take them to theyr weapons (for the Jewes kepte holye day) and so he slewe all them that were gone forthe to the open playe, runnynge here and there thorow the cytye wyth hys men weapened, and murthe-

*1.mach,ic red a greate nombre * But Judas Machabeus whych was the tenthe, fled into the wyldernes, ledde hys lyfe there wyth hys company amonge wylde beastes, and vpon the mountaynes: dwellynge there and eatynge grasse, least they shulde be partakers of the fylthynes.

¶ The. vi. Chapter.

¶ The Jewes are compelled to leaue the lawe of God. The temple is defyled. The readers are monyshed that they shall not abhorre the aduersite wherwith the Lord afflycteth them. The greuous payne of Eleasarus.

A Not longe after thys, sent the kynge a messenger of Antyoch, for to compell the Jewes, to alter the ordynaũces of the fathers, & the lawe of God to defyle the temple that was at Jerusalem, and to call it the temple of Juppter Olympyus: and that they shulde be in Gazarym, as those whyche dwel at ỹ place of Juppter the herberous, Thys wycked sedycyon of the vngodlye was heauy vpon all the people, for the tẽple was full of voluptuousnes, bybbynge & bollynge of the heathen, of rybbaudes and harlots together. The wemen went into the holy place, & bare in, that was not lauful. The aulter also was full of vnlauful thynges, whiche the lawe forbyddeth to laye vpon it. The Sabbothes were not kept, the other solempne feastes of the lãd were not regarded: To be playne, ther durst no man be knowen that he was a Jewe. In the daye of the kynges byrthe they were compelled perforce to offre: and when the feaste of Baccus was kept, they were constrayned to were garlãdes of Juy, and so to go about to the honoure of Baccus. Moreouer thorowe the councel of Ptolomy, there went out a commaundemente in the next cytyes of the heathen, that they shulde intreate the Jewes in lyke maner, namely to compel them for to do sacrifice after the lawes of the Gentyles: and who so wolde not, to put them to death. A pyteous thynge was it to se. Ther were two wemen accused to haue circumsysed theyr sonnes, whom when they had led rounde aboute the cytye (the babes hangyng at theyr breastes) they cast them downe headlynges ouer the walles. Some that were crept in dennes, & had kept the Sabboth, were accused vnto Philyp, & brẽt in the fyre because that for ỹ feare of God they kept the commaundement so stykely, and wolde not defende them selues. Nowe I beseech al those whych reade thys booke, that they refuse it not for these falles of aduersytye, and iudge ỹ thynges (that are happened) for no destruccyon, but for a chastenynge of our people: And why? Whẽ God suffereth not synners longe to folowe theyr owne mynde, but shortelye punyscheth them *, it is a token of hys greate louynge kyndenes. For thys grace haue we of God more then other people, that he suffereth not vs longe to synne vnpunyshed lyke as other nacions, that when the day of iudgemene commeth, he maye punyshe them in the fulnes of theyr synnes. Yf we synne, he correcteth vs, but he neuer wyth draweth hys mercy from vs, and though he punysh wyth aduersytie, yet doth he neuer forsake hys people. But lett thys that we haue spoken nowe wyth fewe wordes be for a warnynge and exhortacyon of the heathen.

B Nowe wyll we come to the declarynge of the matter. Eleazar one of the pryncypall Scrybes an aged man & of a well fauored countenaunce, was constrayned to gape wyth an open mouth, *and to eate swynes flesh, But he desyrynge rather to dye gloryously then to lyue wyth shame offered hym selfe wyllyngly to the martyrdome Nowe when he sawe that he muste nedes go to it, he tooke it pacyentlye: for he was at a poynte wyth hym selfe, that he wolde consent to do no vnlawful thynge for any pleasure of lyfe. They that stode by being moued with pitie (but not a ryght) for the olde frendshyp of the mã, toke hym-

*Reuel,vi,a

aside

alyde pryuelye and prayed hym that he wolde let such flesche be brought hym as were lawfull to eat, & then to make a countenaunce as though
D he had eaten of the flesche of the sacrysyce lyke as the kynge commaunded: for so he myghte bedelyuered from death, and so for the old frendshyp of the man, they shewed hym thys kyndnes.

But he beganne to consider hys discrete and honourable age hys noble & worshipful stocke & howe ỹ from hys youth vp he had bene of an honest, & good conuersacyon, yee, & howe constantly he had kepte the ordynaunces lawes cõmaundedby God, wherfore he gaue thẽ thys answere and sayde: Yet had I rather fyrst be layde in my
t.Esa.b.c graue: * for it becommeth not myne age (sayde he) in any wyse to dyssemble, wherby many põg persõs myght thyncke, that Eleazar being.lxxx yeare olde &.x. wer nowe gone to a straung lyfe, and so thorowe myne ypocrisye (for a lytle tyme of a transytory lyf) they myght be dysceaued, by thys meanes also shulde I defyle myne age, and make it abhomynable. For though I were now delyuered frõ the tormentes of men, yet shuld I not escape the hande of Almyghtye God nether
*Amos.5.a alyue nor deade, wherfore I wyll dye mankully
E and do as it becommeth myne age. Whereby I maye peraduenture leaue an example of steadefastnes for such as be yonge, yf I wyth a readye mynde and mankully dye an honest death, for the most worthy and holy lawes.

When he had sayde these wordes, immedyatly he was drawen to the tormente. Nowe they that led hym & were mylde a lytle afore, beganne to take displeasure: because of the wordes that he sayde: for they thoughte he had spoken them
1. of an hye mynde. But whenhe was in hys martyrdome, he mourned and sayd: Thou (O Lord) whych hast the holy knowlege: knowest openly that wher as I myght be delyuered from death I suffer these sore paynes of my body, but in my mynde I am well contente to suffre them because I feare the. Thus thys man dyed, leauyng the myrall of hys death for an example, not onlye vnto yonge men, but vnto all the people, to be steadfast and manly.

The.vii.Chapter

¶ The punyshement of the seuen brethren, and of theyr mother

A IT happened also that there were seuen brethren (wyth theyr mother) taken, and compelled by the kynge *a-
Leuyt.xi.a. gaynst the lawe, to eate swynes flesh namelye wyth scourges and lethren whyppes. And one of them whych was the cheke sayd: What seketh thou and what requirest thou of vs? As for vs, we are readye rather to suffer death, then to offende the lawes of God and the fathers. Then was the kynge angrye and bad heate cauldrons and brasen pottes.

Whych when they were made hote, immedyatly he commaunded the tonge of hym that spake fyrst to be cut out, to pul the skinne ouer his head to pare of the edges of hys handes and fete: yee, & that in the syghte of hys mother, and the other of his brethren. Nowe when he was cleane marred, he cõmaũded a fyre to be made, and so (whyl there was anye breathe in hym) to be fryed in the cauldron. In the whyche when he hadde bene longe payned: the other brethren wyth theyr mother exhorted him to dye mankullye, sayinge: The Lorde God shall regarde the truthe: and cõforte vs, lyke as Moses teschyfyeth * and declareth in Deu.xxxii.c
hys songe, sayinge, and he wyll haue compassyon hys seruauntes.

So when the fyrste was dead after thys maner, they brought the seconde, to haue him in derysyon, pulled the skynne, wyth ỹ heare ouer his
B heade, and asked hym yt he wolde eate swynes flesche, or he were payned in the other membres also thorowout hys body: But he answered boldlye, and sayde: I wyll not do it. And so was he tormented lyke as the fyrste, and when he was euen at the geuynge vp the ghost he sayd: Thou moost vngracyous personne puttest vs nowe to death, but the kynge of the worlde shal rayse vs vp (whych dye for hys lawes) in the resurreccyon of euerlastynge lyfe.

After hym, was the thyrde had in derysyon & when he was requyred he putte oute hys tonge, and that ryghte soone, holdynge forth hys handes mankullye, and spake with a steadfast fayth These haue I of heauen, but nowe for the law of God I desppce them: for my trust is that I shall receaue them, of hym agayne. In so much that ỹ kynge and they whyche were wyth hym, marueyled at the yonge mannes boldnes, that he nothynge regarded the paynes.

Nowe when he was dead also, they vexed the
C fourthe wyth the tormentes in lyke maner. So when he was nowe at hys deathe, he sayde It is better that we beinge put to death of men, haue oure hoope and truste in God, for he shall rayse vs vp agayne. * As for the, thou shalte haue no *Thon.b.c
resurreccyon to lyfe.

And when they had spoken to the fyfthe, they tormented hym. Then loked he vnto the kynge, and sayde: thou hast power among men for thou art a mortal man also thy selfe, to do what thou wylte, but thyncke not, that God hath forsaken oure generacyon. Abyde the, tary styll awhyle, and thou shalt se the great power of God, howe he wyll punyshe the and thy sede.

After hym they brought the tyrt, whyche beinge at the poynte of death, sayde: Be not dysceaued (O kynge) for thys we suffer for our owne sakes, because we haue offended oure God, and therefore meruelous thynges are shewed vpon vs. But thyncke not thou, whych takest in hand to strpue agaynste God, that thou shalte escape vnpunyshed.

Thys excellente mother (worthye to be well
D reported of, and had in remembraunce) sawe her seuen sonnes dye in one daye, and suffred it pacyentlye, because of the hoope that she had in God yee, she exhorted euerye one of them inespecyall and that boldly and steadfastly with perfect wisdome, wakynge vp her womanyshe thought wyth a manlye stomacke, and sayde vnto them: I cannot tell howe ye came in my whõbe, for I nether gaue you breth nor soule, no nor lyfe. It is not I ỹ ioyned the membres of youre bodyes together

but the maker of the worlde, whyche fashioned the byrth of man, & beganne all thynges. Euen he also of hys owne mercye shall geue you breth & lyfe agayne lyke as ye nowe regarde not your owne selues for hys lawes sake.

Nowe thoughte Antiochus that she had despysed hym, therfore he let her go with her reproues, and beganne to exhorte the youngest sonne, (whyche yet was lefte) not onlye wyth wordes but swore vnto hym wyth an othe that he shuld make hym a ryche and a welthy man (yf he wold forsake the lawes of his fathers) yee, and that he shulde geue hym whatsoeuer were necessarie for hym. But when the younge man wolde not be moued, for all these thynges, he called hys mother, and counsayled her to saue her sonnes lyfe. And when he had exhorted her with many wordes, she prompted hym that she shulde speake vnto her sonne. So she turned her vnto hym (laughynge the cruell tyraunte to scorne) and spake wyth a bolde voyce. O my sonne, haue pytie vpon me, that bare the nyne monethes in my wõb that gaue the sucke, norysshed the and brought the vp vnto thys age

I beseche the (my sonne) loke vpon heauen and earthe and all that is therein, and consyder that God made them and mans generacio of naught so shalte thou not feare thys hangman, but suffre death steadfastlye, lyke as thy brethren haue doone: that I maye receaue the agayne in the same mercye wyth thy brethren.

Whyle she was yet speakynge these wordes, the ponge man sayde: whome loke ye for. Wherfore do ye tary? I wyll not obeye the kynges cõmaunemente, * but the lawe that God gaue vs by Moses. As for thou that ymagynest al mischefe agaynst the Jewes, thou shalte not escape the hande of God, for we suffre these thynges, because of oure synnes.

And thoughe God be angrye wyth vs a lytle whyle (for oure chastenynge and reformacyon) yet shall he be at one agayne wyth hys seruauntes. But thou (O shamefull and moost abhompnable personne.) Pryde not thy selfe thorowe vayne hoope, in beyngeso malycyous vpon the seruaũtes of God: for thou haste not yet escaped the iudgement of the God whych is Almyghtye and seyth all thynges. My brethren that haue suffered a lytle payne, are nowe vnder the couenaunt of euerlastynge lyfe: but thorowe the iudgement of God, thou shalte be punyshed ryghteously for thy pryde.

As for me (lyke as my brethren haue done) I offre my soule and my body for the lawes of our fathers, callynge vpon God, that he wyll soone be mercyfull vnto oure people: yee, & wyth payne and punyshement * to make the graunte, that he onely is God. In me nowe and in my brethren ỹ wrath of Almyghtye God is at an ende, whych ryghteously is fallen vpon oure people.

Then the kyng beynge kindled in anger was more cruell vpon hym then vpon all the other: & toke indygnacyon, that he was so lyghtelye regarded. So thys ponge man dyed vndefyled, & put hys truste styll in the Lorde. Laste of all after the sonnes, was the mother put to death also: Let thys nowe be ynough spokẽ, concernyng the offerynges, and extreme cruelnes.

¶ The. viii. Chapter

¶ Judas gathereth together hys hoost. Nycanor is sente agaynste Judas, Judas exhorteth hys souldiars to constãnes. Nycanor is ouercome. The Jewes geue thankes after they haue put theyr enemyes to flyghte, deuydynge the spoyles vnto the fatherles and vnto the wyddowes. Nychanor flyeth vnto Antiochus.

WHen Judas Machabeus, and they that were wyth him, went pryuelye into the townes, called theyr kynsfolkes and frendes together, tooke vnto them all such as cõtynued yet in the fayth and lawe of the Jewes, and brought forth. vi. M. men. So they called vpon the Lord ỹ he wolde haue an eye vnto hys people whych was troden downe of euery man: to be gracious vnto the temple that was defyled of the vngodly: to haue compassyon vpon the destruccyon of the cytye, whyche was shortlye lyke to be layed waste, to heare the voyce of the bloude that cryed vnto hym: to remembre the most vnrighteous deathes of yonge innocent chyldren, the blaphemyes also done vnto hys name, & to punysh thẽ.

* Nowe when Machabeus had gathered this multytude together, he was to myghtye for the heathen (for the wrath of the Lord was turned into mercy) he fell vpon the townes and cytyes vnwares, brent them, toke the most commodyous places: & slewe manye of the enemyes. But specyallye he made suche chases by nyghte, in so muche that hys manlynesse was spoken of, euerye where. 1.mach.xi.a

So when Philippe sawe that the man increased by lytle and lytle, and that the matter prospered wyth hym for the most parte: he wrote vnto Ptolomy (whych was a captayne in Celocyrya and Phenyces) to helpe hym in the kynges busynes. Then sent he Nycanor Patroclye a specyall frende of hys in all the haste and gaue hym of the commen sorte of the Heathen no lesse then xx. M. harnessed men, to roote out the whole generacyon of the Jewes, hauing to helpe hym one Gorgyas a man of warre, whych in matters cõcernynge battayles, had greate experyence. Nycanor ordeyned also the trybute (whych the Romaynes shuld haue had) to be geuen vnto ỹ kyng out of the captyuyte of the Jewes, namely two thousande talentes. And immedyatlye he sente to the cytyes of the see coast, requyryng them for to bye Jewes to be theyr seruauntes and bonde men, promysynge to sell them. lxxx. and ten for one talente: but he consydered not the wrathe of Almyghtye God, that was to come vpon hym. 1.mach.iii.c

When Judas knewe of thys, he tolde the Jewes that were with him of Nycanors comming Nowe were there somme of them fearefull, not trustynge vnto the ryghteousnesse of God, and fled theyr waye.

But the other that remayned, came together, and besoughte the Lorde, to delyuer them frome that wycked Nycanor, whyche had solde them or euer he came nye them: and thoughe he wolde not do it for theyr sakes, yet for the couenaute that he made wyth theyre fathers and because

Lempt.vi.a. Deu.xiii.a

9.mach.ix.c

because they called vpon hys holy and glorypous
6.mach,bb. name.*And so Machabeus called hys mē toge-
ther,namely about.vi.M. exhortyng them not
to agree, vnto theyr enemyes,*neyther to be a-
Deut.xx.a. frayed for the multytude of theyr aduersaryes
ti.para.ff.c commynge agaynste them vnrygh teously,but
to fyghte manfully,consyderynge the repro ue
that they had done to the holy place wythoute cause,
howe they had dyssypsed and oppressed the cytye
Jere.xbii.b pee,& destroyed the lawes of the fathers.* For
Psal.xiix.b. they(sayde he)trust in theyr weapons & boldnes
but our confydence is in the Almyghtye Lorde
whych in the twynclynge of an eye may both de
stroy them & come agaynst vs,& all the worlde,
He exhorted them also to call to remēbraunce
the helpe,that God shewed vnto theyr fathers,
D *as when ther perysched an.C.and.lxxxv.M.of
xiii.xx.xiix.d Sennacherybs people: And of the battayl that
xsa.xxxbiii.a they had in Babylon agaynst the Galyans how
i.mac.bii.c all the Macedonyans that came to helpe them,
stoode in feare:and howe they beinge but onely
vi.M.slewe an.C.and.xx.M.thorow the helpe
that was geuen them from heauen,wherby they
also had receaued many benyfytes.
Thorowe these wordes & men toke good her
tes vnto them,ready to dye for the lawe and the
countrye. So he set vpon euery companye a cap
tayne, one of hys owne brethren: Symon, Jo-
seph and Jonathas,geuynge eche one.xv.C mē
He caused Esdras also to reade & holy boke vn-
to them,& to geue them a token of & helpe of god
i.mac.iiii.d *Then he hym selfe beinge Captayne in the
fore front of the battayle,bukled with Nycanor
And God was theyr helpe,in so much that they
slewe about.ix.M.men and compelled the more
parte of Nycanors hoost to flee:they wer so wōū
ded & feble Thus they toke the mony from those
that came to by them, and folowed vpon them
E on euerysyde. But when the time came vpon thē
they turned,for it was the Sabboth:and there-
they folowed nomore vpon them. So they toke
theyr weapons and spoyles,and kepte the Sab
both,geuynge thanckes vnto the Lorde,whych
had delyuered them that daye,and shewed them
hys mercy. After the Sabboth,*they dystrybu
Num.xii.d ted the spoyles to the syckе,to the fatherles:and
i.reg.xxx.d. to wyddowes,and the residue had they them sel
Deute.xx.b nes with theyrs. When thys was done,and they
had made a generall prayer,they besoughte the
merciful Lorde to be at one wyth hys seruauntes
Of those also that were wyth Tymotheus &
Bachydes, whych foughte agaynst,them they
slewe.xx.M.wanne hye and strong holdes,and
deuyded mo spoyles:euer geuynge an equal por
cyon vnto the syckе,to the fatherles,to wyddo-
wes,and to aged persons.
F And when they had dylygētly gathered their
weapons together,they layde them all in conue
nyente places, and the remnaunte of the spoyles
broughte they to Jerusalem. They slewe also
Phylarches that wycked personne whyche was
wyth Tymotheus, and had vexed many Jewes
And when they helde the thankesgeuynge at Je
rusalem for the vyctorye,they brente those that
had set fyre on the portes of the temple:namelye
Calysthenes, whych was fled into an house:and
so they gat a worthye rewarde for theyr wycked
nes. As for the moost vngracyous Nycanor,
whych had brought a.M.marchauntes, to bye
the Jewes,he was thorowe the helpe of & Lord
broughte dowe euen of them whom they regar-
ded not,in so much,& he put of his glorio⁹ raymēt
fled by see,and came alone to Antyoch,wt great
shame and dyshonour which he gat thorowe the
destruccyon of hys host. Thus he that prompsed
the Romans to paye them theyr trybute, when
he toke Jerusalem:beganne nowe to saye playn
ly:that God was the defender of the Jewes,and
therefore not possyble to wounde them, because
they folowed the lawes whych God had made.

¶The.ix. Chapter.

¶Antiochus wylynge to spoyle Persepolis, is dryuen to flyght. As he persecuteth the Jewes,he is strycken of the Lorde. The fayned repentaunce of Antiochus. He dyeth.

AT the same time,came*Antiochus A
agayne wyth dishonour out of Per i.mach.bi.g
lys. For when he came to Persepo-
lys , and vndertooke to robbe the
temple:and subdue the cytye,the pe
ople ranne together and defended them selues in
somuche that he and hys were fayne to flee wyth
shame.
And so after that flyght,it happened that An
tiochus came agayne wyth dyshonoure: But
when he came to Egbathana, he gat knowlege
what was happened vnto Nycanor and Tymo
theus: Nowe,as he was auaunсynge hym selfe
in his wrath,he thought he was able to aduēg
the iniurye that was done to them, vpon the Je
wes,and therfore commaunded to make readye
hys charette,hastynge on hys iourney,wythout
ceassynge, the iudgemente of God prouokynge
hym,because he had spoken so proudelye,that he
wolde come to Jerusalem,and make it a graue
of the Jewes. But the Lord God of Israel,that
seyth all thynges,smote hym wythan vnuysy-
ble plage,whyche no man coulde heale.
For assoone as he had spoken these wordes,
there came vpon hym an horryble payne of hys B
bowels,and a sore greke of the armes: And that
was but ryghte,for he had martyred other men-
nes bowels wyth dyuerse and straunge tormen-
tes, howebeit he wolde in no wyse ceasse frome
hys malyce. Yee,he was yet the prouder and mo
re malycyous agaynste the Jewes: But whyle
he was commaundynge to make hast in the mat
ter,it happened that he fell downe vyolently frō
the charette,so that it brosed hys bodye,and dyd
hym greate payne.
And so he that thought he myght commaund
the floudes of the see,(so proud was he beyonde
the condycion of man)and to weye the hye moun
taynes in a payre of balaūce,was now brought
downe to the grounde,and caried vpon an horse
lytter , knowlygynge the manyfeste power of
God vpon hym:so that the wycked bodye of his Actes.xii.a.
was * full of wormes whyche in hys payne fell
quycke out of hys flesh: In so much that his host
was greued wyth the smell and stryncke,of hym
Thus he that a lytle afore thought he myght
reache to the starres of heauen, hym myght no

man nowe abyde noꝛ beare foꝛ the vehemencye of styncke: Therfoꝛe, he beynge bꝛoughte frome hys greate pꝛyde, beganne to come to the know-
C ledge of hym selfe: foꝛ the punyshemente of God warned hym, and hys payne encreased moꝛe and moꝛe. And when he hym selfe myghte not abyde hys owne styncke, he sayde these woꝛdes: It is reason to be obedyent vnto God, and that a mā desyꝛe not to be lyke vnto hym. Thys wycked persoñe pꝛayed also vnto the Loꝛde of whome he shulde haue optayned no mercye. And as foꝛ the cytye that he came vnto so hastely, to bꝛynge it downe to the grounde, and to make it a graue foꝛ deade men: nowe he desyꝛeth to delyuer it fre

And as touchynge the Iewes, whome he had iudged not woꝛthye to be buryed, but wold haue cast them oute foꝛ to be deuoured of the foules & wyld beastes, saying: that he wold haue destroyed bothe olde and yonge. Nowe he pꝛomyseth to make them lyke ỹ cittyzins of Athens. And wher as he had spoyled the holy temple afoꝛe, nowe he maketh pꝛomyse to garnysche it wyth great gyftes, to encrease the holy oꝛnamentes, and of hys owne rentes to beare the costes and charges belonging to the offringes: yee, and ỹ he wold also become a Iewe hym selfe to go thoꝛowe euerye place of ỹ woꝛld, & to pꝛeache the woꝛde of God.

But when hys paynes wolde not ceasse, (foꝛ ỹ rigeteous iudgement of God was come vpon hym) out of a very dyspayꝛe he wꝛote vnto ỹ Iewes, a letter of intercessyon, conteynynge these woꝛdes, The king and pꝛynce Antiochus wysseth vnto the verteous cytyzyns of the Iewes much helth and good pꝛosperyte. Yf ye and your chyldꝛen fare well, & yf al thynges go after your mynd, we geue great thanckes. In my syckenes also do I remember you louyngly: foꝛ as I came out of Persia, & was taken wyth a soꝛe dysease I thoughte it necessarye to care foꝛ the commen wealth. Nether dyspayꝛe I in my selfe, but haue a good hoope to escape this syckenes.

But consyderyng that my father led an hoost
D somtime in the hyer places, & shewed who shuld raygne after hym, that (yf there happened anye cõtrauersye, oꝛ any heard thyng were declared) they in the lande myght knowe theyꝛ chefe loꝛde that there shulde be no insurrecyon: Agayne, when I ponder by my selfe, how ỹ all the myghtye men, and neyghbours round about, are layinge wayte, and loke but foꝛ opoꝛtunyte to doo harme: I haue oꝛdeyned that my sonne Antyochus shall raygne after me, whom I ofte cõmended to many of you: whē I was in the hyer kingdomes, and haue wꝛyttē vnto hym as foloweth herafter. Therfoꝛe: I pꝛay you and requyꝛe you,
E to remēber the benefytes that I haue done vnto you generally, & inespecyall (and that euerye man wyll be fayethfull to me and to my sonne.) Foꝛ I hoope that he shalbe of soꝛe and louyng behauoure, and yf ye folowe my deuyce, he shall
Deut.xiij.c be indyfferent vnto you.* Thus that murtherer and blasphemer of God was soꝛe smytten and lyke as he had intreated other mē, so he dyed a myserable death in a straunge countrye vpon a mountayne. And hys bodye dyd Phylyp (that went wyth hym) carry awaye: whyche fearynge the sonne of Anthiochus, wente into Egypte to Ptolomy Philometoꝛ.

C The.x. Chapter.

C Judas machabeus taketh the cytye and the temple. He beginneth to shew the actes of Eupatoꝛ. The Iewes fyght agaynst the Idumeans. Timotheus inuadeth Iewry, with whome Judas ioyneth battayle. Fyue men appeare in the ayꝛe to the helpe of the Iewes. Tymotheus is slayne

MAchabeus nowe and hys company (thoꝛowe ỹ helpe of the Loꝛde) wan the temple and the cytie agayne, destroyed the alters and chapels that the heathen had buyld thoꝛowe the stretes, clēsed ỹ temple, *made an other aulter of bꝛicke stone, and after two yeares they offred sacrifices, set foꝛth the incence, the lyghtes & shewbꝛead. When that was done they fel downe flat vpon the grounde, and besought the Loꝛd, that they myght come nomoꝛe into suche trouble: but yf they synned any moꝛe agaynste hym, he hym selfe to chasten them wyth mercy, and not to come in the handes of those aleātes and blasphemous men. Nowe vpon the same daye that ỹ straūgers poluted the temple, it happened that on the very same daye it was clensed agayne namelye *the.xxiij.day of the moneth called Casleu. Thei kept.viij.dayes in gladnes like as in the feast of the tabernacles, remembꝛynge, that not longe a foꝛe they held the feast of the tabernacles: vpon the mountaynes and in dēnes lyke beastes. And to the same token they bare greane bowes, bꝛaunches and palmes, befoꝛe hym that had geuen them good foꝛtune to clense hys place. They agreed also together, and made a statute that euery yeare those dayes shuld be solemnlye kept of all the people of the Iewes.

1.mac.iiij.e

Exod.xx.b.

1.mac.iiij.e

Howe Antiochus then (that was called the noble) dyed: it is sufficyently tolde. Nowe wyll we speake of Eupatoꝛ the sonne of that wycked Antiochus, howe it happened wyth hym, and so wyth fewe woꝛdes to compꝛehende the aduersyte that chaunced in the warres. When he had taken in the kyngdom, he made one Lisias (which had bene captayne of the hoost in Phenyces and Siria) ruler ouer the matters of therealme. Foꝛ Ptolomy that was called Macron, beinge a ruler foꝛ the Iewes (and specyally, to syt in the iudgement foꝛ such wꝛong as was done vnto them) vndertoke to deale peacyablye wyth them. Foꝛ the whyche cause he was accused of the frendes befoꝛe Eupatoꝛ: and when he was suspect to be a traytoꝛ (because he had left Cyprꝛes, that Philometoꝛ had committed vnto hym: & because he departed from noble Antiochus, that he was come vnto) he poysoned hym selfe and dyed.

Nowe when Goꝛgias was gouernour of the same places, he toke straungers and vndertoke ofte tymes, to warre wyth the Iewes. Moꝛeouer, the Idumeans ỹ helde the stronge holdes, receaued those that were dꝛyuen from Ierusalem & toke in hand to warre also. *But they that were wỹ Machabe⁹ besought & pꝛayed vnto the Loꝛde ỹ he wolde be theyꝛ helper, & so they fell vpon the stronge holdes of the Idumeans, & wan many places

C

1.mac.v.a.

ces by strength: Suche as came agaynst them they slewe, and kylled no lesse of all together then .xx.M. Neuertheles some, no lesse then.ix M. were fled into two stronge towers, hauyng all maner of ordynaunce to withstande them.

D Then Machabeus leauing Simō, Josephus, Zacheus, & those ẏ were with them (which were very many) went to beseege them, & to fyghte where most nede was, Now they ẏ were wt Simō, beig led wt couetousnes, were intreated for money, thorow certain of those ẏ lay in ẏ towers toke .lxx.m.dragmars: & let sō of thē escape But whē it was told Machabeus what had happened, he called ẏ captayns of ẏ people together accusyng those personēs, ẏ they had sold ẏ brethren for money, & let theyr enemies go. So he slewe those traytours, & immediatly wēt in hād with .ẏ.ii. towers. And whē they had ordred thē selues manly, wt theyr weapons & handes, they

ii.mac.v,d & 14 macha. slewe in ẏ.ii. castels moo then .xx.M. * Nowe Timotheus‡ whō ẏ Jewes had ouercome afore gathered a multitude of straūge people, brought an host also of horsmen of ẏ Asians, to wynne Jewry by strengthe. But when he drewe nye,

E Machabeus & they ẏ wore wt hym * fel to their ii.mac.xi.d & vii.e praier, sprinkled ashes vpō theyr heades, being gyrded wt hearty cloth about their loynes, fel downe before ẏ aulter, & besought ẏ Lord ẏ he wold be mercyful to them, but an enemy vnto theyr enemyes, & to take part against theyr aduersaries, * accordyng as it is prompsed in ẏ lawe. de.xxviii.a So after ẏ praier, they went on further frō the citie: & when they came nye ẏ enemyes, they prepared themselues against them. And by tymes in ẏ morning at the breake of the day, bothe the hostes buckled together. * The one part had the Jer.xvi.d & xi.pa.xxii.b Lord for theyr refuge, which is ẏ geuer of prosperite strēgth & victory. The other had a māly stomacke, which is a captain of warre. The bat taple now being great, * there appeared vnto xiii.re,di.a & i,mac.iq.d, and.xi.b the enemyes frō heauen .v. men vpō horsbackes with brydels of golde, leadyng the Jewes, & .ii. of them hauing Machabeus betwyxt thē, that kept hym safe on euery syde wt theyr weapons, but shote dartes & lightniges vpon ẏ enemies, where thorowe they were confounded wt blindnes, & so sore afrayed, ẏ they fell downe. There were slain of fotmē .xx.M. & .v.C. & .vi.C. horsmen. As for Timotheus hym selfe, he fled vnto Gazer a very strōge hold, wherin Cereas was captayne. But Machabeus and his companie layed seege to it cherefully foure dayes.

F Nowe they that were within trusting to the strength of the place, cursed & bāned exceadingly, & made great crakynge wt wycked wordes. Neuertheles vpon ẏ .v. day in ẏ mornyng .xx. yong men of Machabeus company, beynge set on fyre in theyr mindes (because of the blasphemy) came manfullie vnto the wal, & with bolde stomakes, they & theyr other companyons clymed vp vpon ẏ towers, vndertaking to set fyre vpō ẏ portes & to burne those blasphemous persons quicke. Two dates wer they destroing the castel, which whē they foūde Timotheus (that was crept into a corner) they killed him, & slew Cereas his brother in lyke maner wyth Appolophanes. When this was don, they song Psalmes, wt prayses & thākes gyuyng vnto ẏ Lord which had done so great thīges for Israel & geuen them ẏ victory. ¶ The .xi. Chapter.

¶ Lisias goeth about to ouercome the Jewes. Socour is sente from heauen vnto the Jewes. The letter of Lisias vnto the Jewes. The letter of king Antiochus vnto Lisias. A letter of the same vnto the Jewes. A letter of the Romans to the Jewes.

A Not lōg after this, Lisias ẏ kīges steward & a kinsmā of his (which had ẏ gouernaūce of his matters) toke sore displeasure for ẏ thinges that had happened, & when he had gathered .lxxx.M. mē of fote with all the hoste of ẏ horsmen, he came against the Jewes, thynkyng to wyn ẏ citie, to make it an habytacyon of the heathen * & the temple wold Joh.ii.b he haue to be an house of lucre, lyke as the other gods houses of the heathē are, & to sel ẏ Preastes office euery yeare. Not cōsideryng ẏ power of God but was wild ī his mynd, * trustyng in esa.xxxvi.b the multytude of foote men, in thousandes of horsmen and in his foure score Elephantes.

So he came into Jewry & then to Bethsura (a castell of defence) lyeng in a narowe place. v furlonges from Jerusalem, and wāne it. Now B when Machabeus & his company knewe ẏ the ii.mac.x.c strōg holdes were takē, * they fel to theyr praiers wt weppyng & teares before ẏ Lord. And all the people in lyke maner besought him, that he wold send a good āgel to delyuer Israell. Machabeus himself was ẏ fyrst ẏ made hym ready to ẏ battail, exhorting ẏ other ẏ were wt him to ieoperde themselues, & to helpe theyr brethren. And when they were goyng forth of Jerusalem ii.mac.xiii.e together with a ready & willing mynde * there appeared before them vpon horsbacke a man in whyte clothyng wt harnesse of golde, shakynge his spere. Then they praised ẏ Lord altogether which had shewed them mercy, & were comforted in theyr mindes, in so much ẏ they were ready, not only to fight wt men, but wt ẏ most cruel beastes: yee, & runne thorow the walles of yron

Thus they went on wyllynglye hauyng an helper from heauen, & the Lorde mercyful vnto C them. They fell myghtely vpon theyr enemyes lyke Lyons, brought downe .xi.M. fotmen, xvi C. horsmen, put all the other to flyght many of them beyng wounded, & some gat away naked. Yee, Lisias hymselfe was fayne to flee shāfully and so to escape. Neuertheles, ẏ mā was not wt out vnderstandyng, but consydered by himselfe that his power was mynished, & pondred howe the Jewes being defēded by ẏ helpe of Almighty God, were not able to be ouercome, wherefore he sent them worde, & promysed, ẏ he wold consēt to al thinges which were reasonable and to make ẏ kynge theyr frende. To the whyche prayer of Lisias, Machabeus agreed, seekyng in all thynges ẏ comen wealth & what soeuer Machabeus wrote vnto Lysyas concernyng ẏ Jewes, the kynge graūted it. For there were letters wrytten vnto ẏ Jewes from Lysyas contayning these wordes. Lysias sendeth greting vnto the people of the Jewes. Jhon & Absolon

which were sente from you, delyuered me wyt-
tynges, & requyred me to fulfyl the thinges cō-
cernynge theyr errande. Therfore loke what
myght be graunted, I certyfyed ỹ kyng therof
and what soeuer was cōueniēt I agreed therto
Yf ye now wyll be faythful in ỹ matters I shal
endeuer myselfe therafter also to do you good.
As concernyng other thynges by euery artycle
therof: I haue commytted them to your messen
gers, & to those whom I sent vnto you, to com-
mune wt̄ you of ỹ same, fare ye well. In ỹ. C. and
xl, viii. peare, ỹ xiiii. day of the moneth Dios-
corinthius. Now ỹ kinges letter cōtayned these
wordes: King Antiochus sendeth greatyng vn
to his brother Lisias. For so much as our father
*is now dead, our wyll is, ỹ they whiche are in
our realme, lyue without any insurreccion, and
euery man to be diligent in his owne matters.
We vnderstāde also ỹ the Jewes wold not con
sent to our father, for to be brought vnto the cu-
stome of ỹ Gētyles, but stifly to kepe theyr own
statutes, for ỹ whiche cause they requyre of vs
also to let thē remaine styl by theyr own lawes
Wherfore our myndeis ỹ this people shalbe
in rest: we haue concluded & determyned also, to
restore thē theyr tēple agayne ỹ they may lyue
accordyng to the vse & custome of theyr fora-
thers. Thou shalt do vs a pleasure therfore, yf
thou sēd vnto thē & agre with them, ỹ whē they
are certified of our mynde, they may be of good
chere, & looke to theyr owne wealthe. And this
was the letter, ỹ the kyng wrote vnto ỹ Jewes
Kynge Antiochus sendeth greatyng vnto the
coūsell & the other people of ỹ Jewes: Yf ye fare
well, we haue oure desyre: as for vs, we are in
good healthy. Menelaus came & tolde vs howe
that youre desyre was to come downe to youre
people which are with vs. Wherfor, those that
wyl come, we geue thē fre liberty, vnto the. xxx
day of the moneth of Apryl, ỹ they may vse the
meates of the Jewes & theyr owne lawes, lyke
as afore and none of thē by any maner of waies
to haue harme for thinges done in ignorannce.
Menelaus whome we haue sent vnto you, shal
comen with you at large: fare ye well. In the. C
lviii. peare, the. xv. day of the moneth of Apryl.
The Romans also sent a letter contaynynge
these wordes: Quintus Mennius and Titus
Manilius embassadours of the Romās, sende
greatyng vnto the people of the Jewes. Loke
what Lisias the kynges kynsman hath graun-
ted you, we graunte the same also. But as con-
cernyng the thynges whyche he referred vnto
the kyng sende hether some with spede, and pō-
der the matter diligently amonge your selues,
that we maye cast the best to youre profyte, for
we must depart now vnto Antioch. And ther-
fore wryt shortely agayn, that we may knowe
youre mynde Fare well, in the. C. lviii. peare,
the. xv. daye of the moneth of Apryll.

The. xii. Chapter.

Thymotheus troubleth the Jewes. The wycked deade of the Jepptes agaynst the Jewes Judas is auenged of them. He setteth fyre on the gate of Jamnia. The persute of the Jewes against Timothy. Timothy istaken and let goo vnburte Judas pursueth Gorgyas. Judas offeringe sacrifice for the dead, sheweth the hoope of the resurrection.

When these couenaūtes were made
Lisias wēt vnto the king, and the
Jewes tylled theyr grounde. But
Timotheus, Appolonius the sōne
of Gemei, Jereme & Demophō the
proude, Nychanor ỹ captaine of Cypres, & they
that lay in those places, wold not let thē liue in
rest & peace. They of Joppa also dyd euē such a
shāful dede. They prayed ỹ Jewes ỹ dwelt a-
mōg thē, to goo wt̄ theyr wyues & chyldren into
the shippes which they had prepared & did with
thē as though they had ought thē none euel wil
for so moch then as ther was gone forth a gene-
al proclamaciō thorow ỹ citie because of peace
they cōsented therto, & suspect nothing, but whē
they were gone forth into ỹ depe, they drowned
no lesse then. ii. C. of them. When Judas knewe
of this cruelty shewed vnto his people, he com-
maūded those ỹ were wt̄ hym to make thē ready,
exhortyng them to call vpon God ỹ righteous
Judge: went forth agaynste those murtherars
of his brethren, set fyre in ỹ hauē by night, brēt
vp ỹ ships, & those ỹ escaped frō the fyre, he slew
with the sweard. And whē he had done this, he
departed as though he wolde come agayn, and
rote out al thē of Joppa. But whē he had gotte
word ỹ the Jānites were minded to do in lyke
maner vnto ỹ Jewes which dwlet amōg thē, he
came vpō ỹ Jamnites by night, & set fyre on the
hauen wt̄ the ships, so ỹ the light of the fyre was
sene at Jerusalē, vppon a. ii. C. & xl. furlonges.
Nowe when they were gone frō thence. ix. fur-
longe, in theyr iourney towarde Tymotheus. v
M. men of fote, & v. C. horsmen of ỹ Arabians
fought wt̄ hym. So whē ỹ battayle was earnest
and prospered wt̄ Judas thorow ỹ help of God:
the residue of ỹ Arabians beyng ouercome, be-
sought Judas to be at one with thē, & promysed
to geue him certayn pastures, & to do hym good
in other thinges. Judas thincking ỹ they shuld
in dede be profitable cōcernyng many thinges,
promised thē peace: wherupō they shoke hādes,
and so they departed to their tentes Judas wēt
also vnto a citie, which was veri fast kept with
bridges, fenced round about ỹ walles, & dyuers
kindes of people dwelling therin, called Caspin
They ỹ were wtin it, put such trust in ỹ strēgth
of ỹ walles, & in store of vittayles: ỹ they were
the slacker in theyr doinges, cursyng & reuiling
Judas wt̄ blasphemies, & speaking such wordes
as it becommeth not. But Machabeus calling
vpon the great prince of ỹ world (which woute
any battell rāmes, or ordinaunce of warre, dyd
*cast downe the walles of Jerycho, in the tyme Josue. vi. c
of Josue) fel mākully vpon the walles, toke the
citie thorow the help of ỹ Lorde made an excea-
dig great slaughter: In so moch ỹ a lake of two
forlōges brode which lay therby semed to flow
wt̄ bloud of ỹ slain. Thē departed they frō thēce
vii. C. & l. furlonges, & came to Taracha vnto
the Jewes ỹ are called Tubianei. But as for Ti
motheus, they could not get hym ther, for (not
one matter dispatched) he was departed frome
thence, & had left certayne men in a very strong
hold. But Dositheus, & Sosipater which were
captaynes

captaynes with Machabeus, slew those ỳ Tymotheus had left in the house of defence, cuen. x. M. men. And Machabeus prepared hym wt the vi. M. men ỳ were about hym, set them in order by companies, & went forth agaynst Timotheus, which had wt him an. C. & xx. M. mẽ of fote two thousand and fyue hundred horsmen.

D When Timotheus had knowledge of Judas commyng, he sent ỳ women, chyldren, & ỳ other baggage vnto a castell called Carniõ (For it could not be wõne, & was hard to come vnto, ỳ wayes of ỳ same places were so narow) & whẽ Judas cõpany came fyrst in sight, the enemyes were smytten wyth feare, throw ỳ prescẽce of God: which seeth al thynges: In so much ỳ they flyinge one here, another there, were rather dysCõfited of theyr owne people, * & wounded with ỳ strokes of theyr owne swordes. Judas also was very earnest in folowyng vpõ them punyshing those vngodly, & slew. xxx. M. men of thẽ Timothens also hym selfe fel into the handes of Dosytheus, & Sosipater, whome he besought wt many prayers, to let him go with his lyfe, because he had many of ỳ Jewes fathers & brethrẽ in prisõ, which (yt they put hi to death) myght be disapointed. So whẽ he had prompted faithfully to delyuer them agayne according to the cõdicion made, they let him go without harme for the healthy of the brethen, And when Judas had slayne. xxv. M. he went from Carnõ.

Judit. vij. c
1. reg xvii. c
ii. par. xv. d

E Now after ỳ he had chased away, & slaine his enemyes, he remoued ỳ host towarde * Ephrõ a strong citie, wherin dwelt many diuers people of ỳ Heathẽ, & the strong ponge men kept ỳ walles defendyng them myghtely. In this cytye was much ordinaũce & prouisiõ of dartes. But whẽ Judas & his company had called vpon almighty god (which wt his power breaketh the strẽght of ỳ enemies) they wã ỳ city, & slew. xxv M of thẽ ỳ were wõn. Frõ thẽce went they to ỳ city of ỳ Scithiãs, which lyeth. vi. C. fourlõgs frõ Jerusalẽ. But whẽ ỳ Jewes which were in ỳ city testifyed, ỳ the citizins dealte louyngly wt them: yee, & intreated them kyndly in ỳ tyme of theyr aduersytye, Judas & his cõpany gaue thẽ thankes desyrying them to be frendly styl vnto them, & so they came to Jerusalẽ, the hye feaste

1. mach. b, c

F of the weakes beyng at hand. And after ỳ feast of penticost they went forth against Gorgias ỳ gouernour of Idumia wt iii. M. mẽ of fote & iiii C. horsmen. Which when they met together, it chaunced a fewe of the Jewes to be slaine. And Dositheus one of the Bachenors a mighty horsmã toke hold of Gorgias & wold haue takẽ hi quycke. But an horsmã of Thracia fel vpõ hi & smote of his arme so ỳ Gorgias escaped & fled into Horesa, when they nowe ỳ were of Gorgias syde, had foughten long & were wery: Judas called vpon the lord, ỳ he wold be theyr helper, & captayne of the feld: & wyth ỳ he began wt amãly voyce to take vp a song of prayse, & a cry, In so much ỳ he made the enemyes afrayed, & Gorgyas mẽ of warre toke theyr flight So Judas gathered his host, & came into the cyty of Odullal. And when the. vii. daye came vpõ them, they clẽsed themselues (as the custome was) & kept the sabboth in the same place And vpõ the day folowinge, Judas & his company came to take vp the bodyes of them ỳ were slayne, & to bury them ĩ theyr fathers graues. Now vnder ỳ coates of certayne Jewes whych were slayne, they found iewels ỳ they had takẽ out of the temple & from the ydols of the * Jãnitars: which thing is forbyddẽ ỳ Jewes by the law. Thẽ euery mã saw, ỳ this was ỳ cause wherfore they wer slain

Deut. bii. c
Josue. bii. e

And so euery man gaue thanckes vnto ỳ lorde for hys righteous iudgement, which had opened the thyng ỳ was hyd. They fel downe also vnto theyr prayers, & besought God, ỳ the faut whych was made, myght be put out of remembraunce. Besydes ỳ, Judas exhorted ỳ people earnestly, to kepe themselues frõ such synne: for so much as they sawe before theyr eyes, ỳ these men were slayne for the same offence. So he gathered of euery one a certayne, in so muche ỳ he brought together two. M. dragmars of syluer which he sent vnto Jerusalẽ ỳ there myght a sacrifyce be offered for the myslede. In the which place he dyd well & rycht: for he had some consideracyon & ponderynge of the lyfe ỳs after this tyme. For yf he had not thought ỳ they, which wer slaine, did yet lyue, it had bene superfluous & vayne, to make any vowe or sacrifice for thẽ ỳ were dead. But for so much as he saw, ỳ they which dye in the fauour & beleke of God, are in good reste & ioy, he thought it to be good & honourable for a reconsiling, to do the same for those whych were slayne, ỳ the offence might be forgeuen.

G

¶ The. xiii. Chapter.

¶ The commynge of Eupator into Jewry. The deathe of Menelaus, Machabeus goinge to fygh against Eupator moueth his soudiers vnto prayer. He kylleth fourtene thousande mẽ in the tentes of Antyochus, Rhodocus the betrayer of the Jewes is taken. Antyochus retayneth frendshyp wyth the Jewes

In ỳ. C. lxxv yere gat * Judas knowlege, ỳ Antiochus Eupator was cõming with a great power into Jewry, & Lisias the steward & ruler of hys matters wyth hym hauyng an C. & x. M: mẽ of fote. v. M. horsmẽ. xxii, Elephãtes. & iiii. C charettes Menelaus also ioyned hi selfe with them (but with great dysceat) & spake fayre to the kyng, not for any good of the. countrye, but because he thought to haue bene made some great mã of auctorite, But the king of kinges moued Antiochus mynd against thys vngodly person, & Lisias informed the kyng * ỳ this Menelaus was ỳ cause of al myschefe: so ỳ the kynge commaunded to take him, & (as the maner of them is) to put hym vnto death in the same place: There was also in the same place a tower of. L. cubites hye heaped with asshes: but about, it was so made, ỳ men might loke down on euerye syde. Wherunto the kyng commaunded ỳ shameful persone to be caste among the asshes, as one ỳ was cause of all vngratiousnesse. And reasõ it was ỳ the vnthryft shuld dye such a death, & not to be buried: for he had done much myschefe vnto the aulter of God (whose fyre & asshes were holy) therfore was it ryght, ỳ he hi selfe also shulde be destroyed wyth asshes.

A
1. mac. bi. d.

2. ma. xiij. d.

But

B But the kynge was wood in hys mynd, & came to shew hymselfe more cruell vnto the Jewes, then hys father was, Whyche when Judas
ii.mac.xiid perceaued, * he commaũded ỹ people to cal vpõ the Lorde night & day: ỹ he wold now helpe thẽ also, lyke as he had done alway. For they were afrayed to be put from theyr lawe, from theyr natural countrey, & from ỹ holy temple: & not to suffre the people (whych alytle whyle afore began to recouer) to be subdued againe of the blasphemous nacions So when they had done this together, & besought the Lorde for mercy, with weping & fasting. iii. dayes long flat vpon the ground. Judas exhorted them, to make thẽ selues ready. But he & the elders together deuysed to go forth fyrst wt theyr people, afore the kinge brought hys hoost into Jewry, & afore he besieged the cyty, & commyt the matter vnto God,

Wherfore, he ascribed the power of althinges vnto God ỹ maker of ỹ world exhortig his people to fyght mãfully (yee, euen vnto death) for the lawes, the temple, the cytye, theyr owne natiue countrye, & to defend ỹ citezins: & set his hoost before. Wodin, He gaue thẽ also ỹ were wt him a token, of ỹ victory of God, chosing out ỹ manlyest yong men, went by nyght into ỹ kinges pauelyon, slewe of ỹ hoest. xiiii. M, men * & ỹ greatest Elephantes wt those ỹ sat vpo them

D Thus when they had brought a great feare & rumour among ỹ tentes of theyr enemyes, & all thinges went prosperously wt them, they departed in the breake of the daye, God beynge theyr helper & defender. Nowe when the kinge perceaued the manlynes of the Jewes, he went about to take the stronge places by crafte, & remoued
ii.ma.xi. a hys hoost * vnto Bethsura which was a wel kept house of defence of ỹ Jewes: but they were chased away, hurt & dyscomfyted. And Judas sent vnto them ỹ were in it such thinges as were necessary. In the Jewes hoste also there was one Rhodochus which told the enemies their secretes: but they sought hym oute, & when they had gottẽ hym, they put hym in prealon, After this dyd the kyng commẽ with them ỹ wer in Bethsura, toke truce with them, departed and stroke battayle wyth Judas whyche ouercame hym.

E But when he vnderstode, that Philyppe (whome he had left to be ouer sear of his busines at Antioche) began to rebel agaynst hym he was astoyned in hys mynd: so that he yelded hymselfe to the Jewes, and made them an othe to do whatsoeuer they thought ryght.

Nowe when he was reconsyled wyth them he offered, made much of the temple, gaue great gyftes vnto it, embraced Machabeus, making hym acptayne and gouernoure from Ptolomays vnto the Gerrenes. Neuertheless, when he came to Ptolomays, the people of the city were not content wyth the bonde of frendshyppe, for they were afrayed, that he wolde breake the couenaunt Then wente Lysias vp into the seate and enfourmed the people, shewed them the cause why: and pacyfyed them. So he came againe vnto Antioch. This is nowe the matter concernyng the kynges iourney, and hys returne.

The. xiiii. Chapter.

¶ By the mocyon of the Lorde. Demetrius sendeth Nycanor to kyll the Jewes, Nicanor maketh a cõpact with the Jewes, whych he yet breaketh through the mocyon of the kyng. Nycanor cõmaundeth Razia to be taken. The boldnes of Razia.

After thre yeres was Judas enfourmed how that Demetrius the sonne of Seleucus was come vp with a great power & shyppes, thorowe the hauen of Trapolys, to take certayne commodious places & coũtryes, against Antiochus and hys captayne Lisias. Now Alcimus (whych had bene hye preaste and wylfully defyled hymselfe, in the time of the mixting) seinge, ỹ by no meanes he coulde be helped, nor haue any more entraunce to the aulter: he came to kyng Demetrius in the. C. & li. peare, presenting vnto hym a crowne of gold, a palme and an Olyue tree: which (as mẽ thought) belõged to the temple, and that daye he held hys tonge But when he had gottẽ oportunite for his madnes, Demetrius called him to counsayle, and asked hym, what thynges or counsayles the Jewes leaned vnto. He answered: The Jewes that be called Assyde (whose captaine is Judas Machabeus) mayntayne warres, make insurrections, and wyll not let the realme be in peace.

B For I beinge depryued of my fathers honoure (I meane the hye preasthode) am come hether: partly because I was faythfull vnto the kyng and partely because I sought the profite of the cytyzins. And whi:al oure people, thorow the wyckednes of them, are not a lytle troubled. Wherefore, I beseche the (O kynge) consyder all these thynges diligẽtly, & thẽ make some prouision for the lande and the people, accordynge to the kyndnes that thou hast offered vnto them. For as longe as Judas hath the vpperhand, it is not possyble that men can lyue in peace.

When he had spoken these wordes, other frendes also haupnge euell wyl at Judas, set ỹ kyng Demetrius on fyre against him: * which
i.mach.vii:e immediatly sent Nychanor (ruler of ỹ Elephãtes) a captayne into Jewry, cõmaundyng him to take Judas hymself alyue, but to slay them that were wyth hym, and to make Alcimus hye preast of the great Temple.

C Then the Heathen which fled out of Jewry from Judas, came to Nycanor by flockes, thynkynge the harme and decay of the Jewes to be theyr welfare. Nowe when ỹ Jewes heard of Nycanors commyng, and the gatherynge together of ỹ heathen, they sprynkled thẽ selues wt earth * besought hym whiche made them hys
i.mach.v.e people, and euer defẽded his owne porcion with euydent tokens, ỹ he wolde preserue them styll So at the commaundement of ỹ captaine, they remoued from thence, and came to a towne called Dessalan And Simon Judas brother fel in hand wyth Nycanor, but thorowe ỹ sodaine cõmynge of the enemyes, he was afrayed.

Neuertheless, Nicanor hearyng the manlynesse of them that were wyth Judas, and ỹ bolde stomackes that they had to fight for theyr naturall countrie, durste not proue the matter wt bloudsheddyng Wherfore, he sent Passidonius

Theodocius

Theodocius, and Mathias before; to geue and to take peace. So when they had taken long aduisemēt thereupon and the captayne shewed it vnto ỹ multitude, they were agreed in one minde: to haue peace. And they appoynted a daye to sytte vpon these matters quietly among themselues the stooles also were brought & set forth Neuertheles, Judas commaunded certayne mē of armes to wayte in conueniente places, least there shuld sodaynly aryse anye euell thorowe the enemies, And so they commauned reasonably together.

D Nycanor, whyle he abode at Jerusalem, ordred him self not vnreasonably, but sent away the people ỹ were gathered together. He loued Judas euer wyth hys herte, and fauored hym. He prayed hī also to take a wife, & to brīg forth childzen. So he maried, lyued in reast, & they led a comen lyfe, But Alcymus perceauyng ỹ loue that was betwyxte them, and howe they were agreed together, came to Demetrius and told hym that Nycanor had taken straūge matters in hand, and ordeyned Judas (an enemy of the realme) to be the kynges successour. Thē ỹ kynge was sore displeased, and thorow ỹ wycked accusacyons, whych Alcimus made of Nycanor, he was so prouoked, ỹ he wrote vnto Nicanor, sayenge: that he was very angry for the frendshippe & agrement, which he had made wt Machabeus. Neuertheles, he commaūded him in al the hast, that he shulde take Machabeus prysoner, and sende hym to Antyoche.

E Whych letters when Nychanor had sene, he was at his wittes end, and sore greued, that he shulde breake ỹ thīges wherin they had agreed specyally seing Machabeus was the man that neuer dyd hym harme. But because he myghte not wythstande the kynge he sought oportunyte to fulfyll hys commaundement. Notwithstāding when Machabeus sawe that Nicanor began to be churlysh vnto hym, and that he intreated hym more roughlye then he was wont, he perceaued ỹ such vnkyndnes came not of good and therfore he gathered a fewe of his men, and wythdrewe hymselfe from Nycanor. Whyche whē he knew that Machabeus had mankully preuented hym, he came into the great and most holy temple: & commaūded the preastes (which were doinge theyr vsual offerynges) to delyuer him the man. And whē they sware ỹ they could not tel where the man was, whom he soughte,
1.mac.viii.c he stretched out hys hand, * and made an othe, saying: Yf ye wil not deliuer me Judas captine I shal remone this temple of God into a playn felde, I shal breake downe the aulter, and consecrate thys temple vnto Baccus. After these wordes he departed.

F Then the preastes lyfte vp theyr handes toward heauen and besought him that was euer the defender of theyr people, sayinge: Thou O Lord of all, whych hast nede of nothynge woldest that the temple of thy habytacion shuld be amonge vs. Therfore nowe O most holy lord
1.mac.viii.c kepe thys house euer vndefyled * whych lately was clensed. Now was there accused vnto Nynor, one Razis an alderman of Jerusalem a louer of the holy cytye, and a man of good report whych for the kynde hert that he bare vnto the people, was called a father of the Jewes. This man oftymes, when the Jewes were mynded to kepe themselues vndefyled, defended and delyuered them, beinge content stedfastly to spende hys bodye and hys lyfe for hys people.

So Nycanor wyllynge to declare the hate ỹ he bare to the Jewes, sent. v. C. mē of warre to take hym: for he thought, if he gat him, he shuld bryngе ỹ Jewes in greate decaye. Now when ỹ people began to ruth in at his house, to breake the dores and to set fyre on it: he beinge now taken wold haue defended himselfe wt hys sweard chosynge rather to dye manfullye, then to yeld hī self to those wicked doers: & because of his noble stocke, he had rather to haue bene put to ỹ extreme cruelty. Notwythstandyng, what tyme as he myssed of hys stroke for hast, and the multytude fel in vyolently betwyxt ỹ dores he ran boldly to ỹ wall, and cast hymselfe downe manfully among ỹ heape of them, whych gaue sone place to hys fall, so that he fell vpon hys bellye. Neuertheless whyle there was yet breth within hym, he was kyndled in hys mynd, & whyle hys bloud gushed out exceadyngly (for he was verye sore woūded) he ran thorow the myddest of the people and gat him to the toppe of a rock So when his bloude was gone, he toke out his owne bowels wyth both his handes, and threw them vpon the people, callynge vpon the Lord of lyfe and spyrite to rewarde hym thys agayne and so he dyed.

¶ The.xv. Chapter.

¶ Nicanor goeth aboute to come vpon Judas on the Sabboth daye. The blasphemye of Nicanor. Machabeus expoundynge vnto the Jewes the vision boldeneth theyr hertes. The prayer of Machabeus After the hoost of Nicanor is ones ouercome. Machabeus commaundeth hys heed and hys handes to be cut of, and hys tonge to be geuen vnto the foules.

NOwe when * Nycanor knew that Judas was in the countrye of Samaria, he thought wyth al hys power to strycke a felde wyth hym, vpon a Sabboth daye. Neuertheles, ỹ Jewes that wer compelled to go wyth hym, sayd: O do not so cruelly and vnkyndly, but halowe the Sabboth daye, and worshyppe hym, that seeth all thynges. For al thys, yet sayd the vngracious person: * Is ther a myghty one in heauen, that commaunded the Sabboth day to be kept? And when they sayd yea, the lyuyng God, the myghtye Lord in heauen * commaunded the seuenth day to be kepte he sayd: And I am myghty vpon earthe to commaund them for to arme them selues & to performe ỹ kinges businesse. Notwythstandyng he myghte not haue his purpose.

1.mac.vii.a
Exo.xx.

Nicanor had deuised wyth greate pryde to ouercome Judas, and to bryngе awaye the wyctory: But Macheus had euer fast confydence and a perfecte hope in God, ỹ he wold helpe him and exhorted hys people, not to be afrayed at ỹ commyng of the Heathen: but alwaye to remeber the helpe ỹ had bene shewed vnto them frō heauen: yea, & to be sure now also, ỹ Almyghty

God

B God wolde geue them the victory. He spake vnto them out of the lawe & prophetes: putting thē in remembraūce of the battels ỳ they had stryckē afore and made them to be of a good corage

So when theyr hertes were plukte vp, he shewed them the disceatfulnes of the Heathen, and howe they wolde kepe no couenaunt wyth othe. Thus they weaponed them, not wt the armoure of shyld, and speare, but wyth wholsom wordes and exhortacions. He shewed them a dreme also wherthorow he made them all glad, which was thys: he thought that he saw Onias (whych had bene hye preaste, a vertevous and a louynge man lad, and of honest conuersacion, wel spoken, and one that had bene exercysed in godlynes frome a chylde, holdynge vp hys handes toward heauen, and prayinge for hys people. After thys ther appered vnto hym another man whyche was aged: honorable, and glorypous. And Onias sayd Thys is a louer of the brethren, and of the people of Israell. Thys is he that prayeth much for the people and for al the holy cytye: Jeremye the prophete of God. He thoughte also that Jeremy helde out hys ryght hand, and gaue vnto Judas a swerde of gold, saying: Take thys holy swerd a gyfte from God, wherewyth thou shalt smyte downe the enemyes of the people of Israell.

C And so they were well confortēd thorowe the wordes of Judas and toke courage vnto them so that the yonge men were determyned in their myndes to fyghte, and to byde stryfye at it: In so muche that the thynges whych they tooke in hande, they hardnesse shewed the same, because the holye cytye, and the temple were in perel: for the whych they tooke moare care, then for theyr wyues, chyldren, brethren, and kynsfolkes,

Agayne they that were in the citie, were most carefull for those whyche were to fyghte. Nowe when they were all in a hoope, that the Judgemente of the matter was at hande, and the enemyes drewe nye, the hoste beinge sette in a raye, the Elephantes & horsemen euery one standyge in hys place: Machabeus consyderynge the commynge of the multytude, the ordynaunce of dyuers weapons, the cruelnes of the beastes, and helde vp hys handes towarde heauen, callynge vpon the Lorde that doth wonders, * whych geD uethnott the victorye after the multytude of the weapons and power of the hoost (but to thē that please him) accordynge to hys owne wyll. Ther fore in hys prayer he sayde these wordes.

6.pa.xliii.c Iudi.viii b

O Lorde, * thou that dydest sende thyne Angell in tyme of Ezekyah kynge of Juda, and in

i ii.re.xix.g. Es.xxxvij.f. i.mac.vi.c.

the hooste of Sennacheryb slewest an.C.lxxx. and fyue thousande, sende nowe also thy good Aungell before vs (O Lorde of heauens) in the fearfulnesse and drede of thy myghte arme, that they whyche come agaynste thy holye people to blaspheme them, maye be afrayed. So he made an ende of hys wordes.

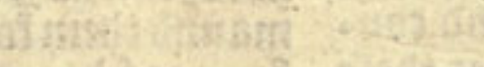
Then Nycanor and they ỳ were with hym, drewe nye wyth shawmes: and songes: but Judas and hys company with prayer and calling vpō God

Wyth theyr handes they smoote, but wyth theyr hertes they prayed vnto the Lorde, & slewe no lesse then. xxxv. M. men: For thorowe the present helpe of God they were gloriously cōforted

Nowe when they lefte of, and were turnynge agayne wyth ioye they vnderstoode that Nycanor hym selfe was slayne wyth the other. Then they gaue a greate shoute and a crye, prayesynge the Almyghtye Lorde wyth a loude voyce. And Judas (whyche was euer readye to spende hys bodye and lyfe for hys cytyzyns) commaunded to smyte of Nycanors head, wyth hys arme and hande, and to be broughte to Jerusalem. When he came there, he called al the people, and the prestes to the aulter wyth those that were in the castell, and shewed them Nychanors head, and his wycked hande whyche he had presumpteously holden vp agaynst the Temple of God. He caused the tonge also of the vngodly Nycanor to be cut in lytle peces, and to be caste vnto the foules and the cruell mans hande to be hanged vp before the temple.

E So euery man gaue thankes vnto the Lorde sayinge: blessed be he, that hath kepte hys place vndefyled. As for Nycanors heade, he hanged it vpon the hye castell, for an euydente and playne token of the helpe of God. And so they agreed al together, to kepe that daye holye, namelye the thyrtene daye of the moneth Adar whych in the Syryans language is called the nexte day before Mardocheus day. Thus was Nycanor slayne, and frome that time forth the Jewes had the city in possessyon. And here wyll I nowe make an ende.

C The ende of the seconde booke of the Machabees.



The newe Te-
stament in Englysche tranſlated after the Greke, cõtaynynge ✠ theſe bookes.

The Goſpelles.

Mathew. Luke.
Marke. Jhon.

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The Epiſtles of S. Paule.

To the Romaynes. The.i. Theſſalonians.
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To the Ephesians. To Titus.
To the Philippians. To Philemon.
To the Colloſſians To the Hebrues.

The Epiſtle of S. James.

The.i. of S. Peter. The.i. of S. Johu.
The.ii. of S. Peter. The.ii. of S. John.
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The Reuelation of S. John.

Obſecro igitur primum omnium fieri obſecrationes, orationes, poſtulationes, gratiarum actiones pro omnib⁹ hominibus, pro regibus &c. i. Timo. ii.

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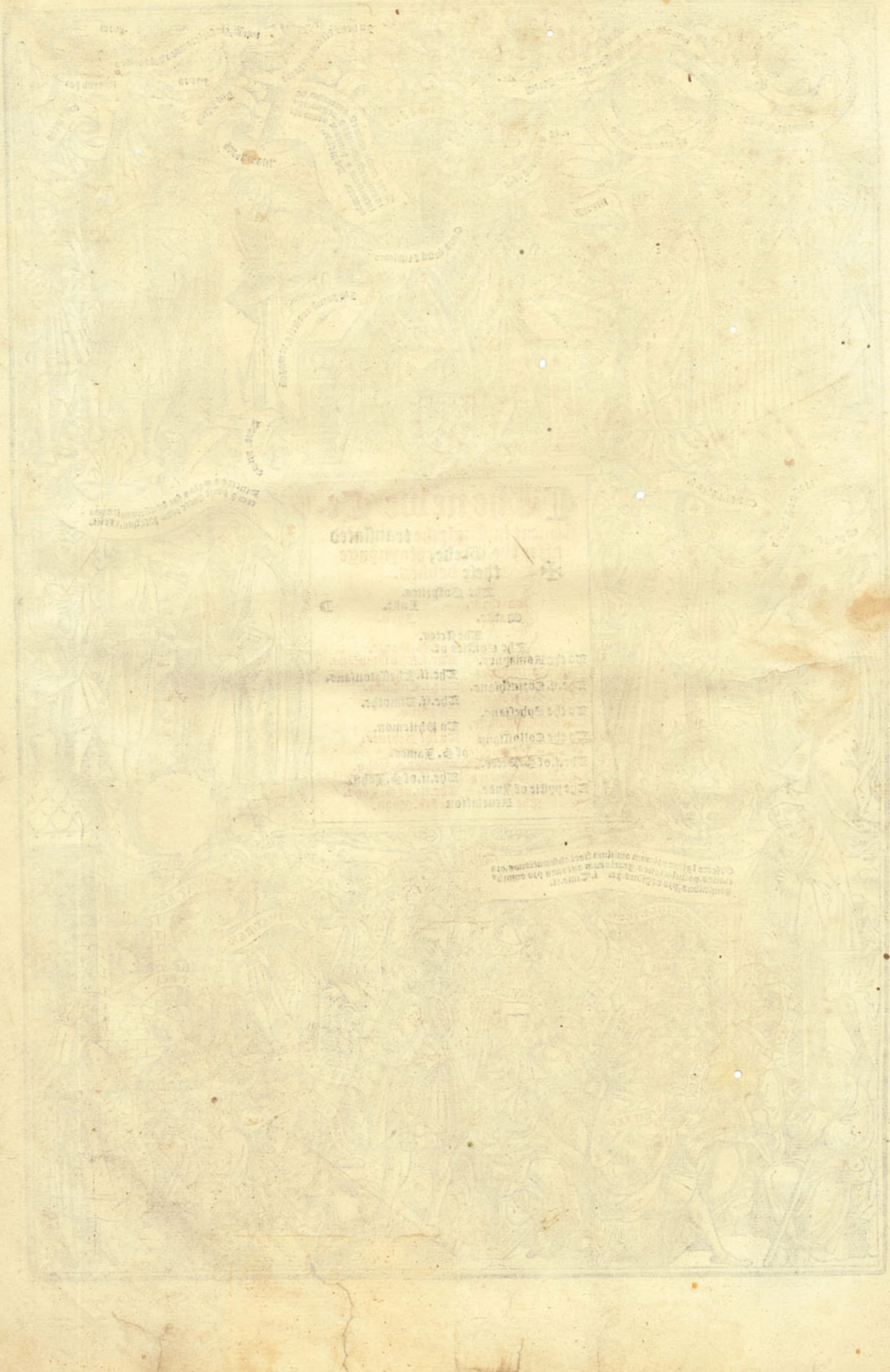
GOD SAVE THE KYNGE



The Gospell of S. Mathewe.

¶ The fyrst Chapter. ✠

¶ The genealogye of Christ, and maryage of hys mother Mary. The Angell satisfyeth Josephs mynde.

A

His is the boke of the generatiō of Jesus Christ the sonne of Dauid, the sonne of Abraham. *Abraham begate Isaac. ‡Isaac begat Jacob. *Jacob begat Judas and hys brethren. ‡Judas begat Phares and Zaram of Thamar. *Phares begat Esrom. ‡Esrom begat Aram. *Aram begat Aminadab. ‡Aminadab begat Naasson. *Naasson begat Salmon. ‡Salmon begat Boos of Rahab. *Boos begat Obed of Ruth. ‡Obed begat Jesse. *Jesse begat Dauid the kynge. ‡Dauid the kynge begat Salomon, of her that was the wyfe of Urie. *Salomon begat Roboam. ‡Roboam begat Abia. *Abia begat Asa. ‡Asa begat Josaphat. *Josaphat begat Joram. ‡Joram begat Osias. *Osias begat Joatham. ‡Joathan begat Achas. *Achas begat Ezechias. ‡Ezechias begat Manasses. *Manasses begat Amon. ‡Amon begat Josias. *Josias begat Jechonias and hys brethren, aboute the tyme they were caryed awaye to Babylon. And after they were brought to Babylon, ‡Jechonias begat Salathiel. *Salathiel begat Zorobabel. ‡Zorobabel begat Abiud. *Abiud begat Eliachim. Eliachim begat Azor. Azor begat Sadoc. Sadoc begat Achin Achin begat Eliud. Eliud begat Eleasar. Eleasar begat Matthan. Matthan begat Jacob. Jacob begat Joseph the husbande of Marye of whome was borne Jesus, euen he that is called Christe. ✠

Gene.xxi.a
Jos.xxiiii.a
‡gen.xxv.d
*ge.xxix.d
‡Gene. xxxviii.g
*ge.xlvi.b
1.Par.ii.a
‡ruth.iiii.d
*1.par.ii.b
‡Num.i.a.
*rut.iiii.d
‡ruth.iiii.d
*rut.iiii.d
‡ruth.iiii.d
*i.re.xvi.a
‡ii.re.xii.f
*1.pa.iii.b
‡ii.par.xi.d
*ii.Para. xiiii.a
‡iii.re.xv.f
ii.pa.xvii.a
*ii.Para. xxi.a
‡iiii.Regū xi.a
*ii.Para. xvi.d
‡ii.Para. xxvii.d
*ii.Para. xxviii.d.
‡iiii.Regū xx.d
*iiii.Reg xxi.d
‡iiii.Regū xxi.d
*iiii.Reg xxiiii.a
Jere.xxii.f
‡i.Pa.iii.b
*Agge.i.a
i.Esd.iii.a
‡i.par.iii.d
*iiii.Reg xviii.d

And so al the generations from Abraham to Dauid, are fourtene generations. And frō Dauid vnto the captyuite of Babylō, are fourtene generations. And frō the captiuyte of Babylō vnto Christ, are fourtene generations.

¶ The byrth of Jesus Christ was on this wyse. ✠ Whē his mother Mary was maryed to Joseph (before they came to dwell together) she was founde wyth chylde by the holy goost. Thē Joseph her husbande (because he was a ryghteous man, and wolde not put her to shame) he was mynded, preauelye to departe from her. But whyle he thus thought: beholde, the Aungell of the Lorde appeared vnto hym in a slepe, sayeng: Joseph, thou sonne of Dauid: feare not to take vnto the Marye thy wyfe. For that whyche is conceaued in her, commeth of the holye goost. She shall bringe forthe a sonne, and thou shalt cal his name *Jesus. For he shal saue hys people from theyr synnes. Phil.ii.b Acte.iiii.b

All this was done that it myght be fulfylled whych was spoken of the Lorde by the prophet sayeng: *Beholde, a mayde shal be wyth chyld, and shall bringe forth a sonne, and they shal cal hys name Emanuel, which yf a man interprete, it is as muche to saye, as God wyth vs. ✠ Esay.vii.c

And Joseph as sone as he awoke out of slepe, dyd as the angell of the Lorde had bydden hym: and he toke hys wyfe vnto hym, and knewe her not, tyll she had brought forth *her fyrst begotten sonne, and called his name Jesus. Luke.ii.a

¶ The.ii. Chapter.

¶ The tyme and place of Christes byrth, The wyse men offre theyr presētes. Christ flyeth into Egypte, ꝑ yonge chyldren are slayne. Christ turneth into Galile.

A

When ✠ Jesus was borne at Bethlem a cytie of Jewrye, in the tyme of Herode the kynge: Beholde, there came wyse men from the east to Jerusalē, sayenge: Where is he that is borne kynge of Jewes? For we haue sene hys *starre in the east, & are come to worshyp hym. Nu.xxiiii.a

When Herode the kynge had herde these thynges, he was troubled, and all the cytie of Jerusalem with hym. And whan he had gathered al the cheke prestes and scrybes of the people together, he demaunded of them, where Christ shuld be borne. And they sayd vnto hym: At Bethleē in Jewrye. For thus it is wrytten by the Prophete: *And thou Bethleem in the lande of Juda, art not the leest amōge the princes of Juda. For *out of the shall there come vnto me the captayne, that shall gouerne my people Israel. Mich. v.a Joh.vii.b.

Then Herode (when he had preuely called the wyse mē) he enquyred of them diligently what time the starre appeared, and he bad them go to Bethleem, and sayde: Go youre waye thyther, and searche dilygently for the chyld. And when ye haue founde hym, bringe me worde agayne that I maye come and worshyppe hym also.

B

✠ When they had hearde the kynge, they departed: and lo, the starre whyche they sawe in the easte, wente before them, tyll it came, and stode ouer the place, wherein the chylde was. When they sawe the starre, they were exceadynge glad: and went into the house, and found the chylde wyth Mary hys mother, *and fell downe flat and worshypped hym, and opened theyr treasures, and offered vnto hym gyftes, golde, frankynsense, and myrre. And after they were warned of God in slepe (that they shoulde not go agayne to Herode) they returned into theyr owne countre another waye. ✠ Isa.lxxi.a Esa.lx.b

Whē they were departed, beholde the angell of ꝯ Lorde appeared to Joseph in slepe, sayenge: aryse, & take the chylde & his mother, and flye into Egypt: & be thou there tyll I bryng ꝯ worde. ¶ For it wyll come to passe that Herode shall seke the chylde to destroye hym. So when he awoke he toke the childe and his mother by nyght, and departed into Egypte, and was there vnto the death of Herode, ꝯ it myght be fulfylled, whych was spoken of the Lorde by ꝯ prophet, sayinge: Osee.xi.a *out of Egypte haue I called my sonne. Mat.ii.c

Then Herode when he sawe that he was mocked of the wyse men, he was exceadynge wroth, and sent forth men of warre, and slue al the chyldren that were in Bethleem, and in all the coastes (as many as were two yeare olde or vnder) accordynge to the tyme, whych he had dilygently knowne of the wyse men.

Then was fulfylled that, which was spoken by the prophete Jerempe: where as he sayde: in Iere.xxxi.c Rama was there a voyce herde, *lamentation, weppynge, & great mournynge. Rachel weppyng for her chyldren, and wolde not be conforted be- D cause they were not. ✠ But when Herode was deade: beholde, ✠ an angel of the Lorde appeared in a slepe to Joseph, in Egypt, sayeng: aryse, and take the chylde and his mother, and go into Mar.i.b Luke.iii.d. Joh.i.d the lande of Israel, * for they are dead whyche sought the chyldes lyfe. And he arose, and toke the chylde and hys mother, and came into the lande of Israel. But when he herde that Archelaus dydraygne in Jewrye, in the rowme of his father Herode, he was afrayde to go thyther. Notwithstandynge, after he was warned of God in a slepe, he turned aside into the parties of Galile, and wente and dwelte in a cytie whych is called Nazareth: that it myght be fulfylled whyche was spoken by the Prophetes: he shalbe called a Nazaryte. ✠

¶ The.iii. Chapter. ✠

¶ The baptyme, preachynge and office of Jhon, and howe Christ was baptysed of hym in Jordane.

A Mar.i.a. Luke.iii.a. John.iii.d ‡Mar.iiic *John.i.b In those dayes came Jhon the *Baptyst, preachynge in the wyldernes of Jewrye, and sayenge: ‡ Repente of the lyfe that is past, for the kyngdome of heauen is at hande. * For thys is he of whome the prophete Esaye spake, Esa.xl.a. whyche sayeth: * The voyce of a cryer in the wyldernes, prepare the waye of the Lorde: and make his pathes straycht. Thys Jhon had hys rayment of Camels heer. * And a gyrdell of a skynne aboute his loynes. ‡ Hys meate was lo- iiii.Regū. xviii.b custes and *wylde hony. Then went out to him ‡Mar.i.a. Jerusalem and all Jewrye, and all the regyon *i.Regum xviii.b rounde aboute Jordane, and were baptysed of hym in Jordane, confessynge theyr synnes.

25 ✠ But when he sawe many of the Pharyses and Saduces come to his baptyme, he sayd vnto them: * O generation of vypers, who hath Luke.iii.b taught you to flee frō the vengeaunce to come? Bryng forth therfore the frutes that belōge to repentaunce. And be not of such mynde that ye wolde saye with in your selues: we haue Abraham to oure father. For I saye to you, that God is able to bryng to passe, that of these stones ther shall ryse vp childrē vnto Abraham. Euē nowe is the axe also put vnto the rote of the trees: so ꝯ *euery tree which bringeth not forth good frute Mat.vii.c Luke.iii.b. is hewen downe, and cast into the fyre.

I baptyse you in water * vnto repentaunce: ¶ but he that shal come after me, is myghtyer thē Mar.i.a. I, whose shoes I am not worthy to beare. He Luke.iii.c shal baptyse you wyth the holy gooste, and with John.i.d fyre: * whose fanne is in hys hande, and he wyll Luke.iii.c purge hys floore, and gather hys wheat into ꝯ barne, but wyl burne the chaffe with vnquēcheable fyre. ✠ ✠ Then commeth Jesus from Mar.i.b Galile to Jordane vnto Jhon, * to be baptysed of hym. But Jhon forbad him, sayenge: I haue nede to be baptysed of the: and commest thou to me? Jesus answered and sayde vnto hym: Let it be so nowe. For thus it becommeth vs to ful- D fyll all ryghteousnesse. Then he suffred hym.

And Jesus, when he was baptysed, came straycht waye oute of the water. And lo, *hea- Mar.i.b uen was open vnto hym: and he sawe the spyrete Luke.iii.d. of God, descendinge lyke a doue, and lyghtynge John.i.e vpon hym. And lo there came a voyce frō heauen sayenge: * Thys is my beloued sonne, in Esa.xlii.a. whom I am well pleased. ✠ mat.xvii.b Mark.i.b Luk.iii.c. ii.Pet.i.d

¶ The.iiii. Chapter.

¶ Christ fasteth and is tempted: he calleth Peter Andrewe, James, and Jhon: and healeth the sycke.

Then was Jesus *led away of ꝯ spyrete A into wyldernesse: to be tempted of the Marke.i.b deuell. And when he had fasted fourtye dayes and fourty nightes, he was Luke.iiii.b at the laste an hongred. And when the tempter came to hym, he sayde: yf thou be the sonne of God cōmaūde, that these stones be made bread. But he answered & sayde: it is wrytten, *man Deu.viii.a shal not lyue by bread only, but by euery worde Luke.iiii.a that proceedeth out of the mouth of God. Sapi.xvi.c

Then the deuell taketh hym vp into the holy cytie, and setteth hym on a pynacle of the tēple, and sayth vnto hym: yf thou be the sōne of God cast thy selfe downe headlyng. For it is writtē: * He shall geue hys angels charge ouer the, and Psa.xcii.c. wyth theyr handes they shall holde the vp, leste at any tyme thou dash thy foote against a stone And Jesus sayde to hym: it is wrytten agayne: * Thou shalt not tempte the Lorde thy God. Deut.vi.c Luke.iiii.b

Agayne, the deuel taketh hym vp into an ex- B ceadynge hye mountayne, and sheweth hym all the kyngdomes of the worlde, and the glorye of them, & sayeth vnto hym: al these wyl I geue ꝯ, yf thou wylt fall downe, & worshyppe me. Thē sayeth Jesus vnto him: Auoyde Satan. For it is wrytten: * Thou shalt worshyppe the Lorde Deut.vi.c. thy God, and hym onely shalt thou serue. and x.d. Luke.iiii.b

Thē the deuell leaueth hym, & behold, ‡ ꝯ an- i.Reg.viii.a gels cam and ministred vnto hym. ✠ ✠ When ‡Mar.i.b Jesus had herd * ꝯ Jhon was taken, he departed *Mar.i.b. into Galile, & left Nazareth, & went and dwelt in Capernaū: which is a citie vpō ꝯ see coast, in the borders of Zabulon & Neptalim, ꝯ it myght be fulfilled which was spokē by Esay ꝯ prophet sayeng: * The lāde of Zabulon & Neptalim, by ꝯ ¶ waye of the see beyonde Jordane, Galile of the Esa.ix.a gentyls:

Gentyls: the people whych sat in darkenesse and in the shadowe of death, sawe great lyght: and to them whych sat in the region and shadowe of death, is the lyght spronge vp.

Mat.iii.a Mark i.a †Math.i.c and.iii.a *Mar. .

From that tyme Jesus beganne to* preach, and to saye: †repente, for the kyngdome of heauen is at hande. ✠ ✠ *As Jesus walked by the see of Galile, he sawe two brethren: Symon whych was called Peter, and Andrew his brother, castynge a net into the see (for they were fyshers) and he sayeth vnto them: folowe me, and I wyl make you* (to become) * fyshers of men. And they streyght waye left the nettes, and folowed hym.

Jere.xvi.d Eze.xlvii.b

D And when he was gone forthe fro thence, he sawe other two brethren, James the sonne of zebede, and John hys brother, in the shyppe with zebede theyr father, mendinge theyr nettes, and he called them. Luke, b.b And they immediatlye *left the shyp and theyr father, and folowed him. ✠

✠ And Jesus wēt about al Galile, teachyng in theyr synagoges, and preachynge the Gospel of the kyngdome, & healynge all maner of sycknes, and all maner of dysease amonge the people. And hys fame spred abroade throughout al Syria. And they brought vnto hym all sycke people that were taken wyth dyuerse dyseases and gryppynges, and them that were possessed wyth deuels: and those whyche were lunatyke, and those that had the palsye: and he healed thē. Mar.iii.d. *And there folowed hym greate multitudes of people, from Galile, ✠ and from the ten cyties, and from Jerusalem, and from Jewrye, and frō the regyons that lye beyōde Jordane.

¶ The. v. Chapter. ✠

¶ In thys Chapter and in the two nexte folowynge is conteyned the mooste excellente and loueynge sermon of Chryst in the mounte: whyche sermon is the verye keye that openeth the vnderstandynge into the lawe. In thys fyfth Chapter, specyallye he preacheth of the. viii. beatytudes or blessynges: of manslaughter, wrath and anger, of aduoutrye, of swearynge, of suffrynge wronge and of loue, euen towarde a mans enemyes.

A When he sawe the people, he wente vp into a mountayne, and when he was set, his disciples came to him and after that he had opened hys mouthe, he taught them, sayenge: Luke.vi.d *Blessed are the poore in spyrite for theyrs is ỹ kyngdome of heauen. Esa.lxvi.a and.lxvii.b ‡ Blessed are they that mourne: for they shall receaue comforte. Blessed are the meke: for they shall receaue the enheritaunce of the earth. Jere.xxxi.e Blessed are they whyche *hōger and thyrst after ryghteousnes: for they shallbe satisfyed. Blessed are the mercyfull: for they shall obteyne mercye. Blessed are the pure in herte: for they shall se God. Blessed are the peacemakers: for they shalbe called the chyldrē B of God. Blessed are they whyche suffre persecucyon for ryghteousnes sake: for theyrs is the kyngdome of heauen. i.Pet.ii.c iii.c. iiii.c *Blessed are ye when mē reuyle you, and persecute you, and shall falslye saye all maner of euell sayenge agaynst you, for Actes.v.g my sake. * Reioyse and be glad, for greate is youre reward in heauen. ✠ For so persecuted they the prophetes, whych were before you. Mat.v.g Luke.xiii.g Leui.xi.c ✠ Ye are the salt of the earth: *But yf the salt haue lost the saltnes, what shalbe seasoned therwyth? It is thence forth good for nothynge but to be cast out, and to be troden downe of mē Ye are the lyght of the worlde. A cytie that is set on an hyl cā not be hyd, *nether do mē lyght a candell, and put it vnder a bushell, but on a candelstycke, and it geueth lyght vnto all that are in the house. Let youre lyght so shyne before men, * that they maye se youre good workes and glorifye youre father whyche is in heauen. ✠ Thynke not that I am come to de- ¶ stroye the lawe, or the Prophetes: no I am not come to destroye, but *to fulfyll. For truelye I saye vnto you: ‡ tyll heauen and earthe passe, one iotte or one tytle of the lawe shal not escape tyll all be fulfylled.

Mar.iiii.a Luk.viii.c. and.vi.c. 1.Pet.ii.c Math.i.d and.ii.c.d ‡Luk.xvi.d Esay.xl.c

Whosoeuer therfore breaketh * one of these leest commaundementes, and teacheth men so, he shalbe called the leest in the kyngdome of heuē. But whosoeuer doth and teacheth, the same shalbe called greate in the kyngdome of heauen. ✠ ✠ For I saye vnto you: excepte youre ryghteousnesse exceade the righteousnesse of the Scrybes and Pharyses, ye cannot entre into the kyngdome of heauen. Jaco.ii.b Eze.xviii.b

D Ye haue herde that it was sayd vnto them of the olde tyme. *Thou shalt not kyl: whosoeuer kylleth, shalbe in daunger of iudgement. But I saye vnto you: that whosoeuer is angrye wyth hys brother (vnaduisedly) shalbe in daunger of iudgement. And whosoeuer saye vnto hys brother Racha, shalbe in daunger of a councel. But whosoeuer sayeth thou foole, shalbe in daunger of hell fyre. Therfore yf thou offrest thy gyfte at the aultare, and there remembrest that thy brother hathe ought agaynste the: leaue there thyne offerynge before the aultare, *and go thy waye fyrste, and be reconcyled to thy brother, and then come and offre thy gyfte. ✠ Exod.xx.e Leui.xviii.d Deut.v.b. Job.xxxi.d

✠ *Agree wyth thyne aduersarye quyckely whyles thou arte in the waye wyth hym, lest at any tyme the aduersary delyuer the to the iudge and the iudge delyuer the to the mynyster, and then thou be cast into prison. Uerely, I saye vn to the: thou shalt not come out thence, tyll thou haue payed the vtmooste farthynge. Luke.xii.g

Ye haue herde that it was sayd vnto them of olde tyme. *Thou shalt not cōmyt aduoutrye. But I say vnto you ‡ that whosoeuer loketh on another mans wyfe to lust after her, hath commytted aduoutrye with her already in his hert. Exod.xx.e Rom.xiii.c ‡eccle.xli.c Job.xxxi.a

*Yf thy ryght eye hynder the, plucke him out and cast hym from the. For better it is vnto the that one of thy members perysshe, then that thy whole body shulde be caste into hell. And yf thy ryghte hande hynder the, cut hym of, and caste hym from the. For better it is vnto the, that one of thy members perysshe then that all thy bodye shulde be cast into hell. ✠ It is sayde whosoeuer putteth a waye his wyfe, *let hym geue her a letter of deuorcement. ‡ But I saye vnto you: that whosoeuer doth put awaye hys wyfe (except it be for fornycacyon) causeth her to breake matrymonye. And whosoeuer maryeth her that is deuorsed commytteth aduoutry. E Mark.ix.g deu.xxiiii.a Mat.xix.a ‡mat.xix.a Mar.x.b

Agayne, ye haue herde howe it was sayde to
Luk.xix.c them of olde tyme: *thou shalt not forswere
thy selfe, but shalte perfourme vnto the Lorde
Jacob. b.d those thynges that thou swearest. * But I say
vnto you: sweare not at al: nether by heauen,
Esa.lxvi.a *for it is Goddes seate, nor by the earth, for it
is hys fotestole: nether by Jerusalem, for it is
the cytie of the great kynge: nether shalte thou
sweare by thy heade because ỹ canst not make
one heer whyte or blacke. But your cõmunica
ciõ shalbe yea, yea, naye, naye. For whatsoeuer
is added more then these, it commeth of euell.

Exo.xxi.c Ye haue herde that it is sayd: * an eye for an
Deut.xix.d eye: and a toth for a toth. But I saye vnto you,
leu.xxiiii.d
‡Luke.vi.d that ye resyst not euell. But ‡whosoeuer geue
thee a blowe on ỹ ryght cheke, turne to hym the
other also. And yf any man wyll sue the at the
lawe, & take awaye thy coote, let hym haue thy
G cloke also. And whosoeuer wyl cõpel the to go a
myle, go wyth hym twayne. Geue to hym that
asketh the, and from hym that wolde borowe,
turne not thou awaye.

Leu.xix.d Ye haue herde that it is sayd, *thou shalt
Mat.xxii.d loue thyne neyghboure, and hate thyne enemy.
But I say vnto you: loue your enemies. Blesse
Roma.xii.c *them that curse you. ‡ Do good to them that
‡Leu.xix.d hate you. Praye for them whych hurte you and
persecute you, ỹ ye may be the chyldren of your
father whyche is in heauen, for he maketh hys
Sunne to aryse on the euell, & on ỹ good, & send-
Luke.vi.e deth rayne on ỹ iust & on the vniust. For * yf ye
loue them whych loue you: what rewarde haue
ye? Do not the publicans also euen the same?
And yf ye make much of youre brethren onely,
what synguler thynge do ye? Do not also ỹ pu-
Leui.xix.a. blicans lykewyse? * ye shall therfore be perfyte
euẽ as your father which is in heuẽ is perfyt ✠

¶The.vi.Chapter. ✠

¶Of almes, prayer and fastynge. He forbydde th the carefull sekynge of worldly thynges.

Take hede ỹ ye geue not youre almose
A in the syght of men, to the intent ỹ ye
wolde be sene of thẽ. Or els you haue
no reward with your father which is
in heauen. Therfore, when thou geuest thyne al
mes, let not trõpettes be blowẽ before the, as
the ypocrites do in ỹ synagoges & in ỹ stretes:
for to be praysed of mẽ. Uerely I say vnto you:
they haue theyr rewarde. But whẽ thou wylt
geue almes, let not thy lefte hand knowe what
thy ryght hãde doeth, that thyne almose maye
be in secrete, & thy father whych seeth in secrete,
shall rewarde the openly. ✠

And whẽ thou prayest * thou shalt not be as
iiii.Regũ xviii.c the ypocrites are. For they vse to stande pray-
Esa.xvi.b enge in the synagoges, and in the corners of the
stretes, that they maye be sene of men. Uere-
lye, I saye vnto you: they haue theyr rewarde
But when thou prayest * entre into thy cham-
iiii.re.iiii f ber, and when thou hast shut thy doore praye to
thy father whyche is in secrete, and thy father
whych seeth in secrete, shal reward the openly.

B But when ye praye * bable not much, as the
Esay.i.b heathẽ do: for they thynke it wyl come to passe
that they shalbe herd for theyr much bablinges
sake. Be not ye therfore lyke vnto them. * For Ro.viii.d
youre father knoweth what thynges ye haue
neade of before ye aske of hym: after thys ma-
ner therfore praye ye.

Luke.xi.a * Our father whych arte in heauẽ, halowed
be thy name. Let thy kyngdome come. Thy
wyll be fulfylled, as wel in earth as it is in hea
uen. Geue vs thys daye our dayly breade. And
forgeue vs oure dettes as we forgeue oure det-
ters. And leade vs not into temptacion but de
lyuer vs from euel. For thyne is the kyngdome
and the power, and the glorye for euer. Amen.
mat.xviii.b Therfore * yf ye forgeue other men theyr tres-
marc.xi.d passes, youre heauenly father shall forgeue you.
*¶(your trespasses) But yf ye wyll not forgeue men
theyr trespasses nomore shall youre father for-
gyue you your trespasses.

C ✠ Moreouer * when ye fast, be not sad as the
Esa.lviii.a. ypocrites are. For they disfygure theyr faces, ỹ
math.vi.d it maye appeare vnto men, howe that they fast.
Jere.xiv.b Uerely, I say vnto you, they haue their reward
But thou when thou fastest, anoynt thyne head
and washe thy face that it appeare not vnto mẽ
how that thou fastest: but vnto thy father, whi-
che is in secret, and thy father whych seeth in se-
cret, shall rewarde the openly.

Laye not vp for your selues treasure vpõ erth
where the rust & moth doth corrupt, and where
theues breake through and steale. * But lay vp Luke.xii.d.
for you, treasures in heauẽ, wher nether rust nor Eccl.xvii.b
moth doth corrupt, & wher theues do not breake
thorowe nor steale. For where your treasure is,
there wyl your herte be also. ✠

Luke.xi.e. * The lyght of ỹ body is the eye. Wherfore yf
thyne eye be syngle, all thy bodye shalbe full of
lyght. But & yf thyne eye be wycked, all thy bo-
dy shalbe ful of darknesse. Wherfore, yf ỹ lyght
that is in the, be darknes, howe great is ỹ dark- D
nes? ✠ * Noman can serue two masters. For Luke.xvi.e
ether he shall hate the one and loue the other, or
els leane to the one, & despyse the other: ye cã not
serue God and Mammon. Therfore I saye vn-
to you: * be not carefull for youre lyfe, what ye Luke.xii.e
shal eate or drynke, nor yet for your body, what Psal.liv.d
raymẽt ye shal put on. Is not ỹ life more worth i.Pet.v.c
then meat: and the body more of value, thẽ ray-
ment? Beholde, the foules of the ayre: for they
sowe not, nether do they reape, nor cary into the
barnes: and your heauenly father fedeth them.
Are ye not much better then they?

* Which of you (by takyng careful thought) Luke.xii.b
can adde one cubyte vnto his stature? And why
care ye for rayment? Consyder the lylies of the
felde, howe they growe. They laboure not, ne-
ther do they spynne. And yet I saye vnto you, ỹ
euen Salomon in all his royalte was not aray-
ed lyke one of these. Wherfore, yf God so cloth ỹ
grasse of ỹ felde (whych though it stande to daye
is to morowe cast into the fornasse) shall he not
much more do ỹ same for you, o ye of litle fayth?

Therfore, take no thought, sayeng: what shal
we eate, or what shall we drynke, or wherwyth
shall we be clothed? After all these thynges do
the gentyls seke. For youre heauenlye father
knoweth

knoweth, that ye haue nede of al these thynges. But rather seke ye fyrste the kyngdome of God and the righteousnesse therof, and al these thynges shalbe mynistred vnto you. ✠

Care not thē for the morowe, for the morowe daye shall care for it selfe: sufficyent vnto the daye, is the trauayle therof.

¶ The. vii. Chapter.

¶ He forbydden foolysh and rashe iudgement reproueth ypocrysye, exhorteth vnto prayer, warneth to be ware of false prophetes: and wylleth the hearers of hys worde to be doers of the same.

A Luke.vi.f

*Udge not, that ye be not iudged, ✠ (condempne not and ye shall not be condempned.) * For as ye iudge, so shall ye be iudged. * And wt what measure ye meate, wyth the same shal other mē meacure to you. * Why seest thou a moate in thy brothers eye, but consyderest not the beame that is in thyne owne eye? Or howe sayest thou to thy brother: ✠ (Brother) suffre me, I wyl pluck oute a moate oute of thyne eye, and beholde, a beame is in thine owne eye. Thou ypocrite, first cast oute the beame oute of thyne owne eye, and then shalte thou se clearlye to plucke oute the moate out of thy brothers eye.

Roma.ii.a
Luke.vi.f
Luke.vi.f

Geue not ye that which is holy vnto dogges nether caste ye youre pearles before swyne, least they treade them vnder theyr fete and the other turne agaynst you, and all to rent you.

B Aske, and it shalbe geuen you: * Seke and ye shall fynde: Knocke, and it shalbe opened vnto you. For whosoeuer asketh receaueth, & who soeuer seketh, fyndeth: and to hym that knocketh, it shalbe opened. Is there any man amōge you, whych (yf hys sonne aske bread) wyll offer hym a stone? Or yf he aske fyshe, wyll he proffer hym a serpent? Yf ye then (whan ye are euell) cā geue youre chyldren good gyftes, howe muche more shall your father which is in heauen, gyue good thynges, yf ye aske of hym.

Jere.xxix.c
John.vi.c
Luke.xi.b

Therfore, * whatsoeuer ye wolde that men shulde do to you: do ye euen so to them also. For thys is the lawe and the prophetes.

Eccl.xxxi.b
Tobi.iiii.c
Luke.vi.c

* Entre in at the strayte gate: for wyde is ꝑ gate, and broade is the waye that leadeth to destruccyon: and many there be wych go in therat. But strayte is the gate, and narowe is the waye, whych leadeth vnto lyfe, and fewe there be that fynde it. ✠ * Beware of false prophetes wych come to you in shepes clothynge, but inwardlye they are rauenynge wolues. Ye shall knowe them by theyr workes.

Luke.xiii.e
Deu.xiii.a
1.John.i.a

C * Do men gather grapes of thornes? or fygges of thystles? Euē so euery good tree bringeth forth good frutes. But a corrupt tree, bryngeth forth euell frutes. * A good tree can not bryng forth euell frutes: nether can a bad tree bryng forth good frutes. * Euery tree that bryngeth not forth good frute, is hewen downe, and caste into the fyre. Wherfore, by theyr frutes ye shall knowe them.

Luke.vi.g.
Math.vii.c
Math.iii.d
Luke.iii.b.

Not euery one that sayeth vnto me, * Lorde, Lorde, shall enter into the kyngdome of heauen: but he that doth the wyll of my father, wyche is in heauen. ✠ (He shall enter into the kyngdome of heauen.) ✠ Many wyll saye to me in that daye: Lorde Lorde, haue we not prophesyed thorowe thy name? * And thorowe thy name haue cast out deuyls? And done many myracles thorowe thy name? And then wyll I knowlege vnto them: I neuer knewe you. * Departe fro me, ye that worke iniquyte.

Mat.vii.g
Luke.vi.g
and.xiii.e.

D Actes.xix.c
Psal.vi.b
Luk.xiii.d.

- For whosoeuer heareth of me these wordes, and doeth the same, I wyll lyken hym vnto a wyse man, whych * buylt hys house vpō a rocke and a shower of rayne descended, and the floudes came, and the wyndes blewe, and bet vpon that house, and it fel not, because it was grounded on the rocke. And euery one that heareth of me these wordes * and doeth them not, shalbe lykened vnto a foolyshe man, whyche buylt his house vpon sande: and a shoer * of rayne descended, and the flouddes came, & the wyndes blewe and beate vpon that house, and it fell, and great was the fall of it.

Luke.vi.g/
Jacob.i.b
Ezec.xiii.b

And it came to passe, that when Jesus had ended these sayenges, the people were astonnyed at hys doctryne. * For he taught them as one haupnge power, and not as the Scrybes ✠ (of them and the Pharyses.)

Mar.i.c
Luke.iiii. ✠

The. viii. Chapter. ✠

¶ Christ clenseth the leper, and healeth the captaynes seruaūt, and many other dyseases, helpeth Peters mother in lawe, stylleth the see and the wynde, and dryueth the deuels out of the possessed into the swyne.

When he was come downe from the mountayne muche people folowed hym. And beholde, * there came a leper, and worshypped hym sayenge: Mayster, yf thou wylte thou canst make me cleane. And Jesus put forth hys hande, and touched hym, sayeng: I wyl, be thou cleane, and immediatly his leprosy was clensed. And Jesus sayeth vnto hym: se thou tell no mā * but go and shewe thy selfe to the Preaste, and offre the gyfte (that Moses commaunded to be offred) for a wytnes vnto them. ✠

A Luke.v.e
Mar.i.d

Leu.xiiii.a

✠ And when Jesus was entred * into Capernaum, there came vnto hym a Centurion, and besought hym, sayenge: Master my seruaunte lyeth at home sycke of the palsy, and is greuously payned. And Jesus sayth, when I come vnto hym, I wyll heale hym. The Centurion answered, and sayde: Syr, I am not worthy, that thou shuldest come vnder my roofe: but * speake the worde onlye, and my seruaunt shalbe healed. For I also my selfe am a man subiecte to the authorite of another, and haue soudyers vnder me, & I saye vnto thys mā: go, and he goeth: and to another come, and he commeth, and to my seruaunt do thys, and he doeth it. When Jesus herde these wordes, he marueled: and sayde to them that folowed hym: Verelye, I saye vnto you: I haue not founde so greate fayth in Israel. I saye vnto you: that * many shall come from the East, and West, and shall rest wyth Abraham and Isahac and Jacob in the kyngdome of heauen: but the chyldren of ꝑ kingdome shalbe cast oute into vtter darknesse: there shalbe weppynge and gnashynge of teth. And Jesus sayde vnto the Centurion: go thy waye, and as thou beleuest, so be it vnto the. And his seruaūt

Luke.vii.c
Esa.xli.g

B

Aa iiii was

was healed in the selfe same houre. ✠

Marke.i.c. Luke.iiii.f *And when Jesus was come into Peters house, he sawe hys wyues mother lyeng in bed, and sycke of a feuer. And he touched her hande, and the feuer left her: and she aroke, and mynystred vnto them. When the euen dzue on, they brought vnto hym manye that were possessed wyth deuels. And he cast oute the spzetes wyth a wozde, and healed all that were sycke, that it myght be fulfylled, which was spoken by Esai the pzophet, when he sayeth: * He toke on hym Esa.liii.b 1 Pet.ii.d our infyrmities, and bare our sycknes.

C When Jesus sawe much people about hym he commaunded that they shulde go vnto the other syde of the water. And a certayne scrybe Luke.ix.g (when he was come) sayd vnto hym: *Master, I wyll folowe the wythersoeuer thou goest. And Jesus sayeth vnto hym: the foxes haue holes, and the byrdes of the ayze haue nestes: but the sonne of mā hath not where to rest hys head And another of the nomber of his disciples said Luke.ix.g vnto hym: *Master suffer me fyrst to go & bury my father. But Jesus sayde vnto hym: folowe me, and let the dead bury theyr dead.

✠And when he entred into a shyppe, his disciples folowed hym. And beholde, *there arose Mar.iiii.b Luk.viii.c. a greate tempest in the see, in so muche that the shyppe was couered wyth waues, but he was a slepe. And hys dyscyples came to hym and awoke hym, sayenge: Master, saue vs, we perysshe. And he sayeth vnto thē: why are ye fearfull, O ye of lytle fayth? Then he arose * and Job.xxvi.d Psa.cvii.c rebuked the wyndes and the see, and there folowed a greate calme. But the men marueyled, D sayenge: what maner of man is thys, that both wyndes and see obey hym? ✠

Mark.v.a Luk.viii.d *And when he was come to the other syde, into the coūtre of the Gergesites, ther met hym two possessed of deuylles, whych cam out of ꝑ graues, and were out of measure fearce, so that no man myght go by that waye. And beholde, Math.v.a. Luk.viii.d xii.cor.vi.c they cryed out sayinge: *O Jesu thou sonne of God ‡ what haue we to do wyth the? Arte thou come hyther to tozmente vs befoze our tyme? Mat.viij.d And there was a good waye of from them * a heerd of many swyne, fedynge. So, the deuyls besought hym, sayinge: yf thou cast vs out, suffre vs to go oure waye into the heerd of swyne. And he sayde vnto them: go youre wayes. Thē went they oute, and departed into the heerde of swyne. And beholde, the whole heerd of swyne was caryed headlynge into the see, and perysshed in the waters. Then they that kepte them fledd, and went theyr wayes into the cytie, and tolde euery thynge, and what had fortuned vnto the possessed of the deuyls. And beholde, the whole cytie came out to mete Jesus, and when Acte.xvi.g they sawe hym, *they besought hym ꝑ he wold departe out of theyr coastes.

C The.ix. Chapter.

C He healeth the palsye, calleth Mathewe from the custome, answereth for hys dyscyples, healeth the woman of the bloudy yssue: helpeth Jairus daughter, geueth.ii. blynde men theyr syghte, maketh a domme man to speake and dzyueth out a deuell.

✠ And he entred also into a shyppe, & passed ouer, and came into hys owne cytie, and beholde, *they brought Marke.ii.a Luke.v.d to hym a man sycke of the palsye, lyinge in a bedd. And when Jesus sawe the fayth of them, he sayde vnto the sycke of the palsye: sonne, be of good cheare, thy synnes be forgeuen the. And beholde: certayne of ꝑ Scrybes sayde wythin them selues: thys man blasphemeth. And when Jesus sawe theyr thoughtes, he sayd: Wherfore thyncke ye euyll in youre hartes? Whether is easyer to saye, thy synnes be forgeuen ꝑ, or to saye, aryse & walke? But that ye maye knowe, that the sonne of mā hath power to forgeue synnes in earth. Then sayeth he vnto the sycke of the palsye: *aryse, Actes.iii.b and.iv.f take vp thy bed, and go vnto thyne house. And Mark.ii.b he arose, & departed to hys house. But the peo- Luke.v.c ple that sawe it, marueyled, & glorifyed God, Johu.v.b which had geuen such power vnto men. ✠

✠ And as Jesus passed forth from thence he sawe a man (named Mathew) syttynge at the receate of custome, and he sayeth vnto hym, folowe me. And he arose, and folowed hym. And it cam to passe as Jesus sat at meat in his house behold, many publycans & also and synners that came, sat downe with Jesus and his disciples.

And when the Pharises sawe it, they sayde W vnto his disciples: why eateth youre master wᵗ publicans and synners? But whē Jesus heard that, he sayde vnto them: They that be strong nede not the physicyon, but they that are sicke. Goo ye rather and learne what that meaneth. *I wyll haue mercye & not sacrifyce. For I am Osee.vi.c Mat.xii.a not come to call the ryghteous, but synners to repentaunce. ✠ ✠ Then came the disciples of Jhon vnto hym, sayinge: *why do we and the Mat.xi.b Pharises fast, for the mooste parte: but thy dis- Mar.ii.c Luke.v.c ples fast not? And Jesus sayde vnto them: can the brydegromes chyldren mourne as longe as the brydegrome is wyth them? But the dayes wyll come, when the brydegrome shalbe taken from them, and then shall they fast. Nomā putteth a pece of newe cloth in an olde garmēt. For then taketh he awaye the pece from the garmēt and the rent is made worse. Nether do men put newe wyne into olde bottels: els the bottels breake, and the wyne runneth out, and the bottels perysshe. But they put newe wyne into new bottels, and both are saued together. ✠

C ✠ Whyle he thus spake vnto thē, *beholde, Mark.v.c. there came a certayne ruler, and worshypped Luk.viii.f hym, sayinge: my daughter is euen now dyseased, but come and laye thy hande vpon her, and she shall lyue. And Jesus arose, & folowed hym, Mark.v.c. and (so dyd) hys dyscypples. *And beholde, a wo- Luk.viii.f. man whyche was dyseased wᵗ an yssue of bloude Leuit.xv.c twelue yeares, came behynde hym, and touched the hemme of hys vesture. For she sayd wythin her selfe: yf I maye touche, but euen hys vesture onelye, I shalbe safe. But Jesus tourned hym and whan he sawe her, he sayde: doughter be of good comforte, thy fayth hathe made the safe. And the woman was made whole, euen ꝑ same tyme. ✠ *And when Jesus came into the ru- Marke.v.d Luk.viii.g lers

lers house, and sawe the mynstrels, and the peo-
ple makynge a noyse, he sayde vnto them: get
Iohn.xi.b. you hēce, for the mayde is not dead *but sleepeth
And they laughed hym to scorne. But whā the
people were put forth, he wente in, and toke her
by the hand, (and sayde: damsell, aryse,) and ỹ dam-
sell arose. And thys noyse wente abroad into al
D that lande. And whan Iesus departed thence
two blynde men folowed hym cryenge and say-
enge: O thou sonne of Dauid haue mercy on vs
And when he was come into ỹ house, the blynd
came to him. And Iesus sayeth vnto them: Be-
leue ye, that I am able to do thys? They sayde
vnto hym: Lorde, we beleue. Then touched he
Mat.ix.b their eyes, sayinge: * Accordynge to your fayth
be it vnto you. And their eyes were opened. And
Iesus charged them sayenge: See that no man
knowe of it. But they, whan they were depar-
ted, spreed abroad his name in all that lande.

Mar.vii.d Luke.vi.b As they went oute, beholde, *they brought
to hym a domme mā possessed of a deuyll. And
whan the deuyll was caste out the dōme sp...
And the people merueyled, saying: it was neuer
Mat.xii.b so sene in Israel. But the pharises sayd: * he ca-
Mar.iii.b. Luke.vi.b steth out deuyls, thorowe the prince of deuyls.
‡Mar.vi.d ‡ And Iesus wente about all cyties & townes
teachynge in their synagoges, and preachynge
the glad tydynges of the kyngdome, and hea-
lynge euery sycknes and euery dysease amonge
Mar.vi.d the people. But when he sawe the people: * he
was moued wyth compassyon on them, because
they were destitute, and scattered abroad, euen
as shepe hauynge no shepherde. Then sayeth he
Luke.x.a vnto hys dysceples, the *heruest truely is plen-
teous, but ỹ labourers are fewe. Praye ye ther-
fore the Lorde of the heruest, that he wyll sende
labourers into hys haruest.

¶ The.x. Chapter.

¶ Christ sendeth out his.xii. Apostles to preache in Iewry, geueth them charge, teacheth them, and conforteth the agaynst persecucyon and trouble.

A Mar.vi.b Luke.vi.d. ANd whā his *xii. disciples were cal-
led vnto hym, he gaue them power
against vncleane spretes, to cast thē
out, & to heale all maner of sycknesse
and all maner of dysease.

The names of ỹ.xii. Apostles are these. The
fyrst, Symon which is called Peter: & Andrew
hys brother: James the sonne of zebede, & John
hys brother: Philip & Bartholomew: Thomas
& Mathew, which had bene a Publican. James
the sonne of Alphe, & Lebbeus (whose syrname
was Taddeus) Simon of Canaan, and Judas
Iscarioth, whych also betrayed hym.

Mark.vi.b * Iesus sente forthe these twelue in nombre,
whom he commaunded, sayenge: Go not into ỹ
waye of the Gentyls, and into the cytie of the
Samaritans enter ye not. But go ratherto the
lost shepe of the house of Israel. Go and preache
B sayenge: The kyngdome of heauē is at hande.
Heale the sycke, clense ỹ lepers, rayse the dead,
Acte.viii.d cast out deuyls. * Freely ye haue receaued: geue
‡Mar.vi.b Luke.ix.a freely. ‡ Possesse not gold nor syluer nor brasse in
poure purses, nor yet script towardes poure iour-
ney: neyther two cotes, neyther shoes, nor yet a
1.Tim.v.c rod. * For the worckmā is worthy of hys meat.
But to whatsoeuer cytie or towne ye shal come
enquyre who is worthy in it, and ther abyde tyl
ye go thence. * And when ye come into a house, Luke.ix.a and.x.a
salute the same. And yf the house be worthy, let
poure peace come vpō it, but yf it be not worthy
let poure peace retourne to you agayne.

And whosoeuer shall not receaue you, nor Mark vi.b
wyll heare poure preachynge: when ye departe Acte.xiii.g
out of that house or that cytie * shake of the dust
of your fete. Verely I saye vnto you: it shalbe
easyer for the land of Sodoma and Gomorra in
the daye of iudgement, then for that cytie. Luke.x.a

* Beholde, I sende you forth, as shepe amōge Mar.xiii.d
wolues. Be ye therfore wyse as serpentes and Luke.xii.c
innocent as doues, * But beware of men for Ioh.xvi.b.
they shall delyuer you vp to the councels, & shal
scourge you in their synagoges. And ye shal be
brought to the head rulers, and kynges, for my
sake, in wytnes to them and to the gentyls. C Mar.xiii.g
Luke.xii.a

But * when they delyuer you vp, take ye ‡Exo.iiii.b
no thought, howe or what ye shall speake: ‡ for
it shalbe geuē you, euē in that same houre what
ye shal speake. For it is not ye that speake, but
the spryte of youre father whyche speaketh in Mich.iii.b
you. * The brother shall delyuer vp the brother
to death, and the father the sonne. And the chyl-
dren shall aryse agaynst their fathers and mo-
thers, and shall put them to death: and ye shalbe mat.xxiiii.a
hated of all men for my names sake. * But he Math.ii.c
that endureth to the ende, shalbe saued. Act.viii.a
and.xiiii.a.

But * when they persecute you in thys cy-
tie, flye ye into another. For verely I saye vnto
you: ye shall not go thorowe al the cyties of Is- Luke.vi.f
rael tyl the sonne of man be come. * The disci-
ple is not aboue the master: nor the seruaunt a-
boue hys Lorde. It is ynough for the dysceple,
that he be as hys master is, and that the ser-
uaunt be as his Lorde is. Yf they haue called ỹ
Lorde of the house, Belzebub: how much more
shall they call them of hys housholde so? Feare Mar.xiiii.c
them not therfore. * For there is nothyng closse Luke.viii.c
that shall not be opened: and nothynge hyd, and.xii.a
that shall not be knowne.

What I tell you in darknes, that speake ye
in lyghte. And what ye heare in the care, that
preache ye on the house toppes. Luke.xii.a

* And feare ye not them which kyll the body
but are not able to kyll ỹ soule. But ratherfeare
him, which is able to destroye both soule & body
into hell. Are not two lytle sparowes sold for a
farthyng? And one of thē shall not lyght on the
grounde wythout youre father. Yee, euen al the
heares of your head are nombred. Feare ye not Mat.viii.b
therfore: ye are of more value then many spar- Luke.ix.c
owes. * Euery one therfore that shall know- and.xii.b
ledge me before men, hym wyl I knowledge al-
so before my father whyche is in heauen. But D
whosoeuer shal deny me before men, him wyl I
also denye before my father, whych is in heauē. Luke.xii.g

Thynke not * that I am come to sende peace
into the earthe. I came not to sende peace, but a
swearde. For I am come to set a man at vari- Mich.vii.a
aunce * agaynst hys father, and the doughter a-
gaynst her mother, and the doughter in lawe a-
gaynst her mother in lawe. And a mannes foes

Aa v shalbe

shalbe they that are of his owne houshold.
Luk.xiiii.c *He that loueth father, or mother more then
me, is not worthy of me. And he ỹ loueth sonne
or daughter more then me, is not worthy of me.
And he that taketh not hys crosse and foloweth
Mat.xbi.d me, is not worthy of me. * He that fyndeth hys
mar.biii.d
Luke.xii.b lyfe, shall lose it: and he that loseth hys lyfe for
my sake shall fynde it.
Luke.ix.c *He that receaueth you, receaueth me: and he
John.xiii.c that receaueth me, receaueth hym that sent me
iii. Regum He that *receaueth a Prophet in the name of a
xbiii.b.c Prophete, shall receaue a Prophetes rewarde.
And he that receaueth a ryghteous man, in the
name of a ryghteous mã, shall receaue a rygh-
teous mãs reward: * And whosoeuer shal geue
Mar.ix.f vnto one of these lytle ones to drynk, a cuppe of
cold water onely (in ỹ name of a disciple) verely
I saye vnto you he shall not lose his rewarde.

¶ The.xi. Chapter.

¶ John Baptist sendeth hys disciples vnto Christ.

AND it came to passe, that whẽ Je-
sus had made an ende of cõmaun-
dynge his twelue discypples, he de-
parted thence, to teache and to
preache in theyr cyties.
✠ When John beynge in pre-
son hearde the workes of Christe, he sent two of
hys dyscypples, and sayde vnto hym: Art thou he
that shall come: or do we loke for another? Je-
sus aunswered and sayde vnto them: Go, and
shewe John agayne, what ye haue hearde and
Esa.xxxv.b sene. * The blynd receaue theyr syght: the lame
walke, the lepers are clẽsed: and the deef heare,
Esay.lxi.a the dead are raysed vp, and the poore * receaue
the glad tydynges of the Gospell. And happy is
he, that is not offended by me.
Luke.xi.d * And as they departed, Jesus beganne to
saye vnto the people concernynge John. What
went ye oute into the wyldernes to se? A rede ỹ
is shaken wyth the wynde? Or what wẽt ye out
for to se a man clothed in soft raymẽt? Beholde:
they that weare soft clothynge: are in kynges
houses. But what wẽt ye out for to se? A Pro-
phete: Uerely I saye vnto you: and more then
B a Prophet. For thys is he of whom it is writtẽ:
Malach.iii.a * Beholde, I send my messenger before thy face
Mar.i.a. which shall prepare thy waye before the. ✠
✠ Uerely I saye vnto you: amonge thẽ that
are borne of wemen, arose not a greater then
Iohn the baptist. Notwithstandyng he that is
lesse in the kyngdome of heauen is greater then
he. From ỹ dayes of John Baptyst vntyl thys
daye, the kyngdom of heauen suffreth violence
Luk.xvi.d. and the violent plucke it vnto them. * For all
the Prophetes, and the lawe it selfe prophesyed
Luke.i.b. vnto John. And yf ye will receaue it * thys is
Malach.iii.b Helyas, which was for to come. He that hath
John.i.c. eares to heare: let hym heare. ✠
Luke.bii.c. * But wherunto shall I lyken thys genera-
cyon? It is lyke vnto chyldren, which syt in the
market places, and cal vnto theyr felowes, and
saye: we haue pyped vnto you, and ye haue not
¶ daunsed: We haue mourned vnto you and ye
haue not sorowed. For John cam nether eating
nor drynkyng, and they saye, he hath the deuyl.
The sonne of man cam eatyng and drynckyng
and they saye: behold a glutton, and an vnmea-
surable dryncker of wyne: and a frẽd vnto pub-
licans and synners. And wysdome is iustyfyed
of her chyldren. ✠ * Thẽ began he to vpbrayd Luke.xbi
the cyties wherin moost of hys myracles were
done in: because they repented not of theyr syn-
nes. Wo vnto the Chorazin: Wo vnto ỹ Beth-
saida: for yf the myracles which were shewed in
you had ben done in the cytie of Tyre or Sidon
they had repented of theyr synnes longe agone
in sackecloth and ashes. Neuertheles I saye
vnto you: it shalbe easyer for Tyre and Sydõ
at the daye of iudgement, thẽ for you. And thou
Capernaum, wherin art lyft vp vnto heauen,
shalt be brought downe to hell. For yf the my- D
racles wherin haue bene done in the, had bene
shewed in Sodõ: they had remayned vntyl thys
daye. Neuertheles, I saye vnto you: that it
shalbe easyer for the lande of Sodom in the daye
of iudgement, then for the. ✠
✠ At that tyme Jesus answered and sayde:
I thanke the O father, Lorde of heauẽ & earth,
because thou hast hyd these thynges from the
wyse and prudent, and hast shewed them vnto
babes, verely e father, euen so was it thy good
pleasure. * All thynges are geuen ouer vnto me Mat.xibiii.d
of my father. ‡ And noman knoweth the sonne Luke.x.d
John.iii.b
but the father: nether knoweth eny man the fa- ‡Joh.bii.d
and.biii.c
ther, saue the sonne, and he to whomsoeuer the
sonne wyll open hym.
Come vnto me all ye that labour and are la-
den, and I wyll ease you. * Take my yocke vpõ Eccle.bi.d
you, & learne of me, for I am meke and lowly in
herte: & ye shall fynde rest vnto your soules. For
my yocke is easy, * and my burden is lyght. ✠ 1.John.b.d

¶ The.xii. Chapter.

¶ The disciples plucke the eares of corne, healeth ỹ dryed hande, helpeth the possessed chat was blynde and domme, and sheweth who is hys brother, syster and mother.

AT that tyme Jesus wẽt on ỹ Sab- A
both dayes * thorow the corne, and Mark.ii.d
hys disciples were an hungred, and
began to * plucke the eares of corne Deu.xxiii.d
and to eate. But when the Phary-
sees sawe it, they sayde vnto hym: Beholde, thy
disciples do that which is not lawfull * (for thẽ.) *
to do vpon the Sabboth daye. But he sayd vn-
to thẽ. Haue ye not read what Dauid dyd, when
he was an hongred, & they that were wyth him?
* Howe he entred into the house of God, and dyd 1.Re.xxi.a
eate the shewe breades which were not lawfull
for hym to eate, nether for thẽ which were with
hym, but onely for the preastes? Or haue ye not
read in the law, how ỹ (on the Sabboth dayes)
the preastes in the temple breake the Sabboth
and are blamelesse? But I say vnto you: that in
this place is one greater then the temple. Wher-
fore, yf ye wyst what this meaneth * I requyre Mat.xi.b
mercy and not sacrifyce: ye wolde not haue con- Osee.bi.b
demned innocentes. ✠ For the sonne of man al-
so, is Lorde euen of the Sabboth daye.
And he departed thẽce * and went into theyr Mat.iii.a
synagoge: and beholde, ther was a man whyche Luke.bi.b
had his hãde dryed vp. And they asked him, say-
enge: * is it lawfull to heale vpon the Sabboth Luk.xiiii.a
dayes

dayes: that they myght accuse him. And he sayd vnto the: which of you wyll it be, that shal haue
Deu.xxii.a *a shepe, and yf it fall into a pytte on the Sabboth daye, wyl he not take it & lyft it out? Howe
B muche more then is a man better then a shepe? Wherfore it is leful to do a good dede on ỹ Sabboth dayes. Then sayth he to ỹ mā: stretch forth thy hande. And he stretched it forth. And it was
Mar.iii.a restored vnto health, lyke as the other.
Joh.v.g
and.vi.f ✠ *Then the Pharises went out, and helde a counsell agaynst hym, howe they myght destroye him. But when Jesus knewe it he departed thence, and muche people folowed hym, & he healed them al, & charged them that they shulde not make hym knowen: ỹ it myght be fulfylled
Esa.xlii.a whych was spoken by Esay ỹ Prophet, whych sayeth: *Beholde, my chyld, whom I haue chosen, my beloued, in whome my soule delyteth. I wyl put my spyrete vpon hym, and he shal shewe iudgemēt to the gentyls. He shall not stryue ner crye, nether shall any man heare hys voyce in the stretes, a brosed rede shall he not breake, and smokynge flaxe shal he not quenche, tyl he sende forth iudgemēt vnto victorye, and in his name shall the gentyls truste. ✠
Luke.xi.b *Thē was brought to him a blynd and dōme man, ỹ was vexed wyth a deuyll, and he healed him, in somuch, that the blynd and domme, both spake & sawe. And all the people were amased, &
Mat.xii.d sayde: Is not this the sonne of Dauid? *But
Mar. [illegible].c. when the Pharises heard it, they sayd: This fe-
Luke.xi.c lowe dryueth ỹ deuyls no nother wyse out, but by the helpe of Belzebub the cheke of the deuels.

But whan Jesus knewe theyr thoughtes he sayd vnto them: Euery kingdome deuided agaynst it selfe, shalbe brought to nought. And euery cytie or house deuyded agaynste it selfe shall
C not stande. And yf Satan cast out Satan, then is he deuyded agaynst him selfe. Howe shal thē his kyngdome endure? Also, yf I by the helpe of Belzebub caste oute deuyls, by whose helpe do your chyldren cast thē out? Therfore they shalbe your iudges. But yf I cast out the deuyls by the spryte of God, then is the kyngdome of God come vnto you.

Luke.xi.c Or els * howe can one enter into a stronge mānes house, and spoyle his Jewels, excepte he fyrst binde the stronge man, and then spoyle his house? ✠ He that is not with me, is against me. And he that gathereth not wyth me, scattereth abrode. Wherfore, I saye vnto you, all maner of synne & blasphemy shalbe forgeuen vnto men
Mar.iii.d *but the blasphemy agaynst the spryte, shal not
Luke.xii.b be forgeuen vnto men. ‡ And whosoeuer speak-
Ii.Reg.ii.c eth a worde agaynst the sonne of man, it shalbe forgeuen hym. But whosoeuer speaketh agaynst the holye goost, it shall not be forgeuen hym, nether in thys worlde, nether in the worlde
Mat.xii.c. to come: *Ether make the tree good, and hys frute good: or els make the tree euyll, and hys
Luke.vi.f frute euyll. *For ỹ tree is knowne by his frute. O generacyon of vypers, howe can ye speake good thynges, when ye your selues are euyll?
Psal.xi.b *For out of the aboundance of the hearte, the
Luke.vi.g. mouth speaketh. A good man out of the good treasure of the hert, bryngeth forth good thynges. And an euyll man, out of the euyl treasure, bryngeth forth euyl thynges. But I saye vnto you, of euery ydell worde ỹ men shal haue spokē they shall geue acountes in ỹ daye of iudgemēt. D
*For out of thy wordes ỹ shalt be iustifyed: and ii.Reg.i.c
out of thy wordes thou shalt be condemned. ✠ Luke.xv.d
mar.viii.b

✠ Then certayne of the Scrybes and of the Pharises asked hym, sayeng: *Master, we wyl Luke.xi.d
se a sygne of the. But he answered and sayde to them. *The euell and aduouterous generacyon Mat.xvi.a
‡seketh a sygne and ther shal no sygne be geuen ‡mar.viii.b
to them, but the sygne of the Prophete Jonas. Luke.xi.d
*For as Jonas was thre dayes and thre nyghtes in the whales belly, so shal the sonne of man be thre dayes and thre nyghtes in the hert of the earth: The men of Ninyue shall ryse in the iudgement wyth thys nacyon, and condemne it, because * they amended at the preachynge of Jo- Jona.iii.c
nas. Beholde here is one greater then Jonas.
*The quene of the South shall ryse in the iud- Luke.xi.d
gement with this generacion, & shall condemne iii.Reg.x.a
it: for she came frō the vtmost partes of ỹ world ii.Par.ix.a
to heare the wysdome of Salomō. And beholde in this place is one greater then Salomon.

*When the vnclenne spryte is gone out of a Luke.xi.d
man, he walketh throughoute dry places sekynge rest, and fyndeth none. Then he sayeth: I wyll retourne into my house, frō whence I came oute. And when he is come, he fyndeth it empty and swepte, and garnysshed. Then goeth he, and taketh vnto hym seuen other spryetes worse then hym selfe, and so entreth he in, and dwelleth there. And * the ende of that man is worse ii.Pet.ii.b
then the begynnynge. Euen so shall it be also, Heb.vi.a
vnto thys frowarde generacyon.

Whyle he yet talked to the people: *beholde, Mar.iii.b
his mother and his brethrē stode without desy- Luk.viii.c.
rynge to speake wyth hym. Thē one sayd vnto hym: beholde, *thy mother & thy brethrē stande Mar.iii.b
wythout, desyrynge to speake wyth the.

But he answered, and sayde vnto hym that had tolde hym. Who is my mother? or who are my brethren? And he stretched forth hys hande towarde hys dyscypples, and sayd, *beholde, my John.xv.b
mother and my brethren. For whosoeuer doth the wyll of my father which is in heauen, ỹ same is my brother, syster, and mother. ✠

The.xiii. Chapter.

¶ The parable of the sede, of the tares, of the mustarde sede, of the leuen, of the treasure hyd in the felde, of the perles, and of the nette.

THe same daye went Jesus oute of A
the house, * and sat by the see syde, Mar.iii.a
and much people were gathered together vnto him, so greatly that he went, and sat in a shyppe, and al the people stode on the shore. And he spake many thynges to them by symplytudes, sayenge: Beholde, the sower went forth to sowe. And whan he sowed, some sedes fell by the wayes syde, and the fowles came and deuoured them vp. Some fel vpon stony places, where they had not much earth, and anone they spronge vp, because they had no depnesse of earthe: and when the sunne

was

was vp they caught heat, and because they had no rote, they wyddred awaye. Agayne, some fel amonge thornes, and the thornes spronge vp & choaked thē. But some fell into good ground, and brought forth frute: some an hundred folde, some sixtye folde, some thyrtye folde. Whosoeuer hath eares to heare, let hym heare.

B And the disciples came, and sayde vnto him: Why speakest thou to thē by parables? He answered and sayde vnto them: * it is geuen vnto you to knowe the secretes of the kyngdome of heauen, but vnto them it is not geuen. * For whosoeuer hath, to hym shall be geuen: and he shall haue aboundaunce. But whosoeuer hathe not: from hym shalbe taken awaye euen that also wyych he hath. Therfore speake I to thē by symilitudes: for they seyng, se not: and hearyng they heare not: nother do they vnderstand. And in them is fulfylled the Prophecye of Esayas, wyych sayeth: * wyth the eares ye shall heare, & shall not vnderstande: and seynge ye shal se, and shall not perceaue. For these peoples heartes is wexed grosse, & theyr eares are dull of hearynge and theyr eyes haue they closed, lest at any time they shulde se wyth theyr eyes, and heare wyth theyr eares, & shuld vnderstand with theyr hert and be conuerted, that I also myght heale thē.

* But blessed are youre eyes, for they se: and C youre eares, for they heare. Verely I saye vnto you, * that many Prophetes and rygteous mē haue desyred to se those thynges, wyche ye se, & haue not sene them: and to heare those thynges which ye heare, and haue not heard thē. * Heare ye therfore the symplytude of the sower. Whan one heareth the word of the kyngdome, and vnderstandeth it not, then commeth the eupll man and taketh awaye that wyche was sowen in hys herte: thys is he, wyche was sowen by the waye syde. But he that receaued the sede which was cast into stonye places, the same is he that heareth the worde, and anone wyth ioye receaueth it, yet hath he no roote in hym selfe, but dureth for a season: for whan trybulacyon or persecucyon happeneth because of the word, by and by he falleth. He also that receaueth sede into ꝑ thornes, is he that heareth the worde: and ꝑ care of thys worlde, and the dysceytfulnes of ryches choke vp the worde, and so is he made vnfrutefull. But he that receaueth sede into the good grounde is he that heareth the worde, and vnderstandeth it: wyche also beareth frute, and bryngeth forthe, some an hundreth folde, some sixtye folde, some thyrtye folde.

D Another symilytude put he forth vnto them, sayinge: ✠ * The kyngdome of heauen is lykened vnto a man, wyych sowed good seed in hys felde. But whyle men slepte, hys enemye came, and sowed tares amonge the wheate, and went hys waye. But when the blade was sprong vp and had brought forth frute, there appeared the tares also. So the seruauntes of the housholder came, and sayd vnto him. Syr dyddest not thou sowe good seed in thy felde? from whence then hath it tares? He sayd vnto thē, the enuious mā hath done this. The seruaūtes sayd vnto hym: wylt thou then that we go, and wede them vp? But he sayde: naye, lest whyle ye gather vp the tares ye plucke vp also the wheate wyth them, let both growe together vntyll the harueste, and in tyme of haruest, I wyl saye to the repers gather ye fyrst the tares, and bynde them together in sheues to be brent: but gather the wheate into my barne. ✠ Another parable put he forth vnto them, sayinge: * The kyngdome of heuē is lyke to a grayne of mustard seed, wyych a man toke and sowed in his felde, wyych is the leest of all the seedes. But when it is growne, it is the greatest amonge herbes, and is a tree: so that the byrdes of ꝑ ayer come, and make theyr nestes in the braunches therof.

E Another similitude spake he vnto thē: * The kyngdome of heauen is lyke vnto leuen, wyych a woman taketh and hydeth in thre peckes of meale, tyll all be leuened. * All these thynges spake Jesus vnto the people by symylytudes & wythout a parable spake he nothynge vnto thē: that it myght be fulfylled, wyche was spoken by the Prophet, that sayeth: * I wyll open my mouth in parables: I wyll speake forth thinges wyych haue bene kepte secrete from the begynnynge of the worlde. ✠ When the people were sent awaye, then came Jesus into the house.

✠ * And hys disciples came vnto hym, sayinge: declare vnto vs the parable of the tares of the felde. He answered, and sayde vnto them. He that soweth the good seed is the sonne of man. The felde is the worlde. And the chyldren of the kingdome they are the good seed: the tares are the chyldren of the wycked, the enemy that soweth them, is the deuyll. The haruest is the ende of the world: the reapers be the angels. Euen as the tares therfore are gathered & brent in the fyre: so shall it be in ꝑ ende of thys worlde. * The sonne of man shall sende forthe hys Angels, and they shal gather out of hys kyngdome F all thynges that offende, and them which do iniquite: and shall cast them into a furnes of fyre. There shalbe waylynge & gnaschynge of teth. * Then shal the ryghteous shyne as the Sunne in the kyngdome of theyr father. Whosoeuer hath eares to heare, let hym heare. ✠

✠ Agayne, ꝑ kyngdome of heauē is lyke vnto a treasure hyd in the felde the wyche a man hath founde and hyd: and for ioye therof goeth and selleth all that he hath, and byeth the felde.

Agayne the kyngdome of heauen is lyke vnto a marchaunt man sekynge goodly pearles, wyche (when he founde one precyous pearle) went and solde all that he had, and bought it.

Agayne the kyngdome of heauen is lyke vnto a net, ꝑ was cast into ꝑ see and gathered of al kynde * (of kyndes) wyche when it was full, men drewe to lād, & sat downe & gathered ꝑ good into vessels, but cast ꝑ bad awaye. So shal it be at G the ende of the worlde. The angels shall come & seuer the bad frō amonge ꝑ good, & shal cast thē into a furnace of fyre: * there shalbe waylyng & gnasching of teth. Jesus sayth vnto thē: haue ye vnderstande all these thynges? They saye vnto hym: yee Lorde. Then sayde he vnto thē. Therfore

Mar. iiii. a Luke. viii. b
Mat. xvb. c Mar. iiii. c Luk. viii. b and. xiv. d
Esay. vi. c Mar. iiii. b Luk, viii. b John. xii. b act. xxviii & Roma, xi. b
Luke. x. d
1. Pet. i. d
Mar. iiii. b Luk. viii. b
Mar. xiii. c
Mat. xiii. & Luke. viii.
Luke. xiii.
Mar. iiii. c
Psal. lxxviii. a.
Mar. iiii. c
Apo. xiii. d
Dan. xii. a Sapi. iii. b 1. Cor. xv. b.
Mat. xxii. b and. xxv. c

foze euery Scrybe whiche is taughte vnto the kyngdome of heauen, is lyke vnto a man that is an houſholder, whiche bzyngeth fozth out of his treaſure, thynges newe and olde.

Mar.vi.a And it came to paſſe that when Jeſus had fynyſhed theſe ſymilytudes, *he departed thence: And when he came into hys owne countrey, he taught them in theyr ſynagoges, in ſo muche, ẏ Luke.iiii.e *they were aſtonyed and ſayde: whence cõmeth ‡Mar.iii.a this wyſdom & powers vnto hym? ‡is not this Joh.vi.c. the carpenters ſonne? Is not his mother called Mary? and his bzethzen, James and Joſes and Simon and Judas? And are not all his ſyſters with vs? Whence hath he then all theſe thinges And they were offended at him. Jeſus ſayde vn- Mark.vi.a to them: * A pzophete is not without honoure, Luke.iiii.d ſaue in his owne countre, and in his owne houſe Joh. v, f. And he dyd not many myzacles there, becauſe of theyze vnbeleke.

¶ The.xiiii. Chapter.

¶ Joh̃ is taken and headed. Chzyſt fedeth fyue thouſande men with fyue loues and two fiſſhes, and appereth hym ſelfe vnto his diſcyples vpon the ſee.

A Mar.vi.b. Luke.ix.a. T that tyme *Herode the Tetrarcha heard of the fame of Jeſu, and ſayde vnto hys ſeruauntes: thys is John the baptiſt. He is ryſen from the deade, and therfoze are miracles Mark.vi.c wzought by hym. Foz Herode *had taken John Luke.iii.d. and bounde hym, and put hym in pziſon becauſe of Herodias, his bzother Philyppes wyfe. Foz Leu.xviii.c John ſayde vnto hym: *it is not lawfull foz the to haue her. And when he wolde haue put hym Mat.xxi.b to death, he feared ẏ people, *becauſe they counted hym as a Pzophete. But when Herodes Gene.xl.d *byzth daye was kepte, the doughter of Herodias daunſed befoze them, and pleaſed Herode. Mar.vi.c. *Wherfoze he pzomyſed wyth an othe, that he wolde geue her whatſoeuer ſhe wolde aſke.

And ſhe beinge inſtruct of her mother befoze ſayde: geue me here John Baptyſtes heade in a platter. And the kynge was ſozy. Neuertheles, foz the othes ſake, and them whyche ſat alſo at the table, he commaunded it to be geuẽ her: and ſent tozmentours, and behedded John in ẏ pzeſon, and his head was bzought in a platter, and geuen to ẏ damſel, and ſhe bzought it to her mother. And his diſciples cam and toke vp his bo- B dy, and buryed it: went, and tolde Jeſus.

Mar.vi.d When Jeſus hearde of it, he *departed thence Luke.ix.b in a ſhyppe vnto a deſert place, out of the waye. Joh.vii.a And when the people had herde therof, they folowed hym on fote and left the cyties. And Jeſus went fozth, and ſawe much people, and was moued wyth mercye towarde them, and he healed of them thoſe that were ſycke. And whẽ the euen dzewe on, his dyſcyples came to hym, ſayenge: thys is a deſerte place, and ẏ houre is now paſt, let the people depart, that they maye go into the townes, and bye thẽ vytaylles. But Je- ¶ ſus ſayde vnto thẽ. They haue no nede to go awaye. Geue ye thẽ to eate. They ſayd vnto him we haue here but .v. loues and two fyſches. He ſayd: bzyng thẽ hyther to me. And he cõmaunded the people to ſyt downe on the graſſe, & he toke the .v. loues & the .ii. fyſches, and lift vp his eyes towarde heauen and bleſſed. And whan he had broken them, he gaue the loaues to hys dyſciples, and his diſciples gaue them to ẏ people. And they dyd al eate, & were ſuffyſed. And they gathered vp (of the fragmẽtes that remayned) xii. baſkettes full. And they that dyd eate, were about .v. M. men, beſyde wemen and chyldzen.

*And ſtreyght waye Jeſus made hys diſcy- Mark.vi.f ples to get vp into a ſhyppe, & to go befoze hym Joh̃.vi.b vnto ẏ other ſyde while he ſent ẏ people awaye. And when the people were ſent awaye, he *wẽt Luke.vi.e vp into a moũtayne to pzaye alone. And when nyght was come, he was there him ſelfe alone. But the ſhyp was nowe in the myddes of ẏ ſee, and was toſſe with waues, foz it was a cõtrary wynde. And in the fourth watche of the nyghte, Jeſus went vnto thẽ walkynge on the ſee. And whẽ the diſciples ſawe him walkynge on ẏ ſee, they were troubled, ſayinge: it is ſome ſpzete, & they cryed out foz feare. But ſtreyght waye, Jeſus ſpake vnto thẽ, ſaying: be of good cheare, it is I: be not afrayed. Peter anſwered hym, and ſayd: Lozde, yf it be thou, byd me come vnto the on the water. And he ſayd: come. And when Peter was come downe out of ẏ ſhyppe, he walked on the water, to go to Jeſus. But whẽ he ſawe a myghtye wynde, he was afrayed. And whẽ he beganne to ſyncke, he cryed, ſaying: Lozde ſaue me. And immediatly Jeſus ſtretched fozth hys hande, & caught hym, & ſayd vnto hym. O thou of lytell fayth, wherefoze dyddeſt thou doubte? Mark.vi.g *And whan they were come into the ſhyppe, ẏ D wynde ceaſed. Then they that were in ẏ ſhyppe came and wozſhypped him, ſayinge: of a truthe thou art the ſonne of God. And when they were gone ouer, they came into ẏ land of Geneſareth And when the men of the place had knowledge of hym, they ſent out meſſaungers into al ẏ coũtrey rounde about ẏ cooſt, & bzought vnto hym all that were ſycke, & beſought hym, that they myght touche the hemme of hys veſture onlye. And as many as touched it were made ſake.

¶ The.xv. Chapter.

¶ Chziſt excuſeth his diſcyples, & rebuketh the Scrybes and Pharyſes foz tranſgreſſynge Gods commaundemẽt, thozowe theyr owne tradycyons. The thynge that goeth into the mouth defyleth not the man. He delyuereth the woman of Cananees doughter, healeth the multytude, & wyth ſeuen loaues and a fewe lytle fyſches, fedeth .iiii. M. men, beſyde wemen and chyldzen.

A Then *came to Jeſus Scrybes and Mar.vii.a Pharyſes (whyche were come from Jeruſalem) ſayinge: why do thy dyſcyples tranſgreſſe the tradycyon of the elders? foz they waſche not theyr handes whẽ they eate bzead. But he anſwered and ſayd vnto them: why do ye alſo tranſgreſſe the commaundemente of God, becauſe of youre owne tradyciõ? Foz God cõmaundeth, ſayinge: *Honoure father & mother, and he that curſeth Exo.xx.b father oz mother: let hym dye the death. But ye Mar.vii.b ſaye: euery one ſhall ſaye to his father and mother: *what gyft ſoeuer ſhulde haue come of me *Exo.xx.i the ſame is turned vnto thy pzofyte: and ſo ſhal Ephe.vi.a he not honoure hys father oz hys mother. And Deute.v.b thus haue ye made the commaundemet of God of none effecte, becauſe of your owne tradition.

Ypocrytes,

ypocrytes, full well dyd Esay prophecy of you
Esa.xxix.g Je.xxiiij.g Mar.vii.b sayenge: * Thys people draweth nye vnto me with theyr mouth, and honoureth me with lyppes, howbeit, theyr hertes are farre frō me: but in vayne do they serue me, teachynge the doctrines and precepts of men.

B And he called the people to hym, & sayd vnto thē, heare and vnderstande. That whiche goeth into ỹ mouth, defyleth not the mā: but ỹ whych commeth out of the mouth, defyleth the man.

Then came his disciples, and sayd vnto him: knowest thou not, that the Pharyses were offēded at thys sayenge? But he answered & sayde: Enery plante whyche my heauenly father hath not planted, shalbe plucked vp by the rootes. Let them alone, they be the blynd leaders of the blynde. Yf the blynde leade the blynde, bothe shall fall into the dytche. Then answered Peter and sayd vnto hym: declare vnto vs this parable. Jesus sayd: are ye also yet without vnderstandynge? do not ye yet vnderstand, that what soeuer entreth in at the mouthe, goeth into the bely, & is cast oute into the draught? But those thynges whych procede out of the mouth, come forth from the herte, and they defyle ỹ man. For out of ỹ hert procede euell thoughtes, murders, breaking of wedlocke, whordoms, thefftes, false wytnesse, blasphemyes. These are the thynges whych defyle a man. But to take meate wyth vnwaschen handes, defyleth not a man. ✠

C ✠ And Jesus went thence, & departed into ỹ coastes of Tyre and Sydon, and beholde a woman of Canaan (whyche came oute of the same coastes) cryed vnto hym sayeng: haue mercy on me O Lorde, thou sonne of Dauid: My doughter is pyteously vexed with a deuell. But he answered her nothynge at al, & his disciples came and besought him, sayenge: sende her away, for she cryeth after vs: But he answered, and sayd:
Luke.xix.b I am not sent * but vnto ỹ lost shepe of ỹ house of Israel. Then cam she, and worshypped him, sayeng: Lorde, helpe me. He answered and sayd: it is not mete, to take the chyldrens breade, and to cast it to dogges. She answered and sayde: truthe Lorde, for the dogges eate of the crommes, which fal from theyr masters table. Then Jesus answered and sayd vnto her: O woman, greate is thy fayth, be it vnto the, euen as thou wylt. And her doughter was made whole euen at that same tyme. ✠

D And Jesus went a waye frō thence, and came nye vnto the see of Galile, and wente vp into a mountayne, and sat downe there. And muche people came vnto hym, bryngynge wyth them those that were lame, blynde, deafe, maymed, and other many: and cast them downe at Jesus
Esa.xxxv.d fete. * And he healed them: in so muche, that the people wondered, whan they sawe the domme speake, the maymed to be whole, the lame to walke, and the blynde to se. And they glorifyed the God of Israel.

Mar.viii.a * Then Jesus called his disciples vnto hym, and sayd: I haue compassiō on ỹ people, because they contynue wyth me nowe thre dayes, and haue nothynge to eate: and I wyll not let them departe fastynge, lest they myscary by ỹ waye. And hys dysciples sayde vnto hym: Whence shulde we get so muche breade in the wyldernes as to suffyce so greate a multytude? And Jesus sayeth vnto them: howe many loaues haue ye? And they saye: * seuen, and a fewe lytle fyshes. Mat.xv.b And he commaunded the people to syt downe on the grounde: and toke the seuen loaues, and the fyshes: and after that he had geuen thankes he brake them, and gaue to hys dysciples, and the disciples gaue them to the people. And they dyd all eate, and were suffyced. And they toke vp (of the broken meate that was lefte) seuen basketes full. And yet they that dyd eate were iiii. M. men, besyde women and chyldren. And he sent awaye the people, and toke shyppe, and came into the partes of Magdala.

¶ The.xvi. Chapter.

¶ The Pharyses requyre a token. Jesus warneth hys disciples of the Pharyses doctryne. The confession of Peter. The keyes of heauen. The faythfull must beare the crosse after Christ.

THe * Pharyses also wyth the Saduces, came and tempted hym, and desyred hym, that he wolde shewe them a
A Mar.viii.b John.vi.b Luke.xi.d
sygne from heauen. He answered and sayde vnto them: whan it begynneth to drawe towarde * euen, ye saye: it wyll be fayre wether, Luke.xii.g for the skye is redde. And in the morynge: It wyl be foule wether to daye, for ỹ skye is glowmynge read. O ye ypocrites, ye can discerne the outwarde appearaunce of the skye: but can ye not discerne the sygnes of the tymes? * The Mar.xii.c frowarde and aduouterous nacyon requyreth * a sygne, and there shall no sygne be geuen vnto it, but the sygne of the ‡ Prophet Jonas. And he left them, and departed. Mar.viii.b Luke.xi.d John.vi.d. ‡Jona.ii.a

B And when hys dysciples were come to the other syde of ỹ water, they had forgotten to take bread wyth them. Then Jesus sayd vnto them Luke.xii.a. * Take hede and beware of the leuen of the Pharyses and of the Saduces. And they thought in them selues, sayenge: we haue taken no breade wyth vs. Whyche whan Jesus vnderstode he sayde vnto them: O ye of lytell fayth, why take ye thought wythin your selues, because ye haue brought no bread? Do ye not yet perceaue, neyther remembre those. v. loaues, when there were * v. M. men, and howe many baskettes toke ye vp? ‡ Nether the. vii. loaues whē there were. iiii. M. men, and howe many baskettes toke ye vp? howe happeneth it that ye do not vnderstande, ỹ I spake it not vnto you concernynge bread, ỹ ye shulde beware of the leuen of the Pharyses, and of the Saduces? Then vnderstode they, howe that he bad not them beware of the leuen of breade: but of the doctryne of the Pharyses, and of the Saduces. Mat.xiiii.c. ‡Mat.xvi.d.

✠ When Jesus came into the coastes of the C
citie which is called Cesarea Philippi, he asked hys dysciples sayenge: * whō do men saye that Mar.viii.a Luke.ix.c I the sonne of man am? They sayde: some saye, that ỹ art Jhon the baptist, some Helyas, some Jeremias, or one of the nombre of ỹ prophetes. He sayeth vnto thē: but whom saye ye ỹ I am?

Symon

Luke.ix.c John.vi.g Simon Peter answered and sayde: * Thou art Christ the sonne of the lyuynge God. And Jesus answered and sayde vnto hym: happy art ꝑ Simon the sonne of Jonas, for flesche and bloud John.vi.d hath not opened that vnto the, * but my father whych is in heauen. And I saye vnto the that ꝑ 1.Cor.x.a art Peter: and vpon this *rocke I wyll buylde ‡Esay. xxviii.c. my congregacyon. And the gates ‡ of hell shall not preuayle agaynst it. And I wyll geue vnto the, the keyes of the kyngdome of heauen: And mat.xviij.c * whatsoeuer thou byndest in earthe, shall be bounde in heauen: and whatsoeuer thou lowsest in earth shalbe lowsed in heauen. ✠

Then charged he his disciples, ꝑ they shulde Mar.viii.d tell no man, that he was Jesus Christe. * From Luke.ix.c. that tyme forthe began Jesus to shewe vnto hys disciples, howe that he must go vnto Jerusalem, and suffer many thynges of the elders, & hye Preastes, and Scrybes, and must be kylled and be rayled agayne the thyrd daye. And whē Peter had taken hym aside, he began to rebuke hym, sayinge: master, fauer thy selfe, thys shall not happen vnto the: but he turned hym about, & said vnto Peter: go after me Satā, thou hyndrest me: for thou sauourest not ꝑ thynges that be of God, but those that be of men.

D Then sayde Jesus vnto his disciples: Yf eny Math.x.d man wyll folowe me, let hym forsake hym selfe Luke.ix.c and take vp his crosse, and folowe me. * For Mar.viii.d who so wyll saue his lyfe, shall loose it. Agayne John.vi.d who so doth loose hys lyfe for my sake, shal fynde it. For what doth it profet a man, yf he wynne all the whole worlde and lose hys owne soule? Or what shall a man geue to redeme his soule agayne wythall? For the sonne of man shall come in the glorye of hys father, wyth hys Roma.ii.b Angels: and * then shall he rewarde euery man accordynge to hys dedes: Verely I saye vnto Mar.viii.d you, * there be stondynge here, whiche shall not Luke.ix.c. tast of death, tyll they se the sonne of man come in hys kyngdome.

¶ The.xvii. Chapter. ✠

¶ The transfyguracion of Christ. He healeth the lunatyke, and payeth trybute.

A Mar.ix.a Luke.ix.c AND * after. vi. dayes, Jesus taketh Peter, James and John hys brother, and bryngeth them vp into an hye mountayne out of the waye, & was transfygured before thē * and Apo.i.d hys face dyd shyne as the sonne, and hys clothes were as whyte as the lyght. And beholde, there appered vnto them Moses and Elias talkynge wyth hym. Then answered Peter, and sayd vnto Jesus: Lorde, here is good beynge for vs. Yf thou wilt, let vs make here. iii. tabernacles: one for the, and one for Moses, and one for Elias. Whyle he yet spake, beholde, a bryght cloude

B shadowed thē. And beholde, there came a voyce Math.xvi.d and.xvi.b. out of ꝑ cloude which sayd: * this is my beloued ‡Esa.xlii.a sonne ‡ in whom I delyte * heare him. And whē *Deute. xviii.c the dyscyples hearde these thynges, they fell on theyr faces and were sore afrayed. And Jesus came and touched them, and sayd: aryse, and be not afrayd. And when they had lyfte vp theyr eyes they sawe no man, saue Jesus only.

* And when they came downe from the mou- Mark ix.a tayne, Jesus charged them sayinge: shewe the vysion to no man, vntyll the sonne of mā be ryssen agayne from the dead. ✠ And his disciples asked hym, sayinge: Why then saye ꝑ scribes, that Helias must fyrst come? Jesus answered, and sayde vnto them: * Helias truly shall Mala.iii.d fyrst come, and restore all thynges. But I saye vnto you, that * Helias is come already & they Mat.xi.b. knewe hym not: but haue done vnto hym what soeuer they lusted. In lykewyse shall also the sonne of man suffre of thē. Then ꝑ disciples vnderstode, that he spake vnto them of John Baptyste. ¶ And when they were come to the people, ther came to him a certaine mā knelyng downe to hym, and sayenge: Master haue mercy on my sonne, for he is lunatyke and sore vexed, for oft tymes he falleth into the fyre, & oft into the wa- Marke.ix.c ter. * And I brought hym to thy disciples, and Luke.ix.c they coulde not heale hym. Jesus answered and sayde: O faythles and croked nacyō, howe longe shall I be wyth you? howe longe shall I suffre you? Brynge hym hyther. And Jesus rebuked the deuell, and he departed out of hym. And the chylde was healed euen that same tyme. ✠

D * Then came the disciples to Jesus secreatly, Mar.ix.d and sayde: why coulde not we cast hym out? Jesus sayde vnto them: Because of your vnbelefe. For verely I saye vnto you: * Yf ye haue Luk.xvii.a fayth as a grayne of mustarde sede, ye shal saye vnto thys mountayne: remoue hence to ponder place, & it shall remoue: nether shall any thynge be vnpossyble vnto you. Howe be it this kynde goeth not out, but by prayer and fastynge.

Whyle they were occupyed in Galile, Jesus sayd vnto them: * it wyll come to passe that the Mat.xvi.c sonne of man shalbe betrayed into the hādes of and.xx.c men, & they shall kyl hym & the thyrde daye shal Mar.viii.d he ryse agayne. And they were exceadyng sory. ix.d.x.c Luke.ix.c

✠ And when they were come to the cytie of Capernaū, they that vse to receaue tribute money, came to Peter, and sayde: Doth youre master paye trybute? He sayeth: yea. And when he was come into the house, Jesus preuented hym sayenge: What thynkest thou Simon? of whō do the kynges of the earth take tribute or tolle, of theyr chyldren, or of straungers? Peter sayeth vnto hym: of straungers. Jesus sayeth vnto hym: Then are the chyldren free: Notwithstandynge, lest we shulde offende them, go thou to ꝑ see, and caste an angle, and take the fyshe that fyrste commeth vp: and when thou hast opened his mouth thou shal fynde a pece of twēty pēce: that take and geue it vnto thē for me & the. ✠

¶ The xviii. Chapter. ✠

¶ He teacheth hys dyscyples to be humble and harmeles: to auoyde occasyons of euell, and one to forgeue another's offence.

AT the same tyme came the disciples A vnto Jesus, sayenge: * Who is the Mark.ix.c greatest in the kyngdome of heauē? Luke.ix.f Jesus called a chylde vnto him, and set hym in the myddest of thē, & sayd Verely I saye vnto you: * except ye turne, and Marke.x.b become ‡ as chyldren, ye shall not enter into the Luk.xviii.d kyngdome of heauē. Whosoeuer therfore hum- ‡1.Pet.ii.a

bleth

bleth hym selfe as thys chylde, the same is the greatest in the kyngdome of heauen. And who so receaueth such a chyld in my name, receaueth
Mark ix.f. Luc.xvii.a me. * But who so doth offende one of these lytle ones which beleue in me: it were better for hym that a mylstone were hanged about hys necke, and that he were drowned in ỹ depth of the see.
1.Cor.xi.d Wo vnto the worlde because of offences. * Necessary it is that offẽces come. But wo vnto the man by whom the offence commeth.

B Wherfore * yf thy hande or thy fote hynder
Math.v. c. Mark.ix.f the, cut hym of and cast it from the. It is better for the to enter into lyfe halt or maymed, rather then thou shuldest (hauyng two handes or two fete) be cast into euerlastynge fyre. And yf thine eye offende the, plucke it out, and cast it frõ the. It is better for the to enter into lyfe wyth one eye, rather then (hauynge two eyes) to be caste into helfyre. Take hede that ye despyse not one of these lytell ones. For I saye vnto you, that in heauen theyr angels do alwayes beholde the face of my father, whyche is in heauen. H

For the sonne of mã is come to saue ỹ whych
Luke, xv.b was lost. Howe thynke ye? * Yf a man haue an hundred shepe, and one of them be gone astraye doth he not leaue nyntye and nyne in the mountaynes, and goeth and seketh it that was gone astraye? And yf it happen that he fynde it, verely I saye vnto you: he reioyseth more of ỹ shepe then of the nynty & ix. whych went not astraye. Euen so it is not the wyl of your father in heauen that one of these lytle ones shulde perysshe.

C H Moreouer * yf thy brother tresspasse aga-
Luk.xvii.a Leuit.xix.d Eccle.xix.b ynst the, go and tell hym hys faut betwene hym and the alone. Yf he heare the, thou hast wonne thy brother: But yf he heare the not, then take
Deut.xix.d ii.cor.xiii.a Hebr.x.f yet wyth the one or two, that * in the mouth of two or thre wytnesses, euerye matter maye be stablyshed. Yf he heare not them, tel it vnto the congregacion. Yf he heare not the congregacõ, let hym be vnto the as an heathen man, and as
Mar.xvi.c a Publican. Verely I saye vnto you: * whatsoeuer ye bynde on earth, shalbe bounde in heauen. And whatsoeuer ye lose on earthe, shalbe losed in heauen. Agayne I saye vnto you that yf two of you agree in earth vpon any maner of thing, whatsoeuer they desyre: they shal haue it of my father whyche is in heauen, for where two or thre are gathered togeather in my name, there am I in the myddes of them.

Then came Peter to hym, and sayde: Lorde, how oft shall I forgyue my brother, yf he synne agaynst me: tyll seuen tymes? Jesus sayeth vnto hym: I saye not vnto the vntyl seuen tymes: but seuẽty tymes seuen tymes. H H Therfore is the kyngdome of heauen lykened vnto a certayne man that was a kynge, whych wold take acountes of hys seruauntes. And when he had begonne to reken, one was brought vnto hym whyche ought hym ten thousande talentes, but for asmuch as he was not able to paye, his Lorde commaunded hym to be solde, and hys wyfe and chyldren, and all that he had: and payment to be made. The seruaunt fell downe, and besought hym, sayenge: Syr haue pacyence wyth me, and I wyll paye the al. Then had the Lorde pytie on the seruaunte and losed hym and forgaue hym the dette.

So the same seruaunt, went out, and founde one of hys felowes whyche ought hym an hundred pence: and he layde handes on hym, & toke hym by the throte, sayenge: paye that thou owest. And hys felowe fell downe, and besought hym sayenge: haue pacyẽce wyth me, and I wyl paye the all. And he wolde not, but went, & cast him into prison, tyll he shulde paye the det. So when hys felowes sawe what was done, they were very sory, and came, and tolde vnto theyr Lorde all that had happened. Then hys Lorde called hym and sayd vnto hym: O thou vngracyous seruaunt. I forgaue the all that det, whã thou desyredest me: shuldest not thou also haue had compassion on thy felowe, cuẽ as I had pytie on the? And his Lorde was wroth, and delyuered hym to the iaylers, tyll he shulde paye all
Jacob. ii.e Mat.vi.b Mar.xi.d. that was due vnto hym. So * lykewyse shall my heauẽly father do also vnto you yf ye from youre heartes, forgeue not (euery one hys brother) theyr tresspasses. H

The.xix.Chapter.

Christ gyueth answere concernynge mariage, and teacheth not to be carefull, nor to loue worldly ryches.

And it came to passe * that when Je- A
Mark.x.a. sus had fynyshed the sayenges, he gat hym from Galile, and came into the coastes of Jewrye beyonde Jordane, and muche people folowed hym, and he healed them there.

The Pharises also came vnto hym tempting hym, and sayinge vnto hym: Is it lawfull for a man to make a deuorcement wyth hys wyfe for any maner of cause? He answered and sayd vnto them: Haue ye not read, how that he whyche made man at the begynnyng * made the man & Gene.xii.b Ephe.v.b woman, and sayde: for thys cause shall a man i.Cor.vi.a leaue father and mother, and shall cleaue vnto hys wyfe, & they twayne shalbe one flesh, wherfore now they are not twayne but one flesh. Let no man therfore put asunder, that whyche God hath coubled together. They sayde vnto hym: why dyd Moses then cõmaunde to geue a testimonial of deuorsemẽt, and to put her away? He sayd vnto them: Moses (because of the hardnes of your hertes) * suffred you to put awaye your deu.xxiiii.a Jerc.iii.a wyues: But from the begynnyng it was not so Mala.ii.b ‡ I say vnto you: whosoeuer putteth away his ‡Mat.v.e wife (except it be for fornicacio) & maryeth an- Mar.x.b other, breaketh wedlocke. And whoso maryeth Luke.xvi.b her which is deuorsed, doth commyt aduoutry.

His disciples sayd vnto hym: yf the mater be B
so betwene man and wyfe, then is it not good to mary. He sayde vnto them: al men cannot comprehende this sayenge * saue they to whom it is Sapi.ix.b gyuẽ: for there are some chast which are so borne out of theyr mothers wõbe. And ther are some chast, which be made chast of men. And there be chast, whych haue made them selues chast for ỹ kyngdome of heauens sake. He that can cõprehende it, let him cõprehende it. * Thẽ were there Mark.x.b Luk.xviii.d brought vnto hym yonge childrẽ, that he shulde put his

put hys handes on them and prayed. And the disciples rebuked them. But Jesus sayde vnto them: suffre the children and forbyd them not to come vnto me: for of suche is the kyngdome of heauen. And when he had putte hys handes on them, he departed thence.

And beholde, one came, and sayde vnto hym:
Mar.x.b Luk.xviii.d *good master, what good thyng shal I do, that
Psal.cxii.c I maye haue eternall lyfe? He sayde vnto hym:
C why callest thou me good? *there is none good but one, and that is God. But yf thou wylt entre into lyfe, kepe the cõmaundementes. He sayeth vnto him: Which? Jesus sayd. *Thou shalt
Exo.xx.c Deut.v.b not commyt manslaughter. Thou shalt not cõmit aduoutry. Thou shalt not steale: thou shalt not beare false wytnes: honoure father and mo-
Rom.xiii.c Gala.v.c ther: * & thou shalt loue thy neyghboure as thy selfe. The yonge man sayth vnto hym: All these thynges haue I kepte from my youth vp: what lacke I yet? Jesus sayd vnto hym: yf thou wylt
Mar.x.e Luk.xii.d Math.vi.c be perfyte * go and sell all that thou haste, and geue to the poore, and thou shalt haue treasure in heauen, and come and folowe me. But when the yonge man herde ỳ sayenge, he went awaye sorye. For he had great possessions.

Then Jesus sayd vnto hys dyscyples: verely
Mar.x.c Luk.xviii.e I say vnto you: *it shalbe hard for ỳ ryche to enter into the kyngdõ of heauẽ. And agayne I say vnto you: it is easyer for a camel to go through the eye of a nedle, then for the ryche to enter into the kyngdome of God. When the disciples herd thys, they were exceadyngly amased, sayenge: who then can be saued? But Jesus beheld them and sayd vnto them: with men this is vnpossy-
Zach.viii.b ble * but with God all thynges are possyble.

D Then answered Peter and sayde vnto hym.
math.xix.d Mar.x.d Luk.xviii.f Beholde *we haue forsaken al and folowed the what shall we haue therfore? Jesus sayde vnto them, verely I saye vnto you: ỳ when the sonne of man shall syt in the seat of his maiestye, ye ỳ
Luk.xxii.c haue folowed me, in the regeneracion *shall syt also vpon. xii. seates, and iudge the. xii. trybes
Deu.xxxiii.b of Israel. *And euery one ỳ forsaketh house, or
Job.xlii.c brethren, or systers, or father or mother, or wyfe or children, or landes for my names sake, *shal
Math.xx.d Luke.xiii.f receaue an hundred folde, and shall inherete euer lastynge lyfe, ✠ *but many that are fyrst, shalbe last, and the last shalbe fyrst.

C The. xx. Chapter.

C Christ teacheth by a symilitude that God is debter vnto no man. He teacheth hys dyscyples to be lowlye, and geueth two blynde men theyr syght.

A For ✠ the kyngdome of heauẽ is lyke vnto a man that is an housholder, which went out early in the morning to hyer labourers into his vyneyarde. And when the agremente was made with the labourers, for a peny a daye, he sent thẽ into his vyneyarde. And he went out aboute the thyrde houre, & sawe other standynge ydell in the market place, & sayde vnto them: go ye also into the vyneyarde: and whatsoeuer is ryghte, I wyll geue you. And they wente theyr waye. Agayne he wente out aboute the syxte and nynth houre, and dyd lykewyse. And aboute ỳ eleuenth houre he went out, and founde other standynge ydell, and sayde vnto them: why stande ye here all the daye ydell? They saye vnto hym: because no mã hath hyred vs. He sayeth vnto them: go ye also into the vyneyarde: and whatsoeuer is ryght, ỳ shall ye receaue. So, when euen was come the lorde of the vyneyarde sayth vnto his steward: cal the labourers, and geue them theyr hyer, begynnynge at the last vntyl the fyrst. And when they dyd come ỳ came about the eleuenth houre they receaued euery man a peny. But when the fyrst came also, they supposed that they shulde haue receaued more, and they lykewise receaued euery man a peny. And when they had receaued it, they murmured agaynst the good man of the house, sayeng: These last haue wrought but one houre, and thou hast made them equall vnto vs which haue borne ỳ burthen and heat of ỳ daye. B

But he answered vnto one of thẽ and sayde: frend, I do the no wronge: dydest thou not agre with me for a peny? Take that thyne is and go thy waye: I wyll geue vnto thys laste, euen as vnto the. Is it not lawful for me to do as me lysteth with myne owne goodes? Is thyne eye euell, because I am good? *So the laste shalbe
Mat.xix.b Mar.xv.e. Luke.xiii.f the fyrst, and the fyrst shalbe last. For many be called, but fewe be chosen. ✠

✠ And Jesus goynge vp to Jerusalem, toke C the twelue dyscyples aside in the waye, and sayde vnto them: *Beholde, we go vp to Jeru-
Mar.xv.e Luk.xviii.e salem, and the sonne of man shalbe betrayed vnto the chefe Prestes and vnto the Scrybes, and they shall condemne hym to death, and shall delyuer hym to the Gentyls, to be mocked, and to be scourged, and to be crucyfyed: and the thyrde daye he shall ryse agayne. ✠ *Thẽ cam to him
Mar.x.e the mother of zebedes children, wt her sõnes, worshyppyng him & desyrynge a certayne thinge of hym. And he sayth vnto her: what wylt ỳ? She sayd vnto hym: Graunt, ỳ these my two sonnes may syt, the one on thy ryght hande, & the other on the left, in thy kyngdom. But Jesus answered & sayd: Ye wote not what ye aske. Are ye able to drynke of the cup that I shall drynke of, & to be baptysed wt the baptyme ỳ I am baptysed with? They saye vnto hym: we are. He sayd vnto thẽ ye shall drynke in dede of my cup: & be baptised with the baptyme ỳ I am baptysed with. But to syt on my ryght hande, and on my lefte, is not myne to geue: but it shal chaũce vnto thẽ, *that it is prepared for of my father. ✠ D
Mat.xxv.e

*And when ỳ ten herde this, they dysdayned
Mar.x.f at the two brethren. But Jesus called thẽ vnto hym, and sayd: *ye knowe that the princes of ỳ
Luke.xxii.e nacions haue dominion ouer thẽ. And they that are great men, exercyse aucthorite vpon them. It shall not be so amonge you. But whosoeuer wyll be great amõge you, let hym be your mynister, & whoso wyll be chefe amonge you, let hym be your seruaunt: euen as *the sonne of mã came
Mar.x.a not to be mynystred vnto, but to mynyster, and to geue hys lyfe a redemption for many. ✠

*And as they departed frõ Hierico, much peo-
Mar.x.g Luk.xviii.c ple folowed him. And behold, two blind mẽ syttynge by the waye syde, when they herde ỳ Jesus passed by, they cryed sayenge: O Lorde thou

sone of Dauid, haue mercy on vs. And ỹ people rebuked them, because they shoulde holde theyr peace. But they cryed the more, sayenge: haue mercy on vs, O Lorde, thou sonne of Dauid. And Jesus stode styll, and called them, & sayde: what wyll ye ỹ I shall do vnto you? They saye vnto hym: Lorde, that our eyes maye be opened So Jesus had compassiō on them, and touched theyr eyes, and immediatly theyr eyes receaued syght. And they folowed hym.

¶ The.xxi. Chapter. ✠

¶ He rydeth into Jerusalem, dryueth the marchauntes out of the tẽple, curseth the sygge tre, & rebuketh ỹ pharyses wyth the symilytude of the two sonnes and of the husbandmen, that slewe such as were sent vnto them.

Mar.xi.a Luke.xix.e

AND when they *drewe nye vnto Jerusalem, and were come to Bethphage, vnto mount Olyuete: then sent Jesus two dyscyples, sayenge vnto them: go into the towne that lyeth ouer agaynst you, and anone ye shal fynde an asse bounde, and a colte wyth her: loose them, and brynge them vnto me. And yf any mā saye ought vnto you, saye ye: the Lorde hath nede of thē: & streyght waye he wyll let thē go. All thys was done, ỹ it myght be fulfylled, whyche was Esa.lxii.d. zacha.ix.b Joh.xii.c spokē by the prophet, sayeng: *Tel ye ỹ doughter of Syon: behold, thy kyng cōmeth vnto the, meke, syttyng vpon an asse and a colte, the fole of the asse vsed to the yocke. The dyscyples wēt and dyd as Jesus commaūded them, & brought the asse and the colte, & put on thē theyr clothes, and set him theron. And many of ỹ people spred theyr garmentes in the waye. Other cut downe braūches from ỹ trees, & strawed thē in the way Moreouer, the people that wēte before, & they ỹ came after, cryed sayeng: Hosanna to the sonne Luke.xix.f Joh.xii.b pſa.cxviii.d ‡ Mar.xi.b of Dauid. * Blessed is he that commeth in the name of the Lorde, ‡ Hosanna in the hyest. ✠

✠ And when he was come to Jerusalem, all the cytie was moued, sayeng: who is this? And the people sayd: this is Jesus *the Prophete of mat.xxi.a Nazareth (a cytie) of Galile. ‡ And Jesus went ‡Luk.xix.g into the temple of God, and cast out all thē that solde and bought in the temple, and ouerthrewe the tables of the mony chaūgers, and the seates of them that solde doues, and sayd vnto thē: It is wrytten: *my house shalbe called the house of xxi.Regū. xviii.d.e.f Esa.lvi.e ‡Jer.vii.c prayer. But ye haue made it ‡ a denne of theues. And the blynde and the halte came to hym in the temple, and he healed them.

When the chefe Preastes and Scrybes sawe the wonders that he dyd, and the childrē cryeng in the temple (and sayenge: Hosanna to ỹ sonne of Dauid) they dysdayned, and sayd vnto hym: hearest ỹ what these saye? But Jesus sayth vnto thē: why not? haue ye neuer read. * Out of ỹ Psal.viii.a mouth of babes and suckelynges thou haste ordeyned prayse. And he lefte them, and went out Joh.viii.a of the cytie * vnto Bethanye, and had hys abydynge there. ✠ *In the morynyng as he returned into the cytie agayne, he hongred: and when Mar.xi.c Luke.xiii.b he had spyed a *sygge tree in the waye, he came to it, & founde nothynge theron, but leaues only and sayd vnto it: Neuer frute growe on ỹ hence forwarde. And anone the sygge tree wythered awaye. And when hys dyscyples sawe it, they marueled, sayeng: Howe soone is the sygge tree wythered awaye? Jesus answered, and sayd vnto them: Verely I saye vnto you: * yf ye haue Mat.xvii.d Luk.xvii.a fayth and doubt not, ye shall not onely do thys that is happened vnto the sygge tree: but also yf ye shall saye vnto thys mountayne: remoue, and cast thy selfe into ỹ see, it shalbe done. * And Mar.xi.d all thynges whatsoeuer ye aske in prayer (yf ye Joh.xiiii.b xv.b.& xvi.c beleue) ye shall receaue them.

✠ * And when he was come into the tẽple the Mar.xi.d chefe preastes and the elders of the people came Luke.xx.a. vnto hym (as he was teachyng) and sayd: * By Exod.ii.e what auctoryte doest thou these thynges? and Actes.iiii.b and, vii.d who gaue the thys power? Jesus answered and sayde vnto them: I also wyll aske of you a certayne thyng, which yf ye tell me, I in lyke wyse wyl tel you by what auctorite I do these thynges. The baptyme of Jhon: whence was it? frō heauen or of mē? And they thought amonge thē selues, sayenge: Yf we saye from heauen, he wyl saye vnto vs: why dyd ye not then beleue hym? But yf we shall saye of men, then feare we the people. * For all men holde Jhon as a prophet. mat.xiiii.a And they answered vnto Jesus, and sayde: we can not tell. And he sayd vnto them: nether tell I you, by what authorite I do these thinges ✠ What saye ye to thys? ✠ A man had two sonnes, and came to the fyrste, and sayde: sonne, go and worke to daye in my vyneyarde. He answered and sayde: I wyll not, but afterwarde, he repented, and went. Then came he to the secōde, & sayd lykewyse. And he answered, & sayd: I wyl syr, and wente not. Whether of thē twayne dyd the wyll of the father? And they saye vnto hym: the fyrst. Jesus sayeth vnto them: verely I saye vnto you, the publycans and harlottes go into the kyngdome of God before you. For * Jhon Mat.xii.a came vnto you by the waye of ryghteousnesse, and ye beleued him not: but publycans and harlottes beleued hym. And ye (when ye had sene it) were not moued afterwarde with repentaunce, that ye myght haue beleued hym. ✠

✠ Herken another symilitude. * Ther was a D Gene.ix.e certayn mā an housholder, which plāted a vine Esay.v.a yarde, & hedged it round about, & made a wyne- Jere.xii.c pres in it, & buylt a tower, & let it out to husbād- Mar.xii.e men, & wēt into a straūge coūtre. And when the Luke.xx.b tyme of ỹ frute drewe neare, he sent his seruauntes to the husbandmē, ỹ they myght receaue the frutes of it. And ỹ husbādmē caught his seruaūtes, & beat one, kylled another, & stoned another. Agayne he sent other seruaūtes, mo then ỹ first & they dyd vnto thē lykewyse. But last of al, he sent vnto thē his owne sonne, sayeng: they wyll stand in awe of my sonne. But whē ỹ husbādmē sawe ỹ sonne, they said amōg thē selues: * This ge.xxvii.b is ỹ heyre: come, let vs kyll hym, & let vs enioye his inheritaunce. And they caught him, & thrust him out of ỹ vyneyarde, & slewe him. When the lorde therfore of ỹ vyneyard cōmeth, what wyl he do vnto those husbandmē? They sayde vnto hym: For asmuch as they be euel, he wyl cruelly destroye thē, and wyl let out hys vyneyarde vnto other husbandmen, whych shall delyuer hym the frute

the frute in due seasons. Jesus sayeth vnto thē:
psa.cxbiii c Mar.xii.a. Luke.xx.c, 1Pet.ii.d Actes.iiiib dyd ye neuer reade in the scriptures? *The stone whych the buylders refused, the same is become the heade of the cozner: this is ỹ Lozdes doynge and it is maruelous in your eyes. Therfoze say I vnto you: the kyngdome of God shalbe taken from you, and geuen to a nacyon whyche shall
zacha.xii.a bzyng fozth the frutes therof. And *whosoeuer falleth on this stone, shalbe bzoken in peces: but
Dani.ii.c on *whomsoeuer it falleth it shall all to grynde hym. And when the cheke Pzeastes and Pharyses had herde his parables, they percepued that
Joh.bii.d ‡ Mar.xi c Luke.xix.g and.xx.e he spake of thē. *And they went aboute to laye hādes on hym, ‡but they feared the people, because they toke hym as a pzophete. ✠ And Jesus answered, and spake vnto them agayne by parables and sayde.

¶ The.xxii. Chapter.

¶ The mariage of the kynges sonne. Tribute to be geuen to the Emperoure. Chzist confuteth the opinyon of the Saduces, cōcernynge the resurreccion, & answereth the Scrybe vnto hys questyon.

A Luk.xiiii.b ✠ The kyngdome of heauen is lyke vnto *a man that was a kynge, whiche made a maryage foz hys sonne & sent fozth hys seruauntes, to cal thē that were bydden to the weddynge, and they wolde not come. Agayne, he sent fozth other seruauntes sayenge: Tell them which are bydden: beholde, I haue pzepared my dynner, myne oxen and my fatlynges are kylled, and all thynges are ready, come vnto ỹ maryage. But they made lyght of it, & wēt theyz ways: one to hys ferme place, another foz his marchaundyse, and the remnaunt toke hys seruauntes, and intreated them shamefully and slewe them. But when the kynge herd therof, he was wzoth, and sent fozth hys mē of warre and destroyed those murtherers and bzent vp theyz cytie.

Then sayd he to hys seruauntes: ỹ maryage indede is pzepared. But they whych were bydden were not wozthy. Go ye therfoze out into ỹ hye wayes: and as many as ye fynde, byd them to the mariage. And the seruauntes wente oute into the hye wayes, and gathered togeather all as many as they coulde fynde, bothe good and bad, and the weddynge was furnyshed wyth gestes. Then the kynge came in to se the gestes, and when he spyed there a man, whych had not
Esay.lxi.b on a *weddynge garmente, he sayde vnto hym: frende, howe camest thou in hyther, not hauyng a weddynge garment? And he was euen speche-
B mat.xiii.g. and.xxb.c lesse. Then sayde the kynge to the mynysters: take and bynde hym hande and fote, and caste hym into vtter darkenesse *there shalbe wepynge and gnashynge of teth. Foz many be called, but fewe are chosen. ✠

Mar.xii.a ✠ *Then went the pharyses, and toke counsell howe they myght tangle him in his wozdes. And they sēt out vnto him theyz disciples with
Luke.xx.d Herodes seruauntes, sayenge: * Master, we knowe that thou arte true, and teachest ỹ waye of God truelye, nether carest thou foz any man foz thou regardest not the outward appearaūce of men. Tell vs therfoze: howe thynkest thou? Is it lawfull that trybute be geuen vnto Cesar oz not? But Jesus perceaynge theyz wyckedC nes, sayde: Why tempte ye me, ye ypocrytes? Shewe me the trybute mony. And they toke hym a peny. And he sayd to them: whose is this ymage and superscripciō? They saye vnto him: Cesars. Then sayde he vnto them: *Geue therMat.xvii.b Rom.xiii b foze vnto Cesar, the thynges which are Cesars, and vnto God, those thynges that are Gods ✠ When they had herd these wozdes, they maruelled, and left hym, and went theyz waye. *The Mar.xii.b. Luke.xx.e same daye came to hym the Saduces (whyche Act.xxiii. b say that ther is no resurreccion) and asked hym, sayenge: Master, Moses sayde: that *yf a man Deut.xxv b dye, hauynge no chylde, hys bzother shulde mary hys wyfe, and rayse vp sede vnto his bzother. There were wyth vs seuen bzethzen, & the fyzst maryed a wyfe, and deceased without yssue, and left hys wyfe vnto hys bzother. Lykewyse, the seconde and the thyzde, vnto the seuenth. Last of all the woman dyed also. Therfoze, in the resurreccyon, whose wyfe shall she be of the seuen? Foz they all had her. Jesus answered and sayd: vnto them: ye do erre, not knowynge the scryptures, noz the power of God. Foz in the resurreccyon, they nether marye noz are maryed, but are as the Angels in heauen.

But as touchynge the resurreccyon of the dead: haue ye not rede that whych is spoken vnto you of God, whych sayth: *I am the God of Exod.iii.b Mar.xii.c Luke.xx.c Abzahā and the God of Isahac, and the God of Jacob? God is not a God of dead, but of lyuing. And when the people herde thys, they were aD stonnyed at hys doctryne. ✠ But when ỹ Pharyses had herde, that he had put the Saduces to sylence, they came togeather, and one of them (which was a doctour of lawe) asked him a question, temptynge him, & sayenge: Master, which is the great commaundemēt in the lawe? Jesus sayd vnto hym: Thou shalt *loue the Lozd thy Deut. vi. b God wyth all thy herte, and wyth all thy soule, and wyth all thy mynde. Thys is the fyzste and greate commaundemēt. And the seconde is lyke vnto it. *Thou shalt loue thine neygboure as Leuit.xix.d. Mar.xii. c Rom.xiii c Gala.v.b Jaco.ii.b Mat.v.g thy selfe. In these two cōmaundementes hange all the lawe and the Pzophetes.

Whyle the Pharises were gathered together Jesus asked them, sayenge: What thynke ye of Chzist? whose sōne is he? They sayd vnto hym: the sonne of Dauid. He sayde vnto them: *howe Mar.xii. d then doeth Dauid in spzete cal hym Lozde, sayenge: The Lozde sayde vnto my Lozde: *sytte Psal.cx.a thou on my ryght hande, tyl I make thyne enemyes thy foote stole? Yf Dauid then call hym Lozde, howe is he then hys sonne? And no man was able to answer hym any thynge, neyther durst any man (from that daye fozth) aske hym any mo questyons. ✠

¶ The.xxiii. Chapter. ✠

¶ Chzist cryeth wo to the Pharyses, Scrybes and ypocrytes, and pzophecyeth the destruccyon of Jerusalem.

THen spake Jesus to the people, and to A hys disciples, sayeng: *The Scribes Deu.xvii.b and the Pharises syt in Moses seate. All therfoze, whatsoeuer they byd you obserue, that obserue and do: but do not ye after

Esay.r.a. Luke.xi.f. theyr workes: for they saye, and do not. *Yee, they bynde together heuy burthēs, and greuous to be borne, and laye them on mennes shoulders but they them selues wyl not heaue at thē with one of theyr fyngers. All theyr workes do they for the intente, that they maye be sene of men. They set abroade theyr phylateryes, and make large the borders of theyr garmentes, and loue the vppermooste seates at feastes, and to syt in the chefe place in counsels, and gretynges in the market, and to be called of men Rabbi.

B Jaco.ii.a *But be not ye called Rabbi, for one is your master, euen Christ, and al ye are brethren. And call no man your father vpon the earth, for one is your father whych is in heauen. Neither be ye called masters, for one is youre master, euen Christe. He that is greatest amonge you, shalbe Luk.xiiii.c and.xviii.c youre seruaunt. *But whosoeuer exalteth him selfe: shalbe brought lowe. And he that humbleth hym selfe, shalbe exalted. ✠Wo vnto you Scrybes and Pharyses, ye ypocrytes, for ye shutte vp the kyngdome of heauen before men, Luke.xi.g *ye neyther go in youre selues, neyther suffer ye them that come to enter in.

Wo vnto you Scrybes & Pharyses, ye ypocrytes: for ye deuoure wyddowes houses & that vnder a pretence of longe prayer: therfore shall ye be y sorer punyshed. Wo be vnto you Scrybes and Pharyses, ye ypocrites: for ye compasse see and lande, to make one proselyte, & when he is become one, ye make hym two folde more the chylde of hell, then ye your selues are.

Wo be vnto you, ye blynd gupdes, for ye say: whosoeuer doth sweare by the temple, it is nothynge: but whosoeuer sweareth by the gold of the temple, he is gyltye. Ye fooles and blynde: for wherher is greater: the golde or the temple y sanctifyeth the gold? And whosoeuer sweareth by the aultare, it is nothynge, but whosoeuer sweareth by the gyfte that is vpon it, he is gyltye: ye fooles and blynde, for whether is greater the gyft, or the altare that sanctifyeth the gyft? whoso therfore sweareth by the alter, sweareth by it, and by all thynges that are thereon. And whoso sweareth by the temple, sweareth by it, Math.v.b and by hym that dwelleth therin. *And he that C sweareth by heauē, sweareth by the seat of God and by hym that sytteth theron.

Wo vnto you Scribes and Pharyses, ye hypo Luke.xi.f. crites. *For ye tythe mynt, and anyse, and commyn, and haue lefte the waygbtyer matters of the lawe: iudgement mercye and faythe. These ought ye to haue done, and not to leaue the other vndone: ye blynde guydes, whych strayne oute a gnat, and swalowe a Camell.

Wo vnto you Scrybes & Pharyses, ye ypocrytes: for ye make cleane the vtter syde of the cup, & of the platter: but wythin they are full of bzybery & excesse. Thou blynde Pharyse, clense fyrst y whych is within the cuppe and platter, y the outsyde of them maye be cleane also.

Luke.xi.f *Wo vnto you Scribes & Pharyes, ye ypocrytes: for ye are lyke vnto paynted sepulchres, whyche appeare beautyfull outwarde, but are wīn full of dead mens bones & of all fylthynes. Euen so ye also, outwardly appeare ryghteous vnto men. But wythin ye are full of faynednes D and iniquytie. *Wo vnto you Scrybes & Pha- Luke.xi.g ryses, ye ypocrytes: ye buylde the tombes of the Prophetes, and garnysche the sepulchres of the ryghteous, and saye: yf we had bene in the dayes of our fathers, we wold not haue ben parteners wyth them in the bloude of the Prophetes. And so *ye be wytnesses vnto youre selues, that ye 1.Thes.ii.c are the chyldren of them whych kylled the Prophetes. Fulfyl ye lykewyse the measure of your fathers. Ye serpentes, ye generacion of vypers, howe wyll ye escape the damnacion of hell?

✠Wherfore beholde, *I sende vnto you pro- Math.x.b. Luke.xi.g phetes and wyse mē, and Scrybes, and some of Joh.xvi.a. them ye shall kyll and crucyfye: and some of thē Actes.b.c shall ye scourge in your synagoges, & persecute and.viii. them from cytie to cytie: that vpon you maye come all the ryghteous bloude, which hath bene shed vpon y earth, from the bloude of ryghteous Gene.iii.b *Abell, vnto the bloude of zacharye the sonne of 2.iii.Para. Barachias, ‡whom ye slewe betwene y temple xxiiii.f and the altare. Verely I saye vnto you: all these thynges shall come vpon thys generacion.* D Luk.xiii.g Jerusalem, Jerusalē, thou that kyllest the Prophetes, and stonest them whyche are sente vnto the: howe often wold *I haue gathered thy chyl iiii.Esd.i.e dren togeather, euen as the henne gathereth her chyckens vnder her wynges, and ye wolde not? Beholde, *youre house is lefte vnto you deso- Psal.lxx.e late. For I saye vnto you: ye shal not se me hēce Psa.cxviii.d forthe, tyll that ye say: *blessed is he, that com- Luke.xix.f meth in the name of the Lorde. ✠

¶The.xxiiii.Chapter.

¶Christ sheweth hys dysciples y destruction of the temple, y ende of the worlde, and the tokens of the latter dayes, & warneth them to wake, for the worlde shall sodenly perysshe.

AND Jesus wente out & departed frō the temple: & *his disciples came to Mar.xiii.a him, for to shewe him y buyldinges Luke.xix.f of the tēple. Jesus sayd vnto them: Se ye not al these thynges? Verely I saye vnto you *there shal not be here left one Luke.xix.e stone vpon another, that shall not be destroyed.

And as he sat vpon moūt Oliuete, his disciples cā vnto him secretly, sayeng: Tel vs: when shall these thynges be: & what shall be the token of thy cōmynge & of the ende of the worlde? And Jesus answered, and sayd vnto thē: *take hede, Colos.ii.b that no man deceaue you. For many shall come Ephe.v.b in my name, sayēge: I am Christ: & shal deceaue many. Ye shall heare of warres, & tydynges of warres: be not troubled. For all *(these thynges) Mō must come to passe, but the ende is not yet. *Na- iiii.et.xiiie cion shall ryse agaynst nacyon, and realme agaynst realme: and there shalbe pestilence, and honger and earthquakes in all places. All these are the begynnynges of sorowes.

*Then shall they put you to trouble, & shall Math.x.b kyll you and ye shalbe hated of al naciōs for my mar.xiii.b names sake. And then shall many be offended, & Luke.xxi.e shall betraye one another, & shall hate one ano- Joh.xvi.a. ther. And many false prophetes shal aryse, and shall deceaue many. *And iniquitie shal haue y iiii.Esdr. vpperhand, the loue of many shall abate. ‡But xiiii.b he that endureth to y ende, the same shalbe safe. ‡Mat.x.e.

*And

Mar.xiii.b B *And this Gospel of the kyngdom shalbe preached in all the worlde, for a wytnes vnto all nacions, and then shall the ende come.

Mar.xiii.b Luke.xxi.d ‡Dan.ix.g *When ye therfore shal se the abhompnacio of desolacion (that was spoken of by ‡Daniel ỹ prophet) stande in the holy place, whoso readeth it let him vnderstande. Then let them which be in Jewry, flye into the moũtaynes. And let him whych is on the house toppe, not come downe to fet any thynge out of his house. Nether let hym which is in the felde, returne backe to fetche his clothes. Wo shalbe in those dayes to them ỹ are with childe, & to thẽ that geue sucke. But praye ye that your flyght be not in the wynter, nether on the Sabboth daye. For then shalbe greate Dani.xii.a tribulacions * such as was not sens the begynnynge of the worlde to this tyme, nor shalbe. Yee and except those dayes shulde be shortened, ther shulde no flesh be saued, but for the chosens sake those dayes shalbe shortened.

C Mar.xiii.e luk.xvii.e *Then yf any man saye vnto you: lo, here is Christ, or there: beleue it not. For there shall arise false Christes, & false prophetes * and shall ii.Tes.ii.b Deut.xiii.a shewe great myracles, & wonders. In so muche (that yf it were possyble) ỹ very electe shulde be deceaued: behold, I haue told you before. Wher fore, yf they saye vnto you: beholde, he is in the deserte, go not ye forthe: beholde, he is in the secrete places, beleue it not. For as ỹ lyghtenyng cõmeth out of the east, & appeareth into ỹ west: so shall the commynge of the sonne of man be.

Iob.xxxix.d Luk.xvii.g *For whersoeuer a dead karkas is, euẽ there wyll the Egles also be gathered together. Immar.xiii.c. Luke.xxi.e Joel.ii.c. mediatly * after the tribulacions of those dayes shall the Sunne be darkened, and the mone shal not geue her lyght, and the starres shall fall frõ heauen, and the power of heauen shalbe moued. And then shal appeare the token of the sonne of man in heauen. And then shall all the kynredes Actes.i.b of the earth mourne, and they shal se * the sonne of man commynge in the cloudes of heauẽ, with Dani.xii.a i.Thes.iiii.d power and greate glorye. * and he shall send his Angels with the great voyce of a trompet, and they shall gather together hys chosen, from the hyghest partes of heauẽ, vntyll ỹ endes therof.

Mar.xiii.c Luke.xxi.f *Learne a symilytude of the fygge tree: whẽ his braunches is yet tender, & the leaues sprong ye knowe that sommer is nye. So lyke wyse ye, when ye se al these thynges, be ye sure that it is nere, euen at the dores. Verely I saye vnto you thys generacio shal not passe, tyl all these thynges be fulfylled. * Heauen and earth shall passe Esay.li.b ‡Esa.xl.c Mat.v.c *Actes.i.a * but my wordes shall not passe. But of ỹ daye and houre * knoweth no man, no not the angels of heauen, but my father only.

D Gene.vii.d Luk.xvii.f *But as the dayes of Noe were, so shall also the commynge of ỹ sonne of man be. For as in ỹ dayes (that went before the flood) they dyd eate and drynke, mary, & were maryed, euẽ vntyll ỹ day that Noe entred into the shyp, & knewe not tyll the floude came and toke thẽ all awaye. So shall also the commynge of the sonne of man be. Then shal two be in in the feld, the one receaued Luk.xvii.g and the other refused * two wemẽ shal be grynding at the myll, the one receaued and ỹ other refused. (Two in a bed: the one shalbe receaued, and the other refused. * Watche therfore, for ye knowe not what houre your Lorde wyll come. Of this yet be sure, that yf the good man of the house knew what houre * the theefe wold come: he wold surely watche, and not suffer his house to be broken vp. Therfore, be ye also readye, for in suche an houre as ye thynke not, wyll the sonne of man come. Who is a faythfull and wyse seruaunte, whome hys Lorde hathe made ruler ouer hys householde, to geue them meat in season. Blessed is that seruaunte, whome hys Lorde (whan he commeth) shall fynde so doynge: Verely I saye vnto you, that he shall make hym ruler ouer all hys goodes. But and yf that euell seruaunt saye in his herte, my Lorde wyl be longe a commynge (and so begynne to smyte hys fellowes, yee, and to eat & drynke with ỹ dronken) the same seruauntes Lorde shall come in a daye when he loketh not for hym, & in an houre that he is not ware of, & shall hewe him in peces, and geue him his porcion wyth ypocrites: there shal be weppynge and gnashynge of teth.

Mar.xxv.b mar.xiii.d. Luke.xii.e Apo.xvi.c

C The.xxv. Chapter.

C The ten vyrgyns. The talentes delyuered to the seruauntes, and of the generall iudgemente.

Then shal the kyngdome of heauẽ A be lyke vnto ten vyrgyns, whyche toke theyr lãpes, and wente to mete the brydgrom (and the bryde) But fyue of them were folysshe, and fyue were wyse. They that were folysshe, toke theyr lãpes but toke none oyle wyth thẽ. But the wyse toke oyle wyth them in theyr vessels, wyth the lampes also. Whyle the brydgrome tarved, they all slombred and slepte. And euen at mydnyght, there was a crye made: beholde, the brydgrome commeth: go oute to mete hym. Then all those virgyns arose, and prepared theyr lampes. So the folysshe sayd vnto the wyse: geue vs of your oyle: for our lampes are gone out. But the wise B answered, sayẽg: not so lest there be not ynough for vs and you, but go ye rather to thẽ that sell and bye for your selues. And whyle they wente to bye, the brydgrome came: and they that were ready, wente in wyth hym to the maryage, and the gate was shut vp. Afterward came also the other virgyns, sayenge: * Lorde, Lorde, opẽ to Mat.vii.c vs. But he answered and sayde: verely I saye vnto you: I knowe you not. * Watche therfore ma.xxiiii.d for ye knowe nether the daye, nor yet the houre mar.xiii.d. Luke.xii.e, wherin the sonne of man shall come. H

mar.xiii.d Luke.xix.b * Lykewyse as a certayne man readye to take hys iorney into a straunge countre, called hys seruauntes, and delyuered vnto them hys goodes. And vnto one he gaue fyue talentes, to another two, and to another one: to euery mã after hys habylyte, and straycht waye departed.

Then he that had receaued the fyue talentes, went, & occupyed wyth the same, & wanne other fyue talentes. Lykewyse also he that receaued two, gayned other two. But he that receaued ỹ one, went & dygged in the earth, and hyd his lordes money. After a longe season the Lorde of those seruaũtes came, and rekened wyth them. And so he that had receaued fyue talentes came

and brought other fyue talentes, sayenge: Syr thou delyueredst vnto me fyue talentes: behold I haue gayned wyth thē fyue talentes mo. Hys lorde sayde vnto hym: Wel thou good and fayth full seruaunte. Thou haste bene faythfull ouer fewe thynges, I wyl make the ruler ouer many thynges: enter thou into the ioye of thy lord. He also that had receaued two talentes, came and sayd: Syr ꝑ delyueredst vnto me two talentes: beholde, I haue wonne two other talētes wyth thē: his lorde sayd vnto him: well good & fayth full seruaūt. Thou hast ben faythfull ouer fewe thynges. I wyl make the ruler ouer many thynges: Entre thou into the ioye of thy lorde. ✠

¶ Then he whych hath receaued the one talent, cam, and sayd: Syr, I knewe the, that thou art an harde man, reapyng where thou hast not sowen, and gatherynge where thou hast not strawed, & therfore was I afrayed, and went & hyd thy talent in the earth: lo, there thou haste that thyne is. Hys lorde answered & sayde vnto him thou euel and slouthfull seruaūt, thou knewest, that I reape where I sowed not, & gather wher I haue not strawed, thou oughtest therfore to haue delyuered my money to the exchaungers, & then at my commynge shoulde I haue receaued myne owne wyth vauntage. Take therfore the talente from hym, and geue it vnto him whyche
Mat.xiii.c Mar.iiii.c hath ten talentes. * For vnto euery one ꝑ hathe shalbe geuen, and he shall haue aboundaunce: But he that hath not, from hym shalbe taken awaye, euen that which he hath. And cast ꝑ vn-
Mat.xiii.g and.xxii.b. profytable seruaunt into vtter darknes, * there shalbe weppynge and gnaschynge of teth.

i.Thes.i.d ✠ * When the sonne of man commeth in hys glorye, and all the holy angels wyth hym, then shal he syt vpon the seate of his glorye, and be-
eze.xxxiiii.e fore hym shalbe gathered all nacions. * And he shal separate them one from another, as a shepherd deuydeth the shepe from the gootes: and he shall set the shepe on his ryght hande, but ꝑ gootes on the left. Then shall the kynge saye to thē that shalbe on hys ryghthande. Come ye blessed
Mat.xx.d of my father, inheret the kyngdome, * prepared for you from the begynnynge of the worlde.
Esa.lviii.b eze.xviii.a. * For I was an hongred, and ye gaue me meat. I was thyrstye, and ye gaue me drynke. I was herbourlesse, and ye toke me in. Naked, & ye cloThes.v.d thed me. * Sycke, and ye vysited me. ‡ I was in
‡ii.tim.i.d. prison, & ye came vnto me. Then shal the ryghD teous answere him sayeng: Lord when sawe we the an hōgred, and fed the? or thyrsty, and gaue the drynke? When sawe we the herbourlesse, and toke the in? or naked, and cloted the? or when sawe we the sycke, or in prison, and came vnto the? And the kynge shall answere, and saye vnto them verely I saye vnto you, in as muche as ye haue done it vnto one of the least of these my bretheren, ye haue done it vnto me.

Then shall he saye also vnto them, that shal-
Psal.vi.b Mat.vii.d Luke.xiii.f ‡Esa.xxx.g Dan.vii.d. be on the left hande: * departe from me ye cursed ‡ into euerlastynge fyre: whyche is prepared for the deuel and his angels. For I was an hōgred and ye gaue me no meat. I was thyrsty, and ye gaue me no drynke. I was harbourlesse, and ye toke me not in. I was naked and ye clothed me not. I was sycke and in prison, and ye vysyted me not. Then shall they also answere hym sayenge: Lorde, when sawe we the an hongred, or a thyrste, or harbourlesse, or naked, or sycke, or in prison, and dyd not mynyster vnto the? Then shall he answere them, sayenge: Verely, I saye vnto you, in as much * as ye dyd it not to one of ꝓv.xiii.c.d and.xvii.a. the least of these, ye dyd it not to me. And ‡ these ‡Joh.v.e shall go into euerlastyng payne, the ryghteous into lyfe eternall. ✠

¶ The.xxvi. Chapter.

¶ Mary Magdalene anoynteth Christ. They eate the Easterlambe, Christ prayeth in the garden, Judas betrayeth hym, Peter smyteth of Malcus eare, Christ is accused by false wytnesses, Peter denyeth hym.

AND it came to passe, whē Jesus had fynyshed al these sayenges, he sayd vnto hys dyscyples: ✠ * Ye knowe Mat.xxvi.a Luke.xxii.a that after two dayes shalbe Easter and the sonne of man shalbe delyuered ouer to be crucyfyed. ‡ Then assembled to- ‡Joh.xi.f gether the chefe prestes and the scrybes and the elders of the people vnto the palace of the hye preast (which was called Cayphas) and helde a coūsell that they myght take Jesus by subtelte and kyl him. But they sayd: not on ꝑ holy daye, lest there be an vproure amonge the people.

When * Jesus was in Bethany, in the house mar.xiiii.a Joh.xii.a of Symeon the leper, ther came vnto hym a woman, * hauynge an alabaster boxe of precyous Luke.vii.f. oyntmente, and poured it on hys head, as he sat at the borde. But when hys dyscyples sawe it, they had indignation, sayēge: Whereto serueth this waste? Thys oyntemente myght haue bene well solde, and geuen to the poore. When Jesus vnderstode that, he sayde vnto them: why trouble ye the womā? For she hath wrought a good worke vpon me. * For ye haue poore alwayes Deut.xv. b. wyth you: But me shall ye not haue alwayes. And in that she hath cast thys oyntment on my body, she dyd it to bury me. Verely, I saye vnto you where soeuer thys Gospell shalbe preached in the worlde, there shall also thys that she hath done be tolde, for a memoriall of her.

B

* Thē one of the twelue (which was called Ju- mar.xiiii.b Luke.xxii.a das Iscarioth) wēt vnto the chefe preastes, and Joh.xiii.a. sayd vnto thē: What wyll ye geue me, and I wil delyuer hym vnto you? And they apoynted vnto him thyrty peces of syluer. And frō that time forth he sought opportunite to betraye hym.

* The fyrst daye of swete breed, the dyscyples mar.xiiii.b Luk.xxii.a came to Jesus, sayenge vnto hym, where wylte thou ꝑ we prepare for the, to eate the passeouer? And he sayd: go into the cytie, to suche a man, & saye vnto him, the master sayeth: my time is at hande, I wil kepe myne Easter by the, with my dyscyples: And the dyscyples dyd as Jesus had apoynted them, & they made ready the passeouer

* Whē the euē was come, he sat downe wyth mar xiiii.c Luk.xxii.c the twelue. And as they dyd eate, he sayde: Ver- Joh.xiii.c. rely, I saye vnto you, that * one of you shall betraye me. And they were exceadynge sorowfull and began euery one of them to saye vnto hym: Lorde, is it I? He answered and sayde: he that dyppeth hys hande wyth me in the dysshe, the same

Mat.xvi.b. same shall betraye me. * The sonne of man truly goeth, as it is wrytten of hym: but wo vnto that man, by whom the sonne of man is betrayed. It had ben good for that man, yf he had not bene borne. Then Judas whych betrayed hym answered and sayde: master, is it I? He sayd vnto hym: thou hast sayd. Whē they were eatynge Jesus toke bread, and whan he had geuen thankes, he brake it, and gaue it to the dysceples, & sayd: * Take, eate, this is my body. And he toke the cuppe, and thanked, and gaue it them, sayenge: Drynke ye al of this, for thys is my bloud (whyche is of the newe testamente) that is shed for many, for the remissiō of synnes. But I saye vnto you: I wyll not drynke hence forth of this frute of ỹ vyne tree, vntyll ỹ daye when I shall drynke it new with you in my fathers kyngdō.

1.Cor.xi.e Luk.xxii.b mar.xiiii.c

mar.xiiii.c * And when they had sayde grace, they wente out vnto moūt Oliuete. Then sayeth Jesus vnto thē: all ye shalbe offended because of me thys nyght. For it is wrytten: * I wyl smyte ỹ shepherde, and the shepe of the flocke shalbe scattred abrode. But after I am rysen agayn, I wyl go before you into Galile. Peter answered, & sayd vnto hym: * though al men be offended because of the, yet wyl not I be offended. Jesus sayd vnto hym: Verely, I saye vnto the, ỹ in thys same nyght, before the cocke crowe, thou shalte denye me thryse. Peter sayde vnto him: Yee, though I shoulde dye wyth the, yet wyll I not denye the: Lykewyse also sayde all the dysceples.

zacha.xiii.c mar.xiiii.c

mar.xiiii.c Luk.xxii.d

D

mar.xiiii.d * Then came Jesus wyth them vnto a farme place (which is called Gethsemane) & sayde vnto the disceples: syt ye here whyle I go & praye yonder. And he toke with hym Peter & the two sonnes of zebede, & began to waxe sorowful and heuy. Then sayd Jesus vnto thē: * My soule is heuy, euē vnto the death. Tary ye here & watch wyth me. And he went a lytell farther, and fell flat on his face, and prayed, sayenge: O my father, yf it be possible, * let this cuppe passe from me: neuertheles, not as I wyll, but as ỹ wylte. And he came vnto the dysceples and founde thē a slepe, and sayeth vnto Peter: What coulde ye not watch wyth me one houre? watche & praye, that ye entre not into temptacion. * The spyrete is wyllynge, but the flesshe is weake.

mar.xiiii.d Joh.xvii.d

Luk.xxii.d Mar.xiii.d

Gala.v.c

mar.xiiii.e * He wente awaye once agayne and prayed, sayenge: O my father, yf thys cuppe maye not passe awaye from me, except I drynke of it, thy wyll be fulfylled. And he came, and found them a slepe agayne. For theyr eyes were heuy. And he left them went & agayne, & prayed the thyrde tyme, sayenge the same wordes. Then cōmeth he to hys dysceples, and sayeth vnto thē. Slepe on nowe and take youre rest. Behold, the houre is at hande, and the sonne of man is betrayed into the handes of synners. Ryse, let vs be goyng beholde, he is at hande, that doeth betraye me.

E

mar.xiiii.e Luke.xxii.e * Whyle he yet spake: lo, Judas one of the nombre of the twelue, came, and wyth hym a greate multytude, wyth swordes and staues, sent frō the chefe preastes and elders of the people. But he that betrayed hym, gaue them a token, sayenge: Whome soeuer I kysse that same is he holde hym faste. And forthwyth he came to Jesus, and sayde: Hayle Master, and kyssed hym. And Jesus sayde vnto hym: frende, wherfore art thou come? Then came they, and layed handes on Jesus, and toke hym.

And beholde, one of them whyche were wyth Jesus, stretched out his hand, & drue his sworde and stroke a seruaunte of the hye preastes, and smote of his eare. Then sayde Jesus vnto hym: put vp thy swearde into his sheath.

Gene.ix.a Joh.xviii.b Apoc.xiii.c Ezech.xi.b

* For al they that take the swearde: shal perysche wyth the swearde. Thynkest thou that I can not nowe praye to my father, and he shall geue me (euen nowe) more then twelue Legions of Angels? But howe then shall the scryptures be fulfylled? for * thus muste it be. In that same houre sayd Jesus to the multitude: ‡ Ye be come out as it were vnto a theefe, wyth swordes and staues, for to take me. I sat daylye wyth you, teachynge in the temple, and ye toke me not. * But all thys is done, that the scryptures of ỹ Prophetes myght be fulfylled. ‡ Then all the dysceples forsoke hym, and fled. And they toke Jesus, and led hym to Caypphas the hye preaste where the Scrybes and the elders were assembled. But Peter folowed hym afarre of, vnto ỹ hye preastes palace, and went in, and sate with the seruauntes, to se the ende.

luk.xxiiii.d mar.xiiii.f Luk.xxii.f

Psalm.xxii. and.xlix.d ‡mar.xiiii.f Luke.xxii.f Joh.xviii.e

F

mar.xiiii.f Actes.vi.d * The chefe Preastes and the elders, and all the counsel, sought false wytnes agaynst Jesus (for to putte hym to death) but founde none: ye whē many false wytnesses came, yet foūde they none. At ỹ last came two false witnesses, & they sayd: This felowe sayd: * I am able to destroye the temple of God, and to buylde it agayne in thre dayes. * And the chefe preast arose, & sayde vnto hym: Answerest thou nothynge? Why do these beare wytnesse agaynste the? But Jesus helde hys peace. * And the chefe preaste answered and sayde vnto hym: I charge the by the lyuynge God, that thou tell vs, whether thou be Christe the sonne of God. Jesus sayeth vnto hym: thou hast sayd. Neuertheless, I saye vnto you: * Here after shall ye se the sonne of man sytynge on the ryght hande of power, & commyng in the cloudes of the skye.

mar.xiiii.e mar.xiiii.f mar.xiiii.f Luk.xxii.g

G

mar.xiiii.g * Then the hye preaste rent hys clothes, sayenge: he hath spoken blasphemy: what nede we of eny moo wytnesses? Beholde, nowe ye haue herde his blasphemy, what thinke ye? They answered, and sayde: he is worthy to dye. * Then dyd they spyt in his face, and bufeted hym wyth fystes. And other smote hym on hys face, wt the palme of theyr handes, sayenge: Tell vs thou Christ, who is he that smote the?

Esay.l.c

Peter sat wythout in the palace. And a dāsel came to him, sayeng: Thou also wast wyth Jesus of Galile: but he denied before thē al, saying I wote not what thou sayst. Whē he was gone out into the porche, another wenche sawe hym, and sayde vnto them that were there: This felowe was also with Jesus of Nazareth. And agayn he denyed with an othe (sayeng:) I do not knowe ỹ mā. And after a while, came vnto him they (that stode by) & sayd vnto Peter: * surely

mar.xiiii.g Luk.xxii.g Joh.xviii.e

thou arte euen one of them, for thy speache bewrayeth the. Then beganne he to curse and to sweare, that he knewe not the man. And immediatly *the cocke crewe. And Peter remembred the worde of Jesu, whyche sayde vnto hym, before the cocke crowe, thou shalt deny me thryse: and he went out, and wepte bytterly.

Mat.xxvi.c

¶The.xxvii.Chapter.

¶Christ is delyuered vnto Pylate. Judas hangeth hym selfe. Christ is crucyfyed amonge theues. He dyeth and is buryed, watchmen kepe the graue.

When the morynge was come, *all the chefe preastes and the elders of the people, helde a counsayle agaynst Jesus, to put hym to death, & brought hym bounde *and delyuered hym vnto Poncius Pylate the debyte.

A Psal.ii.a Mar.xv.a. Luk.xxiii.a

Actes.iii.c. Joh.xviii.c

Then Judas (whyche had betrayed hym) seynge that he was condēpned, repented hym selfe and brought agayne the thyrty plates of syluer to the chefe preastes and elders, sayeng: I haue synned, betrayenge the innocent bloude. And they sayd: what is that to vs? Se thou to that. And he cast downe the syluer plates in the temple, & departed *and went & hanged hym selfe.

Ii.re.xvii.b Actes.i.c

And the chefe preastes toke the syluer plates and sayde: it is not lawful for to put them into the treasure, because it is the price of bloud. And they toke councel: and bought wyth them a potters felde, to bury straungers in. Wherfore the felde is called *(Haceldema, that is) the feld of bloud vntyll thys daye. Then was fulfylled, ỳ whych was spoken by Jeremy the Prophete, sayenge: *and they toke thyrtye syluer plates, the price of hym that was valued, whom they bought of the chyldren of Israel, and gaue them for ỳ potters felde, as the Lorde appoynted me.

Zacha.xi.c

When he was set downe to geue iudgemente hys wyfe sent vnto hym sayenge: haue thou nothynge to do wyth that iuste man. For I haue suffered many thynges thys daye in my slepe because of hym. * But the chefe preastes & elders persuaded the people, that they shuld aske Barrabas, and destroye Jesus. The debyte answered, and sayde vnto them: whether of ỳ twayne wyll ye, that I let loose vnto you? They sayde: *Barrabas. Pylate sayde vnto them: ‡ what shal I do thē with Jesus which is called Christ?

Mar.xv.a. Luk.xxiii.b

C

Actes.iii.c ‡mat.xx.a

They all sayde vnto him: Let him be crucifyed. The debyte sayde: What euell hathe he done? But they cryed the more sayenge: Let hym be crucifyed. When Pylate sawe, that he could preuayle nothinge, but ỳ more busynes was made, he toke water and washed hys handes before ỳ people, sayenge: I am innocent of the bloude of thys iuste personne, ye shall se. Then answered all the people, and sayde: *Hys bloude be on vs and on oure chyldren. ‡ Then let he Barrabas loose vnto them, and scourged Jesus, and delyuered hym to be crucyfyed.

Actes.v.e ‡mar.xv.a Luk.xxiii.d

*Then the souldyers of the debyte toke Jesus in the commen hall, and gathered vnto hym all the company. And they strypped hym, & put on hym a purple robe, and platted a crowne of thornes, and put vpon hys heade, and a rede in hys ryght hande: & bowed the knee before him: and mocked him, sayeng: hayle kynge of the Jewes. And when they had spyt vpon hym, they toke the rede, and smote hym on the head.

Mar.xv.b

D

And after that they had mocked hym, they toke the roobe of him agayne, and put his owne rayment on hym, and led hym awaye to crucify hym. And as they came out, *they founde a mā of Cyren (named Symon) hym they compelled to beare his crosse. *And they cam vnto ỳ place which is called Golgotha (that is to say: a place of dead mens scoulles) and gaue hym vyneger to drynke, myngled wyth gall. And whē he had tasted therof, he wolde not drynke.

Mar.xv.b Luk.xxiii.d

Mar.xv.b. Joh.xix.d.

When they had crucyfyed hym, they parted hys garmentes, and cast lottes: that it myghte be fulfylled which was spoken by the Prophet: *They departed my garmentes amonge them, and vpon my vesture dyd they caste lottes. And they sat and watched hym there, & ‡ set vp ouer hys head, the cause of his death wrytten: Thys is Jesus the kynge of the Jewes. *Then were there two theues crucyfyed wyth hym, one on ỳ ryght hande and another on the lefte.

Psa.xxii.b Mar.xv.c Luk.xxiii.e ‡Lu.xxiii.e Joh.xix.d

Mar.xv.c Luk.xxiii.d

*They ỳ passed by reuyled hym, waggynge theyr heades, and saying: thou that destroyedest the temple of God, and dyddest buylde it in thre dayes, saue thy selfe. *Yf thou be the sonne of God, come downe from the crosse. Lykewyse also the hye preastes, mockynge hym wyth the Scrybes and elders sayde: He saued other, hym selfe can he not saue. Yf he be the kynge of Israel, let hym nowe come downe from the crosse, & we wyl beleue him. *He trusted in God, let him delyuer hym nowe, yf he wyll haue hym, for he sayde: I am the sonne of God. The theues also whych were crucyfyed wyth hym, cast the same in hys tethe. *From the syxte houre was there darkenesse ouer al the lande vnto ỳ nynth houre. And about the nynth houre, Jesus cryed, wyth a loude voyce, sayenge: Eli, Eli lamasabathany. That is to saye: *My God, my God, why hast thou forsakē me? Some of them that stode there, when they herde that, sayde: Thys man calleth for Helias. And streyght waye *one of thē ranne, and toke a sponge, and whan he had fylled it full of vyneger, he put it on a rede, and gaue hym to drynke. Other sayde: let be, let vs se whether

Esay.liii.e

E

Sapi.ii.b.

Psal.xxii.b

Mar.xv.c Luk.xxiii.g

F

Mac.xv.c Psal.xxii.a

Mar.xv.f Joh.xix.d

se whether Helyas wyll come and delyuer him. Jesus, whan he had cryed agayne wyth a loude voyce, yelded vp the goost.

Mar. xv.d Luk. xxiii.f And beholde, the *vayle of the tẽple dyd rent into two partes, from the toppe to the bottome and the earth dyd quake, and the stones rent, & graues dyd open: and many bodyes of saynctes which slepte, arose, and went out of the graues, after hys resurreccyon, and came into the holye cytie, and appeared vnto many. *When ỹ Centuryon and they that were with him watchyng Jesus, sawe the earthquake, and those thynges whych happened, they feared greatly, sayenge: Trulye, thys was the sonne of God.

Mar. xv.d. Luk. xxiii g *And many wemen were there (beholdynge hym afarre of) whych folowed Jesus from Galyle, mynystrynge vnto hym. Amonge whyche was Mary Magdalene, and Mary the mother of James and Joses, and the mother of zebedes chyldren. When the euen was come *there cam a ryche mã of Arimathia named Joseph, which also was Jesus dyscyple. He went vnto Pylate and begged the body of Jesus: Then Pilate cõmaunded the bodye to be delyuered. And whan Joseph had taken the bodye, he wrapped it in a cleane lynnen cloth, & layed it in his new tombe, whych he had hewen oute, euen in the rocke, and rolled a greate stone to the doze of the sepulchre and departed. And there was *Mary Magdalene and ỹ other Mary, syttyng ouer agaynst ỹ sepulchre. The next day of ỹ folowed ỹ day preparyng, ỹ hye prestes & Pharises came together vnto Pylate, sayenge: Syr, we remẽbre ỹ thys deceauer sayde whyle he was yet alyue. *After thre dayes I wyll aryse agayne. Commaunde therfore that the sepulchre be made sure vntyll the thyrde daye, lest hys dysciples come, & steale hym away and saye vnto the people: he is rysen from the dead, and the last errour shalbe worse then the fyrst. Pylate sayde vnto them: Ye haue the watche, go your waye, make it as sure as ye can. So they went and made the sepulchre sure wyth watchmen, and sealed the stone.

Mar. xv.d. Luk. xxiii g Joh. xix. g

Mar. xv.d.

Mat. xvi. c and. xvii. b Mar. ix. a Luk. xviii. c

The. xxviii. Chapter.

The resurrecyon of Chryst. The hye prestes geue the soudyers money to say that Chryst was stollen out of his graue. Chryste appeareth to hys dyscyples, and sendeth them forth to preache and to baptyse.

Mar. xvi. a. Lu. xxiiii. a John. xx. a

Upon an euenynge of the *Sabbothes whyche dawneth the fyrst daye of the Sabbothes, came Mary Magdalene and the other Mary to se ỹ sepulchre. And beholde, ther was a greate earthquake for the angell of the Lorde descended from heauen, and came and roulled backe the stone from the doze, and sat vpon it. His countenaũce was lyke lyghtenynge, and hys rayment whyte as snowe. And for feare of hym the kepers were astonnyed, and became as dead men.

Mar. xvi. b Lu. xxiiii. a *The angell answered, and sayde vnto the wemen, feare ye not. For I knowe, that ye seke Jesus whyche was crucyfyed: he is not here: he is rysen as he sayd. Come se ỹ place where that the Lorde was layde: and go quyckly, & tell hys disciples, ỹ he is rysen agayne from ỹ dead. And behold, he goeth before you into Galyle, there ye shall se hym. Lo I haue tolde you.

Mar. xvi. b Lu. xxiiii. b *And they departed quyckly from the sepulchre wyth feare & great ioye, and dyd runne, to bryng hys dyscyples worde. And as they wente to tell hys dyscyples: beholde, Jesus met them, sayeng: All hayle. And they came & helde hym by the fete, and worshipped him. Thẽ sayd Jesus vnto thẽ: be not afrayde. Go tell my bretheren that they go into Galyle, and there shall they se me. When they were gone, beholde some of the kepers came into the cytie, and shewed vnto the hye prestes, al the thynges that had happened. And they gathered them together wyth the elders, and toke counsel, and gaue large money vnto the soudyers, sayenge: Saye ye, that hys dyscyples came by nyght and stole hym awaye whyle ye slepte. And yf this come to ỹ rulers eares, we wyll persuade hym, and saue you harmeles. So they toke the money, and dyd as they were taught. And thys sayenge is noysed amonge the Jewes vnto this daye.

C

Then the. xi. dyscyples wente awaye into Galyle, into a mountayne, where as Jesus had appoynted them. And whẽ they sawe him, they worshypped hym. But some doubted. And Jesus came, and spake vnto them, sayenge: *All power is geuen vnto me in heauẽ, and in earth. *Go ye therfore, and teache all nacyons, baptisynge them in the name of the father, and of the sonne, and of the holy goost: Teachyng them to obserue all thynges, whatsoeuer I haue commaunded you. And lo, *I am with you alwaye euen vntyll the ende of the worlde.

D

Math. xxi. b Joh. xvii. a Mar. xvi. c Joh. xiiii. b

Here endeth the Gospell of S. Matthewe.

The Gospell of S. Marke.

The fyrst Chapter.

The office of Jhon the Baptyste. The baptyme of Chryst, his fastynge, hys preachynge, and the callynge of Peter, Andrew, James and Jhon. Chryst healeth ỹ man with the vncleane spyrite, helpeth Peters mother in lawe, and cleanseth the leper.

A

The begynnynge of the Gospell of Jesu Chryste the sonne of God, as it is wrytten in ỹ Prophetes: *Beholde I sende my messaunger before thy face, whych shall prepare thy waye before the. The voyce of a cryer in the wyldernesse: *Prepare the waye of the Lorde and make his pathes strayte. ‡Jhon dyd baptyse in the wyldernesse, and preached the baptyme of *repentaunce, for the remyssyon of synnes. And all the lande of Jewry and they of Jerusalem wente out vnto hym, and were baptysed of hym in the ryuer of Jordan confessynge their synnes. *Jhon was clothed with camels heer, and wyth a gyrdell of a skynne about hys lopnes. And he dyd eate locustes and wylde honye, and preached, sayenge: *He that is stronger

Mala. iii. a Math. xi. b Luke. iii. a

Esay. xl. a. ‡mar. i. a. Luke. iii. a. *mar. iii. b Luke. iii. c

B

Math. iii. a

Mar. iii. b Luke. iii. c John. i. b

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Mar. xv.d. Luk. xxiii g Joh. xix. g

Mar. xv.d.

Mat. xvi. c and. xvii. b Mar. ix. a Luk. xviii. c

The. xxviii. Chapter.

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Mar. xvi. b Lu. xxiiii. b *And they departed quyckly from the sepulchre wyth feare & great ioye, and dyd runne, to bryng hys dyscyples worde. And as they wente to tell hys dyscyples: beholde, Jesus met them, sayeng: All hayle. And they came & helde hym by the fete, and worshipped him. Thẽ sayd Jesus vnto thẽ: be not afrayde. Go tell my bretheren that they go into Galyle, and there shall they se me. When they were gone, beholde some of the kepers came into the cytie, and shewed vnto the hye prestes, al the thynges that had happened. And they gathered them together wyth the elders, and toke counsel, and gaue large money vnto the soudyers, sayenge: Saye ye, that hys dyscyples came by nyght and stole hym awaye whyle ye slepte. And yf this come to ỹ rulers eares, we wyll persuade hym, and saue you harmeles. So they toke the money, and dyd as they were taught. And thys sayenge is noysed amonge the Jewes vnto this daye.

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Math. xxi. b Joh. xvii. a Mar. xvi. c Joh. xiiii. b

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The Gospell of S. Marke.

The fyrst Chapter.

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Mala. iii. a Math. xi. b Luke. iii. a

Esay. xl. a. ‡mar. i. a. Luke. iii. a. *mar. iii. b Luke. iii. c

B

Math. iii. a

Mar. iii. b Luke. iii. c John. i. b

then I, commeth after me, whose shoe latchet I am not worthy to stoupe downe, and unlose. I have baptysed you with water: but he shall baptyse you wyth the holy goost. ✠

And it came to passe in those dayes, that Iesus came from Nazareth, of Galile, *and was baptysed of Jhon in Jordane. And assone as he was come up out of the water: *he sawe heauen open, & the spyrete descendynge upon hym lyke a doue: And ther cam a voyce frō heauen. *Thou art my deare sonne in whom I delyte.

Mat.iii.c.
Mat.iii.d.
Mat.iii.d. pii.b, pviii.b

And immediatly *the spyrete dyoue hym into wyldernesse: and he was there in the wyldernes xl. dayes, and was tempted of Sathan, & was wyth wylde beastes. * And the angels mynystred unto hym. After that Jhon was taken

Mat. iiii.a
Esa.xlii.a.
Mar. i.p. a.
Mat. iiii.b

*Jesus came into Galile ‡pyeachynge the Gospell, of the kyngdome of God, and sayenge: the tyme is come, and the kyngdome of God is at hande *repent, and beleue the Gospell.

Mat.iiii.c.
‡Luk.iiii.b
Mat.iiii.b

*As he walked by the see of Galile, he sawe Symon and Andrewe his brother, castyng nettes into the see, for they were fyschers. And Iesus sayde unto thē: folowe me, and I wyl make you to become fyschers of men. And straycht waye they forsoke theyr nettes & folowed hym. And when he had gone a lytel further thence, he sawe James the sonne of zebede, and Jhon hys brother, which also were in the shyppe, mēdyng theyr nettes. And anone he called thē. And they left theyr father zebede in the shyppe wyth the hyred seruauntes, and folowed hym.

Mar.iii.a
Mat.iiii. c
Jere.xvi. c

C *And they cam into Capernaum: & straycht waye on the Sabboth dayes, he entred into the synagoge, and taught, and they were astonnied at his learnynge. *For he taught them as one that had auctoryte, and not as the Scrybes.

Mat. iiii.b
Mat.vii.d
Luke. iiii.e

*And there was in theyr Synagoge a man vexed with an uncleane spyrete, and he cryed sayenge: Alas, what haue we to do wyth the thou Jesus of Nazareth? Arte thou come to destroye us? I knowe the what thou art, euen that holy one of God. And Jesus rebuked hym, sayenge: holde thy peace, and come oute of the man. And whan the uncleane spyrete had torne hym, and cryed wyth a loude voyce, he came oute of hym. And they were all amased, in so much that they demaunded one of another amonge them selues sayenge: What thynge is this? What newe doctryne is thys? For with auctorite commaūded he the foule spyretes, and they obeyed hym. And immediatly his fame spyred abrode through out all the regyon, borderynge on Galyle.

Mar.vii.d
Luke.iii.e

And forthwyth whan they were come out of the Synagoge, * they entred into the house of Symon and Andrewe, with James and Jhon. But Symons mother in lawe laye sycke of a feuer. And anone they tell hym of her. And he came, and toke her by the hand: and lyft her up: and immedyatlye the feuer forsoke her, and she mynystred unto them. And at euen whan the Sunne was downe, they brought unto hym all that were dyseased, and them that were vexed

Mat.viii.b
Luke.iii.e

D wyth deuels. And all the cytie was gathered together at the dooze, and he healed many that were sycke of dyuerse dyseases, and *caste oute many deuels, & suffred not the deuels to speake, because they knewe hym.

Luke.iiii.a
Mar.iii.b

And in the morynge very early, Jesus (when he was rysen up) departed, and went oute into a solytary place, and there prayed. And Symon and they that were wyth hym, folowed after hym. And when they had founde him, they sayd unto hym: all men seke for the. And he sayd unto them: let vs go into the nexte townes, that I maye preach there also: for therfore am I come. And he preached in theyr Synagoges, in all Galile, and caste the deuels out.

*And there came a leper to hym, besechynge hym, and knelynge downe, and sayenge unto hym: yf thou wylte, thou canst make me cleane. And Jesus had compassion on hym, & put forth hys hande, touched hym, and sayeth unto hym: I wyl, be thou cleane. And assone as he had spoken, immedyatelye the leprosye departed from hym, and he lente hym awaye forthwyth, and sayeth unto hym: * Se thou saye nothynge to any man: but get the hence, shewe thy selfe to ỹ Preaste, and offer for thy clensynge, those thynges whych Moses commaunded, for a wytnesse unto them. But he (assone as he was departed) beganne to tell many thynges, & to publysh the sayeng: in so much ỹ Jesus could nomore openly entre into the cytie, but was without in deserte places. And they cam to him frō euery quarter.

Mat.viii.a
Luke.b,c.
Mar.vii.d

C The.ii. Chapter.

C He healeth the man of the palsye, calleth Leui the customer, eateth wyth open synners, and excuseth hys disciples.

AFter a fewe dayes also, he entred into Capernaum agayne, and it was noysed that he was in ỹ house. And anone many were gathered togeather, in so much that nowether was no roume to receaue them, no, not so muche as aboute the doze, and he preached the worde unto them. *And they came unto hym, bryngyng one sycke of the palsy, which was borne of foure men. And when they coulde not come nye unto hym, for preasse, they uncouered the rooke of the house that he was in. And when they had brokē up the roke, they dyd (with cordes) let downe the bed wherin the sycke of the palsy laye. Whē Jesus sawe they fayth, he sayd unto the sycke of the palsye: *sonne, thy synnes be forgeuen the.

Math. ix.c
Luke.b.b
esa.xliii.c and.xliiii.d
Luke.b,d

But there were certayne of the Scrybes syttynge there, and thynkyng in theyr hartes: why doth he speake these blasphemyes? who can forgeue synnes, but God onely? And immediatlye when Jesus perceaued in his spyrete that they so thought wythin themselues, he sayth unto thē: why thynke ye suche thynges in youre hertes? Whether is it easyer to saye to the sycke of the palsye: thy synnes be forgeuen the, or to saye: aryse, take up thy bed, and walke? But that ye maye knowe, that the sonne of mā hath power in earth to forgeue sinnes, he spake unto ỹ sycke of the palsye: I saye unto the: *aryse, and take up thy bedd and get the hense unto thyne owne house. And immediatlye he arose, toke up the bed, and went forth before them all: in so muche

Math.ix.a
Luke.b.e
John.b.b

that

then I, commeth after me, whose shoe latchet I am not worthy to stoupe downe, and unlose. I have baptysed you with water: but he shall baptyse you wyth the holy goost. ✠

And it came to passe in those dayes, that Iesus came from Nazareth, of Galile, *and was baptysed of Jhon in Jordane. And assone as he was come up out of the water: *he sawe heauen open, & the spyrete descendynge upon hym lyke a doue: And ther cam a voyce frō heauen. *Thou art my deare sonne in whom I delyte.

Mat.iii.c.
Mat.iii.d.
Mat.iii.d. pii.b, pviii.b

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Mar. i.p. a.
Mat. iiii.b

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Mat.iiii.c.
‡Luk.iiii.b
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*As he walked by the see of Galile, he sawe Symon and Andrewe his brother, castyng nettes into the see, for they were fyschers. And Iesus sayde unto thē: folowe me, and I wyl make you to become fyschers of men. And straycht waye they forsoke theyr nettes & folowed hym. And when he had gone a lytel further thence, he sawe James the sonne of zebede, and Jhon hys brother, which also were in the shyppe, mēdyng theyr nettes. And anone he called thē. And they left theyr father zebede in the shyppe wyth the hyred seruauntes, and folowed hym.

Mar.iii.a
Mat.iiii. c
Jere.xvi. c

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Mat. iiii.b
Mat.vii.d
Luke. iiii.e

*And there was in theyr Synagoge a man vexed with an uncleane spyrete, and he cryed sayenge: Alas, what haue we to do wyth the thou Jesus of Nazareth? Arte thou come to destroye us? I knowe the what thou art, euen that holy one of God. And Jesus rebuked hym, sayenge: holde thy peace, and come oute of the man. And whan the uncleane spyrete had torne hym, and cryed wyth a loude voyce, he came oute of hym. And they were all amased, in so much that they demaunded one of another amonge them selues sayenge: What thynge is this? What newe doctryne is thys? For with auctorite commaūded he the foule spyretes, and they obeyed hym. And immediatly his fame spyred abrode through out all the regyon, borderynge on Galyle.

Mar.vii.d
Luke.iii.e

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Mat.viii.b
Luke.iii.e

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Luke.iiii.a
Mar.iii.b

And in the morynge very early, Jesus (when he was rysen up) departed, and went oute into a solytary place, and there prayed. And Symon and they that were wyth hym, folowed after hym. And when they had founde him, they sayd unto hym: all men seke for the. And he sayd unto them: let vs go into the nexte townes, that I maye preach there also: for therfore am I come. And he preached in theyr Synagoges, in all Galile, and caste the deuels out.

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Mat.viii.a
Luke.b,c.
Mar.vii.d

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Math. ix.c
Luke.b.b
esa.xliii.c and.xliiii.d
Luke.b,d

But there were certayne of the Scrybes syttynge there, and thynkyng in theyr hartes: why doth he speake these blasphemyes? who can forgeue synnes, but God onely? And immediatlye when Jesus perceaued in his spyrete that they so thought wythin themselues, he sayth unto thē: why thynke ye suche thynges in youre hertes? Whether is it easyer to saye to the sycke of the palsye: thy synnes be forgeuen the, or to saye: aryse, take up thy bed, and walke? But that ye maye knowe, that the sonne of mā hath power in earth to forgeue sinnes, he spake unto ỹ sycke of the palsye: I saye unto the: *aryse, and take up thy bedd and get the hense unto thyne owne house. And immediatlye he arose, toke up the bed, and went forth before them all: in so muche

Math.ix.a
Luke.b.e
John.b.b

that

that they were all amased, and glorifyed God, sayenge: we neuer sawe it on this fashyon.

¶ Mar. ix. a *And he went agayn vnto the see, and all the people resorted vnto hym, and he taught them. And as Jesus passed by, he sawe Leui the sonne of Alphe, syttyng at the receyte of custome, and sayd vnto hym: folowe me. And he arose, and folowed hym. And it came to passe that whan Jesus sate at meate in hys house, many publycans and synners sat also together at meate with Jesus and his disciples. For ther were many, that folowed hym. And whē the Scrybes and Pharyses sawe hym eate wyth publycans and synners, they sayd vnto hys dyscypples: howe happeneth it, that he eateth, & drynketh wyth publycans and synners? When Jesus heard that, he sayde vnto them: They that be whole, haue no nede of the Physycyon, but they that are sycke. * I came not to call the ryghteous, but synners to repentaunce.

1. Timo. i. c
Mat. ix. b.
Luke. v. f

And the dyscypples of Jhon and the Pharyses dyd fast, and they come & saye vnto hym: Why do the dyscypples of Jhon and the Pharyses fast but thy dyscypples fast not? And Jesus sayd vnto them: can the chyldren of the weddynge fast whyle the brydegrome is wyth them? As longe as they haue the brydegrome wyth them, they can not fast. But the dayes wyl come, when the brydgrome shalbe taken away from them, and then shall they fast in those dayes.

D No man also soweth a pece of newe cloth vnto an olde garment, els taketh he awaye ỹ newe pece therof from the old, & so is the rent worse. And no man powreth newe wyne into olde bottels, els the newe wyne doth burste the bottels and the wyne rūneth out, & the bottels are marred. But newe wyne must be put into newe bottels. * And it chaunsed (agayne) that he wente thorowe the corne feldes on the Sabboth dayes and hys dysciples began by the waye to plucke the eares of corne. And the Pharyses sayd vnto hym: beholde, why do they on the Sabboth dayes, that whych is not lawfull? And he sayd vnto them: haue ye neuer reade what Dauid dyd, whan he had nede, & was anhungred, both he, & they that were wyth hym? * Howe he wente into the house of God, in the dayes of Abiathar ỹ hye preast, and dyd eate the shewbread (whyche is not lawful to eate, but for the preastes only) and gaue also to them whyche were wyth hym? And he sayd vnto thē: the Sabboth was made for man, & not man for the Sabboth. Therfore is the sonne of man, Lord also of the Sabboth.

Mat. xii. a
Luke. vi. a

Mat. xii. a
Luke. vi. a

Luke. vi. b

¶ The. iii. Chapter.

¶ He helpeth the man wyth the dryed hande, choseth hys Apostles, and casteth out the vncleane spyrete, whyche the Pharyses ascrybe vnto the deuel. The brother, syster, and mother of Christ.

A Mat. xii. a
Luke. vi. a

AND he entred agayne into the Synagoge, and ther was a mā there whyche had a * wythered hande. And they watched hym, whether he wolde heale hym on the Sabboth daye, that they myght accuse hym. And he sayde vnto the man whyche had the wythered hande: aryse, and stande in the myddes. And he sayth vnto them: whether it is lawful to do good on the Sabboth dayes, or to do euell? to saue lyfe, or to kyll? But they helde theyr peace. And whē he had loked roūde about on them, wyth anger, mournyng on the blyndnes of they hertes, he sayth to the man: * stretch forth thyne hand. And he stretched it out. ‡ And hys hande was restored, euen as whole as the other. ✠ * And the Pharyses departed, and streyght waye gathered a counsell (wyth them that belonged to Herode) agaynste hym, that they myght destroye hym. But Jesus auoyded wyth hys dyscypples to the see. * And a greate multytude folowed hym from Galile: and from Jewrye, and from Jerusalem, and frō Idumea, and from beyonde Jordane, * And they ỹ dwelled aboute Tyre and Sydon, a greate multytude of men: whiche (when they had herde what thynges he dyd) came vnto hym.

Mat. xii. b
Luke. vi. b

Mat. xiii. b
Luke. vi. c

Mat. iiii. b
Luke. vi. c
Joh. vi. g

B

And Jesus commaunded hys dyscypples, that a shyp shulde wayte on hym, because of the people: lest they shuld thronge hym. For he had healed many, in so much that they preased vpō him for to touche hym, as many as had plages. And when the vncleane spyretes sawe hym, they fell downe before hym, and cryed sayenge: thou art the sonne of God. And he straytly charged them that they shulde not make hym knowne.

And he went vp into a moūtayne, and called vnto hym whom he wolde, and they came vnto hym. * And he ordeyned the twelue, that they shoulde be wyth hym, and that he myght sende thē forth to preache: and that they myght haue power to heale sykneses, and to cast out deuels And he gaue vnto Symō the name Peter. And he called James the sonne of zebede and Jhon James brother, and gaue them to names Bonarges, whyche is to saye: the sonnes of thonder And Andrewe, and Philyppe, and Bartholomewe, and Matthewe, and Thomas, and James the sonne of Alphe, and Thaddeus, and Symeon of Canaan, and Judas Iscarioth: whych also betrayed hym.

Mat. x. a

C

And they came into the house, and the people assembled together againe, so that they had not leyser so muche as to eate breade. And when they that belonged vnto hym, heard of it, they wente oute to laye handes vpon hym. For they sayde: he is madde. And the Scrybes whyche came downe from Jerusalem, sayde: He hathe Belzebub, and * by the chefe deuell, casteth he oute deuels. And he called them vnto hym, and sayd vnto them in parables.

Mat. ix. d and. xii. b. Luke. xi. b

How can Sathan dryue out Sathan? And yf a realme be deuyded against it selfe, ỹ realme can not endure: And yf a house be deuyded agaynst it selfe, that house can not continue. And yf Sathan make insurrection agaynst hym selfe, and be deuyded, he cā not contynue, but hath an ende. No man can entre into a stronge mannes house, & take awaye his goodes, excepte he fyrst bynde the stronge man, and thē spoyle his house Verely I saye vnto you, al synnes shalbe forgeuen vnto mens chyldrē, and blasphemyes wherwyth soeuer they haue blasphemed. * But he that

D

Mar. iii. c
Luke. xii. b

that speaketh blasphēmye agaynste the holye goost, hath neuer forgeuenes, but is in daunger of eternall damnation. For they sayde: he hathe
Mat.xii.d. Luk.viij.c. an vncleane spyrete. *There came also hys mother and his brethren, and stode wythoute, and sent vnto hym to call hym oute. And the people sat aboute hym, and sayde vnto hym: beholde, thy mother and thy brethren seke for the wythoute. And he answered them, sayenge: Who is my mother and my brethren? And whan he had loked rounde aboute on hys dysciples, whyche sat in compasse aboute hym, he sayde: Beholde, my mother and my brethren. For whosoeuer doth the wyl of God, the same is my brother and my syster and mother.

¶The.iiij.Chapter. ✠

¶The parable of the sower. Christ stylleth the tempeste of the see, whych obeyed hym.

AND he began agayne to teache by the see syde. And ther gathered together vnto hym muche people, so greatlye, that he entred into a shyppe, *and sat in
Mat.xiii.a the see, & al the people was by ỹ see syde on the shore. And he taught them many thynges by parables, and sayde vnto thē in his
Luk.viii.a doctryne: Herken to: beholde, *there wente out a sower to sowe. And it fortuned as he sowed, ỹ some fell by the waye syde, and the fowles of the ayre came, and deuoured it vp. Some fel on stony grounde, where it had not muche earthe, and immediatly sprāge vp, because it had not depth of earthe, but as sone as the sunne was vp, it caught heate: and because it had not rotynge, it wyddred awaye. And some fel amonge thornes and the thornes grewe vp, and choked it, and it gaue no frute. And some fell vpō good grounde and dyd yelde frute that sprange vp, and grewe and brought forth, some thyrty folde, and some syxtye folde, and some an hundred folde, and he sayde vnto them: He that hathe eares to heare, let hym heare. ✠

And whē he was alone, they that were about hym with the twelue, asked hym of the parable
Mat.xiii.b Luk.viii.b And he sayde vnto them: * To you it is geuē to
B knowe the mystery of the kyngdome God. But vnto them that are wythoute, all thynges happen by parables: that when they se, they maye
Esay.vi.c se, and not discerne, and whē they heare, *they
Mat.xiii.b maye heare, and not vnderstande: leaste at any
Luk.viii.b tyme they shulde turne, and theyr synnes shuld
John.xii.f be forgeuen them. And he sayde vnto them:
act.xxviii.f Knowe ye not thys parable? and howe thē wyl
Roma.xi.b ye knowe all other parables.

*The sower soweth the worde. And they
Mat.xiii.c Luk.viii.b (wherof some be rehearsed to be by ỹ way syde) are those, where the worde is sowen: And when they heare, Sathā cometh immediatly, and taketh awaye the worde, that was sowen in their hertes. And lyke wyse ỹ other that receaue sede into the stonye grounde, are they: whyche when they heare the worde, at once receaue it wyth gladnes, yet haue no rote in them selues, and so endure but a tyme: and anone when trouble and persecucyon aryseth for the wordes sake, they fall immediatlye. There be other also ỹ receaue sede into thornes, and those are suche as heare ỹ worde, and the cares of this world, and the dysceytfulnes of ryches, & the lustes of other thynges, enter in & choke the worde, and it is made vnfruteful: and other there be, ỹ haue receaued sede into a good groūde: they are such ỹ heare ỹ worde & receaue it, so that one corne doth bring forth thyrty, some syxty, some an hundred.

And he sayde vnto them: *is the candel lyghted, to be put vnder a bushel, or vnder the table?
Math.v.d. Luk.viii.c. and.xi.e Is it not lyghted to be put on a candelstycke? ¶
Math.x.e Luk.viii.d and.xii.a *For there is nothynge so preuy, that shal not be opened: nether hath it bene so secret, but that it shall come abrode. Yf any man haue eares to heare, let him heare. And he sayd vnto thē: take
Mat.vii.a Luke.vi.e hede what ye heare: *Wyth what measure ye meate, wyth the same shall other men measure vnto you againe. And vnto you that haue, shal more be geuen. For * vnto hym that hath, shall
Mat.xiii.b and.xxv.c Luk.viii.c, and.xix.d it be geuen, & from him that hath not, shalbe taken awaye, euen that whych he hath.

And he sayd: so is the kyngdome of God, euē as *yf a man shulde sowe sede in the grounde, &
Mat.xiii.d shulde slepe, and ryse vp night and daye: and the sede shoulde sprynge and growe vp, whyle he is not aware. For the earth bryngeth forth frute of her selfe: fyrste the blade, then the eare, after that the full corne in ỹ eare. But when the frute is brought forthe, anon he thrusteth in the sykel because the heruest is come.

And he sayde: where vnto shall we lyken the kyngdome of God? or wyth what comparyson shal we compare it? *It is lyke a grayne of mu-
Mat.xiii.d Luk.xiii.d. starde sede: whych when it is sowen in the earth is lesse then all seedes, that be in the earth: when it is sowen, it groweth vp, and is greater then all herbes: and beareth great braunches, so that the fowles of the ayre maye make theyr nestes vnder the shadowe of it.

*And with many such parables spake he the
Mat.xiii.e worde vnto them, after as they myght heare it. But wythout parable spake he nothynge vnto
Mat.xiii.c thē. But when they were alone, *he expounded all thynges to his dysciples. And the same daye when euen was come, he sayde vnto thē: let vs passe ouer vnto the other syde. And they lefte ỹ people, & toke hym, euen as he was in the shyp. And there were also wyth hym other shyppes.

*And there arose a greate storme of wynde, & D
mat. viii. c Luke.viij.e the waues dashed into the shippe, so that it was nowe full. And he was in the sterne a slepe on a pelowe. And they awaked hym, and sayde vnto hym: Master carest thou not, that we perysshe? And he rose vppe, and rebuked the wynde, and sayd vnto the see: peace, be styll. And the wynde ceassed, and there folowed a greate calme. And he sayde vnto them: Why are ye so fearefull? Howe happeneth it that ye haue no fayth? And they feared exceadynglye, and sayde one to another: Who is thys? For bothe wynde and see obeye hym.

¶The.v.Chapter. ✠

¶Christ delyuereth the possessed from ỹ vncleane spyrete: the womā from the bloudye yssue, and rayseth the capytaynes doughter.

And

A Mat. viii d Luke. viii d

AND they came * ouer to the other syde of the see, into the countre of the Gaderenytes. And when he was come oute of the shyppe, immediatly there met hym oute of the graues, a man possessed of an vncleane spyrete, whyche had hys abydynge amonge the graues. And no mã coulde bynd him no not wyth cheynes, because that whē he was often boũde wyth fetters and cheynes, he plucked the cheynes asunder, and brake the fetters in peces. Nether could any man tame hym. And alwayes, nyght and daye he was in the mountaynes and in the graues, cryenge and beatyng hym selfe wyth stones. But when he had spyed Jesus afarre of, he ranne and worshypped hym and cryed wyth a loude voyce, and sayde: * What haue I to do wyth the? Jesus thou sonne of the mooste hyest God? I requyre the in the name of God, that thou tormente me not. For he sayde vnto hym: come out of the mã thou foule spyrete: And he asked hym, what is thyne name? And he answered and sayde vnto hym: my name is Legion, for we are many. And he prayed hym instantlye, that he wolde not sende them awaye oute of the countre.

Mat. viii d Acres. xvi c

B Mat. viii d Luk. viii, d

But ther was there nye vnto the mountaynes * a great hearde of swyne fedynge, and all ỹ deuels besought hym sayenge: sende vs into the heerd of swyne, that we maye enter into them. And anone Jesus gaue them leaue. And the vncleane spyretes wente oute and entred into the swyne. And the heerd was caryed headlynge into the see. They were almost two. M. and were drowned in the see. And the swyneheerdes fled, and tolde it in the cytie, and in the feldes. And they went out for to se what had happened: and came to Jesus, and sawe hym that was vexed wyth the fende and had the legion, syt both clothed and in hys ryght mynde, and they were afrayed. And they that sawe it tolde them, howe it had happened to hym that was possessed with the deuell: and also of the swyne.

Luke. viii e Mat. viii d

* And they began to praye hym, that he wold departe out of theyr coast. ✠ And whē he was come into the shyppe, he ỹ had the deuell prayed hym, that he myght be wyth hym. Howbeit, Jesus wolde not suffre hym, but sayde vnto hym: go to thyne owne house and to thy frendes, and shewe thē howe greate thynges the Lorde hath done for the, & howe he hath had compassyon on the. And he departed, and began to publyshe in the ten cyties, howe greate thynges Jesus had done for hym, and all men dyd maruayle.

C And when Jesus was come ouer agayne by shyppe vnto the other syde, much people gathered vnto hym, and he was nye vnto the see.

Math. ix. e Luk. viii. f

* And beholde, there came one of the rulers of the Synagoge, whose name was Jairus: and when he sawe hym, he fel downe at his fete, and besought hym greatlye, sayenge: my doughter lyeth at poynte of death, I praye the come and laye thy hande on her, that she maye be safe and lyue. And he went wyth hym, and much people folowed hym, and thronged hym.

* And there was a certayne woman, whyche had bene dysseased of an yssue of bloude, twelue yeares, and had suffred many thynges of many physycyons, and had spente al that she had, and felte none amendemente at all, but rather was worse, and worse. When she had herd of Jesus she came in the preasse behynd him, and touched his garment. For she sayd: yf I may but touche hys clothes, I shalbe whole. And streyght way the fountayne of her bloude was dryed vp, & she felt in her bodye, ỹ she was healed of that plage.

Math. ix. c Luke. viii. f

And Jesus immediatly felynge in hym selfe that vertue proceaded from hym, tourned hym about in the preasse, and sayd: who touched my clothes? And hys dyscyples sayd vnto him: thou seest the people thrust the, and askest thou who dyd touche me? And he loked rounde aboute for to se her that had done thys thyng. But the woman fearyng and tremblynge (knowyng what was done wythin her) came, and fell downe before hym, & tolde him all the truth. And he sayd vnto her: Doughter * thy fayth hath saued the: go in peace, and be whole of thy plage. Luke. viii. g

D Mat. ix. e. Luk. viii. g

* Whyle he yet spake, there came frō the ruler of the synagoges house, certayne which sayd thy doughter is dead: why dysseasest thou ỹ master any further? Assone as Jesus herd the word that was spoken, he sayde vnto the ruler of the synagoge: be not afrayed, onely beleue. And he suffred no man to folowe hym, saue Peter, and James, and Jhon the brother of James. * And he came vnto the house of the ruler of the Synagoge, and sawe the wondrynge, and them that wepte and wayled greatly, and went in, & sayd vnto them: why make ye thys a do, and wepe? The damsell is not dead, but slepeth. And they laught hym to scorne. But he put them all out, and taketh the father and the mother of ỹ damsell, and them that were wyth hym, and entreth in where the damsell laye, and taketh the damsell by the hande, and sayeth vnto her: Tabita, cumi: whych is (yf one do interprete it) damsell, I saye vnto the: aryse. And streyght waye the damsell arose, and walked. For she was of the age of twelue yeares. And they were astonyed out of measure. And he charged them straytely, that no man shulde knowe of it, and commaunded, to geue her meate. Mat. ix. f Luke. viii. f

Mat. ix. f

¶ The. vi. Chapter.

¶ Christ sendeth hys Apostles to heale them that were dysseased. Of Jhon & Herode. Of the. v. loues & .ii. fysshes. And of the walkynge on the see.

AND he * departed thence, and came into hys owne countre, and hys dyscyples folowed hym. And whē the Sabboth daye was come, he begā to teache in the Sygoge. And many that heard hym were astonnyed, and sayde: from whence hath he these thynges? And what wysedome is thys that is geuen vnto hym: and suche vertues that are wrought by hys handes * Is not thys the carpenter Maryes sonne, the brother of James and Joses and of Juda and Symon? and are not hys systers here wyth vs? And they were offended at hym. Jesus sayd vnto

A Mat. xiii g Luke. iiii. f

Mat. xiii. g

mar.vi.g. Luke.viii.d Joh.b.f to them: * A prophet is not despysed, but in his owne countre, and amõge his owne kynne, and in hys owne housholde. And he coulde there shewe no myracle, but layde his handes vpon a fewe sycke folke, and healed them, and marueled, because of theyr vnbeleue. ✠

B * And he went about by the townes that laye mat.ix.d ‡Mat.x.a on euery syde, teachynge. ‡ And he called the twelue, and beganne to sende them forth two & two, and gaue them power agaynste vncleane spyrytes. And commaunded thẽ, that they shulde take nothynge in theyr iorney saue a rodde onlye: no scrypp, no bread, no money in theyr purse, but shoulde be shood wyth sandals. And ỳ they shulde not put on two cootes. And he sayde vnto them: whersoeuer ye entre into an house, there abyde tyll ye departe thence. * And whosoeuer Mar.x.b Luke.ix.a shal not receaue you nor heare you, when ye departe thence, shake of ỳ dust that is vnder youre Math.xi.d fete, for a wytnesse vnto them. * verelye I saye Luke.x.a vnto you: it shalbe easyer for Sodom & Gomor Math.x.a in the daye of iudgement, then for ỳ cytie. * And they went out & preached, that mẽ shulde repent and they cast out many deuels: & anoynted many that were sycke, with oyle, and healed them.

mat.xiiii.a Luk.ix.a. * And kynge Herode hearde of hym (for hys name was spred abrode) and he sayd: Jhon baptyst is rysen agayne from the dead, and therfore C myracles are wrought by hym. Other sayde: it is Helyas, some sayde: it is a prophete, as one of the prophetes. But when Herode herde of hym he sayd: It is Jhon whõ I beheaded, he is rysen from death agayne. ✠ For Herode hym selfe had sent forthe men of warre, and layed handes vpon Jhon, and bounde hym, and cast hym into prison, for Herodias sake, hys brother Philyppes wyfe (because he had maryed her.) For Jhõ Leu.xviii.b and.xx.d sayd vnto Herode: * It is not lawfull for the to haue thy brothers wyfe. Herodias layde wayte D for hym, and wolde haue kylled hym, but she coulde not. For Herode feared Jhon, knowyng that he was a iuste man and an holy: and gaue hym reuerence: and when he hearde hym, he dyd many thynges, and hearde hym gladly.

And when a conuenient daye was come, that Gene.xl.d Herode on hys * byrthdaye, mayde a supper to the lordes, hye captaynes, and chefe estates of Galile: and when the doughter of the same Herodias cam in, and daunsed, and pleased Herode and thẽ that sat at bourde also: the kynge sayde vnto the damsell: aske of me what thou wylte, mat.xiiii.a and I wyll geue it the. * And he sware vnto her whatsoeuer thou shalt aske of me, I wyl geue it the, euen vnto the one halfe of my kyngdome. And she went forth, and sayd vnto her mother: what shall I aske? she sayde: Jhon Baptistes head. And she came in straycht waye with haste vnto the kynge and asked, sayenge: I wyl, that thou geue me by and by in a charger, the heade of Jhon Baptyst. And the kynge was sorye: howbeit for hys othes sake, and for theyr sakes whych sat at supper also, he wolde not caste her of. And immediatly ỳ kynge sent the hangman and commaunded hys heade to be broughte in. E And he wẽte and beheaded hym in ỳ prison, and brought hys heade in a charger, & gaue it to the damsel, & the damsel gaue it to her mother. And whan hys dyscypples hearde of it, they came, and toke vp hys body, and layed it in a graue. ✠

And the Apostles gathered them selues together vnto Jesus, and told hym al thynges, both what they had done, and what they had taught. And he sayde vnto them: * come ye alone, out of mat.xiiii.b Luke.ix.b Joh.vi.a the waye into the wyldernesse, and rest a whyle (for there were many commers and goers, and they had no leasure so much as to eate. * And he mat.xiiii.b went by shyppe oute of the waye into a deserte place. And the people spyed them, when they departed: and many knewe him, and ranne a foote thyther oute of all cyties, and came thyther before thẽ, and came together vnto hym. And Jesus went out and sawe muche people, * and had Math.ix.d and.xiiii.b compassyon on them, because ‡ they were lyke Ezechiel. xxxiiii.a shepe, not hauyng a shepherde. And he beganne to teache them many thynges.

F * And when the daye was nowe farre spent, mat.xiiii.b Luk.ix.b his dyscyples came vnto hym, sayenge: thys is Joh.vi.a a desert place, and now the tyme is farre passed let them departe, that they maye go into ỳ countre rounde aboute, and into the townes, and bye them bread: for they haue nothynge to eate. He answered and sayd vnto them, geue ye them to eate. And they sayde vnto hym: shall we go and bye two hundred penyworth of bread, and geue them to eate? He sayde vnto them: * Howe many loues haue ye? Go and loke. And when they mar.viii.a had searched, they sayde: fyue and two fyshes. And he commaunded them, to make them all syt downe by companies vpon the grene grasse And they sate downe, here a rowe and there a rowe, by hundredes and by fyftyes. And whẽ he had takẽ the fyue loues and the two fyshes, and loked vp to heauen, he blessed and brake the loues, and gaue them to hys dyscyples, to set before them, and the two fyshes deuyded he amõg them all. And they al dyd eate, & were satisfyed. And they toke vp twelue baskettes full therof, and of the fyshes. And they that dyd eate, were about fyue thousande men.

G * And straycht waye he caused hys dyscypples mat.xiiii.c to go into the shyppe, and to go ouer the see before vnto Bethsaida, whyle he sente awaye the people. * And assone as he had sente thẽ awaye mat.xiiii.c he departed into a mountayne to praye. Joh.vi.d

✠ And when euen was come, the shyp was in the myddes of the see, and he alone on the lande, and he sawe them troubled in rowynge, for the wynde was cõtrary vnto them. And aboute the fourth watche of the nyght, he came vnto them walkynge vpon the see, and wolde haue passed by them. But when they sawe hym walkynge vpon the see, they supposed it had bene a spyrite & cryed out: for they al sawe him, & were afrayed. And anone he talked wyth them, & sayde vnto them: be of good cheare, it is I, be not afrayed. * And he went vp vnto them into the shyppe, & mat.xiiii.c the wynde ceassed, and they were sore amased in them selues beyonde measure, and maruayled. For they remembred not of the loues, because theyr herte was blynded.

And

And when they were ouer the water, they came into the lande of Genezareth and drue vp into the hauen. And assone as they were come oute of the shyppe, straygght waye they knewe hym, and ranne forth throughoute al the region rounde aboute, and beganne to carye aboute in beddes those that were sycke, when they hearde that he was there. And whyther soeuer he entred, into townes, cyties, or vyllages, they layd the sycke folkes in the streates, and prayed hym that they myghte touche, and it were but the hemme of his vesture. And as many as touched hym, were safe. ✠

¶ The. vii. Chapter. ✠

¶ The disciples eate wyth vnwasshen handes. The commaundement of God is transgressed by mennes tradycions. Of the woman of Syrophenissa. Of the Sabboth.

A
Mat. xv. a

AND* the Pharises came together vnto hym, and dyuers of ꝑ Scribes which came from Ierusalem And when they sawe certayne of hys disciples eate breade, wyth commen (that is to saye, with vnwasshen) hãdes, they complaned. For the Pharyses and al the Iewes, except they washe theyr handes ofte, eate not, obseruynge the traditiõs of the elders. And whẽ they come from the market, except they washe, they eate not. And many other thynges there be, which they haue takẽ vpon thẽ to obserue, as the washynge of cuppes and cruses, and brasen vessels, and of tables.

B Then asked hym the Pharyses and Scribes why walke not thy disciples accordynge to the custome, ordeyned by the elders, but eate breade wyth vnwasshen handes? He answered & sayde vnto them: Well prophecyed Esaye of you, ypocrytes, as it is wrytten: * Thys people honoureth me wyth theyr lyppes, but theyr herte is farre frõ me: howbeit, in vayne do they serue me, teachynge the doctrynes and commaundementes of men. For ye laye the commaundemẽt of God apart, and obserue the constytucions of men, as the washynge of cruses, and of cuppes and many other such lyke thynges ye do.

Esa. xxix. b
Mat. xv. a

And he sayd vnto them: wel, ye cast aspde the commaundement of God, to mayntayne youre owne cõstitucions. * For Moses sayd: honoure thy father and thy mother: and ‡ whoso curseth father or mother, let hym dye the death. But ye saye: a man shall saye to father or mother, Corban: whych is, what gyfte soeuer commeth fro me, shalbe for thy profyte. And so ye suffre hym nomore to do ought for his father or his mother and make ꝑ word of God of none effect, through your owne constitucion, whyche ye haue ordeyned. And many such thynges do ye.

Exo. xxi. d
Deut. v. b
Ephe. vi. a
‡ Exo. xx. b
Leui. xx. b
Pro. xx. c

C And when he had called all the people vnto hym, he sayd vnto them: herken vnto me, euery one of you, & vnderstande. * There is nothynge wythout a man, that can defyle hym, whẽ it entreth into hym: but the thynges whych procede out of a man, those are they that defyle the man. Yf any man haue eares to heare, let hym heare. And when he came into the house, away from ꝑ people, hys disciples asked hym of the symplytude. And he sayd vnto thẽ: are ye also so greatly wythout vnderstandynge? Do ye not yet perceaue, that whatsoeuer thynge from wythout, entreth into a man, it cã not defyle hym, because it entreth not into hys hert, but into the belye: & goeth out into the draught, purgynge oute all meates? And he sayd: that whych commeth out of man, defyleth the man. For from wythin euẽ out of the herte of men proceade euell thoughtes aduoutrye, fornycacion, murther, theft coueteousnes, fraude, deceyte, vnclennes, a wycked eye blasphemyes, pryde, folyshnes: all these euell thynges come from wythin, and defyle a man.

Mat. xv. c

* And from thence he rose, and went into the borders of Tyre and Sidon, and entred into an house, and wolde that no man shulde haue knowen. But he coulde not be hyd. For a certayne woman (whose doughter had a foule spryte) assoone as she herde of hym, came, and fell at hys fete. The woman was a Greke out of the nacyõ of Syrophenicia, and she besoughte hym, that he wolde cast out the deuell from her doughter. But Jesus sayde vnto her: let the chyldren fyrst be fed. For it is not mete, to take the chyldrens bread and to caste it vnto the whelpes. She answered and sayde vnto hym: euen so Lorde, * neuertheles the whelpes also eate vnder the table of the chyldrens cromes. And he sayde vnto her: for this sayenge go thy waye, the deuell is gone oute of thy doughter. And when she was come home to her house, she found that the deuell was departed, and her doughter lyenge on the bedde.

D
Mat. xv. c

✠ * And he departed agayne from the costes of Tyre and Sydon, & came vnto the see of Galile thorowe the myddes of the coastes of the ten cyties. * And they brought vnto hym one ꝑ was deaffe and had an impediment in his speche, and they prayed hym, to put hys hande vpon hym. And when he had taken hym aside from ꝑ people, he put hys fyngers into hys eares, and dyd spyt, and touched hys tonge, and loked vp to heauen, and syghed, and sayde vnto him: Ephata, that is to saye: be opened. And straygght way hys eares were opened, and the strynge of hys tonge was lowsed, and he spake playne. * And he commaunded them, that they shulde tell no man. But the more he forbad them, so much the more a great deale they publyshed, sayenge: He hath done all thynges well, he hath made bothe the deaffe to heare, and the dome to speake. ✠

Mat. xv. c

Mar. i. d

¶ The. viii. Chapter.

¶ The myracle of the seuen loues. The Pharyses aske a sygne. The leuẽ of the Pharises. The blynd receaueth hys syght.

IN those dayes * when there was a very greate company, and had nothynge to eate. Jesus called hys disciples to hym, and sayde vnto thẽ: I haue compassyon on the people, because they haue nowe bene wyth me thre dayes and haue nothynge to eate: and yf I send them awaye fastyng to theyr owne houses, they shall faynte by the waye. * For dyuerse of them came from farre. And hys disciples answered hym: where shulde a man haue breade here in the wyldernes, to satisfye these? And he asked thẽ: howe many

A
Mat. xv. d

Esay. lv. a
Tob. viii. b

many loues haue ye? They sayde: seuen. And he commaunded the people to sytte downe on the grounde. And he toke the seuen loues, and whē had geuen thankes, he brake, and gaue it to his dyscypples, to set before them. And they dyd set thē before the people. And they had a fewe smal fysches. And when he had blessed, he commaunded them also to be set before them. And they dyd eate, and were suffised. And they toke vp of the broken meate, that was lefte, seuen basketes ful. And they that dyd eat: were about foure thousande. And he sent them awaye. ✠

B And anone he entred into a shyp wyth his dyscypples, and came into the partyes of Dalmanutha. *And the Pharyses came forth, and began to dyspute wyth hym, sekynge of hym a sygne from heauen, temptynge hym. And when he had syghted in hys spryte, he sayth: why doth thys generacyō seke a sygne? Verely I saye vnto you, there shall no sygne be geuen vnto thys generacion. And he left them, and went into the shyppe agayne, and departed ouer the water.

Mat.xvi.a Luke.xi.d Joh.vi.d

And they had forgotten to take breade with them nether had they in the shyppe wyth them more then one loofe. And he charged them, sayenge: ✠ *Take hede, beware of the leuen of the Pharyses, and the leuē of Herode. And they reasoned amonge them selues, sayeng: We haue no breade. And Jesus knewe it, and sayeth vnto them: why take ye thought because ye haue no bread? perceaue ye not, yet nether vnderstande? Haue ye your hertes yet blynded? Haue ye eyes and se not? and haue ye eares, and heare not? Do ye not also remembre? *When I brake fyue loues amonge fyue thousande men, howe many basketes full of brokē meate toke ye vp? They saye vnto hym: twelue. *When I brake seuen amonge foure thousand, howe many basketes of the leauynges of ỹ broken meate toke ye vp? They sayd: seuen. And he sayd vnto them howe happeneth it that ye do not vnderstande?

Mat.xvi.b Luke.xii.a

mat.xiiii.c

Mat.xv.d

C ✠ And he cam to Bethsayda, & they brought a blynde man vnto hym, and desyred hym to touche hym. And he caughte the blynde by the hande, and led hym out of the towne: and when he had spyt in his eyes, and put his handes vpō hym, he asked hym yf he sawe ought. And he loked vp, and sayde: I se the men: for I perceaue them walke, as they were trees. After that he put hys hādes agayne vpon hys eyes, and made hym se. And he was restored, and sawe euery man clearly. And he sent hym home to his house sayenge: neyther go into the towne, nor tel it to any in the towne. ✠

Mat.xvi.e Luke.ix.c

*And Jesus went oute, and hys dyscypples into the townes that longe to the cytie called Cesarea Philippi. And by the waye he asked hys dyscypples, sayenge vnto them: Whome do men saye that I am? And they answered: some saye that thou art Jhon Baptist, and some saye, Helias. Agayne, some say: that thou art one of the nombre of the prophetes. And he sayd vnto thē: but whom saye ye that I am? Peter answereth and sayeth vnto hym: *thou art verye Christe. And he charged them, that they shoulde tell no man of hym. And he began to teache thē, *how that the sonne of man must suffer many thynges, and be reproued of the elders, and of ỹ hye Preastes, and Scribes, and bekylled, and after thre dayes aryse againe. And he spake that sayenge openly. And Peter toke hym aside, and began to chyde hym. But he turned about, and loked on hys dyscypples, and rebuked Peter, sayenge: Go after me Sathan. For thou sauerest not the thynges that be of God, but the thynges that be of men.

Mat.xvi.e Luke.xi.c Joh.vi.g

D Mat.xvi.e and.xx.e Luke.ix.c

*And whē he had called the people vnto him wyth hys dyscypples also, he sayde vnto them: Whosoeuer wyll folowe me, let hym forsake hym selfe, and take vp his crosse, and folow me. For whosoeuer wyll saue hys lyfe, shall lose it. But whosoeuer shall lose hys lyfe for my sake and the Gospels, the same shall saue it. For what shall it profyte a man, yf he wynne all the worlde, and loose hys owne soule? or what shall a mā geue to redeme hys soule wyth al agayne? *Whosoeuer therfore shalbe ashamed of me & of my wordes, in thys aduoutrous and synfull generacion: of hym also shall the sonne of man be ashamed, when he commeth in the glorye of hys father, wyth the holy angels.

Mat.xvi.d Luke.xi.c and.xiiii. f

Mat.x.c Luke.xii.b

C The.ix. Chapter.

C The transfiguracion. The lunatyke is healed. The disputacion who shulde be greatest. Offences are forbydden.

AND he sayde vnto them: Verely, I saye vnto you: *There be some amonge them that stande here, whych shall not taste of deathe, tyll they haue sene the kyngdō of God come wyth power. *And after syx dayes, Jesus taketh Peter and James and Jhon, and leadeth them vp into an hye mountayne, out of the way alone: and he was transfygured before them. And hys rayment dyd shyne, and became verye whyte, euen as snowe: so whyte as no fuller can make vpon earth. And there appeared vnto thē Helyas with Moses. And they talked wyth Jesu. And Peter answered and sayde to Jesu: Master, here is good beynge for vs: let vs make also thre tabernacles, one for ỹ, and one for Moses, and one for Helias. For he wyste not what he sayde: for they were afrayed. And there was a cloude that shadowed them. And a voyce cam out of the cloude, sayeng: *This is my beloued sonne: heare hym. And sodenlye when they had loked rounde aboute, they sawe no man more then Jesus only wyth them.

A Mat.xvi.b Luke.ix.c

mat. xvii.a Luke.ix.c

*And when they came downe frō the hyll, he charged them, that they shulde tel no man those thynges that they had sene, tyll the sonne of mā were rysen from death agayne. And they kepte that sayenge with them, and demaunded one of another, what the rysynge from death agayne shulde meane? And they asked hym, sayenge: why then saye the Scrybes, that Helyas muste fyrst come? He answered and sayde vnto them: *Helyas verely when he commeth fyrste, restoreth all thynges. And the sonne of man (as it ‡is wrytten of hym) shall suffre many thynges and be set at naught. But I saye vnto you: that Helyas

Mar.i.b Esay.liii.a ‡mat.xvii.b Mar.i.d

B

mala.iiii.b ‡Esa.liii.a

lias is come, & they haue done vnto hym what-
soeuer they wolde, as it was wrytten of hym.

And when he came to hys dyscypples, he sawe much people about them, and the scrybes dispu tynge wyth them. And strayght waye all the people (when they behelde hym) were amased, & ran to hym, and saluted hym. And he asked the
¶ mat.xvii.c. Luke.ix.e scrybes: what dysputе ye amonge thē? ✠ And one of the companye answered, and sayde. Master, I haue brought vnto the my sonne, whyche hath a dōme spyrete. And whensoeuer he taketh hym, he teareth hym, and he fometh, and gnasheth wyth hys teth, and pyneth awaye. And I spake to thy dyscyples that they shulde cast him out, and they coulde not.

He answereth hym, and sayeth: O faythles nacion, howe longe shall I be wyth you? Howe longe shall I suffer you? Bryng him vnto me. And they brought hym vnto hym. And as sone as the spyrete sawe hym, he tare hym. And he fell downe on the grounde, walowynge & fomynge And he asketh hys father: howe longe is it ago sens thys happened hym? And he sayde: of a chylde: and ofte tymes it hath caste hym in the fyre, and into the water to destroye him. But yf thou canst do any thyng, haue mercy on vs, and helpe vs. Jesus sayde vnto hym: yf thou coul-
mat.xvii.d deste beleue *al thynges are possyble to him that beleueth. And strayght waye the father of the chylde cryed wyth teares, sayenge: Lorde, I beleue, helpe thou myne vnbelefe.

¶ When Jesus sawe ỹ the people came rūnyng together vnto hym, he rebuked the foule spyrete, sayeng vnto hym: Thou dōme and deafe spyrete I charge the come out of him, & entre nomore in to hym. And the spyrete (whē he had cryed, & rent hym sore) came out of him, & he was as one that had bene deade, in so muche that one sayde: he is dead. But Jesus caught his hande, and lyft him vp, and he rose. And when he was come into the
mat.xvii.d house, *his dyscypples asked hym secretlye: why coulde not we cast hym oute? And he sayde vnto them: thys kynde can come forthe by nothynge but, by prayer and fastynge. ✠

¶ ✠ And they departed thence, and toke theyr iorney thorowe Galile, & he wolde not, that any man shulde knowe it. For he taught hys dyscy-
mat.xvii.e Luke.ix.c ples, and sayd vnto them: *the sonne of mā shal be delyuered into the handes of men, and they shal kyll hym: and [illegible]er that he is kylled, he shal aryse agayne the thyrde daye. But they wyste not what he sayde, & were afrayed to aske hym And he came to Capernaum. And when he was come into the house, he asked them: what was it that ye dysputed amonge youre selues by the waye? And they held theyr peace: for by ỹ way they hadde reasoned amonge them selues, who shulde be the chefest. And whē he was set downe he called the twelue to hym and sayde vnto thē: yf any man desyre to be fyrste, the same shalbe laste of all, and seruaunte to all. * And he toke
mat.xviii.a Luke.ix.f a chylde, and set hym in the myddes of them, and when he had taken hym in hys armes, he sayde vnto them: whosoeuer receaueth any such chylde in my name, receaueth me. And whoso-
euer receaueth me, receaueth not me, but hym that sent me. ✠

¶ Jhon answered hym, sayenge: ✠ Master we sawe one cast out deuels in thy name, and he folo-
weth not vs: and we forbad hym, because he foloweth vs not. But Jesus sayde: forbyd hym not. For *ther is no man whych (yf he do a my-
1.Cor.xii.a racle in my name) can lyghtelye speake euell of me. For he ỹ is not agaynst vs, is on oure parte.
*Whosoeuer shal in my name geue you a cuppe Math.x.d. of water to drynke, because ye belōge to Christ verely I saye vnto you: he shal not loose his re-
warde. * And whosoeuer shal offend one of these mat.xviii.a lytle ones, that beleue in me, it were better for hym, yf a mylstone were hanged aboute hys necke, and he were caste into the see. * Wherfore mat.xviii.b yf thy hand hynder the, cut it of. It is better for the, to enter into lyfe maymed, then (haupnge two handes) to go into hell, into fyre that neuer shalbe quenched, wher *theyr worme dyeth not Esa.lxvi.g and the fyre goeth not oute. And yf thy fote be a hynderaunce vnto the, cut it of. It is better for the to go halt into lyfe, then (haupnge two fete) to be caste into hell, into fyre that neuer shalbe quenched: wher theyr worme dyeth not, and the Math.v.e fyre goeth not out. * And yf thyne eye hynder ỹ plucke it out. It is better for the to go into the kyngdom of God wt̄ one eye, then (haupnge two eyes) to be cast into hell fyre: wher theyr worme dyeth not, and the fyre goeth not out. ✠

Euery mā shalbe salted wt̄ fyre. * And euery sa- Leu.ii.d
crifyce shalbe seasoned with salt. ‡ Salt is good ‡ Mat. v.b
But yf the salt be vnsauery, what shall ye sea- Luk.xiiii.g
son therwyth? Haue salt in youre selues: & haue peace amonge youre selues: one wyth another.

¶ The.x. Chapter. ✠

¶ Of deuorcement. The ryche man questyoneth with Christ. Of the sonnes of zebede, Bartymeus the blynde man.

AND when he rose from thence, he A
*went into the coastes of Jewrye, mat.xix.a.
thorough the regyon that is beyond Jordane: And the people resorted vnto hym a fresshe, and as he was wonte, he taught them agayne. And the Pha-
rysees came, and asked hym. Is it lawfull for a man to put awaye hys wyfe? to proue him. And he answered and sayde vnto them: *What dyd deu.xxiiii.a
Moses byd you do? and they sayde: Moses suf- Mat.xix.a
fered to wryte a testymonyall of deuorcemente, and to put her awaye. And Jesus answered and sayde vnto them: For the hardnes of your herte he wrote thys precepte vnto you. But at the
fyrste creacyon * God made them, man and wo Gene.i.d
man. Therfore ‡ shal a man leaue his father and ‡ i.cor.vi.b
mother, & byde by his wyfe, * and they twayne Mat.xix.a
shalbe one flesshe. So then are they nowe not * Ephe.v.g
twayne, but one flesshe. Therfore, what God Gene.ii.d
hath coupled together let not man separate.

And in the house hys dyscypples asked hym a- B
gayne of the same matter. And he sayeth vnto
thē. * Whosoeuer putteth away his wyfe, & ma- Math.v.c
ryeth another, breaketh wedlocke to her warde. and.xix.a
And yf a womā forsake her husbād, & be maried Luk.xvi.d.

to another, she commytteth aduoutrye. ✠

mat.xix.b Luk.xviii.d *And they brought chyldren to hym, that he shulde touche them. And hys disciples rebuked those that brought them. But whē Jesus sawe it, he was displeased and sayde vnto them: Suffre the chyldren to come vnto me, forbyd them not. For of suche is the kyngdome of God. Verely I saye vnto you, whosoeuer doeth not mat.xviii.a Luk.xviii.a receaue the kyngdome of God, *as a chylde, he shall not entre therein. And when he had taken them vp in hys armes, he put hys handes vpon them, and blessed them.

✠ And when he was gone forth into the way ther came one runnynge and kneled to hym, and mat.xix.d luk.xviii.d asked hym: *good Master, what shal I do, that I maye enherete eternall lyfe? Jesus sayde vnto hym: why callest thou me good? There is no mā ℭ good but one, which is God. Thou knowest the commaundementes: breake not matrymony: kyll not: steale not: beare no false wytnesse: defraude no man: honoure thy father and mother. He answered and sayde vnto hym: Master, all these I haue obserued from my youth. Jesus beholde hym, and fauoured hym, and sayde vnto Mat.xix.b Luk.xviii.d hym: one thynge thou lackest. *Go thy waye: Sell that thou hast, and geue to the poore, and thou shalt haue treasure in heauen, and come, folowe me, ✠ and take vp my crosse vpon thy shoulders. But he was dysconforted because of that sayenge, and went awaye mournyng, for he had greate possessyons.

And when Jesus had loked rounde aboute, Mat.xix.c Luk.xviii.e he sayde vnto hys disciples. *Howe vnesye shal they that haue money, entre into the kyngdome of God. And the disciples were astonnyed at hys wordes. But Jesus answereth agayne, & sayeth vnto them: chyldren, howe hard is it for them that trust in money, to entre into ℭ the kyngdome of God. It is easyer for a camell to go thorowe the eye of an nedle, then for the ryche to entre into the kyngdome of God. And they were astonnyed out of measure, sayenge betwene them selues: who thē can be saued? Jesus loked vpon thē, and sayde: wyth men it is vn- zach.viii.b possyble, but not wyth God: for *wyth God all thynges are possyble.

And Peter beganne to saye vnto him: Lo we mat.xix.c *haue forsakē all, and haue folowed the. Jesus Luk.xviii.f answered, and said: Verely I say vnto you, ther is no man that hath forsaken house, or brethren or systers, or father, or mother, or wyfe, or chyldren, or landes for my sake and the Gospels, but he shall receaue an hundred folde nowe in thys lyfe, houses and brethren, and systers, and mothers, and chyldren, and landes wyth persecuci- math.xx.b Luke.xiii.f ons: & in the worlde to come, eternall lyfe. *But many that are fyrst, shalbe last: and ỹ last, first. And they were in the waye goynge vp to Jerusalē. And Jesus wente before them, & they were amased, and folowed, and were afrayde.

And Jesus toke the twelue agayne, and beganne to tell them what thynges shuld happen mat.xvi.c xvii.c.and. xx.c Luke.xv.f and.xvii.e vnto hym. *Beholde, we go vp to Jerusalē, and the sonne of man shalbe delyuered vnto the hye preastes and vnto the Scrybes: and they shall condempne hym to death, and shall delyuer him to the Gentyles, and they shall mocke hym, and scourge hym, spyt vpon hym and kyl hym. And the thyrde daye he shall ryse agayne.

*And James and Jhon the sonnes of zebede mat.xx.e came vnto him, sayeng: Master, we wolde that thou shouldest do for vs whatsoeuer we desyre. He sayd vnto them: what wolde ye that I shuld do for you? They sayde vnto hym: graunt vnto vs, that we maye sytte, one on thy ryght hande and the other on thy lefte hande, in thy glorye. But Jesus sayde vnto them: Ye wote not what ye aske: Can ye drynke of the cup, that I drinke of? and be baptysed wyth the baptyme, that I am baptysed wyth? and they sayde vnto hym: that we can. Jesus sayde vnto them, ye shall in ✠ dede drynke of the cup that I drynke of: & wyth the baptyme that I am baptysed wythal, shall ye be baptysed in: but to syt on my ryght hande, and on my left hande is not myne to geue, but it shall happen vnto thē, for whom it is prepared.

*And when the ten heard it, they beganne to mat.xx.d disdayne at James and Jhon. But Jesus when he had called thē to him, sayd vnto thē: ye know that *they which are sene to beare rule amonge mat.xx.d Luke.xxii.e the people, raygne as lordes ouer them. And they that be great amonge thē, exercyse auctoryte vpon them. Neuertheles, so shall it not be amonge you: but whosoeuer of you wylbe great amonge you shalbe youre mynyster. And whosoeuer of you wylbe chefe, shalbe seruaunt of al. For *the sonne of mā also came not to be mynystred vnto: but to mynyster, and to geue hys lyfe mat.xx.d for the redempcyon of many.

And they came to Hierico: *And as he went G out of the cytie of Hierico wyth hys disciples, math.xx.d luk.xviii.g and a greate nombre of people: blynde Bartymeus the sonne of Timeus, sate by ỹ hye wayes syde beggynge. And when he heard that it was Jesus of Nazareth, he beganne to crye, and say: Jesus, thou sonne of Dauid, haue mercye on me And many rebuked hym, that he shoulde holde hys peace. But he cryed the more a great deale: thou sonne of Dauid haue mercye on me. And Jesus stode styll, and commaunded hym to be called: And they called the blynde, sayenge vnto hym: Be of good comforte: ryse, he calleth the And he threwe awaye hys cloke, and rose, and came to Jesus. And Jesus answered, and sayde vnto hym: what wylt thou that I do vnto the? The blynde sayde vnto hym: Master, that I myght se. Jesus sayde vnto hym: go thy waye, thy fayth hath saued the. And immediatlye he receaued hys syght, and folowed Jesus in the waye.

ℭ The.xi. Chapter.

ℭ Christ rydeth to Jerusalem. The tygge tree dryeth vp. The byers and sellers are cast oute of the temple. The Pharyses question wyth Christ.

A mat.xxi.a Luke.xix.c And when they came nye to Jerusalem vnto Bethphage and Bethany, besydes mount Olyuete, he sendeth forthe two of hys disciples, and sayeth vnto them: Goo youre waye into the towne, that is ouer agaynst you.

And

And assone as ye be entred into it: ye shal fynde a colte bounde, wheron neuer man sate: lose him and bryng hym hether. And yf any man saye vnto you: why do ye so? Saye ye, that the Lord hath nede of hym: & straycht waye he wyl sende hym hether. And they wente theyr waye, and founde the colte tyed by the doze wythoute in a place where two wayes mette, and they loosed hym. And dyuers of them that stode there, sayd Joh.xii.b vnto them: * What do ye loosynge the colte? And they sayde vnto them, euen as Jesus had commaunded. And they let them go. And they brought the colte to Jesus and caste theyr gar-
B mentes on hym: and he sate vpon hym. And many spredde theyr garmentes in the waye. Other cut downe braunches of the trees, and strawed them in the waye. And they that wente before & psa.cxviii.d they that folowed cryed, sayēg: Hosanna, * blessed is he that commeth in the name of the Lorde Mat.xxi.b Luk.xix.f. Joh.xii.b Blessed be the kyngdome, that commeth in the name of hym that is Lorde of oure father Dauid: Hosanna in the hyest.

And the Lorde entred into Jerusalem and into the temple. And when he had loked rounde about vpon all thynges, and nowe the euentyde was come, he went out vnto Bethany with the Mat.xxi.b twelue. * And on the morowe when they were come out from Bethany, he hongred. And whē he had spyed a fygge tree afarre of, haupnge leaues, he came to se, yf he myght fynde any thinge thereon. And whan he came to it, he founde nothynge but leaues: for the tyme of fygges was not yet. And Jesus answered, and sayde vnto the fygge tree: neuer man eate frute of the here after whyle the worlde standeth. And hys dysciples hearde it.

C And they came to Jerusalē. And Jesus went Mat.xxi.b Luk.xix.g. into the temple, and beganne to * caste out them Joh.ii.c that solde and bought in the temple, and ouerthrewe the tables of the money chaungers, and the stoles of them that solde doues: and wolde not suffer, that any man shoulde carye a vessell thorowe the temple. And he taught sayenge vn- Esa.lvi.c to thē: * is it not wrytten: my house shalbe cal- Mat.xxi.c led the house of prayer vnto al nacions? But ye Jere.vii.c haue made it a denne of theues.

And the Scrybes and hye preastes hearde it, Mat.xxi.d and sought howe to destroye hym. * For they feared hym, because all the people marueled at hys doctryne. And when euen was come, Jesus Mat.xxi.d. went out of the cytie. * And in the morynyng as Luke.xxi.g and.xx.c they passed by, they sawe the fygge tre dryed vp by the rotes. And Peter remembred, and sayde vnto hym: Master, behold the fygge tre whych thou cursedste, is wydered awaye. And Jesus answered and sayde vnto them: haue confidence in God. ✠ Verely I saye vnto you, that whosoeuer shall saye vnto thys mountayne: remoue, and caste thy selfe into the see, and shal not doubt in hys herte, but shall beleue that those thynges whych he sayeth shal come to passe, whatsoeuer D he sayeth he shall haue. Therfore I saye vnto Mat.xxi.e Joh.xiiii.e you: * what thynges soeuer ye desyre, when ye praye, beleue that ye receaue them, and ye shall haue them. And when ye stande and praye,

* forgeue, yf ye haue ought agaynste any man, Mat.vi.b and.xviii.b that youre father also whych is in heauen, may forgeue you your trespasses.

And they came agayne to Jerusalem. * And Luke.xx.a as he walked in the temple, there came to hym Mat.xxi.c the hye Preastes, and the Scrybes, and the elders, and saye vnto hym: by what aucthorite doest thou these thynges? and who gaue the this aucthorite, to do these thynges? Jesus answered, and sayd vnto them: I wyll also aske of you a certayne thynge and answere ye me, & I wyll tel you by what aucthorite I do these thynges. The baptyme of Jhon, whether was it frō heauen or of men? Answere me. And they thought in them selues, sayenge: yf we saye from heauen he wyll saye: why then dyd ye not beleue hym? but yf they had sayde: of men, they feared ꝑ people. For all men counted Jhon, that he was a very Prophet. And they answered and sayd vnto Jesu: we can not tell. And Jesus answered, & sayde vnto them: nether wyl I tel you by what aucthorite I do these thynges. ✠

C The.xii. Chapter.

C The vyneparde is let out. Geue to Cesar that belongeth to Cesar. Of the Saduces, of the doctor of lawe: hypocrytes muste be eschewed: the offrynge of the poore wydowe.

AND he beganne to speake vnto thē A by parables. A certayne man planted * a vyneparde, and compassed it Mat.xxi.d about wyth an hedge, and digged a wynepresse, & buylte a towre Luke.xx.d Esay.v.a and let it oute to hyre vnto husbandmen, and Joh.ix.c went into a straunge countrey. And when the Jer.xii.e tyme was come, he sent to the husbandmē a seruaunt, that he myght receaue of the husbandemen of the frute of the vyneparde. And they caught hym, and bet hym, and sent hym awaye agayne emptye. And moreouer he sente vnto them another seruaunte, and at hym they caste stones, and brake hys head, and sent hym away agayne, all to reuyled. And agayne he sent another, and hym they kylled: and many other, beatynge some, and kyllynge some.

And so whē he had yet but one beloued sonne he sent hym also at the last vnto them, sayenge: they wyll feare my sonne. * But the husbandmen sayd amongest thē selues: this is the heyre: Mat.xxi.d come, * let vs kyll hym, & the inheritaunce shal- Genesis. xxvii.d be oures. And they toke hym and kylled hym, & Luke.xx.c caste hym out of the vyneparde. What shal therfore the Lorde of the vyneparde do? He shal come and destroye the husbandmen, and let oute the vyneparde vnto other. Haue ye not reade thys scrypture? * The stone whych the buylders dyd psa.cxviii.c refuse, is become the chefe stoone of the corner: Mat.xxi.d thys is the Lordes doynge, and it is meruelous Acts.iiii.b in our eyes. They went about also to take him, and feared the people. For they knewe, ꝑ he had spoken the parable agaynst them. And they left hym and went theyr waye.

* And they sent vnto hym certayne of ꝑ Pha- mat.xxii.d. Luke.xx.b ryses and Herodes seruauntes, to take hym in B his wordes. And assone as they were come, they sayd vnto hym: Master, we knowe ꝑ thou arte true, & carest for no man: for thou considrest not

the outwarde appearaunce of men, but teacheſt the waye of God truelye: Is it lawfull to paye trybute to Ceſar, or not? Ought we to gyue, or ought we not to gyue? But he vnderſtode their fymulacion, and ſayd vnto thē: Why tempte ye me? Bryng me a peny, that I maye ſe it. And they brought it: And he ſayth vnto thē: Whoſe is this ymage, & ſuperſcrypcion? And they ſayd vnto hym: Ceſars. And Jeſus anſwered, & ſayd vnto thē: * Geue to Ceſar the thynges that be-
Rom.xiii b mat.xxii.c. and.xxi.c longe to Ceſar: and to God the thynges whiche perteyne to God. And they marueyled at hym.

There came alſo vnto hym the Saduces,
mat.xxii.a Act.xxiii. b Luke.xx.c Deu.xxv.b * whych ſaye that there is no reſurreccion. And they aſked hym, ſayēg: Maſter, ‡ Moſes wrote vnto vs, yf any mās brother dye, and leaue hys wyfe behynde hym, and leaue no chyldren: that hys brother ſhulde take hys wyfe, and rayſe vp ſede vnto hys brother.

There were ſeuen brethren, and the fyrſt toke a wyfe, and when he dyed, lefte no ſede behynde hym. And the ſeconde toke her, and dyed, nether left he any ſeed. And the thyrde lykewyſe. And ſeuen had her, and left no ſede behynde thē. Laſt of all the wyfe dyed alſo. In the reſurreccyon therfore whē they ſhal ryſe againe, whoſe wyfe ſhall ſhe be of them? For ſeuen had her to wyfe. And Jeſus anſwered, and ſayd vnto them: Do ye not therfore erre becauſe ye vnderſtande not
C the ſcryptures, neyther the power of God? For when they ſhall ryſe agayne from deathe, they nether mary, nor are maryed: but are as the angels, whych are in heauen. As touchyng ỹ dead, that they ryſe agayne: haue ye not reade in the
Exod.iii. b mat.xxii. c. Luke.x.f boke of Moſes, how in the buſhe, God ſpake vnto hym, ſayenge: * I am the God of Abraham & the God of Iſahac, and the God of Jacob? He is no God of dead, but the God of lyuynge. Ye are therfore greatly deceaued.

mat. xxii. d * And whan there came one of the Scrybes, and had herde them diſputynge togeather (and perceaued that he had anſwered them well) he aſked hym: whych is the fyrſt of all the cōmaundementes? Jeſus anſwered him, the fyrſte of all
Deut.vi.a mat.xxii.d. the cōmaundementes is: Heare O Iſrael. * The Lorde oure God is Lorde onely: And thou ſhalt loue the Lorde thy God wyth all thy herte, and wyth all thy ſoule, and wyth all thy mynde, and wyth all thy ſtrengthe. Thys is the fyrſte commaundemente. And the ſeconde is lyke vnto
Leui.xix.d. mat.xxii b Rom.xiii.c Gala.v c Jaco.ii.b Math.v.g thys: * Thou ſhalt loue thy neygboure as thy ſelfe. There is none other commaundemente greater then theſe.

And the Scrybe ſayd vnto hym: well maſter thou haſt ſayd the truth, for there is one God, & there is none but he. And to loue hym wyth al ỹ herte, and wyth all the mynde, and wyth all the ſoule, and wyth all the ſtrengthe, and to loue a mās neyghbour as hym ſelfe is a greater thyng then all burntofferynges and ſacrifyces. And when Jeſus ſawe that he anſwered diſcretely, he ſayde vnto him: Thou art not farre from the kyngdom of God. And no man after that, durſt aſke hym any queſtyon.

And Jeſus anſwered and ſayde, teachynge in the temple: howe ſay the Scrybes ỹ Chriſt is ỹ ſonne of Dauid? For Dauid hym ſelfe inſpyred D
mat. xxii. d Pſal.cx.a wyth the holy gooſt ſayd: * The Lorde ſayde to my Lorde, ſyt on my ryght hande tyll I make thyne enemyes thy foote ſtole. Dauid hym ſelfe calleth him Lorde: & howe is he then hys ſonne? And much people hearde hym gladly:

And he ſayd vnto them in hys doctryne: be-
mat.xxiii.a Luke. xx. g ware of ỹ Scrybes, whych * loue to go in longe clothynge: and loue ſalutacyons in the market places, and the cheke ſeates in the congregacyons, and the vppermooſte roumes at feaſtes: whyche deuoure wydowes houſes, and vnder a pretence, make longe prayers. Theſe ſhall receaue greater dampnacyon.

✠ And when Jeſus ſat ouer agaynſt the trea-
Luke.xxi. a ſury, he behelde, * howe the people put money in to the treaſury. And many that were ryche, caſt in muche. And ther came a certayne poore wydowe, & ſhe threwe in two mytes, whyche make a farthynge. And he called vnto hym hys diſcyples, and ſayeth vnto them. Verelye I ſaye vnto you: that thys poore wydowe hath caſt more in, then all they whyche haue caſt into the treaſury. For they all dyd caſt in of their ſuperfluyte: but ſhe of her pouerte, dyd caſte in all that ſhe had, euen all her lyuynge. ✠

¶ The.xiii. Chapter. ✠

¶ The ende of the worlde. The daye and the houre is vnknowen.

A mat.xxiiii.a Luke.xxi.a ND as he wente oute of the temple, * one of hys diſcyples ſayde vnto hym: Maſter, ſe what ſtones, and what buyldynges are here. And Jeſus anſwered & ſayd vnto him: Seeſt thou theſe great buyldynges? There ſhall not be lefte one ſtone vpon another, that ſhal not be throwen downe. And as he ſate on mounte Olyuete, ouer agaynſt the temple, Peter, and James, and Jhon, & Andrewe, aſked hym ſecretelye: tell vs, when ſhall theſe thynges be: And what is the ſygne when al theſe thynges ſhalbe fulfylled? And Jeſus anſwered them, and began to ſaye: * Take
mat.xxiiii.a Luke.xxi.b hede, leſt any man deceaue you. For many ſhall come in my name, ſayenge: I am Chriſte, and ſhall deceaue many.

When ye ſhall heare of warres, and tydynges of warres, be ye not troubled. For ſuch thinges muſt nedes be. But the ende is not yet. For there ſhall ryſe nacyon agaynſte nacyon, and kyngdome agaynſt kyngdome. And there ſhalbe earthquakes in all quarters, and famyſhmēt ſhall ther be, and troubles. Theſe are the begyn- B
Joh.xvi.a. nynge of ſorowes. * But take ye hede to youre ſelues. ‡ For they ſhall bryng you vp to the
‡ mat. x.b. Luke.xxi.c Joh.xvi.a counſels, and into the Synagoges, and ye ſhalbe beaten, yee, and ſhalbe brought before rulers and kynges, for my ſake, for a teſtimonyall vnto them. * And the Goſpell muſt fyrſt be publy-
ma.xxiiii.b ſhed amonge all nacyons.

* But when they leade you and preſent you,
Math.x.c take ye no thought, nether ymagin afore hande what ye ſhall ſaye: but whatſoeuer is geuē you in the ſame houre, that ſpeake. For it is not ye

that

that speake, but the holye goost. The brother shal delyuer vp the brother to death, and the father the sonne, and the chyldren shall rise agaynst theyr fathers and mothers, & shall put thē to death. And ye shalbe hated of all men, for my names sake. But whoso endureth vnto the ende the same shalbe safe.

mat. xxiiii b Luke. xxi. d Dani. ix. g. *Moreouer, whē ye se the abhompnacyon of desolacion (wherof is spoken by Daniel the prophet) stand where it ought not: let hym that readeth vnderstande. Then let them ẏ be in Iewrye, flye to the mountaynes. And let him that is on the house toppe, not go downe into the house neyther entre therin to fetche any thynge out of hys house. And let hym that is in the felde, not turne backe agayne vnto the thynges whych he left behynde hym, for to take hys clothes wyth hym. Wo shalbe then to them that are wt chylde and to them that geue suck in those dayes. But praye ye that youre flyght be not in the wynter. For there shalbe in those dayes such tribulacion as was not from the begynnynge of creatures, (whyche God created) vnto thys tyme, neyther shalbe. And excepte that the Lorde shulde shorten those dayes, no flesche shuld be saued. But for the electes sake, whome he hath chosen, he hath shortened those dayes.

C mat. xxiiii. b. Luke. xvii. e *And then, yf any man saye to you: lo, here is Christ: lo he is there, beleue not. For false Christes and false prophetes shall ryse, & shall shewe myracles & wonders, to deceaue, yf it were possyble, euen the electe. But take ye hede: behold I haue shewed you all thynges before.

mat. xxiiii c Joel. ii. c Luke. xxi. e *Moreouer, in those dayes, after that tribulacyon, the sunne shal ware darke, and ẏ moone shall not geue her lyght, and the starres of heauen shall fall: and the powers whych are in heauen shall moue: Dani. vii. c *And then shall they se ẏ sonne of man commynge in the cloudes, wyth greate power and glorye. And then shall he sende hys angels, and shall gather together his elect from the foure wyndes, from the ende of the earth, to the vtmooste parte of heauen.

mat. xxiiii. d. Luke. xxi. e *Learne a symylitude of the fygge tree. Whē hys braunche is yet tender, and hath broughte D forth leaues, ye know ẏ sommer is neare. So ye in lyke maner: when ye se these thinges come to passe: vnderstande, that he is nye euen at the dores. Verely I saye vnto you: that this generaciō shall not passe, tyll these thynges be done. Heauen and earth shall passe, but my wordes shall not passe. But of that daye & tyme knoweth no man, no not the angels whych are in heauen: neyther the sonne hym selfe: saue the father only.

mat. xxiiii d. Luke. xxi. e ‡mat. xxv b Luk. xix. b *Take hede, watche and praye, for ye knowe not whē the tyme is. ‡As a man whych is gone into a straunge contrey, and hath left his house, and geuen his substaunce to his seruauntes, and to euery man hys worke, and commaunded the porter to watche. Watche ye therfore, for ye knowe not when the master of the house wyll come, at euen, or at mydnyght, whether at the cocke crowynge, or in the dawnynge: leaste yf he come sodenly, he fynde you slepyng. And that I saye vnto you, I saye vnto all, watche.

C The. xiiii. Chapter. ✠

C Mary Magdalene anoynteth Christ. The Easter labe is eaten. Christ is taken. Peter denyeth hym, wyth many other thynges that were demaunded of Christ.

After two dayes was Easter, and ẏ A dayes of swete bread. *And the hye Preastes and the Scrybes sought, how they might take hym by craft, & put him to death. But they sayde: not in ẏ feast day, lest any busynes aryse amōge the people. *And whan he was at Bethania, in the house of Simon the leper, euen as he sate at meat, ther cam a woman hauyng an Alabaster boxe of oyntmēt, called Narde, ẏ was pure and costly: and she brake the boxe, & powred it on his head. And ther were some, that were not content within thē selues, & sayd: what nede this waste of oyntmente? For it myght haue bene solde for more then thre hundred pens, & haue bene geuen vnto the poore. And they grudged agaynst her.

mat. xxvi. a Luke. xxii. a mat. xxvi. e Joh. xii. e

And Jesus sayd: let her alone, why trouble ye her? She hath done a good worke on me. * For Deut. xv. c. ye haue ẏ poore wyth you alwayes, and when soeuer ye wyll, ye maye do them good, but me haue ye not alwayes. She hathe done that she coulde: she came aforehande, to anoynt my body to the buryenge. Verely I say vnto you: whersoeuer thys Gospel shalbe preached throw out the whole worlde: thys also that she hath done, B shalbe rehearsed in remembraunce of her.

*And Judas Iscarioth, one of the twelue went awaye vnto the hye Preastes, to betraye hym vnto thē. When they herde that, they were glad, and promysed that they wolde geue hym money. And he soughte, howe he myght conueynently betraye hym.

mat. xxvi. b Luk. xxii. a Joh. xiii a

*And the fyrst day of swete bread (whē they offred Passeouer) his disciples sayd vnto hym: wher wylt thou that we go & prepare, that thou mayest eat the Passeouer? And he sendeth forth two of hys disciples, & sayth vnto thē: Go ye into the cytie, & ther shall mete you a mā bearynge a pytcher of water, folow hym. And whyther so euer he goeth in, saye ye to the good man of the house, the master sayth: where is the geest chambre, where I shall eate passeouer with my disciples? And he wyll shewe you a greate parloure, paued and prepared: there make ready for vs. And hys disciples went forth, and came into ẏ cytie, and founde as he had sayd vnto them: and they made ready the Passeouer.

mat. xxvi. b Luk. xxii. b ‡Joh. xiii c C *And when it was nowe euentyde, he came wyth the. xii. And as they sate at borde and dyd eate, Jesus sayde: Verely I saye vnto you: ‡one of you (that eateth wyth me) shall betraye me. And they beganne to be sory, and to saye to him one by one: is it I? And another sayd: is it I? He answered and sayde vnto them: It is one of the twelue, euē he that dyppeth with me in the platter. The sonne of man truly goeth as it is wrytten of hym: but wo to that man, by whome the sonne of man is betrayed. Good were it for that man, yf he had neuer bene borne.

mat. xxvi. e Luke. xxii b 1. Cor. xi. e *And as they dyd eate, Jesus toke bread: and whan he had geuen thankes he brake it, & gaue to them and sayd: Take, eate, this is my bodye:

And he toke the cup, & when he had geuen thankes, he toke it to them, & they al dranke of it, and he sayde vnto them: Thys is my bloude of the newe testament, whych is shed for many. Verely I saye vnto you: I wyll drynke nomore of the frute of the vyne: vntyll that daye, that I mat.xxvi.c drynke it newe in the kyngdome of God. *And when they had sayde grace: they wente oute to mounte Oliuete.

And Jesus sayeth vnto thē: All ye shalbe offended because of me this nyght. For it is wrzacha.xiiic mat.xxvi.c Luke.xxii.d Joh.xiii.d. itte: *I wyll smyte the shepherd, & the shepe shalbe scattered. But after that I am rysen agayn I wyll go into Galile before you. Peter sayde vnto hym: And though all men be offended, yet wyll not I. And Jesus sayth vnto hym: Verely I saye vnto the, ỳ this daye, euen in thys nyght before the cocke crowe twyse, thou shalt denye me thre tymes. But he spake more vehemently no, yf I shulde dye wyth the, I wyll not denye the. Lykewyse also sayd they all.

D *And they came into a place which was mat.xxvi.d named Gethsemani. And he sayth to his disciples. Syt ye here whyle I go aside, and praye. And he taketh wyth hym Peter & James and Jhon, mat.xxvi.d and begā to waxe abashed, & to be in an agony Joh.xii.d and sayeth vnto thē: *My soule is heuy, euē vnto ỳ deth, tary ye here and watche. And he went forth a lytle, and fel downe flat on the grounde and prayed: that yf it were possyble, the houre mat.xxvi.d might passe from him. And he sayd: *Abba father, all thynges are possyble vnto the, take awaye thys cup from me. Neuertheles, not that Luk.xxii.d. I wyl, but that thou wylt, be done.

E And he came and founde them sleppynge, and sayeth to Peter: Simon, slepest thou? Couldest not thou watche one houre? Watche ye, & praye least ye entre into temptacion: the spirete trulye mat.xxvi.d is ready, but the flesshe is weake. *And agayne he wente aside, and prayed, and spake the same wordes. And he returned: and founde thē aslepe agayne. For theyr eyes were heuy: nether wyst they, what to answere hym. And he came the thyrde tyme and sayde vnto them: slepe hence forth, & take your ease, it is ynough. The houre is come, beholde, the sonne of man is betrayed into the handes of synners. Ryse vp, let vs go. mat.xxvi.e Lo, he that betrayeth me, is at hand. *And im- Luke.xxii.e mediatlye whyle he yet spake, commeth Judas (which was one of the twelue) and wyth hym a greate nombre of people wyth sweardes and staues from the hye Prestes and Scrybes and elders. And he that betrayed him, had geuen thē a generall token, sayeng: whosoeuer I do kysse that same is he: take hym and lead hym awaye warelye. And as sone as he was come, he goeth strayghte waye to hym, and sayeth vnto hym: Master, Master, & kyssed hym. And they layde theyr handes on him, & toke him. And one of thē that stode by, drue out a swearde, & smote a seruaunt of the hye prest, and cut of his eare.

F And Jesus answered and sayde vnto them: mat.xxvi.e *ye be come out as vnto a theefe wyth sweardes Luke.xxii.f and wyth staues, for to take me. I was daylye wyth you in the temple, teachynge, and ye toke me not: but these thynges come to passe, that the scrypture shulde be fulfylled. *And they al for- mat. xxvi.e soke hym, and ranne awaye. And there folowed Luke.xxii.f hym a certayne younge man, clothed in lynnen Joh.xviiid vpon the bare, and the youngemen caught hym and he lefte hys lynnen garment, and fled from them naked. *And they led Jesus awaye to the mat. xxvi.f hyest preaste of all, and wyth hym came all the Luk.xxii.f. hye preastes, and the elders, and the Scrybes. Joh.xviiid And Peter folowed hym a great waye of (euen tyll he was come into ỳ palace of the hye preast) and he sat wyth the seruauntes, and warmed hym selfe at the fyre.

*And the hye prestes & all the councel sought mat.xxvi.f for wytnes agaynst Jesu, to put him to death, & Actes.vi.b found none: for many bare false witnes against hym, but theyr wytnesses agreed not together. And ther arose certayne, and brought false wytnes agaynst hym, sayenge: We herde hym saye: mat.xxvi.f. *I wyll destroye thys tēple that is made wyth Joha.ii.d handes, and wythin thre dayes I wyll buylde another, made withoute handes. But yet theyr wytnesses agreed not together.

*And the hye preast stode vp amongest them mat.xxvi.f and asked Jesus, sayenge: answerest thou nothynge? Howe is it that these beare wytnes agaynst the? But he held hys peace, and answered nothynge. Agayne *the hyest preast asked mat.xxvi.f hym, and sayde vnto hym: Arte thou Christ the G sonne of the blessed? And Jesus sayde: I am. *And ye shall se the sonne of man syttynge on ỳ mat.xxvi.f Luk.xxii.g ryght hande of power, and cōmynge in the clou- Joh.xi.f. des of heauen. Then the hye preast rent hys clothes, and sayde: what nede we any further wytnesses? Ye haue heard blasphemy, what thynke ye? & they all condempned hym to be worthy of death. And some beganne to spyt at him, and to couer hys face, and to beate hym wyth fystes, & to saye vnto hym: Areade. And the seruauntes bofeted hym on the face.

And as Peter was beneth in the palace there came one of the wenches of the hyest preast and *when she sawe Peter warmynge hym selfe, mat.xxvi.g she loketh on hym, and sayeth: wast not thou al- Luke.xxii.g so with Jesus of Nazareth? And he denyed say- Joh.xviii.c enge: I knowe hym not, neyther wote I what thou sayest. And he wente oute into the porche, and the cocke crewe. And a damsell (whan she sawe hym) beganne agayne to saye to thē that stode by, thys is one of them. And he denyed it agayne. And anone after, they that stode by, sayde agayne to Peter: surelye thou arte one of them, for thou arte of Galile, and thy speache agreeth therto. But he beganne to curse, and to sweare, sayenge: I knowe not this man of whō ye speake. And agayne *the cocke crewe, & Pe- mat.xxvi.g ter remembred the worde that Jesus sayd vnto Luk.xxii.g hym: before the cocke crowe twyse, thou shalte denye me thre tymes. And he beganne to wepe.

The.xv. Chapter.

Of the passyon, death, and burpall of Christe.

A And anone in ỳ dawnynge, *the hye pre- Math. stes helde a councell with the elders & the xxvii.a. Scrybes, and the whole congregacyon, Luk.xxiii.a and Joh.xviii.e

and bounde Jesus, and ledde hym awaye, and delyuered him to Pilate. And Pilate asked him art thou the kynge of the Jewes? And he answered, and sayde vnto hym: thou sayest it. And the hye preastes accused hym of many thynges. So
mat.xxvii b Luk.xxiii b Pylate asked hym agayne sayēge: *Answerest thou nothynge? Beholde, howe many thynges they laye vnto thy charge. Jesus yet answered nothynge, so that Pylate merueyled.

At that feaste Pylate dyd delyuer vnto them a preſoner: whomsoeuer they wolde desyre. And ther was one that was named Barrabas, whiche laye bounde wyth them that made insurrecyon: he had commytted murther. And the people called vnto hym: and began to desyre hym, that he wolde do, accordyng as he had euer done vnto them. Pylate answered them, sayenge: Wyll ye that I let lose vnto you the kynge of ỹ Jewes? For he knewe that the hye preastes had delyuered hym of enuy. But the hye preastes moued the people, that he shoulde rather delyuer Barrabas vnto them.

Pylate answered agayne and sayd vnto thē:
mat.xxvii d. Luk.xxiii e *What wyl ye then that I do vnto hym, whom ye call the kynge of the Jewes? And they cryed agayn: crucifie him. Pilate sayd vnto thē: what euell hath he done? And they cryed the more fernently: Crucifye hym. And so Pylate wyllynge
mat.xxvii e to content the people, *let those Barabas vnto them, & delyuered vp Jesus (when he had scourged hym) for to be crucyfyed.

¶ And the soudyers lead hym awaye into the commen hal, and called together the whole multytude, and they clothed hym wyth purple, and they platted a crowne of thornes, and crowned hym withall, and beganne to salute him: Hayle kyng of the Jewes. And they smote hym, on the head wyth a rede and dyd spytte vpon hym and bowed theyr knees, and worshypped hym.

And when they had mocked hym, they toke the purple of hym, and put his owne clothes on
mat.xxvii d. Luk.xxiii d hym, and ledde hym out to crucyfye hym. *And they compelled one that passed by, called Symon of Cyrene (the father of Alexander and Rufus) whyche came oute of the felde, to beare
mat.xxvii d. hys crosse. * And they brought hym to a place
¶ named, Golgatha (whyche is, yf a man interprete it: the place of dead mennes sculles) and they gaue hym to drynke, wyne myngled wyth myrre, but he receaued it not.

mat.xxvii d. Psal.xxii d And when they had crucifyed hym *they parted hys garmentes, castynge lottes vpon them, what euery man shulde take. And it was about the thyrde houre, and they crucyfyed hym. And the tytle of hys cause was wrytten: The kynge
mat.xxvii d Luk.xxiii d of the Jewes. *And they crucyfyed wyth hym two theues, the one on the ryght hande, and the other on hys lefte. And the scrypture was fulfylled whiche sayeth: *he was counted amonge
Esa.liii.d mat.xxvii d the wycked. ‡And they that wente by, rayled
‡Math. xxvii.d on hym: waggynge theyr heades, and sayenge:
Luk.xxiii b A wretche, thou that destroyest the temple, and buyldest it in thre dayes: saue thy selfe, & come downe from the crosse. Lykewyse also mocked hym the hye Preastes amōge them selues with the Scrybes and sayd: he saued other men, hym selfe he can not saue. Let Christe the kynge of Israell descende nowe from the crosse, that we maye se, and beleue. And they that were crucyfyed wyth hym, checked hym also.

*And whē the syxte houre was come, darck-
mat.xxvii e Luk.xxiii f nesse arose ouer all the earth, vntyll the nynthe houre. And at the nynth houre Jesus cryed with a loude voyce, sayenge: Eloi, Eloi, lamasabathani? whyche is (yf one interprete it) *my God
mat.xxvii f Psa.xxi. a. my God, why hast thou forsaken me? And some of them that stode by, when they heard that sayde: beholde, he calleth for Helyas. * And one
mat.xxvii f ranne, and fylled a sponge full of vyneger, and put it on a rede, and gaue hym to dryncke, sayenge: let hym alone, let vs se whyther Helyas wyll come and take hym downe.

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mat.xxvii f Luk.xxiii g stode before hym) sawe, that he so cryed, and gaue vp the gooste, he sayde: Truly e thys man
mat.xxvii f Luk.xxiii g was the sonne of God. * There were also wemen a good waye of, beholdynge hym: amonge
mat.xxvii g whome was *Marye Magdalene, and Marye the mother of James the lytle: and of Joses, and Marye Salome, *(whyche also when he was
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¶ The.xvi. Chapter. ✠

¶ Christ is ryssen agayne, and appeareth to the Apostles to whom he commytteth the preachynge of the Gospel.

AND when the Sabboth was paste, A Mary Magdalene, and Mary Jacob, and Salome, boughte swete odoures, that they might come, and anoynt him. *And early in the mor-
mat.xxviii a. Lu.xxiiii.a Joh.xx.a. nynge the fyrst daye of the Sabboth they came vnto the sepulchre, when the Sunne was ryssen. And they sayde amonge them selues: who shall rolle awaye the stone from the doore of the sepulchre? And when they loked, they sawe how that the stone was rolled away, for it was a very great one. And they went into the sepulchre, and sawe a younge man syttynge on the ryght syde, clothed in a longe whyte garmēt, and they
mat.xxviii. b. Lu.xxiiii.a were afrayed. * And he sayth vnto them, be not

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mat.xxvii f Psa.xxi. a. my God, why hast thou forsaken me? And some of them that stode by, when they heard that sayde: beholde, he calleth for Helyas. * And one
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mat.xxvii f Luk.xxiii g was the sonne of God. * There were also wemen a good waye of, beholdynge hym: amonge
mat.xxvii g whome was *Marye Magdalene, and Marye the mother of James the lytle: and of Joses, and Marye Salome, *(whyche also when he was
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¶ The.xvi. Chapter. ✠

¶ Christ is ryssen agayne, and appeareth to the Apostles to whom he commytteth the preachynge of the Gospel.

AND when the Sabboth was paste, A Mary Magdalene, and Mary Jacob, and Salome, boughte swete odoures, that they might come, and anoynt him. *And early in the mor-
mat.xxviii a. Lu.xxiiii.a Joh.xx.a. nynge the fyrst daye of the Sabboth they came vnto the sepulchre, when the Sunne was ryssen. And they sayde amonge them selues: who shall rolle awaye the stone from the doore of the sepulchre? And when they loked, they sawe how that the stone was rolled away, for it was a very great one. And they went into the sepulchre, and sawe a younge man syttynge on the ryght syde, clothed in a longe whyte garmēt, and they
mat.xxviii. b. Lu.xxiiii.a were afrayed. * And he sayth vnto them, be not

afrayed, ye seke Jesus of Nazareth, whych was
B crucyfyed. He is rysen, he is not here. Beholde ỹ
place wher they had put him. But go your way
and tell hys disciples, and Peter: that he goeth
before you into Galile, there shall ye se hym, as
Math. xxviii. a Luk. xxiiij e he sayd vnto you. ✠ * And they wẽt out quyckly, and fled from the sepulchre. For they trẽbled
and were amased. Nether sayd they any thynge
to any man, for they were afrayed.

C ✠ When Jesus was rysen early ỹ fyrst day
after the Sabboth, he appeared fyrst to Mary
Magdalene, out of whõ he had cast seuen deuels
And she wente, and tolde them that were wyth
hym, as they mourned & wepte. And they, when
they herde that he was alyue, and had appeared
Luk. xxiiij b vnto her, beleued it not. * After that appeared
he vnto two of them, in a straunge fygure, as
they walked, and went into the countrye. And
they went and tolde it to the rẽnaunt. And they
beleued not these also. ✠

✠ Afterwarde he appeared vnto the eleuen
as they sate at meat: and cast in their teth their
vnbeleefe, and hardnes of herte: because they be-
leued not them whych had sene that he was ry-
sen agayne frõ the dead. And he sayde vnto thẽ:
mat. xxviii. d. * Go ye into al the world and preach the gospel
to all creatures, he that beleueth and is bapty-
D sed, shalbe saued. But he that beleueth not, shal
be dampned. And these tokens shall folowe thẽ
Acte. viii. b xvi. b & xix c ‡ Actes. ii a and. xix. b * Luke. x. c and. xxiii. b that beleue. * In my name they shall caste oute
deuels, they ‡ shal speake wyth newe tõges, they
shall * dryue awaye serpentes. And yf they
drynke any deadly thynge, it shal not hurte thẽ.
They shall laye their handes on the sycke, and
they shall recouer.

So then, when the Lorde had spoken vnto
luk. xxiiij g Actes. i. b them, * he was receaued into heauen, and is on
the ryght hande of God. And they wente
forth and preached euery where: the
Lorde worckynge wyth them,
Heb. ii. a * and confortynge ỹ worde
wyth myracles fo-
lowynge.

C The ende of the Golspell of
S. Marke.

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from

afrayed, ye seke Jesus of Nazareth, whych was
B crucyfyed. He is rysen, he is not here. Beholde ỹ
place wher they had put him. But go your way
and tell hys disciples, and Peter: that he goeth
before you into Galile, there shall ye se hym, as
Math. xxviii. a Luk. xxiiij e he sayd vnto you. ✠ * And they wẽt out quyckly, and fled from the sepulchre. For they trẽbled
and were amased. Nether sayd they any thynge
to any man, for they were afrayed.

C ✠ When Jesus was rysen early ỹ fyrst day
after the Sabboth, he appeared fyrst to Mary
Magdalene, out of whõ he had cast seuen deuels
And she wente, and tolde them that were wyth
hym, as they mourned & wepte. And they, when
they herde that he was alyue, and had appeared
Luk. xxiiij b vnto her, beleued it not. * After that appeared
he vnto two of them, in a straunge fygure, as
they walked, and went into the countrye. And
they went and tolde it to the rẽnaunt. And they
beleued not these also. ✠

✠ Afterwarde he appeared vnto the eleuen
as they sate at meat: and cast in their teth their
vnbeleefe, and hardnes of herte: because they be-
leued not them whych had sene that he was ry-
sen agayne frõ the dead. And he sayde vnto thẽ:
mat. xxviii. d. * Go ye into al the world and preach the gospel
to all creatures, he that beleueth and is bapty-
D sed, shalbe saued. But he that beleueth not, shal
be dampned. And these tokens shall folowe thẽ
Acte. viii. b xvi. b & xix c ‡ Actes. ii a and. xix. b * Luke. x. c and. xxiii. b that beleue. * In my name they shall caste oute
deuels, they ‡ shal speake wyth newe tõges, they
shall * dryue awaye serpentes. And yf they
drynke any deadly thynge, it shal not hurte thẽ.
They shall laye their handes on the sycke, and
they shall recouer.

So then, when the Lorde had spoken vnto
luk. xxiiij g Actes. i. b them, * he was receaued into heauen, and is on
the ryght hande of God. And they wente
forth and preached euery where: the
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Heb. ii. a * and confortynge ỹ worde
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1. Reg. xx. b *the cytie of Dauid, whyche is called Bethlehē because he was of the house and lynage of Dauid, to be taxed wyth Mary hys spoused wyfe, whych was wyth chylde. And it foztuned that whyle they were there, her tyme was come that she shulde be delyuered. And she brought forth her fyrste begotten sonne, and wrapped hym in swadlynge clothes, and layd hym in a maunger because ther was no roume foz thē in the ynne.

B And ther were in the same region, shepherdes watchyng and keppynge theyr flocke by nyght. And lo, the aungell of the Lozde stode harde by them, & the bzyghtnes of the Lozde shone roūde about them, and they were soze afrayed. And ỹ angel sayd vnto them: Be not afrayed. Foz behold, I bzynge you tydynges of great ioye, that shall come to all people: foz vnto you is bozne thys daye in ỹ cytie of Dauid, a sauyour, which is Chzist the Lozde. And take thys foz a sygne: ye shall fynde the childe wzapped in swadlynge clothes, and layed in a maunger. And strayght waye there was wyth the angel a multytude of heauenlye soudyers, pzaysynge God, and sayenge: Glozy to God on hye, and peace on ỹ earth and vnto men a good wyll. ✠

C And it foztuned, as soone as the angels were gone awaye from them into heauen. ✠ The shepherdes sayde one to another: let vs go nowe euen vnto Bethlehem, and se thys thynge that we heare saye is happened, whyche the Lozde hath shewed vnto vs. And they came with haste and founde Mary and Joseph and ỹ babe layde in a maunger. And when they had sene it, they publysshed abzode the sayeng: which was tolde them of that chylde. And all they that hearde it, wondzed at those thynges whych were told thē of the shepherdes. But Mary kept al those sayenges, & pondered them in her hert. And ỹ shepherdes retourned, pzaysynge and laudyng God foz all the thynges that they had herd and sene, euen as it was tolde vnto them. ✠

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gene. xvii. b chylde shulde be *circumcysed, ‡hys name was
‡Math. i. c called Jesus *whych was named of the Angel,
*Luke. i. c. before he was conceaued in the wombe. ✠

D ✠ And when the tyme of theyr purycacion
Leui. xii. d *(after the lawe of Moses,) was come, they
‡1. Reg. i. d ‡bzought hym to Jerusalem, to pzesent hym to the Lozde (as it is wzytten in the lawe of the
Exo. xiii. a, and. xxv. d. Nu. viii, g Lozde *euery man chylde that fyrst openeth the matrix, shalbe called holye to the Lozde) and to offer (as it is sayde in the lawe of the Lozde) a payze of turtle doues, oz two ponge pygpons.

And beholde, there was a man in Jerusalem, whose name was Symeon. And the same man was iuste and godly, and loked foz the consolacyon of Israel, and the holy goost was in hym. And an answere had he receaued of the holye goost, that he shulde not se death, except he fyrst sawe the Lozdes Chzistе. And he came by inspyracyon in the temple.

E And when the father and mother bzoughte in the chylde Jesus: to do foz hym after the custome of the *lawe, then toke he hym vp in hys armes, and sayde: Lozde, nowe lettest thou thy seruaunt depart in peace, accozdynge to thy pzomeyse. Foz myne eyes haue sene the saluacyon: whych thou hast pzepared befoze the face of all people. *A lyght to lyghtē the gentyls, and the glozy of thy people Israel. ✠ Leui. xxii. d. Esa. xlix. b. Acte. xiii. g

✠ And hys father and mother meruayled at those thynges, whych were spoken of him. And Simeon blessed them, and sayd vnto Mary his mother: behold, this chylde is set to be the fall & vpzysynge agayne of many in Israel, and foz a sygne whych is spoken agaynst. And moreouer the swearde shall pearce thy soule, ỹ the thoughtes of many hertes maye be opened.

F And there was a Pzophetysse, one Anna, the doughter of Phanuel, of ỹ trybe of Aser: whiche was of a great age, and had lyued wyth an husbande. vii. yeares from her virgynyte. And she had bene a wedowe about. iiii. score & iiii. yeare, which departed not from the temple, but serued God with fastynges and pzayers nyght & daye. And she came forth that same houre, and pzaysed the Lozde, and spake of him, to al them that loked foz redempcion in Jerusalem.

And when they had perfourmed all thynges accozdyng to the lawe of the Lozde, they returned into Galile, to theyr owne cytie Nazareth. And * the chylde grewe, and waxed stronge in spzete, and was fylled with wysdome and the grace of God was vpon hym. ✠ 1. Reg. ii. c

And hys father and mother went to Jerusalem euery yeare *at the feaste of Easter. ✠ And when he was. xii. yeare olde, they wēt vp to Jerusalem after the custome of the feast daye. And whan they had fulfylled the dayes, as they returned home, the chylde Jesus abode styl in Jerusalem, and hys father and mother knewe not of it: but they supposynge hym to haue bene in the company, came a dayes iozney and soughte hym amonge theyr kynsfolke & acquayntaunce And when they founde him not, they wēt backe agayne to Jerusalem, and sought hym. And it foztuned that after thze dayes, they founde him in the temple, syttynge in the myddes of the doctoures, hearynge them, and posynge them. *And all that hearde hym, were astonnyed at hys vnderstandynge and answeres. Exod. xii. e. xxiii. b. & xxxiiii. e. Leu. xxiii. a. Mat. xii. d and xiii. g Mar. i. c Luke. iiii. c

And when they sawe hym, they marueyled. And hys mother sayde vnto hym: Sonne, why hast thou thus dealt wyth vs? Beholde, thy father and I haue sought thy sozowynge. And he sayde vnto them: howe is it that ye sought me? Wyst ye not, that I must go about my fathers busynes? *And they vnderstode not that sayēg whych he spake vnto them. And he wēt downe wyth them, and came to Nazareth, and was obedient vnto them. But hys mother kepte all these sayenges togeather in her herte. And Jesus pzospered in wysedome and age, and in fauoure, wyth God and men. ✠ Luke. ii. e and. xviii. f

C The. iii. Chapter: ✠

C The pzeachynge, baptyme, and pzesonmente of Jhon. The baptyme of Chzist, and a rehearsall of the generacion of the fathers.

In

A

Lu.xxiiii.a

IN the fyftenth yeare of the raygne of Tyberius the Emperoure, Pontius Pylate beynge leftenaunte of Jewrye, and * Herode beynge Tetrarch of Galile, and hys brother Phylippe Tetrarch of Iturea and of the regyon of the Traconytes, and Lyſaniath the Tetrach of Abyline (when Anna & Cayphas were the hye preaſtes) the worde of the Lorde cam vn to Jhon ꝑ ſonne of zacharias in the wyldernes. And he came into all the coaſtes about Jordan, preachynge * the baptyme of repentaunce for ꝑ remyſſyon of ſynnes, as it is wrytte in the boke of the wordes of Eſaye the prophete, ſayenge: * The voyce of a cryer in wyldernelle: prepare ye the waye of the Lorde, make hys pathes ſtraycht. Euery valley ſhalbe fylled, and euery mountayne and hyll ſhalbe brought lowe. And thynges that be croked ſhalbe made ſtraycht: & the roughe wayes ſhalbe made playne: and all fleſhe ſhall ſe the ſaluacion of God.

Math.iii.a Mar.i.a Joh.i.d

Eſay.xl.a Joh.i.c Mat.iii.a Mar.i.a

B

Then ſayd he to the people, that were come forth to be baptyſed of hym. * O ye generacyõ of vypers, who hath taught you to flye from the wrath to come? Bringe forth therfore due frutes of repentaunce, and begyn not to ſaye wyth in your ſelues: we haue Abraham to our father. For I ſaye vnto you: god is able of theſe ſtones to rayſe vp chyldren vnto Abrahã. Nowe alſo is the axe layde vnto the rote of the trees, * euery tree therfore which bryngeth not forth good frute is hewen downe, and caſt into the fyre.

Math.iii.b

Math.iii.b and.vii.c.

Actes.ii.f

And the people aſked hym, ſayenge: * what ſhall we do then? He anſwereth and ſayeth vnto them: He that hath two coates, let him parte wyth hym that hath none, & he that hath meate let hym do lyke wyſe.

C

Then cam the publycans alſo to be baptyſed and ſayd vnto hym: Maſter, what ſhall we do? And he ſayde vnto them: requyre no more, then that whych is appoynted vnto you.

The ſoudyers lykewyſe demaunded of hym, ſayeng: & what ſhall we do? And he ſayde vnto thẽ: hurte no mã: nether trouble any mã wrongfully: and be content wyth your wayges.

As the people were in a doubte, and all men muſed in theyr hertes of Jhon, whether he were very Chriſt: Jhon anſwered and ſayd vnto thẽ all: * I baptyſe you wyth water, but one ſtronger then I ſhal come after me, whoſe cho latchet I am not worthy to vnloſe: he ſhall baptiſe you with the holy gooſt, and with fyre: * which hath hys fanne in hys hande, and wyll pourge hys floore, and gather the corne into his barne: but the chaffe wyll he burne wyth fyre ꝑ neuer ſhalbe quenched. And many other thynges in his exhortacyon preached he vnto the people.

Mat.iii.b Mar.i.a Joh.i.d

Math.iii.b

D

* Then Herode the Tetrach, when he was reproued of hym, for Herodias hys brother Philippes wyfe, and for al the euels whych Herode dyd: added this aboue al, & layd Jhon in preſon.

mat.xiiii.a Mar.vi.d

And it fortuned that when all the people receaued baptyme (and * when Jeſus was baptyſed and dyd praye) the heauen was opened, and the holye gooſte came downe in a bodely ſhape lyke a doue vpon hym, and a voyce came from heauen, whyche ſayde: * Thou arte my beloued ſonne, in the do I delyte.

Mat.iii.b Mar.i.b Joh.i.e

Eſay.xlii.a E

And Jeſus hym ſelfe beganne to be aboute thirty yeare of age, ſo that he was * ſuppoſed to be the ſonne of Joſeph: Which was the ſonne of Heli: whych was the ſonne of Mathat: whyche was the ſonne of Leui: whych was the ſonne of Melchi: whych was the ſonne of Janna: whych was the ſonne of Joſeph: whych was the ſonne of Matathias: whych was the ſonne of Amos: whych was the ſonne of Naum: whych was the ſonne of Heſly: whych was the ſonne of Nagge: whych was the ſonne of Maath: whyche was ꝑ ſonne of Mathathias: whyche was the ſonne of Semei: whych was the ſonne of Joſeph: whych was the ſonne of Juda: whych was the ſonne of Joanna: whych was the ſonne of Rheſa: whych was the ſonne of zorobabel: whyche was the ſonne of Salathiel: which was ꝑ ſonne of Neri: F whyche was the ſonne of Melchy, whyche was the ſonne of Addi: whych was the ſonne of Cooſam: whych was the ſonne of Helmadan: which was the ſonne of Her: whyche was the ſonne of Jeſo: whych was the ſonne of Heliezer: whyche was the ſonne of Joram: whych was the ſonne of Mattha: whych was the ſonne of Leui: whyche was the ſonne of Symeon: whyche was the ſonne of Juda: which was the ſonne of Joſeph: whyche was the ſonne of Jonam: whyche was the ſonne of Heliachim: whych was the ſonne of Melcha: whych was the ſonne of Menã: which was the ſonne of Mathatha: whyche was the ſonne of Nathan: whych was the ſonne of Da- G uid: whych was the ſonne of Jeſſe: whyche was the ſonne of Obed: whyche was the ſonne of Boos: which was the ſonne of Salmon: which was the ſonne of Naaſſan: whyche was ꝑ ſonne of Aminadab: whyche was the ſonne of Aran: whych was the ſonne of Eſrom: which was the ſonne of Phares: whych was the ſonne of Juda whych was the ſonne of Jacob: whych was the ſonne of Iſahac: whych was the ſonne of Abrahaham: whych was ꝑ ſonne of Tharra: whych was the ſonne of Nachor: whych was the ſonne of Saruch: whyche was the ſonne of Ragau: whych was the ſonne of Phalec: which was the ſonne of Heber: whych was the ſonne of Sala: whych was the ſonne of Cainam: whyche was the ſonne of Arphaxat: which was the ſonne of Sem: whych was the ſonne of Noe: which was the ſonne of Lameth: whyche was the ſonne of Mathuſala: whych was the ſonne of Enoch: whych was the ſonne of Jareth: which was the ſonne of Malaleed: whyche was the ſonne of Cainam: which was the ſonne of Enos: whych was ſonne of Seth: whyche was the ſonne of Adam: which was the ſonne of God.

C The.iiii. Chapter.

C Jeſus is led into the wyldernelle, and faſteth all the tyme of hys temptacion, he ouercõmeth the deuel goeth into Galyle, preacheth at Nazareth and Capernaum, the Jewes deſpyſe hym, the deuels knowlege hym, he cometh into Peters houſe, healeth hys mother in lawe. and doth greate myracles.

Jeſus

A Mat.iiii.a Mar.i.b IEsus beynge full of the holy gooste, returned frō Jordane, and * was led by the spyrete into ỹ wyldernesse, and was xl. dayes tempted of the deuell. And in those dayes dyd he eate nothynge. And when they were ended, he afterwarde hongred. And the deuell sayd vnto hym: yf thou be the sonne of God, commaunde thys stone that it be bread. And Jesus answered him Deut.viii.a Mat.iiii.a sayenge: It is wrytten, * man shall not lyue by bread only, but by euery worde of God.

And the deuell toke hym into an hye mountayne, and shewed hym all the kyngdoms of the worlde, euen in the twyncklynge of an eye. And the deuell sayde vnto hym: all thys power wyll B I geue the euery whyte, and the glory of them: for they are delyuered vnto me, and to whom so euer I wyll, I geue it. Yf thou therfore wylt fal downe before me and worshyp me, they shalbe all thyne. Jesus answered and sayde vnto hym: hence from me Sathan. For it is wrytten: Deut.vi.c and.x.d. Mat.iiii.b * Thou shalt worshyp the Lorde thy God, and hym onely shalt thou serue.

And he caryed hym to Jerusalem, and set him on a pynacle of the temple, and sayd vnto hym: yf thou be ỹ sonne of God, caste thy selfe downe Psa.xci.c Mat.iiii.a from hens. For it is wrytten: * he shall geue his angels charge ouer the, to kepe the, and in theyr handes they shall beare the vp, that thou daschest not thy fote agaynst a stone. And Jesus answered, and sayde vnto hym, it is sayde: * thou shalt Deut.vi.c Mat.iiii.b not tempte the Lorde thy God. And as sone as all the tẽptacyon was ended, the deuell departed from hym, for a season.

C ✠ And Jesus returned by the power of the spyrete, into Galile, & there wente a fame of hym thorowe out all the regyon. And he taughte in theyr Synagoges, & was commended of al mē.

Mat.xiii.g Mar.vi.a * And he came to Nazareth, where he was noursed and (as hys custome was) he went into the Synagoge on the Sabboth daye, and stode vp for to reade. And there was delyuered vnto Is.lxi.viii.b hym the booke of the Prophete Esaye. * And when he had opened the booke, he founde the ‡Esa.lxi.a place, where it was wrytten. ‡ The spyrete of the Lorde vpon me, because he hath anoynted me: to preache the Gospell to the poore, he hath sent me: to heale the broken herted, to preach delyueraunce to the captyue, and syghte to the blynde: frely to set at lyberty them that are bruised, and to preache the acceptable yeare of the Lorde.

D And he closed the booke, and gaue it agayne to the mynyster, and sat downe. And the eyes of al them that were in the Synagoge were fastened on him. And he beganne to saye vnto them: Thys daye is thys scrypture fulfylled in youre Mat.vii.d Mar.i.c Luke.iv. eares. And all bare hym wytnes * and wondred at the gracyous wordes whyche proceded oute of hys mouthe. ✠ And they sayde: Is not thys Josephs sonne? And he sayde vnto them: Ye wyll vtterlye saye thys prouerbe: Physytion, heale thy selfe. ✠ Whatsoeuer we haue herde done in Capernaum, do the same here lykewyse in thyne owne countre. And he sayde: Uerelye Mat.xiii.g Mar.vi.a I saye vnto you: * No Prophete is accepted in hys owne countre.

But I tell you of a truth: * many wydowes E were in Israel, in the dayes of Helias, when hea- iii.re.vii.b Jaco.i.d uē was shut thre yeres and syxe monethes, whē greate kampshmente was throughe oute all the lande, and vnto none of them was Helias sente saue into Sarepta beside Sydon, vnto a woman that was a wydowe. * And many lepers were in Israel in the tyme of Heliseus the Pro- iiii.re.v.b phete: and none of them was clensed, saupnge Naaman the Syrian.

And all they in the Synagoge (when they herde these thynges) were fylled wyth wrath, & rose vp, and thrust hym oute of the cytie, and led hym euē vnto the edge of the hyll (whereon theyr cytie was buylt) ỹ they myght cast him downe headlynge. But he departed, & wente hys waye K euen thorowe the myddes of them. ✠ ✠ And came downe to Capernaum (a cytie of Galile) & there taught them on the Saboth dayes. * And Mat.vii.d. and.xiii.g Mar.i.c they were astonnyed at hys doctryne: for hys ‡ Mar.i.c preachynge was wyth power. ‡ And in the Synagoge ther was a man, whych had an vnclene spyrete of a deuell, and cryed wyth a loude voyce, sayeng: let me alone, what hast thou to do with vs, thou Jesus of Nazareth? Arte thou come to destroye vs? I knowe the what thou arte, euen the holy of God. And Jesus rebuked hym sayenge: holde thy peace, and come out of him. And whē the deuel had throwen hym in the myddes, he cam out of hym, and hurt hym not. And feare came on them all, and they spake amonge themselues, sayenge: what maner of thynge is thys? For wyth aucthorytye & power he cōmaundeth the foule spyretes, & they come out. And the fame of hym was spred abrode thorowe oute euerye place of the countrey rounde about. ✠

✠ * And when he was rysen vp and come out Mat.viii.b Mar.i.c of the Synagoge he entred into Symōs house. And Simons mother in lawe was taken with a great feuer, and they made intercessyon to him for her. And he stode ouer her, and rebuked the feuer, and the feuer left her. And immediatly she arose and mynystred vnto them.

When the Sunne was downe, all they that G had sycke, taken wyth dyuers dyseases, brought them vnto hym: and he layd hys handes on euery one of them, and healed them. * And deuels Mar.i.a and.iii.d also came out of many, crycge and sayeng: thou art Christ the sonne of God. And he rebuked them, and suffred them not to speake: for they knewe that he was Christ.

As sone as it was daye, he departed, & wente into a deserte place, and the people sought hym and came to hym, and kepte hym that he shulde not departe from them. And he sayd vnto them I must preache the kyngdome of Gōd to other cyties also: ✠ for therfore am I sent. And he preached in the Synagoges of Galyle.

C The.v. Chapter.

C Christe preacheth in the shyppe. The dyscyples forsake all and folowe hym. He clensyth the leper, healeth the man of the palsye, calleth Mathewe the customer, and he eateth wyth open synners.

It

A IT came to passe that (when the people preassed vpon hym, to heare the worde of God) he stode by the lake
Mar. iiii. a of Genezareth: * & sawe two shyppes stande by the lake syde, but the fyshermē were gone out of them, and were washynge theyr nettes. And he entred into one of ỹ shyppes (whych pertayned to Symon) & prayed hym that he wolde thrust oute a lytell from the lande. And he sat downe and taught ỹ people oute of the shyppe. When he had lefte speakynge, he sayd vnto Symon: Launche out into the depe, and let slyppe youre nettes to make a draught. And Symon answered and sayde vnto him: Master, we haue laboured al nyght, and
B haue taken nothynge. Neuertheless, at thy commaundemente I wyll lose forth the nette. And when they had thys done, they inclosed a greate multytude of fysches. But theyr nette brake, & they beckened to theyr felowes (whyche were in the other shyppe) that they shulde come, & helpe them. And they came, and fylled both the shyppes that they soncke agayne.

Whē Symon Peter sawe this, he fell downe at Jesus knees, sayenge: Lorde, go from me, for I am a synfull man. For he was astonyed, and all that were wyth hym, at the draught of fysches, whych they had takē: & so was also James and Jhon the sonnes of Zebede, which were parteners wyth Symō. And Jesus sayd vnto Symon: feare not, from hencforth thou shalt catch men. And they brought the shyppes to lande,
Mat. iiii. d *and forsoke all and folowed hym.

C *And it fortuned that when he was in a cer-
Mat. viii. a tayne cytie: beholde, there was a man full of le-
Mar. i. d prosye, and when he had spyed Jesus, he fell flat on hys face, and besought hym, sayenge: Lorde yf thou wilt thou canst make me cleane. And he stretched forth hys hand, and touched hym, sayenge: I wyll, be thou cleane. And immediatly ỹ leprosy departed frō hym. And he charged hym,
Leui. xiii. a that he shulde tell no man: but go (sayeth he) * & shewe thy selfe to the preaste, and offer thy clensynge accordynge as Moses commaunded, for a wytnes vnto them.

But so much the more wente there a fame abrode of hym, and muche people came together to heare, and to be healed of hym of theyr infyrmyties. And he kept him out of the waye in the wyldernesse, and gaue hym selfe to prayer.

D ✠ And it happened on a certayne daye: that he taught, and there sat the Pharyses and doctoures of the lawe, whyche were come out of all the townes of Galile and Jewrye, and Jerusalem. And the power of the Lorde was presente,
Mat. ix. a to heale them. * And beholde, men brought in a
Mar. ii. a bed, a man whych was taken wyth a palsy, and they sought meanes to bringe hym in, & to laye hym before hym. And when they could not fynd on what syde they myghte bringe hym in (because of the preasse) they went vpō the toppe of the house and let hym downe thorowe ỹ tylyng bed and all, euen in the myddes before Jesus.

E When he sawe theyr fayth, he sayde vnto hym: man thy synnes are forgeuen the. And ỹ Scribes and Pharyses began to thynke, sayeng: What felowe is thys, which speaketh blasphemye? * who can forgeue synnes but God only? Mar. ii. e Esa. xliii. c and. xliiii. d

But when Jesus perceaued theyr thoughtes he answered, and sayd vnto thē: What thynke ye in youre hertes? Whether is easyer to saye: thy synnes be forgeuen the, or to saye: ryse vp, and walke? * But that ye maye knowe that the Mat. ix. a sonne of man hath power to forgeue synnes on Mar. ii. c. earth, he sayde to the sycke of the palsye: I saye Actes. iii. a vnto the: aryse, take vp thy bedde, and go vnto and. iv. c thy house. And immedyatlye he rose vp before them, and toke vp hys bed (wheron he laye) and departed to hys owne house, prayesynge God. And they were all amased, & they gaue the glory vnto God. And were fylled wt feare, sayeng: We haue sene straunge thynges to daye. ✠

* And after thys, he went forthe, and sawe a F
Publycane named Leui, syttyng at the receyte Math. ix. a of custome, and he sayde vnto hym: folowe me. Mar. ii. b And he lefte all, and rose vp, and folowed hym: And Leuy made hym a great feast in his owne house. And there was a great company of Publycans and of other that sate at meate with thē. * And ỹ Scrybes and Pharyses murmured a- Math. ix. a gaynst hys dysciples, sayenge: Why do ye eate Mar. ii. b and drynke with Publycans and synners? And Luke. vii. c Jesus answered & sayd vnto them: They that and. xv. a are whole, nede not the Physicion: but they that are sycke. I came not to call the ryghteous, but synners to repentaunce.

And they sayd vnto hym: * Why do the disci- G
ples of Jhon fast often, and praye, and the disci- Math. ix. b ples of ỹ Pharyses also, but thyne eat & drynke Mar. ii. c he sayde vnto them: * Can ye make the chyldrē Math. ix. b of the weddynge fast, whyle the brydegrome is Mar. ii. c wyth thē? The dayes wyl come, whē the brydegrome also shalbe taken awaye from thē: then shall they fast in those dayes.

He spake also vnto thē a similitude. No man putteth a pece of a newe garmente, into an olde vesture, for yf he do, then breaketh he the newe, and the pece that was taken out of the newe, agreeth not with the olde. And no man powreth newe wyne into olde bottels. For yf he do, the newe wyne wyll burste the bottels, & runne out it selfe, and the bottels shall perysshe. But newe wyne must be put into newe bottels, and bothe are preserued. No man also that drynketh olde wyne, straycht waye can away wyth newe: for he sayeth: the olde is better.

¶ The. vi. Chapter.

¶ He excuseth hys dysciples, that plucke the eares of corne, he healeth the man with the wythred hand, chooseth hys twelue Apostles, maketh a swete sermon, and teacheth to do good for euell.

IT happened on an after prynceppall A
Sabboth, that he went * thorowe ỹ Mat. xii. a corne felde, and hys dysciples plucked the eares of corne, and dyd eate, Mar. ii. d and robbed them in theyr handes.

And certayne of the Pharyses sayde vnto thē: Why do ye that whych is not lawfull to do on the Sabboth dayes? And Jesus answered thē, and sayde: * Haue ye not reade what Dauid dyd i. Reg. xxi. a whē he him selfe was an hungred, & they whych were

were wyth him: howe he went into the house of
1.Re.xxi.a God, and dyd take and eate the shewe *breade,
and gaue also to them that were wyth hym:
Exo.xxb.c. which are not lawfull to eate, but for the *preastes only? And he sayd vnto them: The sonne of
man is Lorde also of the Sabboth daye.

B ✠ *And it fortuned in another Sabboth al-
Mat.xii.a so, that he entred into the Synagoge, & taught
Mar.iii.a And there was a man, whose ryght hande was
dryed vp. And the Scribes and Pharyses watched hym, whether he wolde heale on the Sabboth daye, that they myghte fynde howe to accuse hym. But he knewe theyr thoughtes, and
sayde to the man whych had the wythred hand:
Ryse vp, and stande forth in the myddes. And he
arose and stode forthe. Then sayde Jesus vnto
them: I wyl aske you a question: Whether is it
lawful on the Sabboth dayes to do good, or to
do euell? to saue ones lyfe, or to destroye it?
And he beheldе them all in compasse, and sayde
vnto the man: Stretche forth thy hand. And he
iii.re.xiii.b dyd so: *and hys hande was restored agayne as
Mat.xii.b whole as the other. And they were fylled wyth
Mar.iii.a. madnesse, and communed together amonge thē
selues what they myght do to Jesu. ✠

C And it fortuned in those dayes *that he went
Mat.xiiii.c out into a mountayne for to praye, & contynued
all nyght in prayer to God. And assone as it
Math.x.a was daye, he called his dysceples, *and of them
Mar.iii.b he chose. xii. whom also he called Apostles: Symon whom he also named Peter, and Andrewe
his brother, James and Jhon, Phylyp and Bartholomewe, Matthewe & Thomas, James the
sonne of Alpheus, and Symon whyche is called
zelotes, and Judas James sonne, & Judas Iscarioth, the same that was the traytoure.

✠ And he came downe wyth them, and stode
in the playne felde, & the company of his dysce-
Mat.iiii.b ples *and a great multytude of people (out of al
Mar.iii.a Jewry & Jerusalem, and from the see coaste ‡ of
‡mat.xiii.b Tyre and Sydon) whych came to heare hym, &
Joh.vi.a to be healed of theyr dyseases, & they that were
vexed with foule spretes, and they were healed.
And al ỳ people preassed to touche hym, for ther
went vertue out of hym, and healed them all.

D And he lyft vp hys eyes vpon the dysciples &
Math.v.a sayde: * Blessed be ye poore for youres is the
kyngdome of God Blessed are ye that honger
now, for ye shalbe satisfyed. Blessed are ye that
wepe nowe, for ye shall laughe. Blessed shall ye
be when men hate you, and thrust you oute of
theyr companye, and rayle on you, and abhorre
your names as an euell thynge, for the sonne of
mans sake. Reioyce ye in that daye, and be glad
for beholde, your reward is great in heauen. ✠
For thus dyd their fathers vnto the prophetes.
Amos,vi.a *But wo vnto you that are ryche: for ye haue
your consolacion. Wo vnto you that are ful: for
ye shal honger. Wo vnto you that nowe laugh:
for ye shal wayle and wepe. Wo vnto you whē
all men prayse you: for so dyd theyr fathers to
the false prophetes.

But I saye vnto you which heare: Loue your
enemyes. Do good to them which hate you.
Blesse them that curse you. And praye for thē
whych wrōngfully troubie you. And vnto hym
that smyteth the on the one cheke, offer also the
other. * And hym that taketh away thy gowne
Math.b.c forbyd not to take thy cote also. Geue to euery
man that asketh of the. And of hym that taketh
away thy goodes, aske them not agayne. * And
Mat.vii.d Lucle.xxvi.b as ye wolde that men shoulde do to you, do ye
Tob.iiii.c also to them lykewyse.

* And yf ye loue them whiche loue you, what E
thanke haue ye? For synners also loue theyr lo-
Mar.b.g uers. And yf ye do good for them which do good
for you, what thanke haue ye? For synners also
do euen the same. And yf ye lend to them of whō
ye hope to receaue: what thāke haue ye? for syn-
ners also lende to synners, to receaue suche lyke
agayne. But loue ye youre enemyes, and do
good, and lende, lokynge for nothynge agayne:
and youre rewarde shalbe greate, and ye shalbe
the children of the hyest: for he is kynde vnto the
vnkynde and to the euell.

✠ Be ye therfore mercyfull, as youre father
also is mercyful * Judge not, and ye shal not be
Mar.vii.a iudged: Condempne not, and ye shall not be con-
dempned: Forgeue, & ye shalbe forgeuē. * Geue
Pro.xi.d. and it shalbe geuen vnto you: good measure and
and pressed downe, and shaken together, & run-
nynge ouer, shal men geue into your bosomes.
Mat.vii.a * For with the same measure that ye mete with
Mar.iiii.c. all, shall other men mete to you agayne.

And he put forthe a symylytude vnto them: F
*Can the blynde leade the blynde? Do they not
Mat.xb.b both fall into the dytche? ‡ The dysceple is not
‡Math.x.c aboue hys master. Euery man shalbe perfyght
Joh.xiii.a euen as hys master is. * Why seest thou a moat
*mat.vij.a in thy brothers eye, but consydrest not ỳ beame
that is in thyne owne eye? Eyther howe canste
thou saye to thy brother: Brother, let me pull
out the moate that is in thyne eye, when thou
seest not the beame that is in thyne owne eye.
Thou ypocryte, cast out the beame out of thyne
owne eye fyrst, & then shalt thou se perfytely, to
pull out ỳ moate that is in thy brothers eye. ✠

* For it is not a good tree, that bringeth forth G
Mat.vii.e euell frute: nether is that an euel tree that bryn-
geth forth good frute. For euery tre is knowne
by hys frute. For of thornes do not men gather
fygges, nor of bushes gather they grapes. A
good man out of the good treasure of hys herte,
bryngeth forth that which is good. And an euel
man, out of the euell treasure of hys hert, bryn-
geth forth that which is euel. * For of the abū-
Mat.vii.c Psa.xi.b. daunce of the herte, his mouth speaketh.

Why call ye me * Lorde Lorde, and do not
Mat.vii.b and xvb.b as I bydde you: whosoeuer commeth to me and
heareth my sayenges, and doth the same, I wyl
shewe you to whom he is lyke. * He is lyke a mā
Mat.vii.d Jaco.i.d. whyche buylte an house, and dygged depe, and
layde the foundacion on a rocke. When the wa-
ters arose, the floude bette vpon that house and
coulde not moue it. For it was grounded vpon
a rocke. But he that heareth and doeth not, is
lyke a man that wythout foundacyon buylt an
house vpon the earth, agaynst whych the floude
dyd beate: and it fell immediatly. And the fal of
that house was greate.

The

¶ The. vii. Chapter.

¶ He healeth the captaynes seruaunt, rayseth ꝑ widowes sonne, enkourmeth the dysciples, whome Jhon Baptiste sent vnto hym, cõmendeth Jhon, reproueth the Jewes & eateth wyth the Pharyse. The woman washeth hys fete wyth her teares, and he forgeueth her, her synnes.

A Mat. viii a Joh. iiii. f

When he had ended all hys sayenges in the audyence of the people, * he entred into Capernaum. And a certayne Centurions seruaunt whych was deare vnto hym, laye sycke, & was in parell of death. And when he herde of Jesu, he sent vnto hym the elders of the Jewes, beseechynge hym that he wolde come, and heale his seruaunt. And when they came Jesus, they besought hym instantlye, sayenge: He is worthy that thou shouldest do thys for hym. For he loueth our nacyon, and hath buylt vs a synagoge And Jesus went wyth them.

And when he was nowe, not farre from the house, the Centurion sent frendes to hym, sayenge vnto him: * Lord, trouble not thy selfe: for Mat. viii a B I am not worthy that thou shouldest enter vnder my rooke. Wherfore I thought not my selfe worthy to come vnto the: but saye thou ꝑ word and my seruaunt shalbe whole. For I also am a man set vnder power, and haue vnder me soudyers, and I saye vnto one go, and he goeth, and to another, come and he cometh: and to my seruaunt, do thys, and he doth it. Whē Jesus herd thys, he maruayled at hym, and turned hym aboute and sayd to the people that folowed hym: I say vnto you, I haue not foũde so great fayth no, not in Israel. And they ꝑ were sente, turned backe home agayne, and founde the seruaunte whole that had bene sycke.

C ✠ And it fortuned after thys, that he wente into a cytie, whych is called Naim, and many of hys disciples went with him, and much people. When he came nye to the gate of the cytie: beholde, there was a dead man caryed out, whych was the only sonne of hys mother, and she was a wydowe, and muche people of the cytie was with her. And when the Lorde sawe her, he had compassion on her, and sayd vnto her: wepe not And he came nye and touched the coffyn: & they that bare hym stode styll. And he sayde: Yonge man, I saye vnto the: aryse. And he that was dead, sat vp, and began to speake. * And he delyuered hym to his mother. And ther came a feare on them al. And they gaue the glory vnto God, sayeng: * A great Prophete is rysen vp amõge vs, & God hath vysyted hys people. ✠ ✠ And thys rumore of hym went forth thorowe out all Jewry, and thorowe out all the regions whych lye rounde aboute.

iii. re. xvii d, iiii. re. iiii. f, Actes. ix. d and. xx. c, Joh. iiii. c and. vi. b

And the dysciples of Jhon shewed hym of all Math. xi. a these thynges. * And Jhon called vnto him two of hys dysciples, and sent thē to Jesus, sayenge Art thou he that shoulde comē: or shall we loke for another? When the mē were come vnto him they sayde: Jhon Baptist sent vs vnto the, sayenge: Arte thou he that shulde come: or shall we wayt for another? And in that same houre he cured many of theyr infyrmyties and plages, and of euel spretes, and vnto many that were blynd he gaue syght. And he answered, and sayde vnto them: go your waye and brynge word agayn to Jhon what thynges ye haue sene and heарde, D howe that * the blynde se, the halt go, the lepers are clensed, ꝑ deafe heare, the dead ryse agayne: to the poore is the glad tydynges preached, and happy is he that is not offended at me. Esa. xxxv a and. lxi. a.

* And when the messengers of Jhon were de- Math. xi. c parted, he began to speake vnto the people concernyng Jhon. What went ye out into the wyldernesse for to see? A rede shaken wyth the wynd But what went ye out for to see? A man clothed in softe rayment? Beholde, they whych are gorgyously appareled, and lyue delycatelye, are in kynges courtes. But what went ye forth to see? A Prophete? Yee, I saye to you, and more then a Prophete. Thys is he of whom it is wrytten: * Beholde, I sende myne angell before thy face Mat. xi. a. Mar. i. b whych shall prepare thy waye before the. For I Mala. iii. a saye vnto you amonge wemens chyldrē, is ther E not a greater prophete then Jhon Baptist. Neuertheles, he that is lesse, in the kyngdome of God is greater then he. ✠

And all the people, and the Publycans that herde hym, iustifyed God, and were baptysed wt the baptyme of Jhon. But the Pharyses and lawers despysed the counsell of God agaynste them selues, and were not baptysed of hym.

And the Lorde sayde: * Whervnto shall I lyken the men of this generaciō: and what thynge are they lyke? They are lyke vnto childzen sytynge in the market place, & crienge one to another, and sayeng: We haue pyped vnto you, and ye haue not dauced: we haue mourned to you, & ye haue not wepte. For Jhon Baptist came, neither * eatynge bread nor drynkynge wyne, and Mat. iii. a. ye saye he hath the deuell. The sonne of man is F come, and eateth and drynketh, and ye saye: beholde a gloutonous man, and an vnmeasurable drynker of wyne a frend of Publycans and synners. And wysdō is iustifyed of al her childzen. Mat. xi. b

✠ And one of the Pharises desyred hym that he wolde eate wyth hym. And he went into the Pharyses house, and sat downe at meat. * And mat. xxvi. a behoolde a womā in that cytie (which was a syn- mar. xiiii. a ner) assone as she knewe that Jesus sat at meat Joh. xi. a in the Pharises house, she brought an alabaster boxe of oyntment, and stode at hys fete behynde hym weppynge, and beganne to washe hys feete wyth teares, and dyd wype them wyth the heeres of her head, and kyssed hys fete, and anoynted them wyth the oyntment.

When (the Pharyse whych had bydde hym) sawe ꝑ, he spake within him selfe, sayēg: Yf this man were a Prophete, he wolde surely knowe who, and what maner of woman thys is that touched hym, for she is a synner. And Jesus answered, & sayde vnto hym: Simon I haue somwhat to saye vnto the. And he sayde: Master, saye on. There was a certayne lender whyche had two detters, the one oughte fyue hundred pence, and the other fyftye. When they had nothynge to paye, he forgaue them bothe. Tell me therfore, whych of them wyll loue hym moost? Symon answered and sayde: I suppose that he

to whom

to whome he forgaue moost. And he sayde vnto hym: Thou hast truely iudged.

G And he turned to the woman, and sayde vnto Symon: Seest thou thys woman? I entred into thyne house, thou gauest me no water for my fete, but she hath walsheth my fete with teares, and wyped thē wyth the heares of her head. Thou gauest me no kysse: but she, sence the time I cam in, hath not ceased to kisse my fete. Myne head with oyle thou dyddest not anoynt: but she hath anoynted my fete wyth oyntment. Wher fore I saye vnto the: many synnes are forgeuen her, for she loued much. To whom lesse is forgeuen, the same doth lesse loue. And he sayde vnto her: thy synnes are forgeuen the. And they that sat at meat wyth hym, beganne to saye wythin them selues: Who is thys which forgeueth synnes also? Mar.b.c And he sayde to the woman: * Thy fayth hath saued the. Go in peace. ✠

¶ The. viii. Chapter.

¶ Christ wyth hys Apostles goeth from towne to towne and preacheth, sheweth the parable of the sede, telleth who is hys mother and hys brother, stylleth the ragynge of the see, delyuereth the possessed, and dryueth the deuels into the hearde of swyne, helpeth the sycke woman, and Jairus doughter.

A AND it fortuned afterwarde that he hym selfe also went throughout cyties and townes: preachynge & shewynge the kyngdome of God, and the twelue with him. And also * Luk.xviii.d certayne women, whych were healed of euell spretes, and infyrmyties: Mary whyche is called Magdalene (out of whome went seuen deuels,) and Joanna ỹ wyfe of Chusa Herodes steward and Susanne, and many other, whyche mynystred vnto hym of theyr substaunce. ✠ When much people were gathered together, and were come to hym out of al cyties, he spake by a similytude. * Mat.xiii.b The sower went out to sowe hys sede: Mar.iiii.a and as he sowed, some fel by the waye syde, and it was troden downe, and the foules of the ayre deuoured it vp. And some fell on a stone, and as sone as it was spronge vp it wythred awaye because it lacked moystnes. And some fell amonge thornes, and the thornes spronge vp wythit, & choked it. And some fell on good grounde, and sprange vp, and bare frute, an hundred folde. And as he sayd these thynges he cryed: He that hath eares to heare, let hym heare.

B * And his disciples asked hym, sayeng: what Mat.xiii.d maner of symplytude is thys? And he sayd: vn- Mar.iiii.a to you is it geuen to know the secretes of the kyngdō of God: but to other by parables: that Esay.vi.c when they se the shulde not se: * and when they Mat.xiii.d heare, they shulde not vnderstande. Mar.iiii.d John.xii.f

The parable is thys. ‡ The sede is the worde Actes.xxviii.f of God. Those that are besyde the waye, are Roma.xi.b they that heare, then commeth the deuell, and ‡mat.xiii.c taketh awaye the worde oute of theyr hertes, Mar.iiii.b least they shoulde beleue and be saued. They on the stones, are they whyche when they heare receaue the word wyth ioye, and these haue no rotes: whyche for a whyle beleue, and in tyme of temptacion go awaye. And that whyche fell amonge thornes, are they which when they haue herde, go forthe, and are choked wyth cares and ryches, and volupteous lyuynge, & bryng forth no frute. That whych fell in the good grounde, are they, whych wyth a pure & good herte heare the worde, and kepe it, and bryng forthe frute thorowe pacyence. ✠

C * No man when he lyghteth a candell, coue- Mat.b.b reth it wyth a vessel, or putteth it vnder a table Mar.iiii.b but setteth it on a candelsticke, that they which and vi.c entre in, maye se the lyght. * Nothynge is in se- Mat.x.c crete, that shall not come abrode. Neyther any Mar.iii.c. thynge hyd, that shal not be knowē and come to Luke.viii.a lyght. Take hede therfore, howe ye heare. For whosoeuer hath, to him shalbe geuē: * and who- mat.xiiii.b soeuer hath not, frō him shalbe taken: euen that and.xvb.c same whych he supposeth that he hath. Mar.iiii.c Luk.xix.b

* Then came to hym hys mother, and hys mat.xii.b brethren, and could not come at hym for preasse. Mar.iiii.a And it was tolde hym, and sayde: Thy mother and thy brethren stande wythout, and wolde se the. He answered and sayde vnto them: my mother and my brethren are these, whych heare the worde of God and do it.

✠ And it chaunced on a certayne daye, that he went into a shyp, and hys dyscyples also, and he sayde vnto them: Let vs go ouer vnto the other syde of the lake. And they launched forthe. But as they sayled he fell aslepe. * And there a- Mat.viii.c rose a storme of wynd in the lake, and they were Mar.iiii.d fylled wyth water, and were in ieopardye. And they came to hym, & awoke hym, sayenge: Ma- D ster, Master, we are loste. Then he arose and rebuked the wynde and the tempest of water, and they ceased, & it wared calme. And he sayd vnto them: where is your fayth? They feared & wondred amonge thē selues, sayenge: What (thynke ye) is this? for he commaundeth both the wyndes and water, and they obey hym. ✠ * And Mat.viii.d they sayled vnto the region of the Gaderenites, Mar.b.a. which is ouer agaynst Galile.

And when he went oute to lande, there met him out of the cytie a certayne man, whych had a deuell longe tyme, and ware no clothes nether abode in any house: but in graues. Whē he saw Jesus and had cryed, he fell downe before hym, and wyth a loude voyce sayde: * What haue I mat.viii.d. to do wyth the Jesus, thou sonne of the God Mar.b.a moost hyest? I beseech the torment me not: for he commaunded the foule spryte to come out of the man. For often tymes he had caught hym, and he was bounde wyth chaynes, and kepte wyth fetters: and he brake the bādes, and was caryed of the fende into wyldernesse.

And Jesus asked hym sayenge: What is thy E name? And he sayde: Legion, because many deuels were entred into hym. And they besought hym that he wolde not commaunde them, to go out into the depe. And ther was there an herde of many swyne, fedynge on an hyll: and they besought hym, that he wolde suffer them to enter into them. And he suffered thē. Then wente the deuels out of the mā and entred into the swyne And the heard ran headlynge wyth violence into to the lake, and were choked. When the herdmē sawe what had chaunced, they fled, and tolde it

in the

in the cytie, and in the vyllages.

And they came out to se what was done, and came to Jesus, and founde the man (out of whō the deuels were departed) sittinge at the fete of Jesus, clothed, and in his ryght mynd, and they were afrayed. They also whyche sawe it, tolde them by what meanes he (that was possessed of the deuell) was healed. And al the multytude of the Gaderenytes, besought hym, that he wolde departe frō thē, for they were taken wyth great
Mat. viii d Mar. v. b feare. * And he gat him vp into the shyp, and returned backe agayne. Thē the man (out of whō
F the deuels were departed) besought him that he myght be wyth him. But Jesus sent him away, sayenge: Go home agayne to thyne owne house, and shewe what thynges soeuer God hath done for the. And he wente hys waye and preached thorowe out all the cytie, what thynges soeuer Jesus had done vnto hym.

And it fortuned that whan Jesus was come agayne, the people receaued hym. For they all
Math. ix. d Mar. v. c wayted for hym. * And beholde, ther came a mā named Jairus (and he was a ruler of the Synagoge) and he fell downe at Jesus fete prayenge hym, that he wolde come into hys house, for he had but one doughter onlye, vpō a twelue yeare of age, and she laye a dyenge. But as he went, the people thronged hym.

Math. ix. c Mar. v. c * And a woman haupnge an yssue of bloude twelue yeares (which had spent al her substaūce vpon Physycyons, neyther coulde be holpen of any) came behynde hym, and touched the hem of hys rayment: & immedyatly her yssue of bloude staūched. And Jesus sayde: Who is it that touched me? When euery man denyed, Peter (and they that were wyth hym) sayde: Master, the people thruste the and vexe the, and sayest thou who touched me? And Jesus sayd: Some bodye hath touched me. For I perceaue that vertue is gone out of me. When the woman sawe that she was not hyd, she came tremblynge, and fell at hys fete, and tolde hym before all the people, for what cause she had touched hym, and howe she was healed immediatly. And he sayde vnto
Math. ix. d Mar. v. d her: Doughter, be of good comforte * thy fayth hath saued the, go in peace.

G Whyle he yet spake, there came one from the rulers of the Synagoges house, which sayde to hym: thy doughter is dead, dysease not the Master. But when Jesus herde that worde, he an-
Math. ix. c Mar. v. d swered the father of the damosell: * feare not, beleue only, & she shalbe made whole. And when he came to the house he suffred no man to go in wyth hym, saue Peter, James and Jhon, and ỹ father and the mother of the mayden. Euery body wepte & sorowed for her. And he sayd: Wepe
John. xi. d not. The damosel is not dead, * but slepeth: And they laughed hym to scorne, knowynge that she was dead. And he thrust them all oute, & caught her by the hande, and cryed sayenge: Mayde, aryse. And her spryte came agayne, and she rose strayght waye. And he commaūded to geue her meate. And the father & the mother of her were astonyed. But he warned them that they shulde tell no man, what was done.

The. ix. Chapter.

The sendeth out the twelue Apostles to preache. Herod heareth tell of hym. He feedeth .v.m. men, wyth .v. loaues and two fyshes, ỹ disciples cōfesse him to be the sonne of God, he transfygureth hym selfe vpon the mount, delyuereth the possessed, and teacheth hys dysciples to be lowly. They desyre vengeaunce, but he reproueth them.

JEsus called the * twelue together, & gaue thē power and aucthorzyte ouer
A Math. x. c Mar. iii. b and. vi. b all deuels, and that they myght heale dyseases. And he sent them to preache Luke. vi. c the kyngdome of God, * and to heale Mar. vi. b the sycke, and he sayd vnto thē: Take nothyng to your iorneye: neyther staffe nor scryppe neyther breade, * neyther money, neyther haue two
Math. x. a Mar. vi. b coates: ‡ & whatsoeuer house ye enter into, there ‡ Math. x. b abyde, and thence departe. And whosoeuer wyll not receaue you, when ye go oute of the cytie, shake of the very duste from youre fete, for a testimony agaynste them. And they departed and went thorowe the townes, preachynge the Gospell, and healynge euery where. F

* And Herode the Tetrarche heard of al that
Math. vi. b Mar. viii. a was done by hym, and doubted, because that it was sayd of some, that Jhon was rysen agayne from death: & of some, that Helias had apeared, & of some, that one of the olde prophetes was rysen agayne. And Herode sayde: Jhon haue I beheaded: but who is thys of whom I heare suche thynges? And he desyred to se hym.

And the Apostles returned: and tolde hym al
B mat. xiiii. b Mar. vi. b Joh. vi. a that they had done. * And he toke them, & went aside into a solytary place, nye vnto the cytie, ỹ is called Bethsaida. Whyche when the people knewe, they folowed hym. And he receaued thē, and spake vnto them of the kyngdome of God, and healed them that had nede to be healed. And when the daye beganne to were awaye, then came the twelue and sayde vnto hym: sende the people awaye, that they maye go into the townes and nexte vyllages and lodge, and get meat for we are here in a place of wyldernes. But he sayd vnto them: Geue ye them to eate. And they sayde: We haue no mo but fyue loaues and two fyshes, excepte we shoulde go and bye meate for all thys people. And they were about fyue. M. men. And he sayd to hys dysciples: Cause them to syt downe by fyfties in a company. And they dyd so, and made them all to syt downe. And he toke the fyue loaues and the two fyshes, and loked vp to heauen: and blessed them and brake, & gaue to the dyscypples, to set before the people. And they all dyd eat, & were satisfyed. And ther was takē vp of that remayned to them, twelue baskettes full of broken meate.

* And it fortuned as he was alone prayenge
C hys disciples were with hym, and he asked them
Mat. xvi. c Mar. viii. c ‡ mat. xvi. c Mar. viii. c sayenge: ‡ Who saye ỹ people that I am? They answered and sayd: Jhon Baptist: Some saye: Helias, and some saye: that one of the olde Prophetes is rysen. He sayde vnto them: But who
Mat. xvi. c Joh. vi. g ‡ ma. xvi. i c and. xx. c Mar. viii d ix. d. & x. c Luk. xvii c and, xviii. c saye ye that I am? Symon Peter answered and sayde: * thou art the Christ of God. And he warned and commaunded them that they shulde tell no man that thynge, sayenge: ‡ the sonne of mā muste suffre many thynges, and be reproued of

of the elders, and of ꝑ hie preastes, & scrybes, and be slayne and ryse agayne the thyrde daye.

And he sayde to thē all, yf any man wyl come after me, let him denye him selfe, and take vp his crosse dayly, & folowe me. * For whosoeuer wyl Luk.ꝑvii.g saue hys lyfe shall lose it. But whosoeuer dothe lose his lyfe for my sake, the same shall saue it. For what auauntageth it a man yf he wynne ꝑ whole worlde, and lose hym selfe, or runne in Mathꝑ c damnage of him selfe? For * whoso is ashamed Marcxii.d Luke.xii, a of me, & of my wordes, of hym shall the sonne of man be ashamed, when he commeth in hys maiestye, and in the maiestye of hys father, and of Mat.xvi.d the holy angels. I tell you of a truthe: * there be Mar.ix.c some standynge here, whyche shall not taste of death, tyll they se the kyngdome of God.

Mat.xvii.c * And it fortuned that aboute an. viii. dayes Mar.ix.g after these sayenges, he toke Peter and Jhon & James, and went vp into a mountayne to praye And as he prayed, the fashion of his countenaūce was chaunged, and hys garment was whyte, & shone. And beholde there talked wyth hym two men, whych were Moses and Helias, ꝑ apeared in the maiestye, and spake of hys departynge whych he shulde ende at Jerusalem. But Peter and they that were wyth hym, were heuye with slepe. And when they awoke they sawe his maiestye, and two men standynge wyth hym.

D * And it chaunced as they departed frō hym, mat.xvii.a Marke.ꝑ.g Peter sayde vnto Jesus: Master, it is good beynge here for vs. Let vs make also thre tabernacles, one for the, & one for Moses, and one for Helias (and wyste not what he sayde.) Whyle he thus spake, there came a cloude & ouershadowed them, and they feared when they were come into the cloud. And ther came a voyce out of ꝑ cloud Lu.Pet.i.d mat.xvii.d Mar.i.d Luke.iii.d Deu.xviii.c sayenge: * Thys is my deare sonne * heare hym. And as sone as the voyce was past, Jesus was founde alone. And they kept it close: and told no E man in those dayes, any of those thynges which mat.xvii.b Mar.ix.b they had sene. * And it chaūced that on the next daye (as they came downe from the hyll) muche people met hym. And beholde, a man of the company cryed oute, sayenge: Master, I beseche the beholde my sonne, for he is al that I haue, and se a spyrite taketh hym, and sodenly he cryeth, and ✻ (he knocketh and) teareth hym, that he foometh a- gayne, and with much payne departeth frō hym mat.xvii.c Mar.ix.b when he hath rente hym, and * I besought thy dyscypples to cast hym oute, and they coulde not. Jesus answered and sayd: O faythlesse and crooked nacion, howe longe shal I be wyth you, and suffer you? Bryng thy sonne hyther. As he was yet acommynge, the fende rent hym, and tare hym. And Jesus rebuked the vncleane spyrite, and healed the chylde, and delyuered hym to his Marke.i.b Luk.iiii.d father. * And they were al amased at the myghtye power of God.

But whyle they wondred euery one at all F thynges whych he dyd, he sayde vnto his dyscyples: Let these sayēges syncke downe into your Mat.xvii.c Mar.ix.d Luke.ix.c ‡Luke.ii.g and.ꝑviii.f eares. For it wyll come to passe: that the * sonne of man shalbe delyuered into the hādes of men. ‡ But they wyst not what that word ment, and it was hyd from them, that they vnderstode it not. And they feared to aske hym of that sayēge And ther entred a thought amonge them which of them shulde be the greatest. When Jesus perceaued the thought of theyr heartes, * he toke a mat.xviii.a Mar.ix.c Luke.xviii.c chylde and set hym harde by hym, and sayde vnto them: Whosoeuer receaueth this chyld in my G name, receaueth me. ‡ And whosoeuer receaueth Mar.x.c Luke.x.c me, receaueth hym that sent me. For he that is Joh.xiii.c least amonge you all, the same shalbe great.

And Jhon answered, and sayde: Master, we sawe one castynge oute deuels in thy name, and we forbad hym, because he folowyth not wyth vs. And Jesus sayd vnto hym: * forbyd ye hym Num.xi.g not. For he that is not agaynste vs, is with vs.

And it fortuned when the tyme was come, ꝑ he shoulde be receaued vp, he set his face to go to Jerusalem, and sente messengers before hym. And they wēt and entred into a cytie of the Samarytanes, to make readye for hym. And they wolde not receaue hym, because his face was as though he wolde go to Jerusalem. When hys dyscypples, James & Jhon sawe this, they sayde: Lorde, wylte thou that we commaunde fyre to come downe from heauen and consume thē, euen as * Helias dyd? Jesus turned about, and rebu- iiii.Reg.i.a ked them, sayenge: Ye wote not what maner spyrite ye are of. For the sonne of mā is not come to destroye mens lyues, but to saue them. And they went to another towne. ✠ And it chaūced that as they were walkynge in the waye, a certayne man sayde vnto hym: * I wyl folowe the Mat.viii.a whethersoeuer thou wylte go. Jesus sayd vnto hym: foxes haue holes, and byrdes of the ayre haue nestes: but the sonne of man hath not wher to laye hys heade.

And he sayde vnto another: folowe me. And the same sayde: Lorde, suffre me fyrst to go and bury my father. Jesus sayde vnto him. * Let the Mat.viii.b dead burye theyr dead: but go thou and preache the kyngdom of God. And another sayde: Lord * I wyll folowe the: but let me fyrst go byd them iii.Reg.xix.b fare well, whyche are at home at my house. Jesus sayde vnto hym. No man that putteth hys handes to the plowe, and loketh backe, is apt to the kyngdome of God. ✠

¶ The.x. Chapter. ✠

¶ He sendeth the. lxx. before hym to preache, & geueth them a charge howe to behaue them selues, prayseth his heauenly father, and vereth the Scribe that tempted him, & (by the example of the Samarytane) sheweth who is a mans neyghboure. Martha receaueth the Lorde into her house, Marye Magdalene is dylygent in hearynge hys worde.

AFter these thynges, the Lorde ap- A poynted other. lxx. ✻ (and two) also, ✻ and sent thē two & two before hym into euery cytie and place, whyther he hym selfe wolde come. Therfore sayde he vnto them: * The haruest is great, but Mathꝑ.ix.b the labourers are fewe. Praye ye therfore the Lorde of the haruest, to send forth labourers into his haruest, go your wayes. * Behold, I send Mathꝑ.x.b you forthe as lambes amōge wolues. Beare no iiii.Regū. wallet, nether scrypp, nor shoes, & * salute no mā iiii.c by the waye. ‡ Into whatsoeuer house ye enter, Mat.x.b fyrste saye: Peace be to thys house. And yf the Luke.ix.a Acte.xiii.g sonne

sonne of peace be there, your peace shall rest vpō hym: yf not, it shal turne to you agayne. And in the same house tarye styll, eatynge and drynkynge suche as they geue. For the labourer is worthy of his rewarde. ✠

B Go not from house to house, and into whatsoeuer cytie ye entre, and they receaue you, eate such thinges as are set before you, and heale the sycke that are therein, and saye vnto them: the Math.x.a kyngdom of God is come nye vpon you. *But into whatsoeuer cytie ye enter, and they receaue you not, go your wayes oute into the stretes of the same, and saye: euen the very dust of youre cytie (whyche cleaueth on vs) do we wype of agaynste you: Notwythstandynge, be ye sure of this, that the kyngdome of God was come nye vpon you. I say vnto you: that it shalbe easyer in that daye for Sodome, then for that cytie.

C *Wo vnto the Chorazin: wo vnto the Bethsaida. For yf the myracles had bene done in Tyre and Sidon, which haue ben done in you, they Mar. vi c had (a greate whyle ago) repented of theyr synnes, syttyng in heer cloth and asshes. Neuertheles it shalbe easyer for Tyre and Sydon, at the iudgement, then for you. And thou Capernaum (whyche art exalted to heauen) shalt be thrust downe to hel. *He that heareth you, heareth me Math.x.b and he that despyseth you, despyseth me: and he Joh.xiii.c that despyseth me, despyseth hym that sent me.

And the .lxx. turned agayne wyth ioye, sayenge: Lorde, euen the verye deuels are subdued to vs thorowe thy name. And he sayd vnto thē: Esa.xliiii.c *I sawe Sathan (as it had bene lyghtenynge) Apoc.xii.e fallynge downe from heauen. ‡Behold, I geue ‡mat.xvi.d vnto you power, to tread on serpentes and scorpions, and ouer all maner power of the enemye, act.xxviii b and nothynge shall hurte you. Neuertheless in this reioyce not, that the spretes are subdued vnto you: but reioyce, that *your names are wrytPhil. iiii a Apo.xvii.b ten in heauen.

D That same houre reioyced Jesus in *(the holy) Math.xi.d gooste, and sayd: I thanke the, O father, *Lorde of heauen and earth, ỳ thou hast hyd these thynges from the wyse and prudēt, and hast opened them vnto babes. Euen so father, for so pleased mat.xvi.d it the. *All thynges are geuen me of my father. and.xvii.d ‡No man knoweth who the sonne is, but the fa‡mat. xi.d ther: and who the father is but the sonne, and he Johan.vii d and.viij.e to whom the sonne wyll shewe hym.

And he turned to his disciples, & sayd secretly: mat.xiii.e ✠ *Happy are the eyes, whyche se the thynges that ye se. For I tell you, that many Prophetes and kynges haue desyred to se those thynges, whyche ye se, and haue not sene them, & to heare those thynges whych ye heare & haue not heard them.

E And beholde, a certayne lawyer stode vp mat.xxii d and tempted hym, sayenge: *Master, what shal I do, to inheret eternall lyfe? He sayd vnto him: What is wrytten in the lawe? howe readest Deut.vi a thou? And he aunswered and sayde: ‡ Loue the mat.xxii.d Lorde thy God, wyth all thy herte, and wyth all Mar.xii.c thy soule, and wyth all thy strength, and wyth all thy mynde: and thy neyghboure as thy selfe. And he sayde vnto hym: Thou hast answered ryght. Thys do & thou shalt lyue. But he wyllynge to iustyfye hym selfe, sayde vnto Jesus: And who is my neyghboure?

Jesus answered, and sayde: A certayne man descended from Jerusalem to Hierico, and fell amonge theues whyche robbed hym of hys rayment, and wounded hym, and departed, leuyng hym halfe deade. And it chaunced, that there came downe a certayne preaste that same way, and when he sawe hym, he passed by. And lykewyse a Leupte, when he wente nye to the place, came, and loked on hym, and passed by. But a certayne Samaryane, as he iourneyed, came vnto hym: and when he sawe hym, he had compassyō on hym, and went to, and bounde vp hys woundes, and poured in oyle and wyne, and set hym on hys owne beaste, and brought hym to a comen ynne, and made prouysyon for hym. And on the morowe, when he departed, he toke oute two pence, and gaue them to the hooste, and sayd vnto hym: Take cure of hym: and whatsoeuer thou spendest more, whē I come agayne, I will recōpense the. Whyche nowe of these thre, thynkeste thou, was neyghboure vnto hym that fell amonge the theues? And he sayde: he that shewed mercy on hym. Then sayd Jesus vnto him: Go, and do thou lykewyse. ✠

✠ It fortuned that as they wente, he entred G into a certayne towne. And a certayne woman named Martha, receaued hym into her house. And thys woman had a syster, called Marye, whyche also sate at Jesus fete, and hearde hys word. But Martha was combred about much seruynge, and stode and sayde: Lorde doest thou not care, that me syster hathe lefte me to serue alone? Byd her therfore, that she helpe me. And Jesus answered, and sayde vnto her: Martha, Martha, thou art carefull, and troubled about many thynges, verelye one is nedefull. Marye hath chosen the good parte, whyche shall not be taken awaye from her. ✠

¶ The .xi. Chapter.

¶ He teacheth hys dysciples to praye, dryueth out a deuell, and rebuketh the blasphemous Pharyses. They requyre sygnes and tokens. He eateth wyth the Pharyse, and reproueth the ypocrysye of the Pharyses, Scrybes, and ypocrytes.

AND it fortued as he was prayA enge in a certayne place: whē he ceased, one of his disciples sayd vnto hym: Lorde, teache vs to praye, as Jhon also taught his disciples. And he sayd vnto thē: When ye praye, saye: * O oure father whyche mat.vi.b art in heauē, halowed be thy name. Thy kyngdome come. Thy wyl be fulfylled, euen in earth also as it is in heauen. Our daylye breade geue vs thys daye. And forgeue vs our synnes. For euen we forgeue euery man that trespasseth vs. And leade vs not into temptation. But delyuer vs from euell.

And he sayd vnto them: ✠ Yf any of you shal haue a frynde, and shal go to hym at mydnyght and saye vnto hym: frynde, lend me thre loaues, B for a frynde of myne is come oute of the waye to me, and I haue nothynge to set before hym, and

he wythin answere, and saye: trouble me not, the doze is nowe shut, and my chyldzen are with me in the chambze, I can not ryse, and geue the. I saye vnto you: though he wyll not aryse, and geue hym: yet because of hys impoztunytye he wyll ryse, and geue hym as many as he nedeth.
Mat. vii. a Joh. xvi. f Jaco. i. a And I saye vnto you: *aske, and it shalbe geuen you. Seke, and ye shall synde. Knocke, and it shalbe opened vnto you. Foz euery one that asketh, receaueth: and he that seketh, syndeth: and vnto hym that knocketh, shall it be opened. Yf the sonne shal aske bzeade, of any of you, that is a father, wyl he geue him a stone? Oz yf he aske fyshe, wyll he foz fyshe geue hym a serpent? Oz yf he aske an egge, wyl he offer hym a scozpion? Yf ye then beynge euell, cā geue good gyftes vnto your chyldzen, howe muche mozе shall youre father of heauen geue the holy spzete to thē that desyze it of hym. ✠

Math. iz. d Mar. viii. d ✠ *And he was castynge oute a deuell, and the same was domme. And whē he had cast oute the deuell, the domme spake, and the people wōdzed. But some of them sayde: * he casteth oute deuels thozowe Beelzebub the cheke of the deuels. And other tempted hym and requyzed of hym a sygne from heauen. But he knowynge theyz thought, sayde vnto them: Euerye kyngdome deuyded agaynste it selfe, is desolate: and one house doth fall vpon another. Yf Sathan also be deuyded agaynst hym selfe, howe shall hys kyngdome endure? Because ye saye, that I cast out deuelles thozowe Beelzebub. Yf I by the helpe of Beelzebub caste oute deuels, by whose helpe do your chyldzen cast them out? Therfoze shall they be youre iudges. But yf I wyth the finger of God cast out deuels, no doubte ỹ kyngdome of God is come vpon you.

Mat. xii. c D *When a stronge man armed, watcheth his house, the thinges that he possesseth are in peace But when a stronger thē he commeth vpō hym, and ouercommeth hym, he taketh from hym all hys harnes (wherein he trusted) and deuydeth hys goodes: He that is not wyth me, is agaynst me. And he that gathereth not wyth me, scatteretb abzoade.

Mat. xii. d *When the vncleane spzete is gone oute of a man, he walketh thzough dzye places, seekyng rest. And whē he fyndeth none, he sayeth: I wyll returne agayne vnto my house, whence I came out. And when he commeth, he fyndeth it swept and garnysshed. Thē goeth he and taketh to him seuen other spzetes wozse then hym selfe, & they enter in and dwel there. And the ende of that mā is wozse then the begynnynge.

And it foztuned, that as he spake these thynges, a certayne woman of the company lyft vp her voyce, and sayde vnto hym: Happye is the wombe that bare the, and the pappes whyche gaue the sucke. But he said: Yes, happy are they that heare the wozde of God, and kepe it. ✠

When the people were gathered thycke together, he beganne to saye: This is an euell nacion, * they seke a sygne, and there shal no sygne be geuen them, but the sygne of Jonas the Pzophete. Foz as ‡ Jonas was a sygne to the Nyniuetes, so shall also the sonne of man be to this nacion. * The quene of the Southe shall ryse at the iudgement, with the mē of thys nacion, and cōdempne them: foz she came from the vtmooste partes of the earthe, to heare the wysedome of Salomon. And beholde, a greater then Salomon is here. The men of Niniue shall ryse at the iudgemente wyth thys nacyon, and shall condempne them: foz they were bzoughte to repentaunce, by the pzeachyng of Jonas. And beyold a greater then Jonas is here.

Mat. xii. c Mar. viii. b Joh. vi. d ‡ Jona. ii. c

iii. Reg. x. a ii. Par. ix. a Math. xi. d

✠ * No man lyghteth a candel, and putteth it in a pzeuye place, neyther vnder a bushell, but on a candelstycke, that they whyche come in may se the lyght. ‡ The lyght of the body, is the eye. Therfoze when thyne eye is syngle, all thy body shalbe full of lyght. But yf thyne eye be euell, thy body also shalbe full of darknes. Take hede therfoze, that the lyght whyche is in the, be not darkenes. Yf all thy body therfoze be cleare hauynge no parte darke, then shall it all be full of lyght, euen as when a candell doth lyght the wyth bzyghtnes. ✠

Math. v. b Mar. iiii. b Luke. viii. c ‡ Mat. vi. c

And as he spake, a certayne Pharyse besought hym to dyne wyth hym, and Jesus went in and sate downe to meate. When the Pharyse sawe it, he maruayled, that he had not fyzst washed before dyner. And ỹ Lozde sayd vnto hym: *Nowe do ye Pharyses, make cleane the oute syde of the cuppe, and the platter, but youre inwarde parte is full of rauenynge & wyckednes. Ye fooles, dyd not he (that made that whyche is wythout) make that whych is wythin also? Neuertheless, * geue almoose of that ye haue, and beholde, al thynges are cleane vnto you. * But wo vnto you Pharyses, foz ye tythmynte and rewe, and all maner herbes, and passe ouer iudgement and the loue of God. These ought ye to haue done, and yet not to leaue ỹ other vndone.

Mat. xxiii. e Esa. lxvi b mat. xxiii. c

*Wo vnto you Pharyses: foz ye loue the vppermooste seates in the synagoges, & gretynges in the market. Wo vnto you Scrybes & Pharyses: ye ypocrytes, foz ye are as graues whych appeare not, and the men that walke ouer them, are not ware of them. Then answered one of the lawyers, and sayd vnto hym: Master thus sayenge, thou putteste vs to rebuke also. And he sayd: * wo vnto you also ye lawiers: foz ye lade men with burthens, whyche they be not able to beare, and ye youre selues touche not the packes with one of your fyngers. Wo vnto you * ye buylde the sepulchzes of the pzophetes, and youre fathers kylled them, trulye ye beare wytnes, that ye alowe the dedes of your fathers, foz they kylled thē, and ye buylde theyz sepulchzes. Therfoze sayde the wysedome of God: * I wyll sende them Pzophetes and Apostles, and some of them they shall slaye, and persecute: that the bloude of all Pzophetes (which is shed from the begynnynge of the wozld) maye be requyzed of thys generacion, from the bloude of * Abell, vnto ỹ bloude of Zacharye, which perysshed betwene the aulter & the tēple. Uerelye I saye vnto you: it shalbe requyzed of thys nacion.

Mat. xxiii. c Mar. viii b Job. vi. d ‡ Jona. ii. e

Mat. xxiii. b Mat. xxiii. d G

Esa. r. a mat. xxiii. d

Mat. xxiii. d

Gene. iiii b ii. Para. xxiiii. f

Wo vnto you lawyers: foz ye haue taken awaye

way ỹ kepe of knowledge, ye entred not in your selues, and them that came in, ye forbad. When he thus spake vnto them, the lawyers and the Pharyses beganne to wexe busye aboute hym, and capcyousye to aske hym many thynges, layenge wayte for hym, and sekynge to catche some thynge oute of hys mouthe, whereby they myght accuse hym.

¶ The. xii. Chapter.

¶ The leuen of the Pharyses, Christ comforteth his disciples agaynst persecuciō, warneth thē to beware of couetousnes, by the similitude of a certayne ryche mā, he wil not haue thē to hange vpō earthly thynges, but to watche, and to be readye agaynst his commynge.

AS there gathered together an innumerable multytude of people (in so muche that they trode one another) he beganne to saye vnto hys dyscyples: Fyrste of all * beware of the leuen of the Pharyses, whych is ypocrysye. ‡ For there is nothynge couered, that shall not be vncouered: neyther hyd that shall not be knowen. * For what thynges ye haue spoken in darknes shalbe hearde in the lyghte. And that whyche ye haue spoken into the eare, euen in secrete places shalbe preached on the toppe of the houses. * I saye vnto you my frendes, be not afrayed of thē that kyll the bodye, and after that haue nomore that they can do. But I wyll shewe you, whom ye shall feare: Feare hym whyche after he hathe kylled, hath power to caste into hell. Yee, I saye vnto you: feare hym. Are not fyue sparowes bought for two farthynges? And not one of thē is forgotten of God. Also cuē the very heeres of your head are all nombred. Feare not therfore, ye are more of value then many sparowes.

I saye vnto you * euery one: whosoeuer confesseth me before men, hym shall the sonne of mā knowledge also before the angels of God. And he that denyeth me before men, shalbe denyed before the angels of God. * And whosoeuer speaketh a worde agaynst the sonne of man it shalbe forgeuen hym. * But vnto hym that blasphemeth the holye goost, it shall not be forgeuen. When they bryng you vnto the Synagoges, & vnto ỹ rulers, and offycers, take ye no thought howe, or what thynge ye shal answere, or what ye shall speake. For the holye goost shall teache you in the same houre, what ye ought to saye.

✠ One of the company sayd vnto hym: Master, speake to my brother, that he deuide the enheryttaunce wyth me. And he sayde vnto hym: Man, who made me a iudge, or a deuyder, ouer you? And he sayde vnto thē take hede & beware of coueteousnes. For no mans lyfe standeth in ỹ aboundaunce of ỹ thynges whych he possesseth. And he put forth a symplytude vnto them, sayenge: The grounde of a certayne ryche man brought forth plentyful frutes, and he thoughte wythin hym selfe, sayenge: what shall I do? because I haue no rowme, where to bestowe my frutes? And he sayde: Thus wyll I do. I wyll destroye my barnes, and buylde greater, & therin wyll I gather all my goodes that are growē vnto me, and I wyll saye to my soule: Soule,

Mat. xvi. b
Mar. viii b
‡ Mat. xi. c
Mar. iiii. c
Luke. viii c
* Mat. x. c.
Luk. viii. b

Math. x. d
Mar. xiii. b

Math. x. c

Mat. xii. c
Mar. iii. d

Math. xii. c
Luke. xii. b

* Thou haste muche goodes layed vp in stooze for many yeares, take thyne ease, eate, drynke, and be mery. But God sayd vnto hym: * Thou foole, this nyght wyll they fetch away thy soule agayne from the. * Then whose shal those thynges be, which thou hast prouided. So is it with hym that gathereth ryches to hym selfe, and is not ryche towarde God.

Eccle. xi. c
Jer. xvii. b
psa. xxxix. b

And he spake vnto his dyscypples: Therfore I saye vnto you: * Take no thoughte for youre lyfe, what ye shall eate: neyther for the bodye what ye shal put on. The lyfe is more then meat and the bodye is more then raymente. Consyder the rauēs, for they neyther sowe nor repe, which neyther haue stooze house nor barne, and God fedeth them. ✠ Howe much are ye better then fethered fowles?

Mat. vi. b
i. Pet. v. c

* Whych of you (with his takynge thought) can adde to hys stature one cubyte? Yf ye then be not able to do that thinge which is least: why take ye thought for the remnaūt? Consyder the lylies how they growe. They laboure not, they spynne not: and yet I saye vnto you, that Salomon in all hys royaltye, was not clothed lyke one of these. Yf God so cloth the grasse (whyche is to daye in the felde, and to morowe is caste into the fornace) howe muche more wyll he clothe you, O ye of lytle fayth? And aske not ye what ye shall eate, or what ye shall drynke, neyther clymme ye vp an hye: for all suche thynges do the Heathen people of the worlde seke for. Your father knoweth, that ye haue nede of such thynges. Wherfore * seke ye after the kyngdome of God, and al these thynges shalbe mynystred vnto you. ✠ Feare not lytell flocke, for it is youre fathers pleasure to geue you the kyngdome.

D
Math. vi. d

Math. vi. e
i. Tim. vi b
eccl. xxix. b
Ezo. xxiii a

* Sell that ye haue, and geue almes. And prepare you bagges, whych waxe not olde, euen a treasure, that fayleth not in heauen, where no theefe commeth, neyther mothe corrupteth. For where youre treasure is, there wyll your hearte be also. * Let you lopnes be gyrde aboute, and youre lyghtes brennynge * (in your handes,) and ye youre selues lyke vnto men, that wayte for theyr Lorde, when he wyl returne from the weddynge: that whan he commeth and knocketh they maye open vnto hym immediatly. Happy are those seruauntes, whome the Lorde (when he commeth) shall fynde wakynge. Verely ye I saye vnto you, that he shal gyrde hym selfe, and make them to sytte downe to meate, and walke by, and mynyster vnto them. And yf he come in the seconde watche, yee yf he come in the thyrde watche, and fynde them so, happye are those seruauntes. This vnderstāde, that yf the good mā of the house knewe what houre the theefe wolde come, he wolde surelye watche, and not suffer his house to be broken vp. * Be ye therfore redye also, for the sonne of man wyll come at an houre when ye thynke not. ✠

Mat. xxiv. c.
Mar. x. c

E
Ephe. vi. c
i. Pet. i. c
*

mat. xxiiii b
and. xxv. a
Mar. xiii. b

Peter sayde vnto him: * Master, tellest thou thys symplytude vnto vs, or to all men? And ỹ Lorde sayd: who is a faythful and wise steward whome his lorde shal make ruler ouer his housholde, to geue them their duety of meate in due

mat. xxiiii b
Mar. xiii. a

2pet. pbi.c season: * Happye is that seruaunte, whome hys lorde whan he commeth, shall fynde so doynge. Of a truthe I saye vnto you that he wyl make
M hym ruler ouer all that he hath. But and yf the
mat. xxiiii.d seruaunte saye in his herte: * My lorde wyl deferre hys commynge (and shall begyn to smyte the seruauntes and maydens, and to eate and drynke, and to be dronken) the lorde of that seruaunte wyll come in a daye whan he thynketh not, and at an houre, whan he is not ware, and wyll hewe hym in peces, and geue hym hys rewarde wyth the vnbeleuers.

Jaco. iiii.d * The seruaunt that knewe his masters wyl and prepared not hym selfe, neyther dyd accordynge to hys wyl, shalbe beatē with many strypes. But he that knewe not and dyd commytte thynges worthy of strypes, shalbe beaten wyth fewe strypes. For vnto whom soeuer muche is geuen, of him shalbe much requyred, and to whō men haue commytted muche, of hym wyll they aske the more. I am come to sende fyre on the earth, and what is my desyre, but that it were al ready kyndled? Notwythstandynge I muste be
Math. xx.c * baptysed wyth a baptyme: & howe am I pay-
‡ Mar. x.d ned, tyll it be ended? ‡ Suppose ye ỹ I am come
G to sende peace on the earthe? I tell you naye, but rather deuysion. For from hēce forth there shalbe fyue in one house deuyded, three agaynste two and two agaynst three. The father shalbe deuyded agaynst the sonne, and ỹ sonne agaynste the father. The mother agaynste the doughter, and the doughter agaynst the mother. The mother in lawe agaynste her doughter in lawe, and the doughter in lawe, agaynste her mother in lawe.

Mat. xvi.a He sayde also to the people: * whan ye se a cloud ryse out of the west, strayght way ye saye: there commeth a shower, and so it is. And whan ye se the southe wynde blowe, ye saye: it wyll be hote, & it commeth to passe. Ye ypocrytes, ye can discerne the outwarde appearaunce of the skye and of the earth: but howe happeneth it, that ye can not skyll of thys tyme? Yee, and why iudge ye not of your selues what is ryght?

Math. v.d Luc. xii.b * When thou goest with thyne aduersary to the ruler, as thou art in the waye, geue diligēce that thou mayeste be delyuered from him, leaste he bringe the to the iudge, and the iudge delyuer the to the iayler, and the iaylar caste the into prison. I tell the, thou shalt not departe thence, tyl thou haste made good the vtmooste myte.

¶ The .xiii. Chapter.

¶ Of the Galileans whom Pylate slewe, and of those that dyed in Syloe. The symylytude of the rygge tree. Christe healeth the sycke woman. The parable of the mustarde sede and leuen. Fewe entre into the kyngdō Christ reproueth Herode and Jerusalem.

A THer were present at the same season certayne men that shewed hym of the Galyleans, whose bloude Pylate had myngled wyth theyr owne sacrifyce. And Jesus answered, and
Actes. v.c sayd vnto them: Suppose ye that these * Galyleans were greater synners thē al the other Galileans, because they suffred suche punyshment? I tell you naye: but excepte ye repent: ye shal all lykewyse perysshe. Or those .xviii. vpon whyche the towre in Siloe fell, and slewe them, thynke ye that they were synners aboue all men that dwelt in Jerusalem? I tel you naye: But except ye repent ye shall all lykewyse perysshe.

✠ He tolde also this symylytude: a certayne B
man had a * rygge tree planted in his vyneyard Mat. xxi.b
and he came and sought frute theron, and found none. Then sayde he to the dresser of hys vyneyarde: beholde, this thre yeare haue I come, and sought frute on this rygge tree, and fynde none: cut it downe, why combreth it the grounde? and he answered and sayde vnto hym: Lorde, let it alone thys yeare also, tyll I dygge round about it, and donge it, to se whether it wyll beare frute and yf it beare not then, after that shalte thou cut it downe. And he taught in one of theyr synagoges on the Sabboth dayes. And beholde, there was a womā whych had a spryte of infyrmytye. xviii. yeares, and was bowed togeather and coulde in no wyse lyfte vp her heade. When C
Jesus sawe her, he called her to hym, and sayde vnto her: woman, thou arte delyuered from thy dysease. And he layd his handes on her, and immediatly, she was made strayght, ād glorifyed God. And the ruler of the Synagoge answered with indignacion (because that Jesus had healed on the Sabboth daye) & sayde vnto the people: There are syxe dayes, in which men oughte to worke, in them come that ye maye be healed, and not on the Sabboth daye.

But the Lorde answered hym & sayde: Thou D
ypocryte, dothe not eche one of you on the Sabboth daye, * loose hys oxe or his asse frō thē stall Mat. xii.a. Luk. xiiii.a
and leade hym to ỹ water? And ought not thys doughter of Abraham, whome Sathan hathe bounde (lo. xviii. yeares) be loosed from thys bonde on the Sabboth daye? And whē he thus sayde, al hys aduersaryes were ashamed, and al the people reioysed on al the excellēt dedes that were done by hym. ✠

Then sayd he: what is the kyngdome of God E
lyke? or wherto shall I compare it? * It is lyke Mat. xiii.b
a grayne of mustarde sede, whych a man toke, & Mar. iiii.c
sowed in hys garden: and it grewe and waxed a greate tree, and the fowles of ỹ ayre made nestes in the braunches of it.

And agayne he sayde, whereunto shal I lyken the kyngdome of God? * It is lyke leuen, Mat. xiii.c
whyche a ‡ woman toke, and hyd in three peckes Luc. xiii.a
of meele, tyll all was leuened. And he went thorowe all cyties and townes, teachynge and iorneyēnge towardes Jerusalem. Then sayde one vnto hym: Lorde, are there fewe that be saued? And he sayd vnto hym: stryue to * enter in at the Mat. vii.b
the straygth gate: for many (I saye vnto you) wyll seke to enter in, & shall not be able. Whan the good man of the house is rysen vp, and hath shut to the dore, and ye begynne to stande without, and to knocke at the dore, sayenge: Lorde, F
Lorde, open vnto vs, and he shall answere, and saye vnto you: (I knowe you not whēce ye are) Thē shal ye begyn to saye, we haue eatē & dronken in thy presence, and thou hast taught in our stretes. And he shall saye: I tell you, I knowe you not

you not whence ye are: departe from me all ye ꝑ wozke iniquytie. There shalbe weppynge and gnaschynge of teth, when ye shall se Abzaham and Isahac, and Jacob, and all the pzophetes in the kyngdom of God, and ye your selues thzust
Mat. viii. b out. * And they shall come from the easte & from the west, and from the nozth and from the south and shall syt downe in the kyngdome of God.
Mat. xix. d and. xx. b. Mar. x. c And beholde, * ther are last, which shalbe fyzst. And there are fyzst, whych shalbe last.

G The same daye came there certayne of ꝑ Pharises, and sayd vnto hym: get the out of the way and departe hence: foz Herode wyl kyll the. And he sayde vnto them: Go ye and tell that fore, beholde, I cast out deuels, and heale the people, to daye and to mozowe, and the thyzd day I make an ende. Neuertheless, I muste walke to daye and to mozowe, and the daye folowynge: foz it can not be that a Pzophete perysche any other where, saue at Jerusalem.

mat. xxiii. d * O Jerusalem, Jerusalem, whych kyllest the Pzophetes, and stonest them that are sente vnto the: howe oft wolde I haue gathered thy chyldzen together, as a byzde doth gather her ponge vnder her wynges, and ye wolde not? Beholde, youre habytacyon is lefte vnto you desolate. I tell you, ye shall not se me vntyll the tyme come
Mat. xxi. b Luke. xiii. c Joh. xii. a psa. cxviii. d that ye shall saye: * blessed is he that commeth in the name of the Lozde.

¶ The. xiiii. Chapter. ✠

¶ Jesus eateth wyth the Pharyse, healeth the dzopsye vpon the Sabboth, teacheth to be lowlye, telleth of the great supper, and warneth them that wyll folowe hym to laye theyz accomptes befoze, what it wyl cost them: The salt of the earth.

A And it chaunced, that he wente into the house of one of the chefe Pharises to eate bzeade on the Sabboth daye, and they watched hym. And beholde, there was a certayne man befoze hym, whych had the dzopsye. And Jesus answered, and spake vnto the lawers and Pharyses, sayenge: * Is it lawfull to heale on the
Math. xii. a Mar. iii. a. Luke. vi. a Sabboth daye? And they held theyz peace. And he toke hym, and healed hym, and let hym go, & answered them, sayenge: Whyche of you shall
Exo. xxiii. a deu. xxii. a. Math. xii. a haue * an asse oz an oxe fallen into a pyt, and wil not straycht waye pull hym oute on the Sabboth daye? And they coulde not answere hym agayne to these thynges.

B He put fozth also a symplytude to the gestes when he marked how they pzeassed to the hyest rowmes, and sayde vnto them: When thou art bydden of any mã to a weddyng, syt not downe in the hyest rowme, leste a moze honozable man then thou be bydden of hym, and he (that badde hym and the) come, and saye to the: geue thys man rowme, and thou than begyn wyth shame to take ꝑ lowest rowme. But rather when thou art bidden, go and syt in the lowest rowme: that when he that bad the, commeth: he may saye vn
Pzo. xxb. a. to the: * frende syt vp hyer. Then shalt ꝑ haue C wozshyp in the pzesence of them that syt at meat
mat. xxiii. b luk. xviii. c with the. * Foz whosoeuer exalteth hym selfe, shalbe bzought low. And he that humbleth him selfe, shalbe exalted. ✠

Then sayde he also to hym, that had desyzed hym to dyner: ✠ When thou makest a dyner oz a supper, call not thy frendes, noz thy bzethzen, nether thy kynsmen, noz thy ryche neyghbours leste they also byd the agayn, and a recompense be made the. But when thou makest a feaste, call the pooze, the feble, the lame, and the blynd and thou shalt be happy, foz they can not recompense the. But thou shalt be recompensed at the resurreccyon of the iuste men.

When one of them (that sat at meate also) harde these thynges, he sayd vnto hym: happy is he that eateth bzead in the kyngdõ of God ✠

Then sayde he vnto him. ✠ * A certayne mã D ozdeyned a great supper, and bad many, & sente
Mat. xxii. a Apo. xix. b his seruaunt at supper tyme, to say to them that were bydden, come: foz all thynges are now readye. And they all at once began to make excuse. The fyzste sayde vnto hym: I haue bought a farme, and I must nedes go and se it, I pzaye the haue me excused. And another sayde: I haue bought fyue yocke of oxen, and I go to proue thẽ, I pzaye the, haue me excused. And another sayde: I haue maryed a wyfe, and therfoze I cã not come. And the seruaunt returned & bzought hys mayster wozde agayne therof.

Then was the good man of the house dys- E pleased, and sayd to his seruaũt: Go out quyckly into the stretes and quarters of the cytie, and bzynge in hyther the pooze, and the feble, and ꝑ halte, and the blynde. And the seruaunte sayde: Lozde, it is done, as thou hast commaũded, and yet there is rowme. And the Lozde sayde to the seruaunt: Go out vnto the hye wayes & hedges,
Gene. xix. a and * compell thẽ to come in, that my house may be fylled. Foz I saye vnto you, ꝑ none of those mẽ which were byddẽ, shal tast of my supper. ✠

Ther went a great company wyth him, and he returned, and sayd vnto them: ✠ * Yf a man
Math. x. d. Luke. xiv. c come to me, and hate not his father and mother and wyfe, and chyldzen, and bzethzen, and systers, yee, & his owne lyfe also, he can not be my dyscyple. And whosoeuer dothe not beare hys crosse, and come after me, can not be my disciple.

Which of you disposed to buylde a towze, sytteth not downe befoze, & counteth the cost, whether he haue sufficient to perfourme it? lest after he hath layde the foundacion, and is not able to perfourme it, al that beholde it, begyn to mocke hym, sayenge: this man beganne to buylde, and was not able to make an ende? Oz what kyng G goynge to make battayle agaynste another kynge, sytteth not downe fyzste, and casteth in hys mynde, whether he be able wyth ten thousande, to mete hym, that commeth agaynst him wyth. xx. thousande? Oz elles whyle the other is yet a great waye of, he sendeth ambassatours and desyzeth peace. So lyke wyse, whosoeuer he be of you, that fozsaketh not all that he hath, he can not be my dyscyple. ✠

* Salt is good, but yf salt haue lost the saltnes, what shalbe seasoned ther wyth? It is ney- Math. b. d. Mar. ix. g ther good foz the land, noz yet foz the donge hyl, but men caste it oute at the dozes. He that hath eares to heare, let hym heare.

¶ The.xv.Chapter.

¶ The loupnge mercye of God is openly set forth in the parable of the hundred shepe, and of the sonne that was lost.

A Math.ix.b Mar.ii.b Luke.b.f

THen resorted vnto hym *al the publycanes & synners, for to heare hym. And the Pharyses and scrybes murmured, sayenge: He receaueth synners, and eateth wyth them. But he putte forthe thys parable vnto them, sayenge: mat.xviij.b *What man of you haupnge an hundred shepe (yf he lose one of them) doth not leaue nyntye & nyne in the wyldernes, and goeth after ỳ which is losse, vntyll he fynde it? And when he hathe founde it, he layeth it on his shulders wyth ioye. And assone as he commeth home, he calleth together his louers and neyghboures, sayeng vnto them: Reioyse wyth me, for I haue foũde my B shepe, whyche was losse. I saye vnto you, that lykewyse ioye shalbe in heauen, ouer one synner that repenteth, more then ouer nyntye and nyne iust persons, whych nede no repentaũce. Ether what woman (haupnge ten grootes, yf she lose one) doth not lyght a candell, and swepe ỳ house and seke dilygently tyll she fynde it? And whan she hath founde it, she calleth her louers and her neyghboures together, sayenge: Reioyce wyth me, for I haue founde the grote whych I hadde lost. Lykewyse I saye vnto you, shall there be ioye in the presence of the aungels of God ouer Luke.b.f one synner *that repenteth. ✠

¶ ✠ And he sayde: A certayne mã had two sonnes, and the younger of them sayde vnto the father: Father, geue me the porcion of the goodes that to me belongeth. And he deuyded vnto thẽ hys substaunce. And not longe after, when the yonger sonne had gathered al that he had together, he toke hys iorney into a farre countre, and Pro.xxix.a *there he wasted hys goodes wyth ryotous lyuynge. And whan he had spent all, there arose a greate dearth in all that lande, and he began to lacke, and went, and came to a cytezen of ỳ same countrey, and he sent hym to hys farme, to kepe swyne. And he wolde fayne haue fylled his bely with the coddes that the swyne dyd eate: and no man gaue it vnto hym.

D Then he came to hym selfe, and sayde: howe many hyred seruaũtes, at my fathers haue bred ynough: and I perysshe with hõger. I wyl aryse and go to my father, and wyll saye vnto hym: father, I haue synned agaynst heauẽ and before the, & am nomore worthy to be called thy sonne make me as one of thy hyred seruaũtes. And he Iob.xiii.c arose, and cam to his father. *But whẽ he was psa.xxxii.a yet a greate waye of, hys father sawe hym, and had compassyon and ranne, and fel on his necke and kyssed hym. And the sonne sayd vnto hym: father, I haue synned agaynst heauẽ, and in thy syght, and am nomore worthy to be called thy ¶ sonne. But the father sayde to hys seruauntes: brynge forth the best garmẽt, and put it on hym and put a rynge on hys hande, and shoes on hys fete. And bryng hyther that fat caulfe, and kyll it, and let vs eat and be mery: for this my sonne was dead, and is alyue agayne, he was lost and is found. And they began to be mery. The elder brother was in the felde: and when he came and drewe nye to the house, he heard mynstrelsy and daunsynge, and called one of hys seruauntes, & asked, what those thynges mente. And he sayde & vnto hym: thy brother is come, and thy father hath kylled the fat caulfe, because he hath receaued hym safe and sounde. And he was angry and wolde not go in. Then came his father out, and entreated hym. He answered and sayde to hys father: Lo, these many yeares haue I done the seruyce, neyther brake at any tyme thy commaundement, & yet gauest thou me neuer a kyd to make merye wyth my fryndes: but assone as this thy sonne was come (which hath deuoured thy goodes wyth harlottes) thou hast for hys G pleasure kylled the fat caulfe. And he sayd vnto hym: Sonne, thou art euer wyth me, and al that I haue, is thyne: it was mete that we shoulde make merye and be gladde, for thys thy brother was dead, and is alyue agayne; and was lost, and is founde. ✠

¶ The.xvi.Chapter.

¶ The parable of the wycked mammon. Not one tytle of Gods worde shall perysshe. Of the rych man, and of the poore Lazarus.

AND he sayde also vnto hys disciples A ✠ There was also a certayne rychemã, which had a steward, & the same was accused vnto hym that he had wasted hys goodes. And he called hym, and sayde vnto hym: Howe is it, ỳ I heare thys of the? Geue accomptes of thy stewardshyppe. For thou mayest be no longer steward. The stewarde sayde wythin hym selfe: what shall I do? for my master taketh away from me the stewardshyppe. I can not dygge, & to begge I am ashamed. I wote what to do, that when I am put out of the stewardshyppe, they maye receaue me into theyr houses.

So when he had called all hys masters detters together, he sayd vnto the fyrst: howe much owest thou vnto my master? And he sayde: an hundred tonnes of oyle. And he sayd vnto hym: take thy byll, and syt downe quyckly, & wryte fyftye. Then sayde he to another: howe muche owest thou? And he sayde: an hundred quarters of wheate. He sayde vnto hym: Take thy byll, & wryte foure scoore. And the Lorde commended the vniust stewarde, because he had done wysely. For the chyldren of thys worlde are in theyr nacyon wyser then the chyldren of lyght. And I saye vnto you: make you frendes of the vnryghteous Mammon, that when ye shall haue nede, they maye receaue you into euerlastynge habytacions. ✠ ✠ He that is faythfull in ỳ whiche ¶ is least, is faythfull also in much. And he that is vnryghteous in the least: is vnryghteous also in much. So then, yf ye haue not bene faythfull in the vnryghteous Mammõ, who wyll beleue you in that whyche is true? And yf ye haue not bene faythfull in another mannes busynes, who shall geue you that whych is your owne? *No Mar.vi.c seruaũt can serue two masters: for ether he shall hate the one, and loue the other, or elles he shall leane to the one, and despyse the other. Ye can not serue God and Mammon.

All

D All these thynges hearde the Pharyses also, which were coueteous, & they mocked hym. And he sayd vnto them: Ye are they whyche iustifye your selues before mẽ: but God knoweth youre hertes. For ỳ which is hyghly estemed amonge men, is abhompnable in the syght of God. ✠

Math. xi. b *The lawe and the Prophetes raygned vntyl Jhon, and sence that tyme, the kyngdome of God is preached, and euery man stryueth to go in. Esa. xl. a. Mat. b. c *Ealyer is it for heauen and earth to perysh then one tytle of the lawe to fayle. ‡ Whosoeuer forsaketh hys wyfe, and maryeth another, commytteth aduoutrye. And he whych maryeth her that is deuorced from her husbande, commytteth aduoutrye also. ‡ mat. xix. a Mar. x. b

E ✠ There was a certayne ryche man, whyche was clothed in purple and fyne whyte, and fared delycyously euery daye. And ther was a certayne begger, named Lazarus, whyche laye at hys gate full of sores, desyryng to be refreshed wyth the cromes, whych fell frõ the ryche mans borde, ✠ (and no man gaue vnto hym.) The dogges cã also, and lycked his sores. And it fortuned, that the begger dyed, and was caryed by the aungels into Abrahams bosome. The ryche man also dyed, and was buryed.

F And beynge in hell in tormentes, he lyfte vp hys eyes, and sawe Abraham afarre of, and Lazarus in hys bosome, and he cryed and sayde: father Abraham, haue mercy on me, and send Lazarus, that he maye dyppe the typpe of hys fynger in water, and cole my tonge: for I am tormẽted is thys flame. But Abraham sayd: sonne Gala. vi. a *remẽbre that thou in thy lyfe tyme receauedst thy pleasure, and contrary wyse, Lazarus receaued payne. But nowe is he comforted, and thou arte punyshed. Beyonde all thys, betwene vs & you there is a great space set, so that they which wolde go from hence to you, can not: neyther maye come from thence to vs.

G Then he sayde: I praye the therfore father, send him to my fathers house. (For I haue fyue brethren) for to warne them, lest they also come into this place of torment. Abraham sayd vnto hym: they haue Moses and the Prophetes, let them heare thẽ. And he sayd: naye father Abraham, but yf one come vnto them from the dead, they wyl repẽt. He sayd vnto him: Yf they heare not Moses and the prophetes, neyther wil they beleue though one rose from death agayne. ✠

¶ The. xvii. Chapter.

¶ Christe teacheth hys dyscyples to auoyde occasyons of euell, one to forgeue another, stedfastlye to trust in God, and no man to presume in hys owne workes. He healeth the ten lepers, speaketh of the latter dayes and of the ende of the worlde.

A mat. xviii. a Mar. ix. f

AE sayde vnto the dyscyples: it can not be, but offences wyll come. Neuertheles, *wo vnto him, thorowe whome they come. It were better for hym, that a mylstone were hanged about his necke, & he cast into the see, then ỳ he shoulde offende one of these lytle ones. Take hede to your selues. mat. xviii. c Leui. xix. d Eccle. xix. b *Yf thy brother trespasse agaynst the, rebuke hym: and yf he repẽt, forgeue hym. And though he synne agaynst the seuen tymes in a daye, and seuẽ tymes in a day tourne agayne to the, sayenge: it repenteth me, thou shalt forgeue hym.

And the Apostles sayde vnto the Lorde: increase oure fayth. And the Lorde sayde: *Yf ye had fayth lyke a grayne of mustarde seede, and shoulde saye vnto thys Sycampne tree: plucke thy selfe vp by the rootes: and plante thy selfe in the see, it shulde obeye you. mat. xvii. d and. xxi. c B

Who is it of you, yf he had a seruaunte plowynge or fedynge catel, that wyll saye vnto hym when he commeth from the felde: Go quyckly, and syt downe to meat, and sayth not rather vnto hym: dresse, wherwyth I maye sup, and gyrd vp thy selfe, and serue me, tyll I haue eaten and dronken: and afterwarde eate thou, and dryncke thou? Doth he thanke that seruaunt, because he dyd the thynges that were commaunded hym? I trowe not. So lykewyse ye, whan ye haue done all those thynges whych are commaunded you, saye: we are vnprofytable seruauntes. We haue done that whych was our duety to do. C

✠ And it chaunced as he went to Jerusalem, that he passed thorowe Samarya and Galile. And as he entred into a certayne towne, there met hym ten mẽ that were lepers. Whych stode afarre of, and put forth theyr voyces, and sayd: Jesu master, haue mercye on vs. When he sawe them, he sayde vnto thẽ: *Go shewe your selues vnto the preastes. And it came to passe, that as they went, they were clensed. And one of them, when he sawe that he was clensed, turned backe agayne, and wyth a loude voyce praysed God, and fell downe on hys face at his fete, and gaue hym thankes. And the same was a Samarytane. And Jesus answered, and sayde, are there not ten clensed? But where are those nyne? There are not founde that returned agayne, to geue God prayse, saue only this straunger. And he sayd vnto hym: aryse, go thy waye, thy fayth hath made the whole. ✠ Leu. xiiii. a Mat. viii. a D

E ✠ When he was demaunded of the Pharyses, when the kyngdome of God shulde come, he answered thẽ, and sayd: The kyngdome of God shall not come wyth waytynge for, nether shall they saye: Lo here, or lo there. For beholde, the kyngdome of God is wythin you.

And he sayde vnto the dyscyples: the dayes wyll come, when ye shal desyre to se one daye of the sonne of man, and ye shall not se it.

*And they shal say to you: Se here, Se there Go not after them, nor folowe them: for as the lyghtenyng that appeareth out of the one parte that is vnder heauen, & shyneth vnto the other parte which is vnder heauen, so shal the sonne of man be in his dayes. Math. xxiiii. d Mar. xiii. c *But fyrst muste he suffre many thynges and be refused of this nacyon. Mat. xvi. c Mar viii. b luk. xviii. f

And as it happened in the ‡ dayes of Noe: so shall it be also in the dayes of the sonne of man. They dyd eate and dryncke, they maryed wyues and were maryed, euen vnto that same daye ỳ Noe wente into the Arke: and the floude came, and destroyed thẽ all. Lykewyse also as it chaũced in the dayes of Lot. They dyd eate, they dranke, they bought, they solde, they planted, ‡ Math. xxiiii. d Gene. vii. b F

they buylded. But euen the same daye that Lot
Gene.xix.f went oute of Sodom, it raygned wyth fyre and
brymstone from heauen, * and destroyed them
all. Euen thus shall it be in the daye, when the
sonne of man shall appeare.

G mat.xxiiii.b * At that daye he that is on the house top, and
hys stuffe in the house: let hym not come downe
to take it out. And let not hym that is in ỹ felde
Gene.xix.f turne backe agayne to the thynges that he left
‡mat.xvi.d behynde. * Remembre Lottes wyfe. ‡ Whoso-
John.vi.d euer wyll go about to saue hys lyfe, shall loose
Luke.ix.c it: and whosoeuer shall loose hys lyfe, shall saue
*Math. it. I tel you: in that nyght, * there shalbe two in
xxiiii.d. one bed, the one shalbe receaued, the other shal-
mat.xxiiii.d be forsakē. * Two shalbe agryndynge together
the one shalbe receaued, and the other forsaken.
a (Two in the felde, the one shalbe receaued, & the other forsa-
ken.) And they answered, and sayde to hym:
mat.xxiiii.c Where Lorde? He sayd vnto them: * whersoeuer
Iob.xxxix.d the body shalbe, thyther wyll also the Egles be
gathered together.

The.xviii.Chapter. ✠

The teacheth to be feruent in prayer continually e. Of the Pharyse and the Publicane. The kyngdom of God belongeth vnto chyldren. Christe answereth the ruler, and promyseth rewarde vnto all such as suffre losse for his sake, and folowe hym. The blynde man is restored to hys syght.

A i.Thes.b.d AND he put forth a parable vnto thē
sygnifyeng ỹ men ought * alwayes
to praye, and not to be weery, saye-
nge: Ther was in a certayne cytie
a iudge, whych feared not God, ne-
ther regarded man. And there was a certayne
wydowe in the same cytie, & she came vnto hym
sayenge: auenge me of myne aduersarye. And he
wolde not for a whyle. But afterwarde he sayd
wythin hym selfe: though I feare not God, nor
care for man, yet because thys wydowe is im-
portune vpō me I wyl auenge her, lest she come
at the last and raple on me. And the Lorde sayd:
B heare what the vnrighteous iudge sayeth. And
shall not God auenge his elect, whych crye daye
and nyght vnto him? yee, though he deferre thē
I tell you, that he wyl auenge thē, & that quick-
ly. ✠ Neuerthelesse, whē the sonne of man com-
meth, shall he fynde fayth on the earth?

✠ And he tolde thys parable vnto certayne
which trusted in thē selues, that they were per-
fyte, and despysed other. Two men went vp in-
to the temple to praye: the one a Pharyse, & the
C other a Publicane. The Pharyse stode & prayed
thus wythin hym selfe: God, I thanke the, that
I am not as other men are, extorcioners, vniust
aduouterers, or as thys Publycan. I fast twyse
Deu.xxvi.c in the weke, * I geue tythe of all that I possesse.
Eccle.xlv.a And the Publycane standynge afarre of, wolde
not lyft vp hys eyes to heauen, but smote vpon
hys brest, sayenge: God be mercyful to me a syn
ner, I tell you, thys man departed home to hys
mat.xxiii.a house iustifyed, more then the other. * For euery
Luk.xiiii.c one ỹ exalteth hym selfe, shalbe brought lowe.
And he ỹ hūbleth hym selfe, shalbe exalted. ✠

D * They brought vnto hym also yonge chyl-
Mat.xix.b dren, that he shulde touche them. When his dy-
Mar.x.b scyples sawe it, they rebuked them. But Iesus
(whan he had called thē vnto hym) sayd: Suf-
fre chyldren to come vnto me, and forbyd them
not. For of suche is the kyngdome of God. Ve-
rely I saye vnto you: whosoeuer receaueth not
the kyngdome of God * as a chylde, shal not en-
ter therein. ‡ And a certayne ruler asked hym,
sayenge: Good master: what ought I to do, to
obtayne eternall lyfe? Iesus sayde vnto hym:
Why callest thou me good? None is good, saue
God onely. Thou knowest the commaundemē-
tes. * Thou shalt not commyte aduoutrye, thou
shalt not kyll, thou shalte not steale, thou shalte
not beare false witnesse, honoure thy father and
thy mother. And he sayde: all these haue I kept
from my youth vp. Whē Iesus harde that, he
sayde vnto hym: Yet thou lackest one thynge.
* Sell all that thou haste and dystrybute vnto
the poore, and thou shalt haue treasure in heauē
and come, folowe me. When he harde thys, he
was sory for he was very ryche.

When Iesus sawe that he was sory, he sayd:
* with what difficultie shal they that haue mo-
ny, enter into the kingdome of God: it is easyer
for a camel to go thorowe a nedels eye, then for
a ryche mā to enter into the kyngdome of God.
And they that herde it, sayd: And who can then
be saued? And he sayd: * The thinges which are
vnpossyble wyth men, are possyble wyth God.

Then Peter sayd: * Lo, we haue forsaken all
and folowed the. He sayde vnto them: Verely I
say vnto you: there is no man that hath forsakē
house, ether father or mother, ether bretheren, or
wyfe, or chyldren (for the kyngdome of Goddes
sake) whych shal not receaue much more in this
world, & in the world to come, lyfe euerlastyng.

✠ Iesus toke vnto hym the twelue, & sayde
vnto them: * Beholde, we go vp to Ierusalem,
and all shalbe fulfylled, that are wrytten by the
Prophetes of the sonne of man. For he shalbe
delyuered vnto the Gentyls, and shalbe mocked
and spytefully entreated, and spytted on: and
when they haue scourged hym, they wyll putte
hym to death. * And the thyrde daye he shall a-
ryse agayn. ‡ And they vnderstode none of these
thynges. And thys sayenge was hydde from
them, so that they perceaued not the thynges
whych were spoken.

* And it came to passe, that as he was come
nye vnto Hiericho, a certayne blynd man sat by
the waye syde beggynge. And when he herd the
people passe by, he asked what it meante. And
they sayde vnto hym: that Iesus of Nazareth
passed by. And he cryed, sayeng: Iesu thou sōne
of Dauid, haue mercye on me. And they whyche
went before, rebuked hym, that he shulde holde
hys peace. But he cryed so much ỹ more: * thou
sonne of Dauid haue mercye on me. And Iesus
stode styl, and commaunded hym to be brought
vnto hym. And whē he was come nere, he asked
hym, sayenge: what wylte thou that I do vnto
the? And he sayd: Lorde, that I maye receaue my
syght. And Iesus sayde vnto hym: receaue thy
syght: thy fayth hath saued the. And immediat-
ly he receaued his syght, and folowed him, pray-
synge God. And all the people, when they sawe
it, gaue prayse vnto God. ✠

E mat.xix.a mar.x.b ‡mat.xix.b

Exod.xx.c Math.b.c. Deut.v.b

F mat.xix.c mar.x.c.

G mat.xx.b. mar.x.d

mat.xvii.b mar.viii.d. ix.d.e.x.e Luke.ix.c and.xviii.e

mat.xvi.b and.xviii.b mar.ix.a. ‡Luke.ix.g and.ix.e

zach.viii.b

mar.x.g

¶ The. xix. Chapter.

¶ Of Zacheus, and the ten seruauntes, to whome the talentes were delyuered. Christ rydeth to Jerusalem, and wepeth ouer it.

AND he entred in, & wēt thorow Hierico. And behold ther was a man named Zacheus, whyche was a ruler amonge ỹ Publicans, and was ryche also. And he soughte meanes to se Jesus what he shulde be: & coulde not for ỹ preasse because he was litle of stature. And he ranne before, & clymed vp into a wylde fygge tree, to se hym for he was to come ỹ waye. And whē Jesus came to ỹ place, he loked vp & sawe him, & sayd vnto him: Zache, come downe atonce for to daye I muste abyde at thy house. And he came downe hastely: & *receaued him ioyfully. *Ac.xvi.g And whē they sawe it, they al grudged, sayeng: He is gone in, to tarye w̄ a man that is a sinner

B And Zache stode forthe, and sayde vnto the Lorde: beholde Lord, the halfe of my goodes I geue to the poore, and yf I haue done any man wronge, I restore hym fourefolde. Jesus sayde vnto hym: thys daye is healthy happened vnto thys house, because that he also is become the *mat.xv.b chylde of Abraham. * For the sonne of man is come to seke, & to saue that whych was lost.

And as they herde these thynges he added therto a parable, because he was nye to Jerusalem, and because they thought, that the kyngedome of God shulde shortly appeare. He sayde therfore: *a certayne noble man went into a *mat.xx.b Mar.xiii.b farre countre, to receaue hym a kyngdome, and to come agayne. And he called hys ten seruauntes, and deliuered them ten pounde, sayeng vnto them: Occuppye tyl I come. But his citesyns hated hym, & sent a message after hym, sayeng: we wyll not haue thys man to raygne ouer vs.

C And it came to passe, that whan he had receaued his kyngdome, he returned, & commaunded these seruauntes to be called vnto hym (to whō he had geuen the money) to wyt howe muche euery man had done. Thē came the fyrst, sayeng Lord, thy pound hath gayned ten pounde. And *ma.xxv.b he sayde vnto hym: * wel thou good seruaunte: because thou hast bene faythfull in a very lytel thynge, haue thou authorite ouer ten cyties. And another came sayenge: Lorde, thy pounde hath made fyue poūde. And to the same he said be thou also ruler ouer fyue cyties.

D And another came sayeng: Lord, beholde here is thy pounde, whych I haue kept in a napkin: for I feared the, because thou art a strayt mā: thou takest vp that thou laydeste not downe, & reapest that thou dyddest not sowe. He sayeth * i.Re.i.c. Mat xxii.d vnto hym: * Of thyne owne mouth, wyl I iudge the, thou euil seruaūt. Knewest thou ỹ I am a strayt mā, takyng vp that I layd not downe & reapyng that I dyd not sowe? And wherfore gauest not thou my money into the bancke, & at my commyng I might haue requyred myne owne wyth vauntage?

And he sayde vnto thē that stode by: take frō him that pounde, and gyue it him that hath ten pounde. And they sayde vnto hym: Lorde, he hath ten pound. For I saye vnto you, that *vn- *mat.xiiii.b and.xxv.c. to euery one whyche hathe shalbe geuen (and Mar.iiii.c he shall haue abound aunce) & from hym that hath not Luk.viii.c shalbe taken awaye, euen that which he hathe. Moreouer, those myne enemyes, (whych wold not that I shulde raygne ouer them) bryng hyther, & slee them before me. * And whē he hadde *mat.xxi.c thus spoken, he proceded forth, taking his iour- Mar.xi.a ney, to go vp to Jerusalem.

* And it fortuned when he was come nye to *mat.xxi.a Bethphage & Bethany, besydes ỹ moūt which Mar.xi.a is called Oliuet, he sent tow of his disciples, sayenge: go ye into the towne, whyche is ouer agaynst you into the whych, assone as ye are come, ye shal fynde an asses colte tyed, wheron yet neuer man sat. Loose hym, & bryng hym hether. And yf any man aske you, why do ye loose him thus shall ye saye vnto hym: The Lorde hathe nede therof.

They that were sent, wēt theyr way, & foūde euen as he hadde sayde vnto them. And as they were a losyng the colte the owners therof sayd vnto thē: why lose ye the colte? And they sayde for ỹ Lord hath nede of him. And they brought hym to Jesus, and caste theyr rayment on the colte, & set Jesus theron. And as he wente, they spredde theyr clothes in the waye.

And when he was nowe come nye to the goynge downe of the mounte Olyuete, the whole multitude of the disciples began to reioyce, & to prayse God with a loude voyce for al the myracles that they had sene, sayeng: * blessed be the *mat.xxi.b kynge that commeth in the name of the Lorde: Luk.xix.g peace in heauen, & glory in the hyest. And some and.xix.b of the Pharises of the company sayd vnto him Mar.xi.b Master rebuke thy disciples. He sayd vnto thē Joh.xii.b I tel you, that yf these holde theyr peace, *then *Aba.ii.c shall the stones crye.

And when he was come neare, he beheldethe cytie, and *wept on it sayenge: Yf thou hadde- *Joh.xi.a dest knowen those thynges which belonge vnto thy peace, euen in this thy day, thou woldest take hede. But nowe are they hydde from thine eyes. For the dayes shall come vnto the, * that *Jo.iii.a. thy enemyes also shal cast a bāke aboute the, & Math. cōpasse the round, and kepe the in on euery syde xxiiii.a. & make the euē wyth the grounde & thy chyldrē G whyche are in the. And * they shall not leaue in *mic.iii.b the one stone vpon another because thou knowest not the tyme of thy visitacion. mar.xiii.a. Luk.xxi.a

‡ And he went into the temple, & beganne to ‡mat.xxi.b caste out them that solde therin, and them that Mar.xi.c bought, sayenge vnto them: It is writtē * my Joh.ii.c house is the house of prayer: but ye haue ‡ made *iiii.Reg. it a denne of theues: And he taught dayly in the viii, d.e.f. temple. * But the hye prestes & the scribes Esay.lvi.c & the chefe of the people wente aboute to de- Jer.vii.c stroye hym: and coulde not fynde what to do. *Jo.viii.c For al the people stacke by him whē they herde Mark.xi.c him. Luke.xx.c. and.xxii.c

¶ The. xx. Chapter.

¶ They aske Christ one question, & he asketh them another. The parable of the vyneyarde. Of trybute to be geuen vnto Cesar. & how Christ stoppeth the mouthes of the Saduces.

AND it fortuned in one of those dayes (as A he taughte the people in the temple and preached ỹ Gospel) the hye Prestes and the

the scrybes came together wyth the elders, and
mat.xxi.c mar.xi.d spake vnto him sayenge: Tel vs by what au-
thozite doest thou these thinges? Ether who is
he ỹ gaue the this authozite? Jesus answered &
sayd vnto them, I also wyl aske you one thing,
and answere me. The baptyme of Jhon: was it
from heauen oz of mẽ. And they thoughte wt in
them selues, sayenge: Yf we saye from heauen,
he wyll saye: why then beleued ye hym not?
But and yf we saye: of men, all the people wyll
stone vs. Foz they be perswaded, that John is
a Pzophete. And they answered, ỹ they coulde
not tell whence it was. And Jesus sayde vnto
them: nether tel I you, by what authozyte I do
these thynges. ✠

B Then beganne he to put fozthe to the people
mat.xxi.d mar.xii.a Elay.b.a Gene.xx.c Jere.by.c thys parable. A certayne man planted a vyne
yarde, & let it fozthe to husbandmen, and wente
hym selfe into a straũge countre foz a great sea
son. And when the tyme was come he sent a ser-
uaunt to the husbandmẽ, that they shulde geue
hym of the fcute of the vineyarde. And they bet
him, and sent him a waye emptye. And agayne
he sent yet another seruaunt. And him they dyd
beate, and entreated hym shamfully, and sente
hym a waye emptye. And agayne, he sente the
thyzde also, and hym they wounded, and caste
him out. Then sayd the Lozd of the vyneyarde:
*Joh.i.b Ro.b.ii.a. Gala.iiii.a what shall I do? * I wyll sende my deare sonne
peraduenture they wyll stande in awe of hym:
when they se hym.

C But when the husbandmen sawe hym, they
thought within them selues, sayeng: this is the
ge.xxvbii.c Mat.xxi.d Mar.xii.a heyze, * come lette vs kyll him, that the enheri-
taunce maye be ours. And they caste him oute
of the vyneyarde, and kylled hym. What shall
the Lozde of the vyneyarde therfoze do vnto
them? He shal come and destroye these husband
men, and shall let out hys vyneyarde to other.
When they heard thys, they sayd: God fozbyd.
And he behelde them, and sayde: what is thys
ps.cxviii.e Mat.xxi.d Mar.xii.a. then that is wzytten: * the stone that the buyl-
ders refused, the same is become the head of the
cozner? Whosoeuer dothe stomble vpon that
stone, shalbe bzokẽ: but on whom soeuer it fal-
leth, it wyl grynde him to powder. And the hye
pzestes and the scrybes the same houre wente a
math.xxi.d Mar.xi.c Luke.xix.g boute to laye handes on him, * And they feared
the people. Foz they perceaued that he had spo
ken thys similitudẽ agaynst them.

D And they watched hym, and sent fozth spyes
Mat.xxii.a Mar.xii b which shulde fayne them selues ryghteous mẽ,
* to take hym in hys wozdes, & to delyuer hym
vnto the power & authozite of the debite. And
they asked hym, sayenge. Master, we knowe ỹ
thou sayeste and teachest ryght, nether consy-
derest thou the outwarde appearaunce of any
man, but teachest the waye of God truly. Is it
lawfull foz vs to geue trybute vnto Cesar, oz
no? He perceaued theyr craftynes, & sayde vnto
Mat.xxii.c Mar.xii.b them: * why tempte ye me? Shewe me a peny,
whose ymage and superscription hath it? They
answered and sayde: Cesars. And he sayd vnto
them: geue then vnto Cesar, the thinges which
belonge vnto Cesar, and to God the thynges ỹ
pertayne vnto God. And they coulde not repzo
ue hys sayenge before the people: and they mar-
uayled at hys answer, and healde theyr peace.

Then * came to hym certayne of the Sadu- E
ces, ‡ whyche denye that there is any resurrec- Mat.xxii.c
cyon. And they asked hym sayenge: * Master Mar.xii.b.
Moses wzote vnto vs, yf any mannes bzother ‡Ac.xxiii.b
dye hauynge a wyfe, and he dye wythout chyl- *De.xxv.b
dzen, that then hys bzother shulde take hys
wyfe, and rayse vp seed vnto his bzother. Ther
were therfoze seuen bzethzen, and the fyzst toke
a wyfe, and dyed wythout chyldzen. And the se-
conde toke her, and he dyed chyldlesse. And the
thyzde toke her: and in lykewyse the resydue of
the seuen, & lefte no chyldzen behynde them, and
dyed. Last of al the woman dyed also. Nowe in
the resurrectiõ, whose wyfe of them shal she be?
Foz seuẽ had her to wyfe. Jesus answered and
sayde vnto them. The chyldzen of thys wozlde F
marye wyues, and are maryed: but they whych
shalbe counted wozthy of that wozlde and the
resurrecyon frõ the dead, do not marye wyues,
nether are maryed, noz yet cã dye any moze, foz
they are equall vnto the angels, and are * the *Joh.iii.a
sonnes of god, in as much as they are chyldzen i.Joh.i.b
of the resurrecyon. And that the dead shal ryse
agayn: Moses also sheweth besydes the bushe:
when he calleth ‡ the Lord, the God of Abzahã ‡ Exo.iii.c
and the God of Jsaac, & the God of Jacob. Foz Mat.xxii.a
he is not a God of dead, but lyuing. Foz all lyue marke.xii.c
vnto hym. Then certayne of the Pharises an-
swered, and sayde: Master, thou hast wel sayd
And after that durste they not aske hym any
question at all.

And he sayde vnto them: * howe saye they ỹ Mat.xxii.d
Chzist is Dauids sonne? And Dauid hym selfe mark.xii.d
sayeth in the boke of the Psalmes: * The Lozd G
sayde vnto my Lozde: sytte thou on my ryghte *Psa.cx.a.
hande tyl I make thyne enemyes thy fote stole
Dauid therfoze calleth hym Lozde: and howe
is he then hys sonne?

Then in the audiẽce of all the people, he sayd
vnto his disciples: * beware of ỹ scribes, whych Mat.xxiii.a
wyll go in longe clothynge: and loue gretyn- Mar.xii.d
ges in the markets, & the hyest seates in the sy-
nagoges, and ỹ chefe rowmes at feastes, which
deuoure wyddowes houses faynyng long pzay
ers: the same shal receaue greater damnacyon.

The.xxi. Chapter.

¶ Chzist cõmendeth the pooze wyddowe: telleth of the
destruccion of Jerusalem, of false teachers, of the tokẽs
and troubles foz to come, of the ende of the wozlde, and
of hys owne commynge.

A She beholde, * he sawe the ryche A
mẽ, whych cast in theyr offerynges *mar.xii.d
into ỹ treasury. He sawe also a cer
tayne pooze wyddowe, which cast
in thyther two mites. And he saide
of a truthe I saye vnto you, * that thys pooze i.cor.viii.c
wydowe hath put in moze thẽ they al. Foz they
all haue of theyr superfluite added vnto the of-
feringes of God: but she, of her penury hath cast
in all the substaunce that she had

And vnto some that spake of ỹ temple how
it was garnysshed wyth goodly stones and Je-
wels, he sayd: * The dayes wil come in ỹ which mat.xxiiii.c
of mar.xiii.a

(of these thynges which ye se) there shall not be lefte one stone vpon another, that shall not be throwē downe. And they asked him sayēg: Master, when shall these thynges be, & what sygne wyll ther be when suche thynges shall come to passe? And he said: * take hede, that ye be not deceaued. For ‡ many shall come in my name, & saye that they are Christe: and ỹ tyme draweth neare. Folowe ye not them therfore. But whē ye heare of warres and sediciōs be not afrayed. For these thynges must fyrst come to passe, but the ende foloweth not by and by. Then sayde he vnto them: * Nacion shall ryse agaynst nacyon and kyngdome, agaynst kyngdome, and greate earthquakes shalbe in all place, and honger, & pestilence & fearful thynges. And great sygnes shall ther be from heauen.

* Col. iii. b. Ephe. v. b. ‡ Jo. viii a

Esay xix. a. viii. ex. xiii c

But before all these, * they shall laye handes on you, and persecute you, delyuerynge you vp to the synagoges & into prysons, & shall brynge you vnto kynges & rulers for my names sake: And thys shall chaunce you for a testimoniall. Be at a sure poynt therfore in your hertes, not to studye before, what ye shall answere: for * I wyll gyue you a mouthe & wysedome, where agaynst, al your aduersaries ‡ shal not be able to speake nor resyst. Moreouer ye shalbe * betrayed of your fathers & mothers and brethren, and kynsfolke and frendes, & some of you shall they put to death. And hated shall ye be of al men for my namessake & ther shal not one heare of your heade perysshe. Possesse your soule by pacience.

* mat. x. mar. xiii. b Joh. xvi. a. Luce. xxi. d. ‡ Act. vi. c * mic. vii. b

* And when ye se Jerusalem beseged wyth an hoost, then be sure that the desolacyon of the same is nye. Then let them whych are in Jewrye, flye to the moūtaynes. And let them which are in the myddest of it, departe out. And let not them that are in other countries, enter therein. For these be the dayes of vengeaunce, that all thynges which are wrytten maye be fulfylled. But wo vnto them that be wyth chylde, and to them that gyue sucke in those dayes: for there shalbe great trouble in the lande, and * wrathe ouer all thys people. And they shal fal throwe the edge of the swearde, and shalbe led awaye captyue into all nacions. And Jerusalem shall be troden downe of the gentyls, vntyl the tyme of the gentyls be fulfylled.

D Math. xxiiii, b Mar. xiii. b Dan. ix. g

6. Thes. ii. b

E mat. xxiiii c mar. xiii. b Joel. ii. g * Ezech xxxviii, f

* And there shalbe sygnes in the Sonne, and in the Moone, and in the starres: and in the earthe ‡ the people shalbe at theyr wyttes ende, throwe dyspayre. The see and the water shall roare, and mennes hertes shall fayle them for feare, and for lokīg after those thinges which shall come on the earth. For the powers of heauen shall moue. And then shall they se the sonne of man come in a cloude wyth power and great glorye. When these thynges begynne to come to passe: then loke vp, and lyfte vp your heades for your redempcion draweth nye.

And he shewed them a similitude: beholde the fygge tree, and al the trees when they shote forth their buddes ye se & know of youre owne selues that sommer is then nye at hand. So lykewyse also (when ye se these thynges come to passe) be sure, that the kyngdom of God is nye. Verely I saye vnto you: thys generacion shall not passe, tyl all be fulfylled. Heauen and earth shal passe but my wordes shal not passe.

F mat xxiiii c mar. xiii. c

* Take hede to youre selues leste at any tyme your hertes be ouercome with surfettyng and dronkennes and cares of thys lyfe, and so the day come vpon you vnwares. For as a snare shall it come on al them that dwel on the face of the whole earthe * watch ye therfore continually, and praye, that ye maye escape all these thynges that shal come, and that ye may stand before the sonne of man.

G Eccl. xxxi. e. Exod. xxxiiii. b Leuit. xxiii. b

mat. xxiiii. d mar. xiii. d

In the day tyme, he taught in the temple: and at nyght, he went oute, and abode in the mount that is called Olyuet. * And all the people came in the morninge to hym into the temple, for to heare hym.

* Jo. viii a

The. xxii. Chapter.

Christ is betrayed. They eate the Easter lambe. The institucyon of the sacrament. They stryue who shalbe greatest, he reioyceth them. He prayeth thre times vpō the mounte. They take hym and bringe hym to the hye prestes house. Peter denyeth hym thryse, & they bring hym before the counsell.

THe * feaste of swete breade drue nye whiche is called Easter, and the hye Prestes, and Scribes ‡ soughte how they myghte kyll hym, for they feared the people: * Then entred Sathā into Judas, whose syr name was Iscarioth (whyche was of the nombre of the twelue) & he went his waye, and communed wyth the hye prestes and offycers, howe he myght betraye him vnto thē. And they were glad, & promysed to gyue hym mony. And he cōsented, & sought opportunite to betraye hi vnto thē: whē ỹ people were awaye.

A mat. xxvi. a mar. xiiii. a ‡ Joh. xii b

* Jo. xiii. c

* Then came the daye of swete breede, when of necessite Passeouer muste be offered. And he sente Peter & John, sayenge: go & prepare vs ỹ Passeouer, that we maye eate. They sayde vnto hym. Where wylte thou, ỹ we prepare? And he sayd vnto them: Beholde, when ye enter into the cytie, ther shal a man mete you, bearynge a pytcher of water, hym folowe into the same house that he entreth in, and ye shall saye vnto the good man of the house: The master sayeth vnto the: where is the geste chamber, where I shall eate Passeouer with my disciples? And he shall shewe you a greate parlour paued. There make ready. And they wente and founde as he hadde sayde vnto them, and thy made readye the Passeouer.

B mat. xxvi. c mar. xiiii. c

* And when the houre was come, he sate downe, and the. xii. Apostles with him. And he sayde vnto them: I haue inwardlye desyred to eate thys Passeouer wyth you, before that I suffre. For I saye vnto you: henceforth I wyll not eate of it any more, vntyll it be fulfylled in the kyngdome of God. And he toke the cup, and gaue thankes and sayd: Take this, and deuyde it amonge you. For I saye vnto you: I wyl not drynke of the frute of the vyne, vntyl the kyngdome of God come.

mat. xxvi. b mar. xiiii. e

C mat. xxvi. c mar. xiiii. c i. Cor. xi. e.

* And he toke breade, and when he hadde geuen thankes, he brake it, and gaue vnto them sayenge

sayenge: Thys is my body, whych is geuen for you. This do in the r membraunce of me. Lyke wyse also whē he had supped, he toke the cuppe sayinge: Thys cup is the newe testament in my bloude, whyche is shed for you.

Yet beholde, the hande of hym that betrayeth me, is wyth me on the table. And truly the sonne of mā goeth as it is appoynted: But wo vnto that man by whom he is betrayed. And they beganne to enquyre among them selues, which of them it was, that shulde do it.

✠ And there was a stryfe amonge them, whyche of them shulde seme to be the greateste. And he sayd vnto them: the kynges of nacyons raygne ouer them: and they that haue auctorite vpon them are called gracious Lordes. But
* mat.xx.d ye shal not be so. * But he ỳ is greatest among you, shalbe as the yonger: and he that is chefe, shalbe as he that doth minister. For whether is greater, he that sytteth at meate? or he that serueth? Is not he ỳ sytteth at meate? But I am amonge you, as he that ministreth. Ye are they whych haue bydden wyth me in my temptacyons. And I apoynt vnto you a kyngdome, as my father hathe apoynted to me: that ye maye eate and drynke at my table in my kyngdome,
mat. xix.d and * syt on seates, iudgynge the twelue trybes of Israell. ✠ And the Lorde sayde: Symon, Simon, beholde: Satan hathe desyred to syfte you, as it were wheat: but I haue prayed for ỳ thy fayth fayle not. And when thou art conuerted, strength thy brethren. And he sayde vnto
mat. xxvi.c mar. xiiii.c Joh. xiii.d to hym: * Lorde, I am readye to go with the into pryson, and to death. And he sayde: I tell the Peter, the cocke shall not crowe this daye, tyll thou hast thryse denyed that thou knewest me.
* mat.x.c. Mar.vi.b Luke.ix.a And he sayde vnto them: * when I sent you wythout wallet and scryppe and shoes lacked ye any thynge? And they sayd, no: Then he sayd vnto them: but nowe he that hathe a wallet, let hym take it vp, and lykewyse his scryppe. And he ỳ hath no swearde, let hym sel hys coate, and bye one. For I say vnto you, that yet the same whych is wrytten, muste be perfourmed in me:
Esay.liii.c mat xxvii b Mar.xv.c Joh.xviii c * euen among the wycked was he reputed. For those thynges whyche are wytten of me haue an ende. And they sayde: Lorde, beholde, here are two sweardes. And he sayde vnto them it is ynough. * And he came oute, and wente (as he
mat.xxvi.c mar. xiiii.c was wonte) to mount Oliue. And the disciples folowed hym. And when he came to the place,
Mat. vi.b. Luke.xi.a he sayde vnto them: * praye, leaste ye fall into
E temptacion. * And he gate him selfe from thē, a-
mar.xxvi.b bout a stones cast, and knelled downe, & prayed
John.vi.d sayenge: Father yf ỳ wylt, remoue this cup frō me. Neuertheles, * not my wyll, but thyne be fulfylled. And there appeared an aungell vnto him from heauen, confortyng him. And he was in an agonye, and prayed the longer. And hys sweat was lyke droppes of bloude, trycklynge downe to the grounde. And when he rose vp frō prayer and was come to his disciples, he found them slepyng for heupnesse, and sayde vnto thē why slepe ye? Ryse, and praye, lest ye fall into temptacion.

* Whyle he yet spake: beholde, there came a mat.xxvi.c mar.xiiii.b company, and he that was called Judas one of the twelue, went before them, and preassed nye vnto Jesus, to kisse hym. But Jesus sayde vnto hym: Judas, betrayest thou the sonne of mā wyth a kysse? When they whyche were aboute
E hym sawe what wolde folowe, they sayd vnto hym: Lord, shall we smyte with swearde? * And mat.xxvi.c one of them smote a seruaunt of the hye preste, mar. xiiii.f and stroke of hys ryghte eare. Jesus answered Joh.xviii b and sayde: suffre ye thus farre forth. And when he touched hys eare, he healed hym.

Then Jesus sayde vnto the hye prestes and rulers of the temple and the elders which were come to hym. Ye be come oute, as vnto a thefe wyth sweardes and staues. When I was dayly wyth you in the temple, ye stretched forthe no handes agaynst me. But thys is euen youre very houre, and the power of darckenes. Then toke they hym, and led hym, and brought hym to the hye preastes house. But Peter folowed afarre of. And when they had kyndled a fyre in the myddes of the palace, and were set done together, * Peter also sate downe amonge them. mat. xxvi. But when one of the wenches behelde hym, as mar.xiiii. f he sate by the fyer (and loked vpō him) she sayd: Joh xviii b thys same felow was also wyth hym. * And he mat.xxvi.c denyed hym saynge: woman, I know hym not. mar. xiiii.f And after a lytle whyle another sawe hym, and sayde: thou arte also of them. And Peter sayde: man, I am not.

And aboute the space of an houre after, an other affyrmed, sayeng: verely this felowe was wyth hym also, for he is of Galile. And Peter sayde man I wote not what thou sayeste, And immediatly whyle he yet spake, the cocke crew And ỳ Lorde turned backe, & loked vpō Peter. * And Peter remēbred ỳ word of the Lord, how Luk.xxii. c he had sayde vnto hym: before the cocke crowe, mat.xxvi.c thou shalte denye me thryse. And Peter wente mar. xiiii.c oute and wepte bytterly.

And the men that toke Jesus, mocked hym G and smote hym: & when they had blyndefolded hym, they stroke hym on the face, & asked hym, sayeng: arede, who is it ỳ smote the. And many other thynges dyspytfully sayd they agaynste hym. And assone as it was daye, the elders of the people and the hye Preastes and the Scrybes came together, and led hym into theyr coūsell, sayengē: art thou very Christ tell vs? And he sayde vnto them: yf I tell you, ye wyl not beleue. And yf I aske you, ye wyll not answere me, nor let me go. * Hereafter shall the sonne of mat.xxvi.c man syt on the ryght hande of ỳ power of God mar.xiiii.a Then sayde they all: art thou then the sonne of God? He sayd, ye say that I am. And they sayd * what nede we any further wytnes? For we our selues haue herde of hys owne mouthe. mat. xxvi.g mar.xiiii.g

¶ The.xxiii Chapter.

Jesus is brought before Pylate and Herode. The wemen make lamentacion for him. He prayeth for his enemyes, forgeueth the theefe vpon hys ryght hande, and dyeth on the crosse, and is buryed.

A * ND the whole multitude of them arose A and led hym vnto Pylate. And they be- mat xxvii a ganne to accuse him, sayenge: we founde Mar.xv.a. Joh xviii e

thys

this felow peruertyng the people, and forbyd-
dyng to paye trybute to Cesar: sayenge that he
is Chryst a kyng. And Pylate apposed hym, say
eng Art ỹ the kyng of the Jewes? He answered
hym and sayde: thou sayest it. Then sayde Pi-
late to the hye Preastes, and to the people: I
fynde no faute in this man. And they were the
more fearce sayeng: He moueth the people, tea-
chyng thorowe oute all Jewry, and begaune at
Galyle, euen to this place.

When Pylate herde mencyon of Galyle he
asked, whether the man were of Galyle. And
Luk.i.a. assone as he knewe that he belonged vnto *He-
rodes iurisdicciō, he sente him to Herode which
was also at Jerusalem at that tyme.

And when Herode sawe Jesus, he was excea-
dynge glad. For he was desyrous to se hym of
a longe season, because he had herde many thin-
ges of hym, and he trusted to haue sene some
miracle done by him. Then he questioned with
hym many wordes. But he answered hym no-
thynge. The hye preestes & scrybes, stode forth
and accused hym straytely. And Herode with
his men of warre, despysed hym: and when he
Act.iiii.a had mocked hym, he araied hym in whyte clo-
thynge, and sent hym againe to Pylate. * And
the same day Pilate & Herode were made fren-
des together: For before they were at variaūce
B And Pylate called togethere the hye Preestes
and ỹ people, & sayd vnto thē: ye haue brought
this man vnto me as one that peruerteth the
people. And beholde, I examyn him before you
and fynde no faut in this mā, of those thynges
wher of ye accuse him: No, nor yet Herode For
I sent you to hym: and lo nothynge worthy of
death is done to hym. I wyll therfore chastene
mat.xxvii.d mar.xv.a Joh.xviii.a hym, and let hym loose. * For of necessitie, he
must haue let one loose vnto them at the feast.

And all the people cryed atonce, sayenge a-
waye with hym, and delyuer to vs Barrabas:
(which for a certayn insurrecyon made in the
citie and for murther was caste in preson) Py-
late spake agayne to them wyllyng to let Je-
sus loose. But they cryed, sayenge: Crucyfye
hym. Crucifye hym. He sayde vnto them the
thyrde tyme: what euyll hath he done? I fynde
no cause of death in hym: I wyll therfore cha-
mat.xxvii.e mark.xv.a. Joh.xix.a. sten him, and let him go. * And they cried with
loude voyces, requyring that he myght be cru-
cyfyed. And the voyces of them and of the hye
Preestes preuayled.

C And Pylate gaue sentence, that it shulde be
mat.xxvii.e mar.xv.a as they requyred * and he let loose vnto them
hym that (for insurrection and murther) was
cast into preson, whome they had desyred and
he delyuered vnto them Jesus, to do with hym
mat.xxvii.c what they wold. * And as they led him away,
Mar.xv.b. they caught one Symon of Syren, commyng
out of the felde: and on him layd they the crosse,
that he myght beare it after Jesus.

And there folowed hym a greate companye
Luk.xxiii.a. of people, and wemen * whiche bewayled and
lamented hym: But Jesus turned backe vnto
them, and said: Ye doughters of Jerusalē, wepe
not for me: but wepe for youre selues, and for
your chyldren: For behold, the dayes wyll come
in the whych they shal saye: * happy are the ba-
ren and the wombes that neuer bare, and ỹ pap
pes whyche neuer gaue sucke. Then shall they
begynne to saye to the montaynes, fal on vs: &
to the hylles, couer vs. For yf they do thys in a
grene tree, what shalbe done in the drye?

Esa.liiii.a Sap.iii.c Gal.iiy.d

And there were two euyll doers led wyth
him to be slayne. * And after ỹ they were come
mat.xxvii.d mar.xv.c Joh.xix.d to the place (which is called Caluary) ther they
crucifyed hym, & the euyl doers, one on the right
hande, and the other on the lefte. Then sayd Je
sus: father forgeue thē for they wote not what
they do. * And they parted his raymente and
mat.xxvii.d mar.xv.c Psal.xxy.d D
caste lottes. And the people stode, and beheld.

And ỹ rulers mocked him with thē, saynge:
he saued other men let him saue him selfe, yf he
be very Chryst, the chosē of God. The soudyers
also mocked him, and came, and offered hym vy
negar, & sayde, yf ỹ be the kynge of the Jewes,
saue thyselfe. * And a superscription was writ-
mat.xxvii.d Joh.xix.d ten ouer hym, with letters of Greke, and Latyn
and Hebrew: Thys is the kynge of the Jewes.

And one of the euell doers whyche were han
ged rayled on hym sayeng: Yf thou be Chryste,
saue thy selfe and vs. But ỹ other answered, &
*rebuked hym sayinge: Feareste thou not God
mat.xxvii.e mar.xv.c seyng thou arte in the same dampnacion? we
are ryghteously punysched, for we receaue accor
dyng to oure dedes. But thys man hathe done
nothyng amysse. And he sayd vnto Jesus: Lord
remembre me, whē thou commeste into thy king
dome. And Jesus sayd vnto hym: Verely I say
vnto ỹ to day shalt thou be wt me in Paradyse:

*And it was aboute the syxte houre. And
mat.xxvii.e Mar.xv.c there was darcknes ouer al the earth, vntil the
nynth houre, and the Sonnne was darkned.

*And the vayle of the temple dyd rent, euē tho-
mat.xxvii.f Mar.xv.d rowe the myddes. And when Jesus had cryed
wyth a loude voyce, he said. Father into thy hā
des I commende my spryte. And when he thus
mat.xxvii.f mar.xv.d had sayd he gaue vp the goost * When the Cen-
turion sawe what had happened, he glorifyed
God sayinge: Verely thys was a ryghteous
man. And all the people that came together to
that syght and saw the thinges whych had hap
pened, smote theyr breestes and returned. And
al hys aquauntaunce * and the wemen that fo-
mat.xxvii.f mar.xv.d lowed hym from Galile, stode afarre of, behol-
dynge these thynges.

And beholde * ther was a man (named Jo- E
mat.xxvii.g mar.xv.d Jho.xix.b seph) a coūseilour, and he was a good man and
a iuste, the same had not consented to the coun-
sel and dede of them, whych was of Aramathia
a citie of the Jewes, whyche same also wayted
for the kyngdom of God: he went vnto Pylate
and begged ỹ body of Jesus and toke it downe
and wrapped it in a linen cloth, & layed it in a se
pulchre that was hewen in stone, wherin neuer
man before was layed. F And that daye was
prepayrynge of the Sabboth, and the Saboth
drewe on: The wemē that folowed after, which
had come wyth hym frō Galile, behelde the se-
pulchre, and how his body was laied. And they
returned & prepared swete odours and oyntmē-

tes

tes: but rested the Sabboth daye, accordyng to the commaundement.

The.xxiiii. Chapter.

¶ The wemen come to the graue. Chryst apereth vnto the two dyscyples that go towarde Emaus, standeth in the middest of al his dyscypples openeth theyr vnderstandynge in the scrypturas: gyueth them a charge & ascendeth vp to heuen.

A mat.xxviii. a Mar.xvi.a John.xx.a

BUt vpō ỹ first dai of the Sabothes, very early in the morning, they cam vnto the sepulchre, and brought the swete odours whych they haue prepared, and other wemen wyth them. And they founde the stone rouled awaye from the sepulchre, and they wente in, but found not the body of the Lord Jesu. And it happened as they were amased there at. Beholde two men stode by thē in shynynge garmentes. * And as they were a- mat.xxviii. a Mar.xvi.a frayde, & bowed downe theyr faces to the earth they sayd vnto them: Why seke ye the lyuynge amonge the deade? He is not here: but he is risen Remembre howe he spake vnto you, when he was yet in Galile, saying: that the sonne of mā must be delyuered into the handes of sinful men and be crucified, & the thyrde daye ryse againe.

And they remembred hys wordes, & returned from the sepulchre, and tolde all these thynges mat.xxviii. c Mar.xvi.c vnto those eleuen, & to all the remnaunte. * It was Mary Magdalene, & Joāna, and Marye Jacobi, and other that were wyth them, whiche told these thinges vnto the apostels. And their wordes semed vnto them fayned thynges, nether beleued they them. Then arose Peter & rā vnto ỹ sepulchre, & loked in & sawe the linē clothes laied by thē selues, & departed, wonderyng in hymselfe at that whyche had happened. ✠

B ✠ * And beholde two of them wente that Mar.xvi.c same daye to a towne (called Emaus) whyche was from Jerusalem about a.lx. furlonges, and they talked together of all these thinges ỹ had happened. And it chaunced that whyle they cō muned together and reasoned, Jesus hymselfe mat.xxviii c drewe neare, * and went with them. But theyr eyes were holden, that they shulde not knowe hym: And he sayde vnto them: what maner of communications are these that ye haue one to another, as ye walke & are sad? And the one of them (whose name was Cleophas) answered, and sayde to hym: Arte thou onely a straunger in Jerusalem and hast not knowen the thynges whiche haue chaunced there, in these dayes? He sayde vnto them: what thynges?

And they sayd vnto hym: of Jesus of Nazareth, whiche was a prophete myghtye in dede, & worde, before God and all the people: and howe the hye prestes, and oure rulers delyuered hym to be condemned to death, & haue crucifyed hym But we trusted that it had ben he ỹ shulde haue redemed Israell. And as touching al these thinges, to day is euē ỹ. iii. day, that they were done

* Yee, & certayne women also of our company Lu.xxiiii. c John.xx. a made vs astonyed, whiche came early vnto the sepulchre, and found not his body, and cam, sayenge that they had sene a vysyon of Aungels, whyche sayde that he was a lyue. And certayne of them whyche were wyth vs, wente to the sepulchre, and founde it euen so as the wemen had sayde, but hym they sawe not.

And he sayde vnto them: O fooles and slowe C of herte, to beleue all ỹ the Prophetes haue spoken. * Oughte not Chriſte to haue suffred these thynges, & to enter into his glory? And he begā mat.xxvi.c at Moses, & all the Prophetes, and interpreted Esay.liii.c. vnto them in all scriptures which were writtē of him. And they drewe nie vnto ỹ towne, which thei wēt vnto. And he made, as though he wold haue gone further. And they * constrained him: Gene.xix.a saieng: abyde with vs, for it draweth towarde Luk.xxiiii.e nyght, & the daye is farre passed. And he wente in, to tary with thē. * And it came to passe, as Mar.xv.b. he sate at meate with thē, he toke breade, & blessed it, & brake, and gaue to them. And theyr eies were opened, and they knewe hym: & he vanysshed out of theyr syght. And they sayd betwene thē selues: dyd not oure hertes burne within vs, whyle he talked with vs by the waye, and opened to vs the scriptures? And they rose vp the same houre, and retourned agayne to Jerusalē and foūde ỹ eleuē gathered togyther, & thē that were with them, sayeng: the Lorde is ryssen in dede, and hath appeared to Simon. And they told what thinges were done in the way, & how they knewe hym in breakyng of breade. ✠

As they thus spake, ✠ Jesus himselfe stode D in the * myddest of thē, & saith vnto thē: peace be John.xx.e. vnto you. ✠ (It is I, feare not). But they were abashed & afrayed, and supposed that they hadde sene a spirite. And he sayde vnto them: Why are ye troubled, and why do thoughtes aryse in your hertes? Beholde my handes and my fete, that it is euen I my selfe. Hādle me and se: for a spirite hath not flesh & bones as ye se me haue.

And when he had thus spoken, he shewed thē his handes and his fete. And whyle they yet beleued not for ioye, & wōdred, he said vnto thē * Haue ye here any meate? And they offred him John.xxi.b a pece of a broyled fysh & of an hony cōbe. And he toke it, & dyd eate before thē. And he said vnto them: * These are ỹ wordes whiche I spake mat.xvi.c vnto you, whyle I was yet with you: ỹ al must nedes be fulfylled which were written of me in the law of Moses & in the Prophetes, & in the Psalmes. * Then opened he theyr wittes, that E they myght vnderstande the scriptures, & sayd Act.xvii.a vnto them: Thus is it written: & thus it behoued Chriſt to suffre, & to ryse agayne frō death the thyrde day & that repentaūce & remission of synnes: shoulde be preached in his name amōge all nacions: ✠ & must begyn at Jerusalē. And ye are witnesses of these thynges. ✠ And beholde, I wyll sēde ỹ promysse of my father vpō you. * But tary ye in ỹ citie of Jerusalē, vntyl Actes.i.b. ye be endued with power frō on hye. And he led them out into Bethany, & lyft vp his hādes, and blessed thē. * And it cam to passe, as he blessed Actes.i.b thē he departed frō thē & was caried vp into hea- Mar.xvi.d uē. And they worshipped him, & returned to Jerusalē with great ioye & were cōtinually in the temple praysyng & laudyng God. Amen. ✠

Here endeth the
Golpel of sainct
Luke.

The

¶ The Gospell of Sayncte Jhon.

¶ The fyrst Chapter. ✠

¶ The euerlastynge byrth of Chryst, and howe he became man. The testymony of Jhon. The callynge of Andrewe, Peter. &c.

IN the begynnynge was the worde, and the worde was with God: and God was the worde. The same was in the begynnynge wyth God. * All thynges were made by it: and wythout it was nothynge, ỹ was made. * In it was lyfe, and the lyfe was the ‡lyght of men, & the lyghte shyneth in darkenesse: and the darkenesse cõprehended it not. There was sent a man from God whose name was Jhon. The same came as a wytnesse of the lyght, that all men thrꝛough him might beleue. * He was not that lyght: but was sent to beare wytnes of the lyght. That lyghte was the true lyght, whych lyghteth euery man that commeth into the worlde. He was in the worlde, and the worlde was made by hym: and the worlde knewe hym not.

Gene.i.a Pro. viii.d

Joh.xiiij.b ‡Jo.viii.b and.xi.a

John.b.d

He came amonge his owne, and his owne receaued hym not. But as many as receaued hym * to thẽ gaue he power to be the sonnes of God: euẽ them that beleued on hys name whych were borne, not of bloude, nor of the wyll of the flesshe, nor yet of the wyll of man: but of God.

Psal.lvi.b Osee.iii.b Roma.i.b Gala.iiii.a

Baruk.ii.c

* And the same word became flesshe, & dwelte amonge vs: * and we sawe the glory of it, as the glorye of the onely begotten sonne of the father, full of grace and truthe. ✠

mat.xxvii.a ii.Pet.i.c 1.Joh.i.a

✠ * Jhon beareth wytnesse of hym, and cryeth, sayenge: This was he of whome I spake, whyche though he came after me, wente before me: for he was before me. * And of hys fulnesse haue all we receaued: euen grace for grace. For the lawe was geuen by Moses, but grace and truthe came by Jesus Chryste: * No man hathe sene God at any tyme.

Math.iii.b Mar.i.a

Collo.ii.b

exo.xxxiii.d 1.Joh.iiii.b

The onely begotten sonne which is in the bosome of the father, he hath declared hym. ✠

✠ * And thys is the recorde of Jhon: when ỹ Jewes sent Preastes and Leuytes from Jerusalem, to aske hym: what art thou? And he confessed and denyed not, and sayde playnlye: I am not Chryste. And they asked hym: what then? * art thou Helyas? And he sayeth: I am not.

John.b.d

Math.xi.b ‡Deu.xviii.c

‡ Art thou that Prophete? And he answered: no. Then sayde they vnto hym: what art thou, that we maye geue an answere vnto them that sent vs. What sayest thou of thy selfe? He sayd: * I am ỹ voyce of a cryer in ỹ wyldernes, make straycht the waye of the Lorde, * as sayde the prophete Esayas. And they whyche were sente were of the Pharyses. And they asked hym, and sayde vnto hym: Why baptysest thou then, yf thou be not Chryst, nor Helyas, nether that Prophete? Jhon aunswered them, sayenge: * I baptyse with water, but there standeth one amõge you, whome ye knowe not, he it is whyche though he came after me, was before me, whose sho latchet, I am not worthy to vnlose. These thynges were done in Bethabara beyonde Jordane, * where Jhon dyd baptyse. ✠

Mat.iii.a Mar i.a Luke.iii.a. *Esay.xl.a

¶ Mat. iiii.b Mat.i.a Luke.iii.c Actes, xix.g

John.iii.b and.x.a

Esay.liii.b i.Cor.v.b

✠ The nexte daye, Jhon seeth Jesus commynge vnto him, and sayth * beholde the lambe of God, whyche taketh awaye the synne of the worlde. This is he of whome I sayde: After me commeth a man, whyche went before me, for he was before me, and I knewe hym not: but that he shoulde be declared to Israel, therfore am I come baptysynge wyth water.

Mat.iii.d Marke.i.b Luke.iii.d

* And Jhon bare recorde sayenge: I sawe the spryte descende from heauẽ, lyke vnto a doue, & abode vpon hym, and I knewe him not. But he that sent me to baptyse in water, the same sayde vnto me: vpon whome thou shalte se the spryte descende, and tarye styll on hym, the same is he whych baptyseth wt the holy goost. And I sawe and bare recorde that he is the sonne of God. ✠

D

The nexte daye after, Jhon stode agayne, and two of hys dyscyples, and he beheldе Jesus as he walked by, and sayeth: beholde the lambe of God. And ỹ two disciples hearde him speake & they folowed Jesus. And Jesus turned about and sawe them folowe him, and sayth vnto thẽ: What seke ye? They sayde vnto hym: Rabby (whych is to saye yf one interprete it, Master) wher dwellest thou? He sayth vnto them: come and se. They came and sawe where he dwelte: & abode with hym that daye. For it was aboute the tenthe houre.

One of the two whyche heard Jhon speake, and folowed him, was Andrew Simon Peters brother. The same founde hys brother Symon fyrst, and sayeth vnto him: we haue founde Messias (whych is by interpretacion, annoynted) & brought him to Jesus. And Jesus behelde him, and sayd: thou art * Simon the sonne of Jonas, thou shalt be called Cephas: whyche is by interpretacyon a stone. The daye folowynge, Jesus wold go into Galile, and founde Philip, & sayth vnto him: folow me * Philip was of Bethsaida the cytie of Andrew and Peter. Phylyp founde Nathanael and sayth vnto hym: we haue foũde him, of whom * Moses in the lawe and the ‡Prophetes dyd wryte, Jesus the sonne of Joseph of Nazareth. And Nathanael sayd vnto him * can there any good thynge come oute of Nazareth? Phylyp sayeth vnto hym come and se.

mat.xvi.c

E

Joh.xii.c.

Gene.iii.c. and.xxii.c Deu.xviii.c ‡Esa. vii.c and.ix.b *Joh.vii.c

Jesus sawe Nathanael comyng to hym, and sayth of him. Beholde a ryght Israelite, in whõ is no gyle. Nathanael sayth vnto hym: whence knowest thou me? Jesus answered and sayd vnto hym. Before that Phylyp called the, when thou wast vnder the fygge tre, I sawe the. Nathanael answered and sayde vnto hym: Rabbi, thou art euen the verye sonne of God, thou arte the kynge of Israel. Jesus answered, and sayde vnto hym: Because I sayde vnto the, I sawe the vnder the fygge tree, thou beleuest. Thou shalte se greater thynges then these. And he sayeth vnto hym: Verelye, verelye, I saye vnto

¶ The Gospell of Sayncte Jhon.

¶ The fyrst Chapter. ✠

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Gene.i.a Pro. viii.d

Joh.xiiij.b ‡Jo.viii.b and.xi.a

John.b.d

He came amonge his owne, and his owne receaued hym not. But as many as receaued hym * to thẽ gaue he power to be the sonnes of God: euẽ them that beleued on hys name whych were borne, not of bloude, nor of the wyll of the flesshe, nor yet of the wyll of man: but of God.

Psal.lvi.b Osee.iii.b Roma.i.b Gala.iiii.a

Baruk.ii.c

* And the same word became flesshe, & dwelte amonge vs: * and we sawe the glory of it, as the glorye of the onely begotten sonne of the father, full of grace and truthe. ✠

mat.xxvii.a ii.Pet.i.c 1.Joh.i.a

✠ * Jhon beareth wytnesse of hym, and cryeth, sayenge: This was he of whome I spake, whyche though he came after me, wente before me: for he was before me. * And of hys fulnesse haue all we receaued: euen grace for grace. For the lawe was geuen by Moses, but grace and truthe came by Jesus Chryste: * No man hathe sene God at any tyme.

Math.iii.b Mar.i.a

Collo.ii.b

exo.xxxiii.d 1.Joh.iiii.b

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✠ * And thys is the recorde of Jhon: when ỹ Jewes sent Preastes and Leuytes from Jerusalem, to aske hym: what art thou? And he confessed and denyed not, and sayde playnlye: I am not Chryste. And they asked hym: what then? * art thou Helyas? And he sayeth: I am not.

John.b.d

Math.xi.b ‡Deu.xviii.c

‡ Art thou that Prophete? And he answered: no. Then sayde they vnto hym: what art thou, that we maye geue an answere vnto them that sent vs. What sayest thou of thy selfe? He sayd: * I am ỹ voyce of a cryer in ỹ wyldernes, make straycht the waye of the Lorde, * as sayde the prophete Esayas. And they whyche were sente were of the Pharyses. And they asked hym, and sayde vnto hym: Why baptysest thou then, yf thou be not Chryst, nor Helyas, nether that Prophete? Jhon aunswered them, sayenge: * I baptyse with water, but there standeth one amõge you, whome ye knowe not, he it is whyche though he came after me, was before me, whose sho latchet, I am not worthy to vnlose. These thynges were done in Bethabara beyonde Jordane, * where Jhon dyd baptyse. ✠

Mat.iii.a Mar i.a Luke.iii.a. *Esay.xl.a

¶ Mat. iiii.b Mat.i.a Luke.iii.c Actes, xix.g

John.iii.b and.x.a

Esay.liii.b i.Cor.v.b

✠ The nexte daye, Jhon seeth Jesus commynge vnto him, and sayth * beholde the lambe of God, whyche taketh awaye the synne of the worlde. This is he of whome I sayde: After me commeth a man, whyche went before me, for he was before me, and I knewe hym not: but that he shoulde be declared to Israel, therfore am I come baptysynge wyth water.

Mat.iii.d Marke.i.b Luke.iii.d

* And Jhon bare recorde sayenge: I sawe the spryte descende from heauẽ, lyke vnto a doue, & abode vpon hym, and I knewe him not. But he that sent me to baptyse in water, the same sayde vnto me: vpon whome thou shalte se the spryte descende, and tarye styll on hym, the same is he whych baptyseth wt the holy goost. And I sawe and bare recorde that he is the sonne of God. ✠

D

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mat.xvi.c

E

Joh.xii.c.

Gene.iii.c. and.xxii.c Deu.xviii.c ‡Esa. vii.c and.ix.b *Joh.vii.c

Jesus sawe Nathanael comyng to hym, and sayth of him. Beholde a ryght Israelite, in whõ is no gyle. Nathanael sayth vnto hym: whence knowest thou me? Jesus answered and sayd vnto hym. Before that Phylyp called the, when thou wast vnder the fygge tre, I sawe the. Nathanael answered and sayde vnto hym: Rabbi, thou art euen the verye sonne of God, thou arte the kynge of Israel. Jesus answered, and sayde vnto hym: Because I sayde vnto the, I sawe the vnder the fygge tree, thou beleuest. Thou shalte se greater thynges then these. And he sayeth vnto hym: Verelye, verelye, I saye vnto

you: hereafter shall ye se heauen open and the angels of God ascendynge and descendynge ouer the sonne of man.

¶ The.ii. Chapter. ✠

¶ Christ turneth the water into wyne, and dryueth the byers and sellers out of the temple.

A

AND the thyrde daye was there a mariage in Cana a cytie in Galile, and ỹ mother of Jesus was there. And Jesus was called (& his disciples) vnto ỹ mariage. And when the wyne fayled, the mother of Jesus sayeth vnto hym: they haue no wyne. Jesus sayth vnto her: womã * what haue I to do wyth ỹ, myne houre is not yet come. His mother sayeth vnto the mynisters: whatsoeuer he sayth vntoyou, do it. And ther were standing there, syxe waterpottes of stone after the maner of the puryfyenge of ỹ Jewes, cõtaynynge two or three fyrkyns a pece. Jesus sayth vnto them: fyl the waterpottes with water. And they fylled thẽ vp to the bryme. And he sayth vnto thẽ: drawe out now, and beare vnto the gouerner of the feast. And they bare it. When the ruler of the feast had tasted the water that was turned into wyne, and knewe not whẽce it was (but the mynysters whych drewe the water knewe.) he calleth the brydegrome, & sayeth vnto him. Euery man at ỹ begynnyng doth set forth good wyne, and whẽ men be dronke, then ỹ whych is worse. But thou haste kepte the good wyne vntyll nowe. This begynnyng of myracles dyd Jesus in Caana of Galile, and shewed hys glorye, and hys dysciples beleued on hym. ✠ * After thys he went downe to Capernaum, he and hys mother and hys bretheren, and hys disciples, & there contynued many dayes.

Luke.ii.g

B

C

Mat.iiii.b. Marke.i.b Luke.iiii.d

Mat.xxi.b. Mar.xi.c Luke.xix.g

✠ * And the Jewes Easter was euen at hãde And Jesus wente vp to Jerusalem, and founde syttynge in the temple, those that solde oxẽ, and shepe, and doues, and chaungers of money. And when he hadde made (as it were) a scourge of small coardes, he droue them all out of the temple, wyth the shepe and oxen, and powred oute ỹ chaungers monepe, and ouerthrue the tables, & sayde vnto them that solde doues: Haue these thynges hence, and make not my fathers house, an house of marchaundyse. And his disciples remembred it, that is wrytten: * the zele of thyne house hath euen eaten me.

Psa.lxix.b

D

Then aunswered the Jewes, and sayde vnto hym: what token shewest thou vnto vs, seynge that thou doest these thynges? Jesus answered and sayd vnto them: * destroye this temple, and in thre dayes I wyll reare it vp. Then sayde the Jewes. xlvi. yeares was thys temple abuyldynge, and wylte thou reare it vp in thre dayes? But he spake of the temple of hys bodye. As sone therfore as he was rysen frõ death agayne hys disciples remembred that he thus hadde sayde: And they beleued the scrypture, and the wordes whych Jesus had sayde.

Mat.xxi.f Mar.xiiii.f

When he was in Jerusalem at Easter in the feaste daye: many beleued on hys name, whan they sawe hys myracles whyche he dyd. But Jesus dyd not commyt hym selfe vnto them, because he knewe all men, and neded not, that any man shuld testify of hym. * For he knewe what was in man. ✠

Jer.xvii.b Apoca.i.d.

¶ The.iii. Chapter. ✠

¶ The communycacion of Christ wyth Nicodemus The doctrine and baptyme of Jhon, and what wytnesse he beareth of Christ.

THer was a man of the Pharyses named Nycodemus, a ruler of ỹ Jewes. * The same came to Jesus by nyght, and sayd vnto him Rabbi, we knowe that thou art a teacher come from God: for no man coulde do suche myracles as thou doest, except God were wyth hym. Jesus answered and sayd vnto him: Verely, verely, I saye vnto the, excepte a man be borne from aboue, he can not se the kyngdome of God. Nicodemus sayeth vnto hym: howe can a man be borne when he is olde can he enter into his mothers wombe & be borne agayn? Jesus answered: * Verely, verely, I say vnto the, except a man be borne of water and of the spryte, he can not enter into the kyngdome of God. * That whyche is borne of the flesshe, is flesshe, and that whyche is borne of the spryte, is spryte. Maruayle not thou that I sayde to the ye muste be borne from aboue. The wynde bloweth where it lysteth, and thou heareste ỹ soũde thereof * but canst not tell whence it commeth & whyther it goeth. So is euery one that is borne of the spryte.

A

Joh.viii.g

John.iiii.b and.viii.d. Tit.iiii.a

Rom.viii.a

B

Eccle.xi.a

Nicodemus answered and sayde vnto hym: howe can these thynges be? Jesus answered and sayd vnto hym: art thou a master in Israel, and knowest not these thynges? Verelye, verelye, I saye vnto the, we speake that we do knowe, and testify that we haue sene: and ye receaue not our wytnes. Yf I haue tolde you, earthlye thynges, and ye beleue not: howe shall ye beleue, yf I tell you of heauenly thynges?

* And no man ascendeth vp to heauen, but he that came downe from heauen, euen the sonne of man whych is in heauen.

Ephe.iiii.a

* And as Moses lyfte vp the serpent in the wyldernesse, euen so muste the sonne of man be lyft vp, that whosoeuer beleueth in hym, perysh not, but haue eternall lyfe. ✠

Num.xxi.c

✠ * For God so loued the worlde, that he gaue hys onlye begotten sonne, that whosoeuer beleueth in hym, shoulde not perysshe, but haue euerlastynge lyfe. * For God sent not hys sonne into the worlde, to condempne the worlde: but that the worlde throughe hym myght be saued. He that beleueth on hym is not condẽpned. But he that beleueth not is condempned alreadye, because he hath not beleued in the name of the only begotten sonne of God. And thys is the condempnation: * that lyght is come into ỹ worlde and men loued darcknesse more then lyght, because theyr dedes were euell. For * euerye one that euell doeth, hateth the lyght: neyther commeth to the lyght, leste hys dedes shoulde be reproued. But he that doeth truthe, cõmeth to the lyght, ỹ his dedes maye be knowen, howe ỹ they

Rom.v.a. ¶

Luke.xix.a

John.i.a and.xii.f

Ephe.v.b

are

are wrought in God. ✠

D After these thinges cam Jesus & his disciples into the lande of Jewry & there he taryed with them, * & baptysed. And Jhon also baptysed in Enon besydes Salim, because there was much water there, and they came and were baptysed.

Joh.iiij.a Math.iij.a Mar.j.a Luk.iij.a

Mar.vj.b * For Jhon was not yet cast into prison.

✠ And there arose a questiō betwene Jhons dyscyples and the Jewes, aboute purysyenge. And they came vnto Jhon, and sayd vnto hym: Rabbi, he that was wyth the beyōde Jordan (to whome thou beareste wytnes) beholde the same baptyseth * and all men come to hym, Jhon answered, and sayde: a man can receaue nothynge except it be geuen hym from heauen. Ye your selues are wytnesses * howe that I sayd: I am not Christ, but am sent before hym. He that hath the bryde is the brydegrome. But the frynde of the brydegrome, whych standeth and hearyth hym, reioyseth greatlye because of the brydegromes voyce. Thys my ioye therfore is fulfylled. He must encrease, but I must decrease.

Joh.iiij.a

Joh.j.b

C He that cōmeth from heauen, is aboue all: he that is of the earth, is earthlye, & speaketh of the earth. He that cōmeth from heauen, is aboue all and what he hath sene and heard, that he testyfyeth: & no man receaueth hys testemonye. He that hath receaued hys testymonye, * hath set to hys seale, ỳ God is true. For he whō God hath sent, speaketh the wordes of God. * For God geueth not the spryte by measure vnto hym. The father loueth the sonne, * and hathe geuen all thynges into hys hande. ‡ He that beleueth on the sonne hath euerlastynge lyfe: he that beleueth not the sonne, shall not se lyfe, but the wrathe of God abydeth on hym. ✠

Rom.iij.a Esa.xlj.a Mar.xj.d Luke.xj.d ‡Joh.vj.f 1.Joh.v.b

C The.iiij. Chapter.

C The louynge communycacyon of Christ wyth the woman of Samarya by the welles syde: Howe he healeth the rulers sonne.

A SSone as the Lord knewe, howe the Pharyses had harde, ỳ Jesus made and baptysed mo dyscyples then Jhon (thoughe ỳ Jesus hym selfe baptysed not, but hys dyscyples) * he left Jewry, and departed agayne into Galile. For it was so ỳ he must nedes go thorowe Samarya. ✠ Then came he to the cytie of Samarya (whyche is called Sychar.) Besydes the possessyō * that Jacob gaue to his sonne Joseph. And ther was Jacobs wel Jesus then beynge werye of hys iourneye, sate thus on the well. And it was about ỳ syxt houre and ther came a woman of Samarya to drawe water. Jesus sayeth vnto her: geue me drynck. For hys dyscyples were gone awaye vnto the towne to bye meate. Then sayth the woman of Samarya vnto hym: howe is it, ỳ thou beynge a Jewe, askest drynck of me, whych am a Samarytane. * For the Jewes medle not wyth the Samarytanes. Jesus answered and sayd vnto her: yf thou knewest the gyfte of God, and who it is that sayeth to the, geue me drynck, thou woldest haue asked of hym, and he wold haue geuē * the water of lyfe. The woman sayeth vnto

Mar.iij.b. Luke.xix.d

iiij.Regū. xvij.b. Joh.iij.b

B Jere.ij.b Joh.vij.b

him: Syr, thou haste nothynge to drawe wyth, and the wel is depe: from whence then hast thou that water of lyfe? Arte thou greater then oure father Jacob whyche gaue vs the well, and he hym selfe dranke therof and hys chyldren, and hys catell?

Jesus answered and sayde vnto her: whosoeuer drynketh of this water, shall thyrst agayne. But whosoeuer dryncketh of the water that I shal geue hym shal neuer be more a thyrste: but the water that I shall geue hym, shalbe in hym a wel of water sprynging vp into euerlastyng lyfe. The woman sayeth vnto hym: Syr, geue me of that water, that I thyrst not, nether come hyther to drawe. Jesus sayth vnto her. Go, call thy husband, & come hyther. The womā answered and sayd vnto hym: I haue no husbande. Jesus sayd vnto her: Thou hast well sayde, I haue no husband. For thou hast had fyue husbandes, and he whom thou nowe hast is not thy husbāde In that saydest thou truly. The woman sayeth vnto hym: * Syr, I perceaue ỳ thou art a Prophete. Our fathers worshypped in thys mountayne, * and ye saye that in Jerusalē is the place where men ought to worshyp. Jesus sayeth vnto her: woman beleue me, the houre cōmeth, whē ye shal (nether in this mountayne, nor yet at Jerusalem) worshyp the father. Ye worshyppe ye wote not what: we knowe what we worshyp.

C Luke.viij.b iij.Esd.iij.a ii.par.viij.a

* For saluacion commeth of the Jewes: But the houre commeth and nowe is, when the true worshyppers shall worshyppe the father * in spryte, and in the truth. For such the father also requyreth to worshyppe hym. * God is a spryte, and they that worshyppe hym, must worshyppe hym in spryte and in the truthe.

Exod.xxj.c Roma.j.a 1.Cor.xiij.c

The womā sayth vnto hym: I wote, ỳ Messias shal come, which is called Christ. When he is come, he wyll tell vs al thynges. Jesus sayth vnto her: * I that speake vnto the, am he. And immediatly cam hys dyscyples and marueyled that he talked wt the woman. Yet no man sayde: what meanest thou, or why talkeste thou wyth her? The woman then lefte her waterpot, and wente her waye into the cytie, and sayeth to the mē: Come, se a man whych tolde me al thynges that euer I dyd. Is not he Christ? Then they went out of the cytie, and came vnto hym.

D mat.xxvj. f mar.xiiij.g Luke.xxij.c Joh.iv.d and.f.c

In the meane whyle hys dyscyples prayed him sayenge: Master, eate. He sayde vnto them: I haue meat to eat, that ye knowe not of. Therfore sayde the dyscyples amonge them selues: hathe any mā brought hym ought to eate? Jesus sayeth vnto them: my meat is, to do the wyl of him that sent me, & to fynysche hys worke. Saye not ye: there are yet foure monethes, and then commeth harueste? Beholde, I saye vnto you: lyfte vp your eyes, and loke on the regyons: for they are whyte already vnto harueste. * And he ỳ reapeth, receaueth rewarde, and gathereth frute vnto lyfe eternall: that both he that soweth, and he that reapeth, myght reioyse together. And herein is the sayenge true, that one soweth, and another reapeth. I sent you to reape that, wher on ye bestowed no labour. Other men labon-

E Math.xx.b Luke.x.a

red, and ye are entred into theyr labours.

Many of the Samaritans of that cytie beleued on him, for the sayeng of the womā, which testifyed that he tolde her all that euer she dyd. So, when ỹ Samaritans were come vnto him they besoughte hym, that he wolde tarye wyth them. And he abode there two dayes. And many mo beleued because of hys owne wordes, and sayd vnto the woman. Nowe we beleue, not because of thy sayeng * for we haue hard hym oure selues, and knowe that thys is euen Christe, the Saueyoure of the worlde. ✠

Joh. xvii b

After two dayes he departed thence, and wēt awaye into Galile. * For Jesus him selfe testified, ỹ a Prophet hath none honoure in hys owne countre. Then, as sone as he was come into Galile, the Galileans receaued him: whan they had sene all the thynges that he dyd at Jerusalem at the daye of the feast. For they went also vnto ỹ feast daye. So Jesus cam agayne into Cana of Galile, * where he turned the water into wyne. ✠ And ther was a certayn ruler, * whose sonne was sycke at Capernaum. As sone as the same herde that Jesus was come oute of Jewrye into Galile, he went vnto hym, and besought hym, ỹ he wolde come downe, and heale hys sonne. For he was euen at the poynte of death. Then sayde Jesus vnto hym: excepte ye se sygnes and wonders, ye wyll not beleue. The ruler sayeth vnto hym: Syr, come downe or euer that my sonne dye. Jesus sayeth vnto hym: Go thy waye, thy sonne lyueth. The man beleued the worde that Jesus had spoken vnto hym. And he wente hys waye. And as he was goynge downe, the seruauntes met hym, and tolde hym, sayenge: Thy sonne lyueth. Thā enquyred he of thē the houre when he beganne to amende. And they sayd vnto hym: Yesterdaye, at the seuenth houre, the feuer left hym. So the father knewe, that it was the same houre, in the whyche Jesus sayde vnto him: Thy sonne lyueth. * And he beleued and al his housholde. ✠ This is agayne ỹ seconde myracle, that Jesus dyd, whā he was come oute of Jewrye into Galile.

mat. xiii. g
mar vi. a
Luke. iiii e

Joh. ii. a

mat. viii. a
Luke. vii. a

Act. xviii. a

¶ The. v. Chapter. ✠

¶ He healeth the man that was sycke eyght & thyrtye yeare. The Jewes accuse hym, he answereth for hym selfe, and reproueth them.

AFter thys was ther a feaste daye of the Jewes, and Jesus wēt vp to Jerusalem. And ther is at Jerusalem by ỹ slaughter house, a pole (whych is called in the Hebrue tōge, Bethseda) haupnge fyue porches, in whyche laye a great multytude of sycke folke, of blynde, halte and wythered, waytynge for the mouynge of ỹ water. For an angel went downe at a certayne season into the people, and stered ỹ water. Whosoeuer then fyrste (after the sterynge of the water) stepped in, was made whole, of whatsoeuer dysease he had. And a certayne man was there, whych had bene dyseased. xxxviii. yeares. Whē Jesus sawe hym lye, & knewe that he nowe lōg tyme hadde bene dyseased, he sayeth vnto hym: Wylt thou be made whole? The sycke man answered hym: Syr, I haue no man when the water is troubled, to put me into the pole: But in ỹ meane tyme, whyle I am aboute to come, another steppeth downe before me.

Jesus sayth vnto hym: * ryse, take vp thy bed and walke. And immediatlye the mā was made whole, and toke vp hys bed, and walked. And ỹ same daye was the Sabboth. The Jewes therfore sayde vnto hym, that was made whole: It is the Sabboth daye, it is not lawfull for the to carye thy bed. He answered them: he that made me whole, sayde vnto me: Take vp thy bed, and walke. Then asked they hym: What man is that, whyche sayde vnto the: take vp thy bedde and walke. And he that was healed, wyste not who it was. For Jesus had gotten hym selfe awaye, because that ther was preasse of people in that place.

mat. ix. a
mar. ii. b
Luke. v. e
Actes. iii. b and. iv. f

* Afterwarde, Jesus founde hym in ỹ temple, and sayde vnto hym: beholde, ỹ art made whole synne nomore, lest a worse thynge happen vnto the. The mā departed and tolde the Jewes that it was Jesus whyche had made hym whole. ✠ And therfore the Jewes dyd persecute Jesus, and soughte the meanes to slee hym, because he had done these thynges on the Sabboth dayes. And Jesus aunswered them: ✠ * My father worketh hytherto, and I worke. Therfore the Jewes sought the more to kyll hym, not onelye because he had broken the Sabboth: but sayde also that * God was hys father, and made hym selfe equall wyth God.

Joh. v. a B

i. Cor. xii. a

mat. xxvi e
mar. xiiii. g
Luke. xxi. e

Then answered Jesus and sayde vnto them: Verely, verely, I saye vnto you: * the sonne can do nothyng of hym selfe, but that he seeth the father do. For whatsoeuer he doeth, that doeth the sonne also. For the father loueth the sonne, and sheweth hym all thynges that he hym selfe doth And he wyll shewe hym greater workes then these, because ye shuld maruayle. For lykewyse as the father rayseth vp the dead, & quyckeneth them, euen so the sonne quyckeneth whome he wyll. * Nether iudgeth the father any man: but hath commytted all iudgement vnto the sonne, because that all men shoulde honoure the sonne, euen as they honoure the father. He that honoureth not the sonne, the same honoureth not the father, whyche hath sent hym. Verely, verely, I ¶ saye vnto you: * he that heareth my word, and beleueth on hym that sent me, hath euerlastyng lyfe, and shall not * come into dampnation: but is scaped from death vnto lyfe.

Joh. v. a

mat. x. c.
Luke. x. c

Joh. vi. c

Verely, verelye, I saye vnto you * the houre shall come, and nowe it is, when the deade shall heare the voyce of the sonne of God. And they ỹ heare shall lyue. * For as the father hath lyfe in hym selfe, so lykewyse hath he geuē to the sonne to haue lyfe in hym selfe: and hathe geuen hym power also to iudge, because he is the sonne of man. Maruayle not at thys: for the * houre shal come, in the whych al that are in the graues shal heare hys voyce, and shall come forth: they that haue done good, vnto the resurreccyon of lyfe: and they that haue done euell, vnto the resurreccyon of dampnacyon. ✠

Joh. i. a
and. xiii. a.

mat. xxv. d

Math. v. c.
Joha. vi. e

I can

✠I can of myne owne selfe do nothynge. As I heare, I iudge, annd my iudgement is iust, because I seke not myne owne wyll, but the wyll
Joh.viii.b of the father whych hathe sent me. *Yf I shulde beare wytnes of my selfe, my wytnes were not true. There is another that beareth wytnes of me: and I am sure, that the wytnes whyche he beareth of me is true.

John.i.b *Ye sent vnto Jhon, & he bare wytnes vnto the truth. But I receaue not the recorde of man Neuertheless, these thynges I saye ỳ ye myght be sake. He was a burnyng and a shynyng lyght and ye wolde for a season haue reioysed in hys
John.v.a lyghte. * But I haue greater wytnes, then the
‡Joh.xv.c. wytnes of Jhon. ‡ For the workes whyche the father hath geuen me to fynyshe, the same workes that I do, beare wytnes of me, that the father hath sent me: And the father him self which
Mat.iii.d and.xvii.b. Marke.i.b Luke.iii.d. ii.Pet.i.d hathe sente me, *hathe borne wytnes of me. Ye haue not heard his voyce at any tyme, nor sene hys shape, hys worde haue ye not abydynge in you. For whom he hath sent hym ye beleue not.

Search the scriptures, for in them ye thynke
Acte.xvii.b ye haue eternall lyfe ‡ and they are they whyche
Deu.xviii.c testifye of me. And yet wyll ye not come to me ỳ ye myght haue lyfe. I receaue not prayse of mẽ But I knowe you, that ye haue not the loue of God in you. I am come in my fathers name and
John.v.c ye receue me not. *Yf another come in hys owne
i.The.ii.c name, hym wyll ye receaue: Howe can ye beleue whiche receaue honoure one of another, and seke not the honoure that cõmeth of God onlye? Do not thyncke that I wyl accuse you to my father. There is one that accuseth you: euen Moses in whome ye truste. For had ye beleued Moses, ye
Deu.xviii.c wolde haue beleued me *for he wrote of me. But yf ye beleue not hys wrytynges: howe shall ye beleue my wordes? ✠

¶The.vi.Chapter. ✠

¶Jesus fedeth fyue thousande men, departeth awaye that they shulde not make hym a kynge, and reproueth the fleshly hearers of hys worde. The carnall are offended at hym.

After these thynges *Jesus went hys
Mat.xiiii.b Mar.vi.d *mat.xiv.d Luke.vi.c waye ouer the see of Galile, whych is the see of Tyberias *and a great multitude folowed him, because they sawe hys myracles whyche he dyd on them that were diseased. And Jesus went vp into a mountayne and there he sat wyth hys disciples. And easter, a feast of the Jewes was nye. ✠

Mat.xiiii.b Mark.vi.d Luke.ix.b ✠*When Jesus then lyfte vp hys eyes, and sawe a great company come vnto hym, he sayth vnto Philyp: whence shall we bye bread that these maye eate? This he sayd to proue hym for he hym selfe knewe, what he wolde do.

iii.Regum iiii.g Philyppe answered him *two hundred peny worthe of breade are not sufficiẽt for them that euery man maye take a lytell. One of hys disciples (Andrew, Symon Peters brother) sayeth vnto him: There is a lad here, whiche hath fyue barly loaues and two fyshes: but what are they amonge so many? And Jesus sayde: Make the people syt downe. There was muche grasse in that place. So the men sat downe in nombre, about fyue thousande. And Jesus toke the bread And when he had geuen thankes, he gaue to the disciples, and the disciples to them that were set downe. And lykewyse of the fyshes as much as they wolde.

When they had eaten ynough, he sayeth vn- B
to hys disciples: gather vp the broken meate whych remayneth, that nothynge be loste. And they gathered it together, & fylled twelue baskettes wt the brokẽ meat of ỳ fyue barly loaues, whych broken meate remayned vnto them that had eaten. Then those men (when they had sene the myracle that Jesus dyd) sayde: this is of a truth *the same Prophete, that shuld come into Luke. vii.c
the worlde. ✠When Jesus therfore perceaued Joh.vi.b
that they wold come, and take hym vp to make hym a kynge, *he departed agayne into a moũ Luke.vi.a.
tayne hym selfe alone. * And when euen was Mat.xiiii.c
nowe come, hys disciples went downe vnto the Mar.vi.f
see, and gat vp into a shyppe: and came ouer the see vnto Capernaum. And it was nowe darcke, and Jesus was not come to them. And the see arose wyth a great wynde that blewe. So whẽ they had rowen about a.xxv. or.xxx. furlonges they sawe Jesus walkynge on the see and drawyng nye vnto the shyppe, & they were afrayed. But he sayth vnto them: It is I, be not afrayed Then wolde they haue receaued hym into the shyppe, and immedyatly the shyppe was at the lande, whether they went.

The daye folowyng, when the people (which C
stode on the other syde of the see) sawe that ther was none other shyp there, saue that one wher into hys disciples were entred, and that Jesus wente not wyth hys disciples into the shyppe, but that hys disciples were gone awaye alone (Howbeit, there came other shyppes from Tyberias, nye vnto the place, where they dyd eate breade, after that the Lorde hadde geuen thankes) when the people therfore sawe that Jesus was not there, neyther hys disciples, they also toke shyppynge, and came to Capernaum, seking for Jesus. And when they hadde founde hym on the other syde of the see, they sayde vnto hym: Rabbi, when cameste thou hyther? Jesus answered them, and sayde: verely, verely, I say vnto you: ye seke me, not because ye sawe the myracles, but because ye dyd eate of the loaues and were fylled. ✠ Laboure not for the meate whych perysheth, but for that whych endureth vnto euerlastynge lyfe, whych meate the sonne of man shall geue vnto you. For him hath God the father sealed. Then sayde they vnto hym: what shall we do that we myght worcke the workes of God? Jesus answered and sayde vn- D
to them: this is the worke of God: that ye beleue on hym, whome he hathe sente. They sayde therfore vnto hym, * what sygne shewest thou
Mat.xii.g. and.xvi.a. Mar.viii.b Luke.xi.d *exo.xvi.b
then, that we maye se, & beleue the? What doest thou worke? Our fathers dyd eate Manna in ỳ deserte, as it is wrytten. He gaue them *breade from heauen to eate. Thẽ Jesus sayde vnto thẽ verely, verely, I say vnto you: Moses gaue you not ỳ bread frõ heuẽ *but my father geueth you
Mat.xvi.c ỳ true bread frõ heauẽ. For the breade of God is he which commeth downe from heauen, and ge-

neth lyke vnto the worlde.

Then sayde they vnto him: Lorde, euermore geue vs thys bread. And Jesus sayd vnto them I am the bread of lyfe. He that commeth to me, shal not hõger: and he that beleueth on me shall neuer thurst. ✠ But I saye vnto you: that ye also haue sene me, and yet ye beleue not. All that the father geueth me shall come to me: and hym ỳ commeth to me, I caste not awaye. For I am
Luke.xxii.c come downe from heauẽ: *not to do that I wyl but that he wyll, whych hath sent me. And thys is the fathers wyll whyche hathe sente me, that of all whych he hath geuen me, I shall loose nothynge: but rayse them vp agayne, at the last daye. And thys is the wyl of him ỳ sent me: that
John v.e euery one whyche seeth the sonne *and beleueth on hym, haue euerlastyng lyfe. And I wyl rayse hym vp at the last daye. The Jewes then murmured at him, because he sayd: I am the breade (of lyfe) which came downe from heauẽ: And they
Mat.xiii.g Mar.vi.a sayde: *Is not thys Jesus the sonne of Joseph, whose father and mother we know? Howe is it then that he sayth, I cam downe frõ heauen? Jesus answered and sayde vnto thẽ: murmure not amonge your selues.

Joh.vi.g ✠ *No man cã come to me, except the father wych hath sẽt me, drawe him: And I wil rayse hym vp at the laste daye. It is wrytten in the
Esa.liiii.d Prophetes: *and they shalbe all taught of God
1.Joh.ii.d Euery man therfore that hath hearde, and hath
Ep.xxviii.d learned of the father, commeth vnto me. *Not
Deu.xxx.b. that any mã hath sene the father, saue he wych
Jud.vi.c is of God, the same hath sene the father.
John.i.c
1.Joh.iiii.b Uerely, verely, I saye vnto you: he ỳ putteth his truste in me, hath euerlastynge lyfe. I am ỳ bread of lyfe, Youre fathers dyd eate Manna in the wyldernes, and are dead. Thys is ỳ breade, which commeth downe from heauen, that a man may eate therof, and not dye. I am that lyuyng bread, wych came downe from heauen. Yf any man eate of thys breade: he shall lyue for euer.
Luke.xxii.e *And the bread that I wyll geue, is my flesshe, which I wyll geue for the lyfe of the worlde. ✠

✠ The Jewes therfore stroue amonge them selues, saying: Howe can this felowe geue vs that flesshe of his to eate? Thẽ Jesus sayde vnto thẽ: ✠ Uerely, verelye, I saye vnto you: excepte ye eate the flesshe of the sonne of man and dryncke his bloud: ye haue no lyfe in you. Who so eateth my flesshe and dryncketh my bloude, hathe eternall lyfe, and I wyll rayse hym vp at the laste daye. For my flesshe is meate in dede: and my bloude is dryncke in dede. He ỳ eateth my flesshe and dryncketh my bloude dwelleth in me, and I in hym. As the lyuyng father hath sent me, and I lyue for the father: Euen so he that eateth me shall lyue by ỳ meanes of me. This is the bread, which came downe from heauen: not as your fathers dyd eate Manna, and are dead. He that eateth of this bread, shall lyue euer. ✠

These thynges sayd he in the Synagoge, as he taught in Capernaum. Many therfore of his dyscyples (when they had herde thys) sayd: thys is an harde sayeng: Who can abyde the hearynge of it? Jesus knewe in hym selfe, that hys dyscyples murmured at it: and he sayde vnto them: ✠ Doth thys offende you? What and yf ye shall se that sonne of man ascende vp thyther where he was before? It is the spyrete that quyckeneth, ỳ flesshe profyteth nothynge. The wordes that I speake vnto you are spyrete and lyfe. But there are some of you ỳ beleue not. For Jesus knewe from the begynnyng, which they were, that beleued not, & who shulde betraye hym. And he sayd therfore sayde I vnto you: that *no mã cã come
Joh.vii.a vnto me, except it were geuẽ vnto him of my father. Frõ that tyme many of his disciples went backe, and forsoke hym, and walked nomore wt him. Then sayde Jesus to the twelue: wyll ye also go awaye? Then Symon Peter answered hym: Lorde, to whome shall we go? Thou haste the wordes of eternall lyfe, *and we beleue and
Mat.xvi.e Mar.viii.c Luke.ix.c John.vi.c are sure that thou art Christ the sonne of the lyuynge God. Jesus answered them: Haue not I chosen you twelue, and ‡ one of you is a dyuell? He spake of Judas Iscaryoth the sonne of Symõ. For he it was, ỳ shuld betraye hym, beynge one of the twelue.
Joh.vi.c Luk.xxii.a Joh.xiii.c

¶ The.vii. Chapter.

¶ Jesus commeth to Jerusalem at the feast, teacheth the Jewes and reproueth them: There are dyuerse opiniõs of hym amõge the people. The pharyses rebuke the offycers, because they haue not brought hym, & chyde wyth Nicodemus for takynge his parte.

After these thynges, Jesus wẽt aboute in Galyle: for he wolde not go about in Jewry because that the Jewes sought to kyll him. The Jewes ‡ feast of tabernacles was at hande. Hys brethren therfore sayde vnto hym get the hence, & go into Jewrye, that thy dyscyples also maye se thy workes that thou doeste. For there is no man that doeth any thyng in secrete, and he him selfe seketh to be knowen opẽly. Yf thou do such thynges, shewe thy selfe to the worlde. For hys brethren beleued not in hym.
Deu.xvi.c Num.xix.a iii.Esd.b.e ii.Mac.b.c

Then Jesus sayde vnto them: My tyme is not yet come: but youre tyme is alwaye readye. The worlde can not hate you. *But me it hateth: because I testifye of it, that ỳ workes ther of are euell: go ye vp vnto this feast, I wyll not go vp yet vnto this feast, for my time is not yet full come. When he had sayd these wordes vnto them, he abõde styl in Galile. But as sone as his brethrẽ were come, then wẽt he vp also vnto the feaste, not openly, but as it were preuely. Then sought ỳ Jewes him at ỳ feast, & sayd: *where is he? And much murmurig was ther of him amõg ỳ people. For some sayd: *he is good, other said nay, but he deceueth ỳ people. Howbeit ‡ no man spake openly of hym, for feare of the Jewes. ✠
John.vii.a B John.xi.c Mat.xxi.d Joh.viii.c and.ix.e ‡Joh.xii.c

✠ Nowe whan halfe of the feaste was done, Jesus wente vp into ỳ temple, and taught. And the Jewes maruayled, sayeng: Howe knoweth he the scriptures, seynge ỳ he neuer learned? Jesus answered them, & sayd: My doctryne is not myne: but his ỳ sent me. Yf any mã wyll be obedient vnto his wyl, he shal knowe of ỳ doctryne whether it be of God, or whether I speake of my

my selfe. He that speaketh of hym selfe, seketh hys owne prayse. But he that seketh his prayse that sente hym, the same is true, and no vnrygh-teousnesse is in hym.

Exod. xx. a Deut. v. a *Dyd not Moses geue you a lawe, and yet none of you kepeth the lawe? why go ye about to kyll me? The people answered & sayde: Thou haste the deuell: who goeth about to kyll the? Jesus answered, and sayde vnto them: * I haue John. v. a done one worcke, and ye all maruayle. Moses therfore gaue vnto you the circũcysyon not be-Gen. xvii b cause it is of Moses: but * of the fathers. And yet ye on the Sabboth daye, circumcyse a man. Yf a man on the Sabboth daye receaue circumcy-syon, without breakynge of the lawe of Moses dysdayne ye at me, because I haue made a man Deu. i. c Leui xix. c euery whyt whole, on the Saboth day? ‡ Judge pro. xxiiii. c not after the vtter appearaunce, but iudge with a ryghteous iudgement.

Then sayd some of them of Jerusalem: is not thys he, whome they go about to kyll? But lo, he speaketh boldlye, and they saye nothynge to D hym. Do the rulers knowe in dede, þ this is ve-Mat. xvi. g Mar vi. a ry Christ? Howbeit * we knowe thys mã whẽce John. vi. c he is: but when Christe cõmeth, no mã knoweth whence he is. Then cryed Jesus in the tẽple (as he taught) sayeng: ye both knowe me, & whence I am, ye know. And I am not come of my selfe but he that sent me is true, whom ye knowe not But I knowe hym. * (And yf I saye that I knowe hym not, I shalbe a lyer lyke vnto you, but I knowe hym.) for I Mar. xi. c am of hym, and he hathe sente me. * Then they Luke. xix. g xx. e. xxii a sought to take hym, but no mã layde handes on ‡ Jo. viii d hym, because hys houre was not yet come. ‡ Ma-ny of the people beleued on hym, ✠ and sayde: when Christ commeth, wyl he do any mo myra-cles then these that thys man hath done?

E The Pharyses hearde that the people mur-mured such thynges concernynge hym. ✠ And Mat. xxii b Mar. xii. a the Pharyses and hye Prestes * sent mynysters Luke. xx. d to take hym. Then sayde Jesus vnto them: Yet am I a lyttell whyle wyth you: & then go I vn-to hym that sente me. Ye shall seke me, and shall Joh. viii. c not fynde me: * and where I am, thyther can ye and. xiii. d not come. Then sayde the Jewes amonge them selues: Whether wyll he go, that we shall not fynde hym? Wyll he go amonge the Gentyles, (whyche are scattered abroade) and teache the Gentyles? What maner of sayinge is thys that he sayd: ye shall seke me, and shall not fynde me: and where I am thyther can ye not come.

In the last daye, that greate daye of the feast Esay. lv. a Jesus stode and cryed, sayenge: * Yf any man thyrste, let hym come vnto me, and dryncke. He that beleueth on me (as sayth the scrypture) out of hys belly shall flowe ryuers of water of lyfe. But this spake he of the spryte, which they that beleue on hym, shulde receaue. ✠ For the holye goost was not yet there, because Jesus was not yet glorifyed.

M ✠ Many of the people therfore (when they Joh. iii. c and. vi. b hearde this sayeng) sayde: * of a truthe thys is a Luke. vii. c Prophete: but other sayde ‡ thys is Christ. But ‡ mat. xxi. b some sayde: shall Christe come oute of Galyle? Micha. v. a Sayth not the scrypture, that Christ shal come Zach. ii. a of the sede of Dauid: & out of the towne of Beth leem, where Dauid was? So was there dyssen-syon amonge the people because of hym. And some of them wolde haue taken hym, but no mã layed hãdes on hym. Then came the mynysters to the hye prestes and Pharyses. And they sayd vnto them: why haue ye not brought hym? The mynysters answered: neuer man spake as thys man doeth. Then answered them the Pharyses: are ye also dysceaued? Doth any of the rulers or of the pharyses beleue on hym? But thys cõme people whyche knowe not the lawe, are cursed. Nicodemus sayeth vnto them (* he that came to John. iii. a Jesus by nyght, and was one of them:) Doeth our lawe iudge any man, before it heare hym, & knowe what he hath done? They answered and sayde vnto hym: Arte thou also of Galyle? Searche and loke. For out of Galyle aryseth no Prophete. And euery man went vnto hys owne house. ✠

¶ The. viii. Chapter. ✠

¶ A woman is taken in aduoutrye. Christ delyuereth her The fredõ of such as folowe Christ, whom they accuse to haue the deuell wythin hym, and go about to stone hym.

JEsus went * vnto mount Olyuete, A and early in the morynge he cam a-Mat. xxi. b Mar. xi. a gayne into the temple, and al the peo-Luke. xix. e ple came vnto hym, & he sat downe and taught them. And the Scrybes and Pharyses brought vnto hym a woman ta-ken in aduoutrye: and when they had set her in the myddest, they saye vnto hym: Master, thys woman was taken in aduoutrye, euẽ as þ dede was a doyng. * Moses in the lawe commaũded Luke. xx. b vs, that suche shulde be stoned. But what sayest thou? Thys they sayde to tempt hym that they myght accuse hym. But Jesus stouped downe, and wyth his fynger wrote on the grounde. So when they contynued askynge hym, he lyft him selfe vp, and sayde vnto them: let hym that is a-monge you wythout synne, caste the fyrste stone at her. And agayne he stowped downe, & wrote B on the grounde. And assone as they hearde thys they went out one by one, begynnynge at the el-deste. And Jesus was left alone, and the woman standynge in the myddes. When Jesus had lyft vp hym selfe, and sawe no man, but the woman he sayd vnto her: woman, where are those thyne accusars? Hathe no man condempned the? She sayd: No mã, Lorde. And Jesus sayde. Neyther do I condempne the. Go and * synne nomore ✠ John. v. c

✠ Then spake Jesus agayne vnto them, say-enge: * I am the lyght of the worlde. He that fo-John. i. a lloweth me, doth not walke in darknes, but shal viii. a. xii. g haue the lyghte of lyfe. The Pharyses therfore sayd vnto him: þ beareste recorde of thy selfe, thy recorde is not true. Jesus answered, & sayde vn-to them: though I beare recorde of my selfe, yet my recorde is true: for I knowe whence I came and whyther I go. But ye can not tel whence I C come, and whyther I go. Ye iudge after þ flesche, Nu. xxv b. b Deu. xvii. a I iudge no man. And yf I iudge, my iudgement and. xix. d is true. For I am not alone: but I and the fa-mat. xviii. e ther that sent me. * It is also wrytten in youre ii. cor. xiii a lawe, that the testymonye of two men is true 1. Tim. v a Hebr. x. e

I am one that beareth wytnesse of my selfe, and the father that sent me, beareth wytnesse of me. Then sayd they vnto hym: where is thy father? Jesus answered: ye neyther knowe me: nor yet my father. Yf ye had knowne me, ye shulde haue knowne my father also. These wordes spake Jesus in the treasury, as he taught in the tẽple,
Mat.vi.c and no man layde handes on him *for his houre was not yet come. ✠

Then sayde Jesus agayne vnto thẽ: ✠ I go
Joh.viii.e and.xiii.d my waye, and *ye shall seke me, and shal dye in your synnes. Whether I go, thyther can ye not come. Then sayde the Jewes: wyll he kyll hym selfe: because he sayeth: whyther I go, thyther can ye not come? And he sayde vnto them: ye are from beneth, I am from aboue. Ye are of thys worlde, I am not of thys worlde. I sayde therfore vnto you, that ye shall dye in your synnes.
Mat.xvi.d Joh.viii.d For *yf ye beleue not that I am he, ye shall dye in youre synnes. Then sayde they vnto hym:
D who arte thou? And Jesus sayeth vnto them: Euen the verye same thynge that I speake vnto you. I haue many thynges to saye, & to iudge
Joh xiiii.b of you. Yee, and he that sent me, is true. *And I speake in the worlde, these thynges, whyche I haue hearde of hym. Howbeit, they vnderstode not that he spake of hys father. Then sayde Jesus vnto them: when ye haue lyfte vp an hye the sonne of man, then shal ye knowe, that I am he
Joh.viii.b and.xiii.b and that I do nothynge of my selfe, but * as my father hathe taughte me, euen so I speake these thynges: and he that sẽt me, is wyth me. The father hathe not lefte me alone, for I do alwayes
Joh.viii.d those thynges that please hym. ✠ As he spake these wordes, *many beleued on hym.

✠ Then sayd Jesus to those Jewes, whyche beleued on hym: Yf ye contynue in my worde, then are ye my very dyscyples, & ye shall knowe the truthe, and the truthe shall make you free. They answered hym: We be Abrahams seed, & were neuer bonde to any man, howe sayest thou
Rom.vi.d and.viii.a then: ye shalbe made *free?

E Jesus answered them: Verely, verely, I saye
Roma.vi.e ii.Pet.ii.d. vnto you, that * whosoeuer commytteth synne is the seruaunte of synne. And the seruaunt abydeth not in the house for euer: But the sonne abydeth euer. Yf the sonne therfore shall make you fre, then are ye fre in dede. I knowe that ye are Abrahams seed: but ye seke meanes to kyll me, because my word hath no place in you. I speake that whych I haue sene wyth my father: and ye do, that whych ye haue sene wyth youre father. They answered and sayd vnto hym: Abraham is oure father. Jesus sayth vnto thẽ: Yf ye were Abrahams chyldren, ye wold do the dedes of Abraham. But nowe ye go about to kyll me, a man that hathe tolde you the truthe, whyche I haue hearde of God: thys dyd not Abraham: Ye do the dedes of your father. Then sayde they to him: we were not borne of fornication. We haue one father euen God. Jesus sayde vnto them: yf God were youre father, truly ye wold loue me. For I proceaded forth, and came from God. Neyther came I of my selfe, but he sent me: Why do ye not knowe my speache? Euen because ye can not abyde the hearynge of my worde.

Ye are of your father the deuel, and the lustes
of your father wyl ye serue. *He was a murthe- Gene.iii.a
rer from the begynnynge, & abode not in ỹ truth 1.Joh.iii.b
because there is no truthe in hym. Whẽ he speaketh a lye, he speaketh of hys owne: For he is a lyar, & the father of ỹ same thynge. And because I tell you the truth, therfore ye beleue me not.

✠ Whyche of you rebuketh me of synne? Yf I saye the truthe, why do not ye beleue me? *He that is of God, heareth Goddes wordes. Joh.xviii
Ye therfore heare them not, because ye are not of God. Then answered the Jewes, and sayde vnto hym: Saye we not well, that thou art a Samaritane, and *haste the deuell? Jesus answe- Joh.viii.a
red: I haue not the deuell: but I honoure my father, and ye haue dyshonoure me. I seake not
G myne owne prayse, there is one that seketh, and iudgeth. Verely, verely, I saye vnto you: yf a man kepe my sayenge: he shall neuer se death: Then sayd the Jewes vnto hym: Nowe knowe we that ỹ hast the deuell. Abrahã is dead, & the Prophetes, and thou sayeste: yf a man kepe my sayenge, he shall neuer taste of death. Arte thou greater then our father Abrahã, which is deade and the Prophetes are deade: Whome makeste thou thy selfe? Jesus aunswered: Yf I honoure my selfe, myne honoure is nothynge. It is my father, that honoureth me, which ye say, is your God, and yet ye haue not knowne hym: but I knowe hym. And yf I saye: I knowe hym not I shalbe a lyar lyke vnto you. But I knowe hym, and kepe hys sayenge.

Youre father Abraham was glad to se my
daye: *and he sawe it, and reioyced. Then sayde Gen.xvii.a and.xxii.a
the Jewes vnto hym: thou arte not yet.l. yeare olde, and hast thou sene Abraham? Jesus sayde vnto them: Verely, verely, I saye vnto you: per Abraham was borne, * I am. ‡ Then toke they vp stones, to caste at hym: But Jesus hyd hym Exod.iii.d. ‡Joh.x.f.
selfe, and *went out of the tẽple. ✠ Luke.iiii.c

¶ The.ix. Chapter. ✠

¶ Christ maketh the man to se that was borne blynde.

AND as Jesus passed by, he sawe A
a man whyche was blynde from hys byrth. And hys dyscyples asked hym, sayenge: Master, who dyd synne, thys man, or hys father & mother, that he was borne blynde? Jesus answered: Neyther hath thys man synned, nor yet hys father and mother: but that the workes of God shulde be shewed in hym. I muste worke the workes of hym that sente me, whyle it is daye. The nyght commeth, when no man can worke. As longe as I am in the worlde
*I am the lyght of the worlde. Joh.i.a

Assone as he had thus spoken, he spat on the viii.b.ix.a
grounde, and made claye of the spyttle, and robbed the claye on the eyes of the blynde, and sayde vnto hym: Go, washe the in the pole of * Siloe, Esa.viii.b
which (by interpretation) is asmuch to saye, as sent. He went his waye therfore, & washed, and came agayne, seynge. So the neyghboures and they that had sene him before (how that he was a begger

(a beggar) sayde: Is not thys he that sat & begged? Some sayde: thys is he. Agayne, other sayde: * (No, but) he is lyke hym.

He hym selfe sayde: I am euen he. Therfore sayde they vnto hym: Howe are thyne eyes opened? He answered and sayde: The man that is called Jesus, made claye, & annoynted myne eyes, and sayd vnto me: Go to the poole Siloe, and washe. And when I went and washed, I receaued my syghte. Then sayde they vnto hym where is he? He sayde. I can not tell.

Mat.xii.a. mar.ii.d Luke.vi.b. John.v.a and.viii.c

They brought to the pharyses, hym that a litel before was blynde: and it was the * Sabboth daye, when Jesus made claye, and opened his eyes. Thē agayne the Pharyses also asked hym, howe he had receaued hys syght. He sayde vnto them: he put claye vpon myne eyes, and I washed and do se. Therfore sayde some of the Pharises: thys man is not of God, bycause he kepeth not the Sabboth daye. Other sayde, * howe can a man that is a synner do suche myracles? And there was a stryfe amonge thē. They spake vnto the blynd mā againe. What sayest thou of hym whyche hathe opened thyne eyes? He sayde: * He is a prophete.

Joh.viii.g. and.x.d

*Joh.ix.c

But ỹ Jewes dyd not beleue of the mā (how that he had ben blynde, and receaued his syght) vntyll they called the father and mother of him that hadde receaued his syghte. And they asked them sayenge: Is thys your sonne whome you saye was borne blynde? Howe doth he nowe se then? Hys father and mother aunswered them, and sayde: we knowe that thys is oure sonne, & that he was borne blynde: but by what meanes he nowe seeth, we can not tell. Or who hathe opened his eyes, cā not we tel. He is olde ynough aske hym, let him answere for him selfe. Suche wordes spake his father & mother, because they fered the Jewes. For the Jewes had conspyred all redy, that yf any man dyd confesse that he was Chryst, * he shulde be excommunicat out of the Synagoge, Therfore sayde hys father and mother: he is olde ynoughe, aske hym.

*Joh.ix.f

Then agayne called they the man that was blynd, and sayd vnto hym: Gyue God ỹ prayse we knowe that this man is a synner. He answered therfore, and sayde: Whyther he be a synner or no, I can not tell. One thynge I am sure of that where as I was blynde nowe I se. Then sayd they to hym agayne. What dyd he to the? Howe opened he thyne eyes? He aunswered thē I tolde you yerwhyle, ye dyd not heare, wherfore wolde ye heare it agayne? Wyll ye also be hys dysciples? Then rate they hym, and sayde: Be thou hys disciple. We are Moses disciples We are sure, that God spake vnto Moses. As for this felow, we know not from whence he is

The man aunswered, and sayde vnto them this is a maruelous thing, that ye wote not frō whēce he is, and yet he hath opened myne eyes. For we be sure, that God heareth not synners. But yf any man be a worshypper of God, and obediente vnto his wyll, him heareth he. Sence the worlde began, was it not hearde, that any mā opened the eyes of one that was borne blynde. Yf thys man were not of God, he could haue done nothyng They answered, and sayd vnto him: thou arte all together borne in synne, and dost thou teache vs? And they cast hym out.

Jesus hearde that they had excommunicate hym: and whan he hadde founde him, he sayd vnto him: doest thou beleue on ỹ sonne of God? He answered & sayde: who is it Lord that I might beleue on him. And Jesus sayd vnto him. Thou hast sene hym, * and he yt is that talketh wyth the. And he sayde: Lorde I beleue, and he worshyped hym. ✠ And Jesus sayde vnto hym: I am come vnto iudgement into this world: that they whyche se not, mygh̄t se, and they whyche se, mygh̄t be made blynd. And some of the Pharyses whyche were wyth hym, herde these wordes and sayd vnto hym: are we blinde also? Jesus sayd vnto thē: * If ye were blynde, ye shuld haue no synne. But nowe ye say: we se, therfore your synne remayneth.

Joh.iiii.e

Joh.xv.b

The .x. Chapter. ✠

Chryst is the true shepherd, and the dore of the shepe, he telleth the truthe, and therfore the Jewes take vp stones to cast at hym and call hys preachynge blasphemy and go aboute to take hym.

VErely verely, I saye vnto you: he that entreth not in by the dore into the shepfolde, but climeth vp some other waye the same is a theefe and a murtherer. A

But he that entreth in by the dore, is the shepherde of the shepe, to hym the porter openeth, & the shepe here hys voyce, and * he calleth hys owne shepe by name, and ledeth them out. And when he hath sent forth hys owne shepe, he goeth before them: and the shepe folowe hym: for they knowe hys voyce. A straunger wyll they not folowe, but wyl flye frō him: for they know not ỹ voyce of straūgers. Thys prouerbe spake Jesus vnto thē. But they vnderstod not what thynges they were: which he spake vnto them Then sayde Jesus vnto them agayne: Verely verely, I saye vnto you: * I am the dore of the shepe. All (euen as many as come before me) are theues and murtherers: but the shepe dyd not here them. I am the dore: by me yf any mā enter in, he shalbe safe, and shall go in and out, and fynde pasture, A theefe commeth not but for to steale, kyl and to destroy. I am come that they mygh̄t haue lyfe, & that they mygh̄t haue it more abundantly. ✠

Prouer.x.d

B

Joh.xiiii.a

✠ I am * the good shepeherde. A good shepeherde gyueth his lyfe for the shepe. An hyred seruaunt and he which is not the shepeherde (nether the shepe are hys owne) seeth the wolfe commynge, and leaueth the shepe, and flyeth, & the wolfe catcheth and scattereth the shepe, The hyred seruaunt flyeth, because he is an hyred seruaunt, and careth not for the shepe, I am the good shepherde, and * knowe my shepe, and am knowen of myne. ‡ As my father knoweth me, euen so knowe I also my father. And * I gyue my lyfe for the shepe: and other shepe I haue whyche are not of thys folde. Them also must I bryng, and they shall heare my voyce, and there shalbe one folde and one shepeherde. ✠

*Ezech. xxxiiii.f

C

i.Tim.vi.c. ‡mat.xi.a Luk.x.d ‡Iohan.x.f

Therfore doth my father loue me, because

I put my lyfe from me, that I myght take it a-
gayne. No man taketh it from me: but I put it
awaye of my selfe, I haue power to put it from
me, and I haue power to take it agayne. This
commaundement haue I receaued of my father
There was a dissentiō therfore agayne among
the Iewes for these sayenges, and manye of thē
*mat.ix. b and. xii.b Mar.iij.b Luke.xi.b Joh.viii. f ‡Joh.vii g
sayde: *He hath the dyuell, and is made: why he
are ye him? *Other sayd: these are not the wor-
des of him that hath the deuyll. Can the deuyll
open the eyes of the blynde?

E ✠ And it was at Jerusalem the feaste of the
ii.Re,vi.a Actes.iii.b and.b.c
dedycatyon, and it was wynter: & Jesus wal-
ked in the temple, euen in* Salomons porche.
Then came the Iewes rounde aboute hym, and
sayde vnto hym: Howe longe doest thou make
vs doute? Yf thou be Chryste tell vs playnely.
Jesus aunswered them: I tolde you, and ye be-
leue not. The workes that I do in my fathers
name, they beare wytnesse of me. But ye beleue
not, because ye are not of my shepe. As I sayde
Joh.viii.f. vnto you * my shepe here my voyce: And I
F know them, and they folowe me, & I geue vnto
them eternall lyfe and they shal neuer perysshe,
nether shall any man plucke thē out of my hād
My father whych gaue thē me, is greater them
all, and no man is able to take them out of my
Joh.xiiii a and.xbii.c *Jo.viii g
fathers hande ‡ I and my father are one.

*Then the Iewes agayne toke vp stones, to
stone hym wyth all. Jesus answered thē: many
good workes haue I shewed you from my fa-
ther, for whyche of them do you stone me? The
Iewes aunswered hym sayenge. For thy good
*Joha.v d workes sake we stone the not * but for thy blas-
phemye, and bycause that thou beynge a man,
makest thy selfe God. Jesus aunswered them:
psa.lxxxii.a Exo.xx i.b
Is it not wrytten in youre lawe? * I sayde, ye
G are goddes. Yf he called thē goddes, vnto whō
the worde of god was spoken (and the scryp-
ture can not be broken concernynge him whom
the father hathe sanctyfyed, and sente into the
mat. xxvi.f mar.xiiii.g Luk.xxii.g ‡Joh.ix.a and.xb.d
worlde). Do ye say that I blaspheme * because
I sayde I am the sonne of God? ‡ If I do not
the workes of my father, beleue me not. But yf
I do, and yf ye beleue not me, beleue the workes
that ye maye knowe, and beleue that the father
is in me, and I in hym. ✠

*Agayne they wente aboute to take hym: &
mat.xxi. b Joh.viii.g. ‡ John.i.d
he escaped out of theyr hande, and wente away
agayne beyonde Jordane into the place ‡ where
John before had baptysed, and there he abode.
And many resorted vnto hym, and sayde: John
*Jo.vii.d dyd no myracle, but * all thynges whych John
spake of thys man were true. And many bele-
ued on hym there.

¶The.xi.Chapter. ✠

¶Christ raysyth Lazarus from death, The hye prestes and Pharises gather a counsell agaynste hym. He getteth hym out of the waye.

A Certayne man was sycke, named
Luke. viii.c
Lazarus of Bethania ẏ towne of
mary, & her sister Martha. Yt was
ẏ Mary * whych annoynted Jesus
wyth oyntment, & wyped hys fete
wyth her heare, whose brother Lazarus was
sycke. Therfore, hys systers sent vnto him, sai-
enge: Lorde, beholde he whome thou louest, ys
sycke. Whan Jesus herde that, he sayde this in
fyrmyte is not vnto deathe: but for the prayse
of God, ẏ the sonne of God * myght be prayed * Joh.ix.a
by ẏ reason of it. Jesus loued Martha and her
systers and Lazarus. When he had hearde ther-
fore that he was sycke, he abode two dayes stil
in the same place where he was.

Then after that, sayde he to hys disciples: let B
vs go into Iewry agayne. Hys disciples sayd
Joha.viii d viii.g.ix.f
vnto hym: Master, the Iewes lately * soughte
to stone the and wylt thou go thyther agayne?
Jesus answered: are there not. xii. houres of
the daye? Yf a man walke in the daye, he stom-
bleth not, because he seeth the lyghte of thys
worlde. But yf a man walke in the nyght he stō
bleth, because there is no lyght in hym. Thys
sayde he, and after that he sayd vnto them, oure
frend Lazarus * slepeth, but I go to wake hym
*Mat.ix.c Luk.viii.g Mar.v,d
out of slepe. Then sayde hys disciples: Lorde,
yf he slepe, he shall do well ynough. Howbeit
Jesus spake of his death, but they thought ẏ he
had spoken of the naturall slepe. Then sayd Je-
sus vnto them: playnely Lazarus is dead, and
I am glad for your sakes, that I was not ther
because ye maye beleue. Neuertheles, let vs go
*Joh.xi.f
vnto hym Then sayde * Thomas (whyche is C
called Didimus) vnto the disciples: let vs also
go, that we maye dye wyth hym. Then went
Jesus, and founde that he hat lyen in hys graue
foure dayes alredy. Bethany was nye to Jeru-
salem, about fyftene fourlonges of, & manye of
the Iewes came to Martha and Mary to com
forte them ouer theyr brother. Martha assone
as she herde that Jesus was commynge, wente
and met hym, but Mary sat styll in the house.

✠ Then sayde Martha vnto Jesus: Lorde,
*Joh.xi.d
* yf thou haddest ben here, my brother had not
dyed: neuertheless, nowe I knowe that what-
soeuer thou askest of God, God wil gyue it the.
Jesus sayeth vnto her: Thy brother shall ryse
agayne. Martha sayth vnto hym, I knowe
that he shall ryse agayne in the resurrectyon at
the last day. Jesus sayeth vnto her: I am the re-
surrectyon and the * lyfe: ‡ he that beleueth on
*John.i.a and.xiiii.a ‡Joh.iii.b Roma.i.a Aba.ii.a Heb.x.g
me, yee though he were dead, yt shall he lyue.
And whosoeuer lyueth and beleueth on me shal
neuer dye: beleuest thou thys? She sayde vnto D
hym: yea lorde, I beleue that thou art Chryste
the sonne of God, whyche shulde come into the
worlde. ✠ And assone as he hadde so sayde, she
went her waye, & called Mary her sister secret-
ly, sayeng: The Master is come, and calleth for
the. Assone as she herde that, she arose quyckly,
and came vnto him. Jesus was not yet come in
to the towne: But was in the place wher Mar-
tha mette hym. The Iewes then whyche were
wyth her in the house and comforted her, (whē
they sawe Mary that she rose vp hastely, and
went out) folowed her sayenge: She goeth vn-
to the graue to wepe there.

Then when Mary was come where Jesus
John.xi.c
was, and sawe hym, she cometh nye vnto hys
fete, and sayth vnto hym: Lorde, * yf thou had
dest bene here, my brother hadde not bene deade

When

Whē Jesus therfore sawe her wepe (& ỹ Jewes also weppynge whyche came wyth her) he groned in the spyryte, & was troubled in hym selfe, & sayd where haue ye layed him? They said vnto him, lorde come & se. And * Jesus wept. Thē sayd ỹ Jewes: beholde how he loued hym. And some of them sayde: colde not he which * opened the eyes of the blynd, haue made also, that this mā shulde not haue dyed? Jesus therfore again groned in hym selfe, and came to the graue. It was a caue, & a stone layed on yt.

Luke.xix. f
* Joh.xi. b
E

Jesus sayde take ye awaye the stone. Martha the syster of hym that was dead, sayde vnto him: Lord be this time he stinketh. For he hath bene dead foure dayes. Jesus sayde vnto her: Sayde I not vnto the, that yf thou dyddest beleue, thou shouldest se the glorye of God? Then they toke awaye the stone from the place where he that had ben dead, was layed. And Jesus lift vp hys eyes, and sayde. Father, I thanke the, that thou haste herde me. Howebeit, I knewe, that thou hearest me alwayes, but * because of the people whiche stande by: I sayd it that they may beleue, that thou hast sent me.

* Joh.xii. b

And when he thus had spoken, he cryed with a loude voyce: Lazarus come forth. * And he ỹ was dead came forth, bound hande & fote wyth graue clothes, and hys face was bounde with a napkyn. Jesus sayd vnto them, lose him and let hym go. Then many of the Jewes whyche cam to Mary (and had sene the thynges whych Jesus dyd) * beleued on hym. ✠ But some of thē went their wayes to the Pharises, and told thē what Jesus had done.

* Joh.v.b.c
F
* Jo.xii. f

mat.xxvi.a
mar.xiiii.a
Luk.xxii.a
* Act.iiii.c

✠ * Then gathered the hye prestes and the pharises a counsell, and sayde: * What do we? For thys man doth many myracles. Yf we let hym scape thus, all men wyll beleue on hym, & the Romaynes shal come, and take away both oure rowme and the people. And one of them named Caiphas (beyng the hye prest that same yere) sayde vnto them: Ye perceaue nothyng at all, nor consyder, that * it is expedyent for vs,

Jo.xviii. b

that one man dye for the people, and not that al the people perysshe. Thys spake he not of him selfe, but beynge hye preste that same yere, he prophesied that Jesus shulde dye for the people and not for the people onlye, but that he shulde gather together in one, the chyldren of God, ỹ were scattered abroade: * Thē frō ỹ daye forth

mat.xxvi.a
mar.xiiii.a

they toke coūsel together for to put him to deth. Jesus therfore walked no more opēly amōg the Jewes: but wente hys waye thence vnto a countrye nye to a wyldernes, into a cyte whiche is called Ephraim, and there contynued wyth his disciples * And the Jewes Easter was nye at hande, and many went out of the countre vp vnto Jerusalem before the Easter to purifye them selues. Then soughte they for Jesus and spake amonge them selues as they stode in the

mat.xxvi.a
mar.xiiii.a
Luk.xxii.a
‡ Joh.vii b
* Joh.xi.e

temple: What * thynke ye, seynge he commeth not to the feast daye? The hye prestes and pharises * hadde gyuen a commaundement, that yf any man knewe where he were, he shulde shewe it, that they myght take hym. ✠

¶ The.xii. Chapter. ✠

¶ Mary anoynteth Chrystes fete. Judas murmureth. Chryste excuseth her, and rydeth in to Jerusalem.

Then Jesus (syx daies before Easter) came to bethany, wher Lazarus had bene dead, whō he raysed frō deathe. There they made him a supper, & Martha serued, but Lazarus was one of them ỹ sate at ỹ table with hym. * Then toke Mary a pounde of oyntment (called Nardus, perfecte & precyouse) and anoynted Jesus fete, and wiped hys feate with her heare, and the house was fylled wyth the odoure of the oyntement. * Then sayde one of hys disciples (euen Judas Iscarioth Symons sonne, whych afterwarde betrayed hym) why was not thys oyntment solde for thre hundred pence, and giuen to the poore? This he sayde, not that he cared for the poore, but because he was a thefe and * had the bagge, & bare that whyche was gyuen. Then sayde Jesus: let her alone: agaynst the day of my buryeng hath she kepte thys. For the poore alwayes shall ye haue with you, but me haue ye not alwaye.

A
Mat.xxvi.a
mar.xiiii.a
Luk.xxii.a

Luke.vii.f

mat.xxvi.a
mar.xiiii.a

Joh.xiii.b

Moch people of ỹ Jewes therfore had knowledge that he was there. And they came not for Jesus sake only, but ỹ they myghte se Lazarus also * whome he raysed frō deathe. But the hye prestes helde a counsell, that they myghte put Lazarus to death also, because that for his sake many of the Jewes went awaye and beleued on Jesus. ✠

John.xi. b
B

* On the nexte daye moche people that were come to the feaste, when they hearde that Jesus shulde come to Jerusalem, toke braunches of palme trees, and went forthe to mete hym, and cryed. Hosanna, ‡ blessed is he that in the name of the Lorde, cometh kynge of Israell. And Jesus got a ponge asse, & sat theron, as it is wrytten: * feare not doughter of Syon, beholde, thy kynge commeth syttyng on an asse colte. These thynges vnderstode not hys disciples at the fyrste: but whan Jesus was glorifyed, then remembred they that suche thynges were wrytte̅ of hym, and that suche thynges they had done vnto hym. The people ỹ was wyth hym (when he called Lazarus out of hys graue, and raysed hym frō death) bare recorde. Therfore met him the people also, because they hearde that he had done such a miracle. The pharises therfore said amonge them selues: perceaue ye, how we preuayle nothyng? beholde * (all the) worlde goeth after hym.

mat.xxi.a
mar.xi.a

tpl.crbiii b
Luke.xix.f

* Zay.lxii b
zaca.ix.b
Johñ.xii.c
C

* There were certayne grekes amonge them that came to worshyppe at the feaste: the same came therfore to Philyp (whyche was of Bethsaida a cyte of Galile) and desyred hym saying: Syr, we wolde fayne se Jesus. Phylyp came and tolde Andrewe. And againe Andrewe and Philip tolde Jesus. And Jesus answered thē sayeng * the houre is come, ỹ the sonne of man must be glorifyed.

iii.re.bix.c
Acte.biii.c
ii.Par.bi.f

Joh.xiii b
and.xvi,a

✠ Verely verely, I saye vnto you ‡ excepte the wheate corne fal into the groūde, and dye, it bydeth alone. Yf it dye, it bryngeth forth much

D
‡ Esa.liii.b
i.Cor.xv.a

fruit

*Mat.x.d and.xvi.d Mar.viii.d Luke.xii.b

fruyte. *He that loueth hys lyfe, shall destroye it: and he that hateth hys lyfe, in thys worlde, shal kepe it vnto lyfe eternall. Yf any man mynyster vnto me, let hym folowe me, and * wher I am, there shall also my mynyster be. Yf any man minister vnto me, him wyll my father honoure ✠

Joh.xiii.a and.xvii.d.

Nowe ys my soule troubled, and what shall I saye: Father, delyuer me from thys houre: but therfore came I into thys houre. Father glorifye thy name. Then came there a voyce from heauen, sayenge: I haue both glorifyed it and wyll glorifye it agayne. The people therfore that stode by and herd it, sayde that it thūdred. Other sayde, an Aungell spake to hym: Jesus answered and sayde: this voyce cam not

* Joh.xi.c

because of me, * but for your sakes.

Joh.xv.d and.xvi.d

✠ Nowe is the iudgement of thys worlde: *nowe shall the prynce of thys worlde be caste out. And I (yf I were lyfte vp from the earth) wyll drawe all men vnto me. Thys he sayde: syngnifyeng what death he shuld dye. The people answered hym: We haue harde oute of the

Psal.cx.a. Esa.ix.b Dan.vii.d. Mich.v.a.

law * that Christ bydeth for euer: and howe sayest thou the sonne of man muste be lyfte vp? who is that sonne of man? Then Jesus sayde vnto them: yet a lytle whyle is the lyght wyth

*Ephe.v.c

you. * Walke whyle you haue lyghte, lest the darkenesse come on you. He that walketh also in the darke, woteth not whither he goeth. While ye haue lyghte, beleue on the lyght that ye may be the chyldren of the lyght. ✠

These thynges spake Jesus and departed, and hyd hym selfe from them. But though he had done so many myracles before them, yet be leued not they on him, that the sayeng of Esayas the Prophete myght be fulfylled, whyche he

Esay.liii.a Roma.x.c,

spake: * Lorde, who shall beleue oure sayenge? And to whom is the arme of the lord declared? Therfore could they not beleue, because that

‡Esay.vi.e Mat.xiii.b mar.iiii.b Luk.viii.b Ac.xxviii.f

Esayas sayeth: agayne ‡ he hathe blynded theyr eyes, & hardened theyr hert, that they shuld not se wyth theyr eyes, and leaste they shulde vnderstande wyth theyr herte, and shulde be conuerted, and I shulde heale thē. Suche thinges sayd Esaias, when he sawe hys glorye, and spake of him. Neuertheles, amonge the cheke rulers also, many beleued on hym. But (because of the Pharises (they wolde not be acknowen of it,

John.xii.e ‡John.v.a

*least they shulde be excommunicat. ‡ For they loued the prayse of men more then the prayse of god. Jesus cryed, and sayde: he that beleueth on me, beleueth not on me, but on hym that sent me. And he that seeth me, seeth hym that sēt me

*Joh.i.a iii.c.viii.b and.ix.a

✠ I am come * a lyght into the worlde yt whosoeuer beleueth on me, shulde not byde in darknes. And yf any man heare my wordes, and be-

‡Joh.iii.b

leue not, I iudge hym not. For ‡ I came not to iudge the worlde but to saue yt worlde. He that refuseth me, and receaueth not my wordes, hathe one yt iudgeth hym. The word that I haue spoken the same shall iudge hym in the laste daye. For I haue not spokē of my self: but the father whyche sent me: he gaue me a commaundement what I shulde saye and what I shulde speake. And I knowe yt hys commaūdemēt is lyfe euerlastynge. Whatsoeuer I speake therfore, euen as the father bad me, so I speake ✠

¶The.xiii.Chapter.

¶Christ washeth the disciples fete, telleth them of Judas the traytoure, and commaundeth them earnestly to loue one another.

Before the feaste of Easter, when Jesus knewe that hys houre was come that he shulde depart out of this worlde vnto the father. As he had loued hys whych were in the worlde, vnto the ende he loued them. And when supper was ended, after yt the dyuell had * put in the herte of Judas Iscarioth Symons sonne, to betray him. Jesus knowynge that * the father had gyuen all thynges into hys handes, and that he was come from God, and wente to God: he rose from supper, & layde a syde his vpper garmentes: and when he had taken a towell, he gyrded him selfe. After yt he poured water into a basyn, and beganne to washe the disciples fete, & to wype them wyth the towel, wherwyth he was gyrded.

mat.xxvi.b Mar.xiiii.b

*mat.xi.d &.xxviii.d Luk.x.d John.iii.d

Then came he to Symon Peter. And Peter sayde vnto hym: Lorde, doest thou washe my fete? Jesus answered & sayde vnto hym: What I do, thou wotest not nowe, but yt shalt knowe hereafter. Peter sayeth vnto hym: thou shalt neuer washe my fete, Jesus answered hym: Yf I washe the not, thou hast no parte wyth me. Symon Peter sayeth vnto hym: Lord, not my fete only but also the handes and the heade. Jesus sayeth to hym: he that is washed, nedethe not, saue to washe his fete but is cleane euerye whit. And ye are cleane, * but not all. For he knewe who it was that shulde betraye hym. Therfore sayd he: ye are not al cleane: So after he had washed theyr fete, and receaued hys clothes & was set downe he sayd vnto thē agayne: Wote ye what I haue done to you? Ye call me Mayster and Lorde and ye saye well, for so am I. Yf then your Lord and Master haue washed your fete, ye also ought to washe one anothers fete. For * I haue gyuen you an ensample that ye shulde do, as I haue done to you, ✠ Uerely verelye, I saye vnto you: ‡ the seruaunte is not greater then hys master, nether the messenger greater then he that sent hym.

*Joh.vi.g

*Ephe.v.a i.Pet.ii.d ‡Mat.x.c Luke.vi.f Joh.xiii.g

Yf ye vnderstande these thynges * happy are ye, yf ye do thē. I speake not of you all, I know whom I haue chosen. But that the scripture maye be fulfylled: * he that eateth breade with me hath lefte vp hys hele agaynst me. Nowe * tell I you before it come: that when it is come to passe, ye myght beleue that I am he. Uerelye verelye, I saye vnto you: * He that receaueth whomsoeuer I send, receaueth me. And he that receaueth me, receaueth hym that sent me.

*Luk.xi.d. ¶ *psa.xli.b Joh.xiii.b and.xvi.a *Mat.x. Luke.x.c Mar.ix.c

When Jesus had thus sayd, he was troubled in spyrite, and testyfyed and sayde: Uerely verely, I saye vnto you: that * one of you shall betraye me. Thē the disciples loked one on another, doubtynge of whom he spake. There was one of Jesus disciples, (which leaned on hym) *euen he whome Jesus loued. To him beckned Symon Peter therfore yt he shulde aske, who it was

mat.xxvi.b Mar.xiiii.c Luk.xxii.b

John.xiii.c xx.a.c.xxi.c

of whome he spake. He then when he leaned on
Jesus brest sayd vnto him: Lord, who is it? Je
D sus answered. He it is whom I gyue a sop. And
he wet the breade, and gaue it to Judas Iscari-
oth Symōs sonne. And after the soppe, Satan
entred into hym. Then sayde Jesus vnto him:
that thou doest, do quyckly. That wist no man
at the table, for what intent he spake vnto him
John.xiii.a Some of them thought because * Judas had ꝑ
bagge, ꝑ Jesus had sayde vnto hym: bye those
thynges that we haue nede of agaynst the feast
or that he shulde gyue some thinge to the poore
Assone then as he hadde receyued the soppe he
went immediatly out and it was nyght. Ther-
*Jo.xiii.d and.xviii.a fore when he was gone out, Jesus sayd: * Now
is the sonne of man glorifyed. And God is glo-
rifyed by hym. Yf God be glorifyed by hym.
God shall also glorifye hym by hym selfe: and
shall straycht way glorify hym.

✠ Lytle chyldren, yet a lytle whyle am I
*Joh.viic wyth you. *Ye shal seke me, and as I sayde vn-
to the Iewes, whither I go, thyther can ye not
*Joh.xiiia come. Also to you saye I nowe: * A newe com-
maundement gyue I vnto you, that ye loue to-
gether, as I haue loued you, that euē so ye loue
i.Joh.ii.a one another. * By thys shal al men know that
ye are my disciples, yf ye haue loue one to ano-
ther. Symon Peter sayd vnto him: Lorde, whi
ther goest thou? Jesus answered hym: whether
John.xi.f I go, thou canst not folowe me now, but * thou
Act.xii.a shalte folowe me afterwardes. ✠ Peter sayde
vnto him: Lord, why cā not I folow the now?
mat.xxvi.c ‡ I wyl ieoperde my lyfe for thy sake: Jesus an-
Mar.xiiii.c swered hym: wilt thou ieoperde thy lyfe for my
Luk.xxii.d
‡Jo.xviii.e sake? Verely verely, I say vnto the: * the cocke
shal not crow, tyll thou haue denyed me thryse.

¶ The.xiiii. Chapter. ✠

¶ He armeth his disciples wyth consolacyon agaynste
trouble, and promyseth them the holy ghoost.

A AND he sayde vnto hys disciples: let
not youre herte be troubled. Ye be-
leue in god, beleue also in me. In my
fathers house are many mansyons.
Yf it were not so I wolde haue tolde
you. I go to prepare a place for you: And yf I
go to prepare a place for you, I wyll come a-
gayne, and receyue you, euen vnto my selfe that
Joh.xii.d and.xviii.d * wher I am, ther may ye be also. And whither
I go, ye knowe and the waye ye knowe.

Thomas sayth vnto him: Lorde, we knowe
not whyther thou goest. And how is it possible
for vs to knowe the waye? Jesus sayth vnto
*John.i.a and.xi.c ‡mat.xi.d John.vi.e. hym: I am the way and the truth, and the * lyfe
‡ No man commeth vnto the father but by me.
Yf ye had knowē me, ye had knowne my father
also. And nowe ye know hym & haue sene hym.

B Philip sayth vnto him: Lorde, shewe vs the fa
ther, and it suffyseth vs. Jesus sayth vnto him
haue I bene so longe tyme wyth you, and yet
hast thou not knowen me, Philip? he that hath
sene me, hath sene my father. And how sayest ꝑ
thē: shewe vs the father? Beleuest thou not that
*John.x.c * I am in the father, and the father in me? The
wordes that I speake vnto you, I speake not
of my selfe: but the father that dwelleth in me
is he that doth ꝑ workes. Beleue me that I am
in the father, & * the father in me. Or els beleue Joh.xvi.g
me for the workes sake.

Verely verely, I saye vnto you: he that be-
leueth on me, the workes ꝑ I do, the same shall
he do also and greater workes then these shall
he do, because I go vnto my father * And what mat.xviii.a and.xxi.c mar.xi.d Luke.xi.b John.xv.b and.xvi.f Jaco.i.a i.Joh.iii.d and.b.c
soeuer ye aske in my name, that wyl I do, that
the father may be glorifyed by the sonne. Yf ye
shal aske any thing in my name. I wyl do it. ✠
✠ Yf ye loue me, kepe my commaundementes,
& I wyl prayе ꝑ father, & he shal gyue you ano-
ther comforter, that he may byde wyth you for
euer: euen the spyrete of truth, whome the worlde
can not receaue, because the worlde seeth hym
not, nether knoweth hym. But ye knowe hym.
For he dwelleth wyth you, and shalbe in you.
* I wyll not leaue you comfortles, but wyll mat.xviii.d
come to you.

Yet a lytle whyle and the worlde seeth me
no more: but ye se me. For I lyue and ye shall
lyue. That day shal ye knowe that I am in my
father, and you in me, and I in you.

* He that hath my commaundementes, & ke- ¶
peth thē: the same is he that loueth me. And he ‡Joh.xv.a
that loueth me, shalbe loued of my father, & I i.John.b.a ii.Joh.i.a
wyl loue hym, and wyll shewe myne owne selfe
to hym. * Judas sayth vnto hym: (not Judas Actes.xv.a
Iscarioth) Lorde, what is done that thou wylt
shewe thy selfe vnto vs, and not vnto the world
Jesus answered and sayd vnto them: yf a man
loue me, he wyll kepe my sayinges, and my fa-
ther wyl loue hym, and we wyl come vnto hym
and dwell wyth hym. He that loueth me not, ke
peth not my sayenges And the worde which ye
heare, is not myne but ꝑ fathers which sent me.

These thynges haue I spoken vnto you, be- D
ynge yet present with you. But the comforter Joh.xvi.d and.xv.b. Actes.ii.a
whych is the holy ghost * whom my father wyl
sende in my name, he shal teache you al thinges
and brynge al thynges to youre remembraunce
whatsoeuer I haue sayd vnto you.

Peace I leaue wyth you, my peace I gyue
vnto you. Not as the world gyueth, gyue I vn
to you. Let not youre hertes be greued, neyther
feare. Ye haue herde howe I sayde vnto you: I
go, and come agayne vnto you. Yf ye loued me,
ye wold verely reioyce, because I sayd I go vn-
to the father, for the father is greater then I.
* And now haue I shewed you before it come, ꝑ Joh.xiii.c and.xvi.a
when it is come to passe, ye myght beleue.
Hereafter wyl I not talke many wordes vnto
you. For the prynce of thys worlde commeth
and * hathe nought in me. But that the worlde Joh.xiv and.xvi.b
may know that I loue the father. And as the fa
ther gaue me commaundement, euen so do I. ✠
Ryse, let vs go hence.

¶ The.xv. Chapter. ✠

¶ The true vyne, the husbandman and the braunches
A doctryne of loue and a swete comforte agaynst perse
cution.

I AM * the true vyne, and my father is A
the husbandman. Euery braunche ꝑ Ec.xliiii.e
beareth not frute in me he wyll take
away. And euery braūche that bea-
reth frute, wyll he pourge, that it maye bryngе
forth

Joh.xiii.b. Actes.xv.d

forthmore frute. * Nowe are ye clene thorowe the wordes whyche I haue spoken vnto you.

Byde in me, and I in you, as the braunche can not beare frute of it selfe, excepte it byde in the vyne: no more can ye, excepte ye abyde in me. I am the vyne, ye are the braunches. He that abydethe in me, and I in hym, the same bryngethe forth much frute. For without me can ye do nothing. Yf a man byde not in me, he is caste forth as a braūche and is wythered: and men gather them: and caste thē into the fyre, and they burne

*Mat.xxi.c Joh.xii.b Mar.xi.d Joh.xv.c Jaco.i.a

* Yf ye byde in me, and my wordes abide in you aske what ye wyll, & it shalbe done for you. Here in is my father glorifyed: þ ye bear much frute and become my disciples.

B As the father hathe loued me, euen so haue I also loued you. Continue ye in my loue. Yf ye kepe my commaundementes, ye shall abyde in my loue, euen as I haue kepte my fathers commaundementes, and byde in hys loue. These thynges haue I spoken vnto you, that my ioye myght remayne in you, and that youre ioye myght be full.

Joh.xiii.d. i.Joh.iii.b

✠ * This is my commaundemente, that ye loue together, as I haue loued you. Greater loue hath no man, then this: that a man bestow his lyfe for his frendes. Ye are my frendes, yf ye do whatsoeuer I commaunde you. Hencefoorth cal I you not seruauntes: for the seruaunt knoweth not what is lorde doeth. But you haue I called frendes: for al thinges that I haue heard of my father, haue I opened to you.

C Ye haue not chosen me, but I haue chosen you, and ordeyned you, to go, and bryngе forth frute, and that youre frute shuld remayne, that whatsoeuer ye aske of the father in my name he maye gyue it you. ✠

✠ Thys commaunde I you, that ye loue together. Yf the worlde hate you, ye know that it hated me before it hated you. Yf ye were of þ worlde, the world wold loue his owne. Howbeit, because ye are not of the worlde, but I haue

Joh.xvii.c

chosen you out of þ world: therfore * the world hateth you. Remember the worde that I sayde vnto you: þ seruaūt is not greater thē the lord.

*Mat.x.c Luke.xxi.c Mar.x.c

* Yf they haue persecuted me they wyl also persecute you. Yf they haue kept my sayenge: they wyll kepe yours also.

D * But all these thynges wyll they do vnto you for my names sake, because they haue not knowen him that sent me. Yf I hadde not come and spoken vnto them, they shulde haue had no synne: but nowe haue they nothynge to cloke

Joh.xvi.a

theyr synne wythall. He that hateth me, hateth my father also: Yf I had not done among them þ workes, which none other mā dyd, they shuld haue had no synne. But nowe haue they bothe sene, and hated: not only me but also my father But this happeneth that the sayeng myght be fulfylled that is wrytten in theyr lawe: * they hated me without a cause. ✠

Psal.xxxv.c and.lxix.a ‡Jo.xiii.d and.xvi.b Actes.ii.a

✠ But when the comforter is come‡ whome I wyll send vnto you from the father (euen the spyrete of truthe, which proceedeth of the father) he shal testify of me. And ye shall beare wytnes also, because ye haue ben wt me frō þ beginning.

C The.xvi.Chapter.

C Consolacyon agaynst trouble. Prayers are heard thorowe Christ.

THese thinges haue I sayde vnto you, because ye shulde not be offēded. * They shall excomunicate you: yea þ tyme shall come, that whosoeuer killeth you, wil thīk that he doth God seruice. * And

A *Mat.x.b Mar.xiii.d Luke.xxi.c Actes.ix.a

Joh.xvi.d

suche thynges wyll they do vnto you, because they haue not knowen the father, nether yet me. But these thynges haue I tolde you, that when the tyme is come, ye maye remember thē that I tolde you. ✠ These thinges sayde I not vnto you at the begynning, because I was present with you.

✠ But nowe I go my waye to him that sent me, and none of you asketh me whether I go. But bycause I haue sayde suche thynges vnto you, your hertes are ful of sorow. Neuertheles I tell you the truthe, it is expediente for you, þ I go away. For yf I go not away that comforter wyll not come vnto you. But yf I departe, * I wyll sende hym vnto you. And when he is come, he wyll rebuke the worlde of synne, and of ryghteousnes, and of iudgement. Of synne, because they beleue not on me. Of ryghteousnesse because I go to my father, and ye shal se me no more. Of iudgemēt, because * the prince of thys worlde is iudged alredy.

B

Joh.xiiii.d and.xv,d Actes.ii.a

Joh.xii.c

I haue yet many thynges to saye vnto you but ye cannot beare them away nowe. Howbeit when he is come (whiche is the spyrete of truth) he wyll leade you into all truthe. He shall not speake of hī selfe: but whatsoeuer he shal heare that shal he speake, and he wyl shewe you thynges to come. He shal glorifye me, for he shal receyue of myne, and shall shewe vnto you. * All thynges that the father hath are myne. Therfore sayd I vnto you, that he shall take of mine and shewe vnto you. ✠

C

*mar.xi.d e.xvii.d Luke.x.d Joh.iii.d

✠ * After a whyle ye shall not se me, and agayne after a whyle ye shall se me: for I go to þ father. Thē sayd some of his disciples betwene thē selues: what is thys that he sayth vnto vs after a whyle ye shall not se me, and agayne, after a whyle ye shall se me: and that I go to the father? They sayde therfore: what is this that he sayth: after a whyle? we can not tell what he sayethe. Jesus perceyued that they wolde aske hym, and sayde vnto them. Ye enquyre of thys betwene youre selues, because I sayde after a whyle ye shal not se me, & againe after a whyle ye shal se me. Verely verely. I say vnto you: ye shall wepe and lamente, but contrary wyse, the worlde shal reioyce. Ye shall sorowe, but * your sorowe shalbe turned to ioye.

*Jo.xvii.d

D

Joh.xvi.e

A woman when she trauayleth, hathe sorowe, because her houre is come: but assone as she is delyuered of the chylde, she remembreth no more þ anguysshe for ioye that a mā is borne into þ world. And ye now therfore haue sorow but I wyll se you agayne and your hertes shall reioyce, and youre ioye shall no man take from you. ✠

you. ✠ And in that day shal ye aske me no question. ✠ Verely verely, I say vnto you: *what soeuer ye shal aske ỹ father in my name, he wyll geue it you. Hytherto haue ye asked nothynge in my name. Aske, & ye shall receaue: that your ioye may be full.

*mat.vii.a and.xxi.c Luke.xi.b. Mark.xi.d Jaco.i.a Joh.xvi.b and.xb.b. 1.Joh.iii.d and,b.c

These thynges haue I spoken vnto you by prouerbes. The tyme wyll come, when I shall no moze speake vnto you ‡by prouerbes: but I shall shewe you playnly from my father. At ỹ daye shall ye aske in my name. And I saye not vnto you that I wil speake vnto my father foz you. Foz the father him selfe louethyou, because ye haue loued me, and haue beleued, ỹ I came out from God. I went out from the father, and came into the wozld Agayne, I leaue ỹ wozlde and * go to the father.

‡mat.xiii.c

*Joh.xv.d

His disciples sayde vnto hym: Lo, nowe talkest thou plainly, and speakeste no prouerbe Nowe are we sure, that *thou knowest al thinges, and nedest not that any man shulde aske ỹ any question. Therfoze beleue we, that thou camest frō God. ✠ Jesus answered them: Nowe ye do beleue. * Beholde the houre draweth nye and is alredy come, that ye shalbe scattered euerye man to hys owne, and shall leaue me alone. And yet am I not alone. Foz * the father is wyth me.

G

Joh.xvi.e.

zach.xiii.c. mat.xxvi.c mar.xiiii.c

Joh.xvii.d

These wozdes haue I spoken vnto you, that in me ye myght haue peace. Foz in ỹ wozld shal ye haue tribulacion: but be of good chere I haue ouercome the wozlde.

The.xvii.Chapter. ✠

The moost harty and loupng prayer of Christ vnto hys father, foz all suche as receaue the truth.

These wozdes spake Jesus and lyft vp hys eyes to heauen, and sayde: father, * the houre is come: glozifye thy sonne that thy sonne also maye glozifye the: as thou hast gyuen him power ouer al fleshe, that he shuld gyue eternal lyfe to as many as thou hast gyuen hym. This is *lyfe eternal ỹ they might know the, the only true God & Jesus Christ whom thou hast sent.

A

Joh.xiii.d.

*1.Joh.i.a

Joh.xiv.c

I haue glozifyed the on the earth. * I haue fynyshed the wozke, whych thou gauest me to do. And now glozify thou me (o father) with thine owne selfe, wyth the glozy, whyche I had with the, yer the wozlde was, I haue declared thy name vnto the men, whych thou gauest me out of the wozlde. Thyne they were and thou gauest them me, and they haue kepte thy wozd. Nowe they haue knowen ỹ all ỹ thynges what soeuer thou hast geuen me, are of the. Foz I haue geuē vnto them the wozdes whiche thou gauest me, and they haue receaued thē, and haue knowen surely, that I cam out from the: and they haue beleued, that thou dyddest sende me.

B

I pray foz them, I pray not foz * the wozlde but foz them ‡ whych ỹ hast geuen me, foz they are thyne. And all myne are thyne, & thyne, are myne, and I am glozyfyed in them. And nowe am I not in the wozlde, and they are in ỹ wozld and I come to the. ✠

1.Joh.ii.e. Jesa.liii.d

✠ Holy father, kepe thozowe thyne owne name, thē whych thou hast geuen me, that they also may be one, as we are. Whyle I was with them in the wozlde I kept them in thy name. * Those that thou gauest me, haue I kept, and none of them is lost, but that losse chylde, ‡ that the scripture myght be fulfylled.

Jo.xviii.b ‡psa.cix.a.

Now come I to the, and these wozdes speake I in the wozld, that they myghte haue my ioye full in them. I haue geuen them thy wozde, and * the wozlde hath hated them, because they are not of the wozlde, euen as I also am not of the wozld. I desyre not that thou shuldest take thē out of the wozlde: but * that thou kepe them frō euell. They are not of the wozlde: as I also am not of the wozlde. Sanctifye them thozowe thy truth. Thy wozde is the truth. As thou dyddeste sende me into the wozld, euen so haue I also sente them into the wozlde, and foz theyr sakes sanctyfye I my selfe that they also myghte be sanctifyed thozowe the truthe.

C

John.xb.c Sap.ii.d

*mat.vi.b Luke.xi.a

Neuertheles, I praye not foz them alone but foz them also which shall beleue on me thozowe theyr preachynge: that they al may be * one, as thou father art in me, and I in ỹ, and that they also may be one in vs: that the wozld maye beleue, that ỹ hast sent me: And the glozy whyche thou gaueste me, I haue gyuen them, that they maye be one, as we also are one. I in them, and thou in me, ỹ they may be made perfecte in one and that the wozld may know, that thou haste sent me & hast loued thē as thou hast loued me.

Gala.iii.b

Father, I wyll that they whyche thou haste gyuen me * be wyth me where I am, that they may se my glozy, which thou hast giuē me. Foz ỹ louedest me befoze the makeng of the wozlde. * O ryghteous father, the wozlde also hath not knowen the: but I haue knowen the: and these haue knowē: that thou hast sēt me. And I haue declared vnto them thy name, and wyll declare it, that the loue wher wyth thou hast loued me, may be in them, and I in them. ✠

D

John.xvii.d and.xviii.a.

*mat.xi.d Luke.x.d

The.xviii.Chapter.

Christ is betrayed, The wozdes of hys moth, smyte the officers to the ground, Peter smytteth of Malchus eare, Jesus is brought befoze Annat Cayphas & Pilate

When Jesus had spokē these wozdes he went fozth wyth hys disciples ouer ỹ broke of Cedzō, where was a garden, into the whych he entred & his disciples. Judas also whyche betrayed hym, knewe the place: foz Jesus ofte tymes resozted thyther wyth hys disciples Judas then after he hadde receyued a bonde of mē (and mynysters of the hye prestes & Pharyses) came thyther wyth lanternes, & fyerbrandes & weapons. And Jesus knowynge all thynges ỹ shuld come on hym, went fozth, and sayde vnto them: whom seke ye? They answered hym: Jesus of Nazareth. Jesus sayth vnto them I am he. Judas also which betrayed him, stode wyth them. Assone then as he had sayde vnto them I am he, they went backward and fel to ỹ groūde Then asked he them agayne: whome seke ye? They sayde: Jesus of Nazareth. Jesus answered: I haue tolde you, that I am he. Yf ye seke

A

mat.xxvi.d Mar.xiiii.d Luk.xxii.d

B

me

me therfore, let these go their way That ỹ saying Joh.xviii.b
inge myght be fulfylled whyche he spake: * of
thē: whych thou gauest me, haue I not lost one.
Then Symō Peter hauyng a sweard, drue
it, and smote the hye prestes seruaunt, and cut
of hys ryghte eare. The seruauntes name was
Malchus, Therfore sayeth Jesus vnto Peter:
mat.xxvi.c * Put vp thy sweard into the sheath, shal I not
Gen.ix.a drynke of the cuppe, whych my father hath ge-
uen me? Then the companye and the captayne,
and ministers of the Jewes toke Jesus, & boūd
hym, and led hym awaye to Anna fyrste: for he
was father in lawe vnto Cayphas, which was
the hye Prest that same yeare. Cayphas was he
*Joh.xi.e whych gaue counsel to the Jewes *that it was
expediēt, that one man shuld dye for the people.
C * And Symon Peter folowed Jesus, & so dyd
mat.xxvi.f another disciple: that disciple was knowē vnto
mar.xiiii.f the hye preste, and wente in with Jesus into the
Luk.xxii.f palace of the hye Prest. But Peter stode at the
doore wythoute. Then went oute that other dis-
ciple (whych was knowen vnto the hye preste)
and spake to the damesell that kepte the doore, &
brought in Peter. Then sayde the damesel that
kepte the doore, vnto Peter. Arte not thou also
one of thys mannes disciples? He sayde: I am
not. The seruauntes and mynysters stode ther,
which had made a fyer of coales: for it was cold
and they warmed them selues. Peter also stode
amonge them, and warmed hym.
D * The hye prest then asked Jesus of hys dis-
mar.xiiii.e ciples and of hys doctrine. Jesus answered him
Luk.xxii.g I spake openly in the world. I euer taughte in
the Synagoge, and in the temple whither al the
Jewes resorte, and in secrete haue I sayde no-
thinge. Why askest thou me? Aske them which
herd me, what I haue sayd vnto them. Behold
they can tel what I sayd. Whē he had thus spo
ken, one of the ministers whych stode by, smote
Act.xxiii.d. Jesus on ỹ face, saying * answerest thou the hye
Preste so? Jesus answered hym: Yf I haue euel
spoken, beare witnes of the euel. But yf I haue
wel spoken, why smytest thou me? And Annas
sent hym bounde vnto Cayphas the hye Prest.
Symon Peter stode, and warmed hym selfe
E Then sayd they vnto him: art not thou also one
of hys disciples? He denyed it, and sayde: I am
not. One of the seruaūtes of the hye prestes (hys
cosyn whose eare Peter smot of) sayd vnto him
*Joh.xviii.d dyd not I se the in the garden wyth hym? * Pe-
mat.xxvi.a ter therfore denyed agayne: and immediatlye
mar.xiv.a the cocke crew. Then led they Jesus from Cay
Luk.xxii.a phas into the hall of iudgement. It was in the
morninge, and they them selues went not into
the iudgement hal, lest they shuld be defiled, but
that they myght eate Passeouer. Pylate then
wente oute vnto thē and sayde: what accusacy-
on bringe ye agaynst thys man? They answe-
red and sayde vnto him: Yf he were not an euell
doer we wold not haue delyuered him vnto the
F Then sayde Pylate vnto them: take ye hym, &
iudge hym after your owne lawe. The Jewes
therfore sayde vnto hym. It is not lawfull for
vs to put any mā to death. That the wordes of
*mat.xx.c Jesus myght be fulfylled * which he spake, syn-
nysyenge, what death he shulde dye.
* Then Pylate entred into the iudgement hal mat.xxvii.b
agayn, & called Jesus, & sayd vnto hī: art thou Mark.xv.a
the king of the Jewes? Jesus answered: sayst ỹ Luk.xxiii.b
that of thy selfe, or dyd other tel it ỹ of me? Py-
late answered: Am I a Jewe? Thyne owne na-
cion and hye prestes haue deliuered the vnto me
What hast ỹ done? Jesus answered my kinge-
dome is not of this world. Yf my kyngdōe were
of this worlde: then wold my ministers surelye
fyght, that I shulde not be delyuered to the Je-
wes, but now is * my kyngdome not from hēce *Joh.vi
Pylate therfore sayde vnto hym: Arte thou a G
kynge then? Jesus answered: thou sayeste that
I am a kyng: For this cause was I borne, and
for this cause came I into the worlde, ỹ I shuld
beare wytnes vnto ỹ truth. And al ỹ are of the
truth heare my voyce. Pilate sayde vnto hym,
what thyng is trueth? And whan he had sayde
thys, he went out agayne vnto the Jewes, and
sayeth vnto them: * I fynde in hym no cause at mat.xxvii.c
all. Ye haue a custome, that I shuld delyuer you Mark.xv.a
one loose at Ester, wil ye that I loose vnto you Luk.xxiii.c
the kynge of the Jewes? Then cryed they all
agayne, saying: ‡ Not hym but Barrabas: the
same Barrabas was a murtherer. Actes.iii.c

C The.xix Chapter.

C Christ is crucifyed. He committeth hys mother vnto Johan, dyeth and is buryed.

Then Pylate toke Jesus therfore, & A
scourged hym. * And the souldyers mat.xxvii.c
wounde a crowne of thornes, and mar.xv.b
put it on hys heade. And they dyd
on hym a purple garment, and (& came
vnto hym) and sayde: hayle kynge of the Jewes, &
they smote hym on the face. Pylate went forth
agayne, and sayde vnto them, behold, I bringe
hym forthe to you, that ye maye knowe, that I
fynde no faute in him. Then came Jesus forthe
wearynge a crowne of thorne, and a robe of pur
ple. And he sayeth vnto them: behold the man Jo.xviii.c
‡ When the hye prestes therfore and ministers mar.xv.a.
saw him, they cryed saying crucify him, crucify Lu.xxiii.d.
him. Pylate sayth vnto thē. Take ye him, & cru
cify hym, for I fynde not cause in him. The Je-
wes answered hym: We haue * a lawe & by our Leu.xxiii.c
lawe he ought to dye, because ‡ he made him self ‡Joh.v.b.
the sonne of God. When Pylate herd that say-
inge, he was the more afrayde, and went again
into the iudgement hal, and sayeth vnto Jesus
whence arte thou? But Jesus gaue hym none B
answere. Then sayde Pylate vnto him: Spea-
kest thou not vnto me? Knowest thou not, that
I haue power to crucify the, and haue power to
loose the? Jesus answered: Thou couldest haue
no power at all against me, * except it were ge- * Sap.i.a.
uen the frō aboue. Therfore, he that delyuered Joh.iii.d
me vnto ỹ hath the more synne. ‡ And frō thence Ro.xiii.a.
forth soughte Pylate meanes to loose hym, but mat.xxvii.d
the Jewes cryed sayenge: Yf thou let hym go, ỹ Mark.xv.c
art not Cesars frend. For * whosoeuer maketh Lu.xxiii.e
hym selfe a kynge, is agaynste Cesar. Act.xvij.b

When Pylate herde ỹ sayeng, he broughte C
Jesus forth, and sat downe to geue sentence in
ỹ place ỹ is called the pauement, but in the He-
brue

bzne tonge, Gabbatha. It was the pzeparynge daye of the Easter, about the syxt houre. And he saith vnto the Jewes: behold your king: They cryed, awaye wyth hym, awaye wyth, crucyfye hym. Pylate sayeth vnto them: shall I crucyfye your kyng: The hye pzestes answered: we haue
mat.xxvii.d Mar.xv.c Luk.xxiii.c no kynge, but Cesar. * Then delyuered he hym vnto them, to be crucyfyed. And they toke Je-
D sus, and led hym awaye. And he bare hys crosse,
Heb.xiii.c *And went fozthe into a place, whyche is called the place of deadmens sculles. But in Hebzue, Golgatha, where they crucyfyed hym, and two
mat.xxvii.d Mar.xv.c Luk.xxiii.c other wyth hym, on eyther syde one, and Jesus in the myddes. And *Pylate wzote a tytle, and put it on the crosse. The wzytynge was: Jesus of Nazareth kynge of the Jewes. Thys tytle reade many of the Jewes. Foz the place where Jesus was crucyfyed, was nye to the cytie. And it was wzytten in Hebzue, and Gzeke, and Laten. Then sayde the hye Pzeastes of the Jewes to Pylate: wzyte not kynge of the Jewes, but that he sayde: I am kynge of the Jewes. Pylate answered: what I haue wzytten, that haue
E I wzytten.
mat.xxvii.d Mar.xv.e Luk.xxiii.e Then the souldyers, *when they hadde crucyfyed Jesus, toke hys garmentes, and madz foure partes, to euery souldyer a parte, and also his cote. The cote was without seme, wzought vpon thozowe out. They sayd therfoze amonge them selues: Let vs not deuyde it, but caste lottes foz it, who shall haue it. That the scryppture
Mat.xxii.a myght be fulfylled, sayinge: *They haue departed my rayment amonge them, and foz my cote dyd they caste lottes. And the soulyers dyd suche thynges in dede.

There stode by the crosse of Jesus his mother and his mothers syster, Mary the wyfe of Cleophas and Mary Magdalene. When Jesus therfoze sawe hys mother and the dyscyple stādyng
Joh.xiii.a *whome he loued, he sayeth vnto hys mother: woman, beholde thy sonne. Then sayde he to the dyscyple: behold thy mother. And frō that houre the dyscyple toke her foz his owne.

F After these thynges, Jesus knowynge that al
Psa.lxix.e thynges were nowe perfozmed, that *the scryppture myght be fulfylled, he sayth: I thyrste. So
mat.xxvii.f Mar.xv.d there stode ą vessell by, full of vyneger. *Therfoze they fylled a sponge wyth vyneger & woūd it aboute wyth ysope, and put it to hys mouthe Assone as Jesus then receaued of the vyneger,
Joh.xvii.a he sayd: *It is fynyshed, and bowed hys heade, and gaue vp the goost. The Jewes therfoze, because it was the pzeparynge of the Sabboth, ỳ the bodyes shulde not remayne vpon the crosse, on the Sabboth daye (foz that Sabboth daye was an hye daye) besoughte Pylate, that theyr legges myght be broken, and that they myght be taken downe. Then came the souldyers, and brake the legges of the fyrst, & of ỳ other whych was crucyfyed wyth hym. But when they came to Jesus, and sawe that he was deade alreadye, they brake not hys legges: but one of the souldyers with a speare thrust hym into the syde, and forthwyth came there out bloude and water.
G And he that sawe it bare recozde, and hys re-
cozde is true. And he knoweth that he sayth true that ye myght beleue also. Foz these thynges were done, that the scryppture shuld be fulfylled.
Exod.xii.g Num.ix.d Zach.xii.f *Ye shall not breake a bone of him. And agayne another scripture sayth: ‡they shall loke on hym whom they pearsed. *After this, Joseph of Aramathia (whych was a dyscyple of Jesus: but secreatly foz feare of the Jewes) besought Pilate
*Math. xxvii.g Mark.xv.d Luk.xxiii.g that he might take downe ỳ body of Jesus. And Pylate gaue hym lycence, ⁂ (he came therfoze, & toke the body of Jesus.) And there came also Nicodemus (which at ỳ begynning came to Jesus by night) and brought of myzre and aloes myngled together, about an hundzed pounde waygbte. Then toke they the bodye of Jesus, and wounde it in lynnen clothes wyth the odoures, as the maner of the Jewes is to burye. And in the place wher he was crucyfyed, ther was a garden, and in the gerden a newe sepulchze, wherin was neuer mā layde. There layde they Jesus therfoze, because of the pzeparyng of the Sabboth of the Jewes foz the sepulchze was nye at hande. ✠

¶ The.xx. Chapter. ✠

¶ The resurrecyon of Chzist, whyche appeareth to Mary Magdalene and to all hys dyscyples, to theyr greate confozte.

THe *fyrste daye of the Sabbothes, A
mat.xxviii.a Mat.xvi.a luk.xxiiii.a cam Marye Magdalene early (whē it was yet darcke) vnto ỳ sepulchze and sawe the stone taken awaye frō the graue. Thē she ranne, and came
Joh.xiii.c xix.e.xxi.f to Symon Peter, & to the other dyscyple *whō Jesus loued, and sayeth vnto them: They haue taken awaye the Lozd out of the graue, and we can not tell where they haue layde hym. Peter therfoze went fozth, and that other disciple, and came vnto the sepulchze. They ranne both together, and the other dyscyple dyd outrunne Peter, and came fyrst to the sepulchze. And whā he had
B stouped downe, he sawe the lynnē clothes lyeng
Lu.xxiiii.a yet went he not in. *Then came Symon Peter folowyng hym, & went into the sepulchze, & sawe the lynnē clothes lye, & the napken that was about hys head, not lyeng wyth ỳ lynnen clothes, but wzapped together in a place by it selfe. Thē wente in also that other dyscyple, whyche came fyrste to ỳ sepulchze, & he sawe, & beleued. Foz as
Psal.xvi.b Actes.ii.b xiii.e.xvii.f yet they knewe not the *scryppture, that he shuld ryse agayne from death. ✠ Then the dyscyples went awaye agayne vnto theyr owne home.

✠ *Mary stode wythout at ỳ sepulchze we-
Lu.xxiiii.a C pynge. So as she wepte, she bowed her selfe into the sepulchze, & seeth two aungels clothed in whyte, syttynge the one at the head, & the other at the fete, where they hadde layde the bodye of Jesus. They saye vnto her: Woman, why wepest thou? She sayeth vnto them: foz they haue taken awaye my Lozde, and I wote not where they haue layde hym. When she had thus sayde, she turned her selfe backe, and sawe Jesus standynge, and knewe not that it was Jesus. Jesus sayeth vnto her: Woman, why wepest thou? Whō seekest thou? She supposynge that he had bene a gardener, sayeth vnto him: Syr, yf thou
D haue bozne hym hence, tel me where ỳ hast layde

hym,and I wil fet hym. Jeſus ſayeth vnto her: Mary. She turned her ſelfe,& ſayde vnto hym: Rabboni,whych is to ſay:maſter. Jeſus ſayeth vnto her: Touche me not,for I am not yet aſcē-
Pſa.xvii.c. Heb.ii.c ded to my father. But go to *my bꝛethꝛē,& ſaye
‡Joh.xvi.c *Luke. xxiiii. a vnto thē: ‡I aſcende vnto my father & youre father: & to my God,& your God. *Marye Magdalene came & tolde the diſcypples,ꝓ ſhe had ſene the Lozde,and that he had ſpoken ſuch thynges
Luk.xxiiii.d vnto her. ✠ ℭ *The ſame day at night whiche was the fyꝛſt day of ꝓ Sabothes, when the doꝛes were ſhut (wher the diſcypples were aſſēbled togeather foꝛ feare of the Jewes) came Jeſus,& ſtode in the myddes,and ſayth vnto them: peace be vnto you. And whē he had ſo ſayd, he ſhewed
Joh.xvi.d vnto them his hādes,and his ſyde. Then *were the diſcypples glad when they ſawe the Lozde. Then ſayd Jeſus to them agayn: peace be vnto
Eſay.xli.a Math.xi.a Luke.viii.c Joh.xvii.c you. As my father *ſent me,euen ſo ſende I you alſo. And whē he had ſayde thoſe woꝛdes, he bꝛethed on them,and ſayth vnto them: Receaue ye
℣ the holye gooſte. Whoſoeuers ſynnes ye remyt, they are remytted vnto them. And whoſoeuers ſynnes ye retayne,they are retayned. ✠
John.xi.b ✠ But *Thomas one of the twelue (which is called Didimus) was not with thē when Jeſus came. The other diſcypples therfoꝛe ſayde vnto him: we haue ſene ꝓ Lozd. But he ſayd vnto thē except I ſe in his hādes ꝓ pꝛynt of the nayles, & put my fynger into ꝓ pꝛynt of ꝓ nayles,& thꝛuſt my hād into his ſyde, I wyll not beleue. And after. viii. dayes agayn his diſcypples were within and Thomas with thē. Thā came Jeſus whē ꝓ
℟ doꝛes were ſhut,& ſtode in the myddes, & ſayde: Peace be vnto you. And after ꝓ ſayd he to Thomas: bꝛynge thy fynger hyther,& ſe my handes, and reach hyther thy hande,& thꝛuſte it into my ſyde,& be not kaythleſſe,but beleuyng. Thomas anſwered & ſayd vnto him: my Lozd,& my God
John.xxi.g Jeſus ſayeth vnto hym: Thomas,becauſe thou haſt ſene me,ꝓ haſt beleued, bleſſed are they that haue not ſene,& yet haue beleued. ✠ *And many other ſygnes truely dyd Jeſus in the pꝛeſence of his diſciples,whych are not wꝛyttē in this boke
℣ Theſe are wꝛytten that ye myght beleue,ꝓ Jeſus is Chꝛiſt the ſonne of God,and that (in beleuynge) ye myght haue lyfe thoꝛowe his name.

ℭ The.xxi. Chapter. ✠

ℭ He appeareth to hys diſcypples agayne by the ſee of Tyberias,and commaundeth Peter earneſtly to fede hys ſhepe.

A ℣ AFteꝛward dyd Jeſus ſhew him ſelfe agayne,at the ſee of Tyberias. And on this wyſe ſhewed he hī ſelfe, Ther were togeather Symō Peter & Thomas (which is called Didimus) and
John.i.e *Nathanael of Cana in Galile,& the ſonnes of zebedei,& two other of his diſciples. Symō Peter ſayeth vnto thē: I wyl go a fyſhynge: They ſaye vnto him: we alſo wyl go wt the: They wēt theyꝛ waye,& entred into a ſhyp immediatly,&
℟ that nyght caught they nothynge. But when ꝓ moꝛnynge was nowe come, Jeſus ſtode on the ſhoꝛe: neuertheleſſe ꝓ diſciples knewe not that it was Jeſus. Jeſus ſayth vnto thē: chyldꝛē, haue ye any meate? They anſwered hym: no. And he ſayeth vnto them: * caſt oute the net on ꝓ ryght ſyde of the ſhyppe,and ye ſhall fynde. They caſt oute therfoꝛe,and anone they were not able to dꝛawe it,foꝛ the multytude of fyſches. Luke.v.d

ℭ Then ſayd ꝓ diſciple *whō Jeſus loued vnto Peter: It is ꝓ Lozde: Whē Symō Peter herd ꝓ Joh.xxi.e. and.xix.e. it was ꝓ Lozd, he gyꝛd his cote vnto him (foꝛ he was naked) & ſpꝛange into ꝓ ſee. The other diſciples came by ſhyp,foꝛ they were not farre frō land, but as it were two hūdꝛed cubytes, & they dꝛewe ꝓ net wt fyſches. Aſſone then as they were come to lāde, they ſawe hote coles, & fyſhe layde theron, & bꝛead. Jeſus ſayeth vnto thē: *bꝛynge Luk.xxiiii.f
℟ of the fyſhe which ye haue nowe caught. Symō Peter went vp, & dꝛewe ꝓ net to the lande full of great fyſches, an hundꝛed & .liii. And foꝛ all there were ſo many, yet was not the net bꝛokē. Jeſus ſayth vnto thē: come, & dyne. And none of the diſcypples durſt aſke him: what art thou? foꝛ they knewe ꝓ it was ꝓ Lozd. Jeſus then came, & toke bꝛead, & gaue them, and fyſhe lykewyſe. This is nowe ꝓ thꝛyde tyme that Jeſus appeared to his diſcypples; after that he was ryſen agayne from
℣ death. ✠ So whā they had dyned, Jeſus ſayeth to Simō Peter: Symō Joanna, loueſt thou me moꝛe then theſe? He ſayd vnto him: yee Lozde, ꝓ knoweſt, ꝓ I loue ꝓ. He ſayth vnto hun: fede my lābes. He ſayth to hym agayne ꝓ ſeconde tyme: Simō Joanna, loueſt ꝓ me? he ſayth vnto hym: Yee Lozd, thou knoweſt ꝓ I loue ꝓ. He ſayd vnto him: fede my ſhepe. He ſayd vnto him ꝓ thꝛyd tyme: Symon Joanna loueſt ꝓ me? Peter was ſoꝛy, becauſe he ſayd vnto him the thꝛyde tyme: loueſt thou me, & he ſayd vnto hym: Lozde, thou
Joh.xvi.g *knoweſt al thinges, thou knoweſt that I loue the, Jeſus ſayeth vnto hym: fede my ſhepe.

℣ Verelye, verelye, I ſaye vnto the: when thou waſt yonge, thou gyꝛdedſt thy ſelfe, & walkedſt whyther thou woldeſt, but when thou art olde,
Joh.xiii.d Actes.xii.a *thou ſhalt ſtretch foꝛth thy handes, & another ſhall gyꝛde the,and lead the whyther thou woldeſt not. That ſpake he, ſygnyfyenge by what death he ſhulde glozyfye God.

And when he had ſpoken this, he ſayeth vnto him: ✠ folowe me: Peter turned aboute, & ſawe the diſcypple, * whome Jeſus loued, folowynge
Joh.xiii.e and.xix.e and.xx.a (whiche alſo leaned on hys bꝛeſte at ſupper, and ſayde: Lozde, whyche is he that betrayeth the?) When Peter therfoꝛe ſawe hym, he ſayth to Jeſus: Lozde, what ſhall he here do? Jeſus ſayeth vnto hym: Yf I wyll haue hym to tarye tyll I come, what is that to the, folowe thou me. Thē went this ſayenge abꝛode amonge the bꝛethꝛen that, that diſciple ſhuld not dye. Yet Jeſus ſayd not to hym, he ſhall not dye, but yf I wyll that he tarye tyll I come, what is that to the? The ſame diſcypple is he, whyche teſtyfyeth of theſe thynges, & wꝛote theſe thynges. And we knowe that hys teſtimonye is true. ✠ *There are alſo
John.xx.g many other thynges, which Jeſus dyd, ꝓ which yf they ſhulde be wꝛyttē euery one, I ſuppoſe, ꝓ woꝛlde coulde not contayne the bokes ꝓ ſhulde be wꝛytten.

ℭ Here endeth the Golpell of Sayncte Jhon.

ℭ The

¶ The Actes of the Apostles.

¶ The fyrst Chapter. ✠

¶ The ascencion of Christ. Mathias is chosen in steade of Judas.

IN the former treatyse (deare Theophilus) we haue spoken of all that Jesus began to do and teache, vntyll the daye in which he was taken vp, after that he thorowe ỹ holy goost had geuen commaundementes vnto the Apostles, whom
John.xx.a and.xxi.c he had chosen, to whome also he * shewed hymselfe alyue after his passyon (and that by many tokens) appearynge vnto them fourtye dayes,
Lu.xxiiii g and speakynge of the kyngdome of God, and gathered them togeather, * and commaunded them, that they shulde not departe from Jerusalem: but to wayte for the promes of the father,
Joh.iiii.d v.d.xvi.b. * John.i.c Math.iii.b Luke.iii.c *whereof (sayeth he) ye haue heard of me. For ‡ Jhon truely baptysed wyth water, but ye shal be baptysed wyth the holye goost after these fewe dayes. ¶ When they therfore were come together, they asked of hym, sayenge: Lorde wylt thou at this tyme, restore agayne the kyngdom
mat.xxiiii c to Israel? And he sayde vnto them: * It is not for you to knowe ỹ tymes, or ỹ seasons, whyche
Lu.xxiiii.g Actes.ii.a the father hath put in hys owne power: but * ye shall receaue power, after that the holy goost is
Act.ii.a John.xv.d come vpon you. And * ye shalbe wytnesses vnto me, not onely in Jerusalē, but also in al Jewrye and in Samary, & euen vnto the worldes ende.

B And when he hadde spoken these thynges,
Mar.xvi.d Lu.xxiiii.g whyle they beheldе, * he was taken vp an hye and a cloud receaued hym vp out of theyr syght And whyle they loked stedfastlye vp towarde heauen, as he wente, beholde, two men stode by them in whyte apparell, which also sayd: ye mē of Galile, why stande ye gasynge vp into heauen? Thys same Jesus, whyche is taken vp frō
Dan.vii.d mat.xxiiii c and.xxv.c Mar.xiii.c Luk.xxi.e and.xxi c Apoca.i.b. you into heauen, * shall so come, euen as ye haue sene hym go into heauen. ✠ Then returned they vnto Jerusalem, from the mounte (that is called Olyuete) whyche is from Jerusalem a Sabboth dayes iorneye. And when they were come in, they wēt vp into a parler, where abode
Math.x.a Mar.iii.c. Luke.vi.c both * Peter and James, and Jhon & Andrewe, Phylyp and Thomas, Barthelmewe & Matthewe, James the sonne of Alpheus, and Symon zelotes, and Judas the brother of James. These all continued wyth one accorde in prayer and supplycacion wyth the wemen, and Marye the mother of Jesu, and wyth hys brethren.

¶ ✠ And in those dayes Peter stode vp it the myddes of the dyscyples, and sayde (the nombre of names that were together, were about an hū dred and twentye.) Ye men and brethren, thys
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sunder in the myddes, and al his bowels gushed ii.xe.xvii.b out. And it is knowen vnto all the inhabyters of Jerusalem, in so muche that the same felde is called in theyr mother tonge, Acheldama, that is to sayd, the bloudy felde. For it is wrytten in the booke of Psalmes: * Hys habytacyon be Psa.lxix.f. voyde, and no man be dwellynge therein, * and Psal. cix.a his Byshoprȳke let another take: Wherfore of D
these men whych haue companyed wyth vs (all the tyme that the Lorde Jesus had all hys conuersacion amōge vs, begynnynge at ỹ baptyme of Jhon, vnto that same daye that he was takē vp from vs) must one be ordeyned, to be a wytnes wyth vs of hys resurrection.

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¶ The. ii. Chapter. ✠

¶ The commynge of the holy goost. The sermon of Peter before the congregacyon at Jerusalem, and the increase of the faythfull.

WHen * the fyftie dayes were come to an ende, they were all wyth one accorde together in one place. And so
Deu. xvi.b Leu.xxiii.e. denly there came a sounde frō heauen, as it had bene the commynge of a myghtye wynde, and it fylled all the house where they sate, and there appeared vnto them clouē tonges, lyke as they had bene of fyre, and it sate vpon eche one of them, * and they were al
Actes.viii.e and.xi.b fylled with the holy goost, and began to speake wyth other tonges, euē as the same spyrete gaue them vtteraunce.

Ther were dwellynge at Jerusalem, Jewes deuoute men, oute of euery nacyon of them that are vnder heauen. Whē thys was noysed about the multitude came together, & were astonnyed because that euery man heard thē speake wyth his owne language. They wondred al, and marueyled, sayenge amonge them selues: beholde, B
are not all these whyche speake, of Galile? And howe heare we euery man hys owne tōge wher in we were borne? Parthians, and Medes, and Elamites, and the inhabiters of Mesopotamia and of Jewrye, and of Capadocia, of Ponthus, and Asia, Phrigia, and Pamphilia, of Egypte and of the partyes of Lybia, whyche is besyde Syren, and straungers of Rome, Jewes and
mat.xxviii b * Proselytes. Gretes and Arabyans: we haue heard them speake in our owne tōges the greate workes of God. ✠ They were all amased, and wondred, sayenge one to another: what meaneth thys? Other mocked, sayenge: these men are full of newe wyne.

¶ The Actes of the Apostles.

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Deu. xvi.b Leu.xxiii.e. Actes.viii.e and.xi.b

Ther were dwellynge at Jerusalem, Jewes deuoute men, oute of euery nacyon of them that are vnder heauen. Whē thys was noysed about the multitude came together, & were astonnyed because that euery man heard thē speake wyth his owne language. They wondred al, and marueyled, sayenge amonge them selues: beholde, B
are not all these whyche speake, of Galile? And howe heare we euery man hys owne tōge wher in we were borne? Parthians, and Medes, and Elamites, and the inhabiters of Mesopotamia and of Jewrye, and of Capadocia, of Ponthus, and Asia, Phrigia, and Pamphilia, of Egypte and of the partyes of Lybia, whyche is besyde Syren, and straungers of Rome, Jewes and
mat.xxiiii.b * Proselytes. Gretes and Arabyans: we haue heard them speake in our owne tōges the greate workes of God. ✠ They were all amased, and wondred, sayenge one to another: what meaneth thys? Other mocked, sayenge: these men are full of newe wyne.

C ✠But Peter stepped forth wyth the eleuen, and lyfte vp hys voyce, and sayde vnto them: Ye men of Jewry, and all ye that dwell at Jerusalem, be this knowen vnto you, and with your eares heare my wordes. For these are not dronke, as ye suppose, seyng it is but the thyrd houre of the daye. But thys is that whyche was spoken by the Prophete Joel: And it shalbe in the last dayes, sayth God, of my spyrete I wil powre oute vpon all flesche. * And youre sonnes & youre doughters shall prophesye, & youre younge men shall se vysions, & your old men shall dreme dremes. And on my seruauntes, and on my hande maydens I wyl poure out of my spyrete in those dayes, and they shall prophesye. And * I wyll shewe wonders in heauen aboue, and tokens in the earth beneth, bloud and fyre, and the vapour of smoke. The sonne shalbe turned into darkenes, and the mone into bloude before that great and notable daye of the Lorde come. And it shal come to passe, that * whosoeuer shall call on the name of the Lorde, shalbe saued. ✠

Joel.ii.g

mat.xxiiii.c Luk.xxiii.f

Roma.x.c

D ✠Ye men of Israel, heare these wordes: Jesus of Nazareth a man approued of God among you wyth myracles, wōders and sygnes, which God dyd by hym in ỹ myddes of you (as ye your selues knowe) hym haue ye taken by the handes of vnryghteous personnes, after he was delyuered by the determynate councell and forknowledge of God, and haue crucyfyed & slayne hym: whome God hath rayled vp, and loosed the sorowes of death, because it was vnpossyble that he shulde be holden of it. For Dauid speaketh of hym. * Afore hande I sawe God alwayes before me, for he is on my ryghte hande, that I shoulde not be moued. Therfore dyd my herte reioyse, & my tonge was glad. Moreouer also my flesche shal rest in hope, because thou wylt not leue my soule in hel, neyther wylt thou suffre thyne holy to se corruption. Thou hast shewed me the wayes of lyfe, thou shalt make me full of ioye wyth thy countenaunce. ✠

Psal.xvi.e

E Ye men and brethren, let me frelye speake vnto you of the patriarke Dauid: * For he is both dead and buryed, and hys sepulchre remayneth wyth vs vnto this day. Therfore seyng he was a prophete, and knewe that God hadde swore wyth an oth to him, that Christ (as cōcernynge the flesche) shoulde come of the frutes of hys loynes, and shulde sytte on his seate, he knowynge thys before, spake of the resurreccion of Christ: that hys soule shulde not be lefte in hell: neyther his flesche shulde se corruption. This Jesus hath God rayled vp, * wherof we all are wytnesses.

ii.Re.ii.p

Actes.i.a

F Sence nowe that he by the ryghthande of God is exalted, and hathe receaued of the father the promyse of the holy goost, he hath shed forth thys - * (spyrite) whyche ye nowe se, and heare. For Dauid is not ascended into heauē, but he sayeth: * The Lorde sayd to my Lorde: sytte thou on my ryghthande, vntyll I make thy fooes thy foote stoole. Therfore, let all the house of Israell knowe for a suertye, that God hathe made that same Jesus (whome ye haue crucyfyed) Lorde and Christ.

Psal.cx.a

mat.xxii.d

When they hearde thys, they were pricked in their hertes, and sayde vnto Peter, and vnto the other Apostles: Ye men and brethrē, * what shall we do? Peter sayde vnto them: repente of youre synnes, and be baptysed euery one of you in the name of Jesus Christe, for the remyssyon of synnes, and ye shall receaue the gyfte of the holye gooste. For the promyse was made vnto you and to your chyldren, & to al that are afarre of, euen as many as the Lorde our God shal cal. And wyth many other wordes bare he wytnes and exhorted them, sayenge: Saue youre selues from thys vntowarde generacyon. Then they that gladly receaued hys preachynge were baptysed: and the same daye ther were added vnto them about thre thousande soules.

Luke.iii.b.

And they cōtinued in the Apostles doctryne & G felowshyp, & in breakyng of bread, and in prayers. And feare came ouer euery soule. And many wonders and sygnes were shewed by the Apostles. * (At Jerusalem. And greate feare came vpon all men.) * And all that beleued, kept them selues together and hadde all thynges commen, and solde their possessyons and goodes, and parted them to all men, as euery man had nede. And they continued dayly with one accorde in the temple, & brake breade from house to house, and dyd eate their meate together wyth gladnes and synglenes of herte, prayesynge God, & had fauoure wyth all the people. And the Lorde added to the congregacyon daly, such as shulde be saued.

C The.iii. Chapter. ✠

C The halt is restored to hys tete. Peter preacheth Christ vnto the people.

PEter and Jhon went vp together into the temple at the nynthe houre of prayer. And a certayne mā that was halt from hys mothers wombe, was brought, whome they layde daylye at the gate of the temple (whyche is called Bewtyfull) to aske almes of them that entred into the temple. When he sawe Peter and Jhon that they wolde go into the temple, he desyred to receaue an almes. And Peter fastened hys eyes on hym wyth Jhon, and sayde: Loke on vs. And he gaue hede vnto them, trustyng to receaue some thynge of them. Then sayde Peter: Syluer and golde haue I none, suche as I haue, geue I the. In the name of Jesus Christ of Nazareth * ryse vp, and walke. And he toke hym by the ryghte hande, and lyfte hym vp. And immedyatlye hys fete and anclebones receaued strengthe. And he sprange, stode, and walked, and entred wyth them into the temple, walkynge, and leappynge, and prayesynge God.

A

mat.ix.a

And all the people sawe hym walke, & prayse God. And they knewe hym, that it was he which sat and begged at the bewtyful gate of the temple. And they wondred, and were sore astonyed, at that whych had happened vnto hym. And as the halte which was healed, helde Peter & Jhon all the people ranne amased vnto them in * the porche that is called Salomons.

iii.Re.vi.a John.x.c Actes.v.c

When Peter sawe that, he aunswered vnto the people: ✠Ye men of Israel, why maruayle ye at

C.

ye at thys, or why loke ye so on vs, as thoughe by oure owne power or strength we hadde made thys man go? The God of Abraham, and of Isaac, and of Jacob, the God of our fathers hath glorifyed his sonne Jesus, whome ye delyuered mat.xxvij.a *and denyed in the presence of Pylate, whan he Mark.xv.a had iudged hym to be loosed. But ye denyed the Luk.xxiij.a holye and iuste, ‡and desyred a murtherer to be ‡ma.xxvij.c geuen you, and kylled *the Lorde of lyfe, whom Joh.xviij.g God hath rayled from death: of the whyche we are wytnesses. And his name thorowe the fayth of his name, hath made thys man sound, whom ye se, and know. And the fayth which is by hym hath geuen to hym this health in the presence of you al. And nowe brethrē, I wote that thorowe ygnorraunce ye dyd it, as dyd also your rulers.

But God (which before had shewed, by ỹ mouth
D of al his Prophetes,) howe ỹ Christ shuld suffer
Mat.iiij.c hath thus wyse fulfylled. Let it *repēt you therfore, and conuert, that your synnes may be done awaye, ✠ when the tyme of refreshyng cōmeth whych we shal haue of the presence of the Lorde and when God shal send him, which before was preached vnto you, that is to wyt Jesus Christ whych must receaue heauen, vntil the tyme that all thynges, whyche God hathe spoken by the mouth of al his holy Prophetes, sence the worlde began, be restored agayne.

Deu.xviij.c Actes.vij.e Moses truelye sayde vnto the fathers: *a Prophete shall the Lorde youre God rayse vp vnto you, euen of youre brethren, lyke vnto me: hym shall ye heare, in all thynges whatsoeuer he shall saye vnto you. For the tyme wyll come that euery soule which wyl not heare that same Prophete, shalbe destroyed from amonge the people. All the Prophetes also from Samuel and thence forth (as many as haue spoken) haue in lyke wyse tolde of these dayes.

Ye are the chyldren of the Prophetes, and of the couenaunt, whyche God made vnto our fa-
Gen.xij.a and.xxij.d thers, sayeng to Abrahā: *Euē in thy sede shall al the kynredes of ỹ earth be blessed. Fyrst whā God had rayled vp hys sonne Jesus vnto you, he sente hym to blesse you, that euery one of you shulde turne from hys wyckednes. ✠

¶ The.iiij. Chapter.

¶ The Apostles are taken and brought before the counsell. They are forbydden to preache, but they turne them vnto prayer, and are more obedient vnto God then vnto men.

AS they spake vnto the people, the prestes and the rulers of the temple, and the Saduces came vnto them, taking it greuously that they taughte ỹ people, and preached in Jesus the resurrection from death. And they layde hādes on them, and put them in holde, vntyll the nexte daye, for it was nowe euentyde. Howbeit many of them whych hearde the wordes, beleued, and the nombre of the men was aboute fyue thousande.

And it chaunced on the morowe, that theyr rulers and elders, and Scrybes, (and Annas the chefe Preaste and Cayphas, and Jhon, and Alexander, and as many as were of the kynred of the hye Preastes) gathered together at Jerusalem. And when they had set them before them they asked *by what power, or in what name Exod.ij.c haue ye done thys? Math.xxi.c Actes.viij.d

✠ Then Peter full of the holye goost, sayd vnto them: ye rulers of the people and elders of Israel, yf we this daye be examyned of the good dede that we haue done to the sycke mā by what meanes he is made whole: be it knowen vnto you all, & to all the people of Israel, that by the name of *Jesus Christe of Nazareth, whom ye Math.i.c Philip.ij.b crucyfyed, whome God rayled agayne from death, euen by hym doeth thys man stande here present before you whole. *Thys is the stone whyche was caste aslyde of you buylders, whyche is Mat.xxi.d Mar.xij.a Luk.xx.c become the chefe of the corner. Neyther is there saluacyon in any other. *For amonge men vnder heauen ther is geuen none other name, wherin we muste be saued. ✠ Math.i.c Philip.ij.b

When they sawe the boldnesse of Peter and ¶
Jhon, and vnderstode that they were vnlerned and laye men, they marueyled, and they knewe them, that they had bene wyth Jesu, and beholdynge also the man (whyche was healed) standynge wyth them, they coulde not saye agaynst it, but commaunded them to go aslyde out of the counsell, and counceled among them selues, sayenge: *What shall we do to these men? For a Johan.xi.e manyfeste sygne is done by them, and is openly knowen to all them that dwell in Jerusalem, & we can not denye it. But that it be noysed no farther amonge the people, let vs threaten and charge them, that they speake hence forthe to no man in thys name.

And they called them, *and commaunded thē D that in no wyse they shulde speake nor teache in Actes.v.g the name of Jesu. But Peter and Jhon answered, and sayde vnto them: whether it be ryght in the syght of God, to herken vnto you more then to God, iudge ye. For we cā not but speake, that whych we haue sene and hearde. So threatened they them, and let them go, and founde nothyng how to punysh them, because of the people. For al mē praysed God because of *that which was Acte.iiij.b done: for the man was aboue fourtye yeare olde on whō thys myracle of healynge was shewed.

Assone as they were let go, they came to their E
felowes, and shewed all that the hye Preastes and elders had sayd. And when they herd ỹ, they lyft vp they voyces to God with one accord, & sayd: Lorde, thou art God, which hast made heauen and earth, the see, & al that in them is, which *(in the holy goost) by the mouthe of thy seruaunt *ō
Dauid *(oure father) haste sayde: *Why dyd the *o
heathen rage, & the people ymagen vayne thynges? The kynges of the earth stode vp, and the Psal.ij.a rulers came together, agaynst the Lorde and agaynste hys anoynted.

For of a trueth, agaynst thy holy chylde Jesus (whō thou hast anoynted) bothe Herode and Poncius Pylate, wyth the Gentyles and ỹ people of Israel, gathered them selues togeather, & c *(in thys cytie) for to do whatsoeuer thy hande & *ō
thy counsell determyned before to be done.
And nowe Lorde beholde theyr threatenynges

and graunt vnto thy seruauntes, that wyth all confydence they maye speake thy wozde. So chalt thou stretche fozthe thyne hande, that healynge and sygnes and wonders be done by the name of thy holye chylde Jesus. And assone as Actes.iv.f they had prayed, * the place moued, where they ‡Act.ii.a and.xiv.b were assembled together, ‡ and they were all fylled wyth the holye goost, and they spake the wozde of God boldelye.

G Actes.ii.g and.b.b ✠ And the multitude of them that beleued, * were of one hearte, and of one soule: Neyther sayde anye of them, that oughte of the thynges whych he possessed was hys owne: but they had all thynges commen. And wyth greate power gaue the Apostles wytnesse of the resurreccyon of the Lozde Jesu. And greate grace was wyth them all. Neyther was ther any amonge them, that lacked. Foz as many as were possessers of landes, oz houses, solde them, and bzoughte the pzyce of the thynges that were solde, and layde it downe at the Apostles fete. And dystrybucyō Actes.i.d was made vnto euerye man accozdynge as he had nede. ✠ And * Joses, whych was also called of the Apostles, Barnabas (that is the sayde the sonne of consolacyon) beynge a Leupte, and of the countre of Cypers, whan he hadde lande, solde it, and layde the pzyce downe at the Apostles fete.

¶The. v. Chapter.

¶The dyssemblynge of Ananias, and Saphyza is punysshed. Myzacles are done by ꝑ Apostles which are taken, but the Angell of God bzyngeth thē oute of pzeson. They are bzought befoze the counsell. The sentence of Gamaliel. The Apostles are beate they reioyse in trouble.

A Certayne man, named Ananias, wyth Saphyza hys wyfe, solde a possessyon, and kepte awaye parte of the pzyce (hys wyfe also beynge of counsel) and bzought a certayne parte, and layd it at the Apostles fete. But Peter sayd: Ananias, how is it, that Sathan hath fylled thyne harte, that thou shuldest lye vnto ꝑ holy goost, and kepe awaye part of the pzyce of the lande? Pertayned it not vnto the onely, and after it was solde, was it not in thyne owne power? Why hast thou conceaued thys thynge in thyne herte? Thou haste not lyed vnto men, but vnto God. When Ananias herde these wozdes, he fell downe, and gaue vp the goost. And great feare came on al them that herde these thynges. And the ponge men rose vp, and put hym apart, and caryed hym out and buryed hym.

B And it fortuned, that (as it were aboute the space of thze houres after) his wyfe came in, ygnozaunte of that whyche was done. And Peter sayde vnto her: Tell me, solde ye not the lande foz so much? And she sayd: yee, foz so much. Thē Peter sayde vnto her: why haue ye agreed together, to tempte the spzete of the Lozde? Beholde the fete of them which haue buryed thy husbāde are at the doze, and shall cary the out. Then fell she downe strayghte waye at hys fete, and yelded vp the goost. And the ponge men came in and founde her dead, and caryed her out, and buryed her by her husbande. And greate feare came on all the congregacyon, and on as many as hearde it.

By the handes of the Apostles * were many C sygnes and wonders shewed amonge the peo- Mat.xvi.d ple. And they were altogether wyth one accozde in * Salomons pozche. And of other durste no iii.Re.vi.a Iohn.x.b man ioyne hym selfe to them, neuertheless the Actes.iii.b people magnyfyed them. The nombze of them that beleued in the LORDE bothe of men and wemen, grewe moze and moze: in so muche that they bzought the sycke into the stretes, and layde them on beddes and coutches, that at the least waye the shadowe of Peter, whan he came by, myght shadowe some of them, ✠ (and that they myght all be delyuered from theyz infyrmytyes.) There cam also a multytude out of the cyties rounde about vnto Jerusalem, bzyngynge sycke folkes, & thē whych were vexed wyth vncleane spzetes. And they were healed euery one.

* Then the chefe Pzeast rose vp, and all they D that were wyth hym (which is the secte of ꝑ Sa- Actes.iiii.a duces) and were full of indygnacyon, and layed handes on the Apostles, and put them in the cōmune pzeson. * But the angell of the Lozde by Actes.xii.a and.xvi.f nyght opened the pzeson dozes, and bzought thē fozth, and sayde: go, and stand and speake in the temple to the people, al the wozdes of thys lyfe. When they herd that, they entred into the temple early in the moznynge, and taught. But the chefe pzeast came and they that were wyth hym, and called a councell together, and all the elders of the chyldzen of Israel, and sent men to the pzeson, to fet them. When the mynysters came, and found them not in the pzeson, they returned and tolde, sayenge: the pzeson truely founde we shut wyth all dylygence, and the kepers standynge wythout befoze the dozes. But when we had opened, we founde no man wythin. When ꝑ chefe pzeaste and the ruler of the temple, and the hye pzestes herde these thynges, they doubted of thē wheruuto thys wolde growe.

Then came one and shewed them: beholde, the E men that ye put in pzeson, stande in the temple, and teache the people. Then went the ruler of ꝑ temple, wyth mynysters and bzought thē wyth out vyolence. Foz they feared ꝑ people, lest they shoulde haue bene stoned. And when they hadde bzought them, they set them befoze the councel. And the chefe pzeast asked them, sayenge: * dyd Actes.iiii.d not we streytely commaunde you, that ye shuld not teache in thys name? And beholde, ye haue fylled Jerusalem with your doctryne, & intende to bzynge * thys mans bloude vpon vs. mat.xxvii.c

Peter and the other Apostles answered, and F sayd: * We ought moze to obeye God then men Actes.iiii.d The God of oure fathers raysed vp Jesus, whō ye slew, and hāged on tree. Hym hath God lyfte vp wyth hys ryghte hande, to be a ruler and a sauyoure, foz to geue repentaunce to Israel, and fozgeuenesse of synnes. And we are recozdes of these thynges, whych we saye, and so is also the holy goost, whome God hath geuen to thē that obeye hym. When they herde that, they claue asunder, and soughte meanes to slee them. Then stode ther vp one in the counsell, a Pharyse, named

Acte.xvii.a med* Gamaliell, a doctoure of lawe (had in reputation amonge al the people) & commaunded the Apostles to go aside a lytle space, and sayd vnto them: Ye men of Israel, take hede to youre selues, what ye entend to do as touchynge these men. For before these dayes roose vpone Theudas, boastynge hym selfe, to whome resorted a
G nombre of men, aboute a foure hundred, whych was slayne: and they all whyche beleued hym, were scatered abrode, and brought to nought.
Luke.xiii.a After thys man, was there one Judas of *Galile in the dayes of the tribute, and drewe away much people after hym. He also perysched and al euen (as many as harkened to hym) were scatred abroade. And nowe I saye vnto you: refrayne youre selues from these men, and let them alone. For yf thys counsell, or thys worke be of men, it wyll come to nought. But and yf it be of God, ye can not destroye it, lest happlye ye be founde to stryue agaynste God. And to hym agreed the other: and when they had called the Apostles, they beate them, * and commaunded
Actes.iiii.d that they shulde not speake in the name of Jesu and let them go.
Mat.v.b And they departed from the counsell, *reioysynge, that they were counted worthye, to suffre rebuke for hys name. And dayelye in the temple & in euery house they ceased not, to teach and preache Jesus Christ.

¶ The. vi. Chapter.

¶ Mynysters (or deacons) are ordeyned in the congregacyon, to do seruyce in necessarye thynges of the body, that ỹ Apostles maye wayte only vpon the worde of God Steuen is accused.

IN those dayes (when the nombre of the dyscyples grewe) there arose a grudge amonge the Grekes agaynst the Hebrewes, because theyr wydowes were despysed in the daylye mynystracyon. Then the twelue called the multytude of the dyscyples together, and sayde: It is not mete, that we shulde leaue the worde of God and serue tables. Wherfore brethrē loke ye oute
1.Tim.iii.c among you, seuen men* of honest reporte, and full of the holy goost and wysedome, to whome
B we maye commytte this busynes. But we wyll geue oure selues contynuallye to prayer, and to the mynystracion of the worde. And the sayeng pleased the whole multytude. And they chose Steuen a man full of fayth and full of the holye goost, and Philip, and Procorus, and Nichanor
Apoca.v.b and Tymon, and Permenas, and * Nicolas a conuerte of Antioche. These they set before the
Nu.xxviii.d Apostles: and when they had prayed they *layd
i.tim.iiii.d theyr handes on them.
ii.Tim.i.b. And the worde of God encreased, and the nombre of the dyscyples multyplyed in Jerusalem greatly, and a great company of the prestes were obedient to the fayth.
C ✠ And Steuen, full of faythe and power, dyd greate wonders and myracles amonge the people. Then there arose certen of the Synagoge, whych is called the Synagoge of the Lybertines, and Syrenytes, and of Alexandria, & of Celycia, and of Asia, dysputynge wyth Ste-
Luke.xxi.c uen.* And they coulde not resyst the wysedome, and the spyrete, * wherwith spake.
Math.x.c

Then sent they in men, whych sayd: We haue harde hym speake blasphemous wordes agaynst Moses, and agaynst God. And they moued the people and the elders and the Scrybes: and came vpon hym and caught hym, and brought hym to the counsel, and brought forth false wytnesses, whyche sayde: Thys man ceaseth not to D speake blasphemous wordes agaynst this holy place and the lawe: for we herde hym saye: thys Jesus of Nazareth shal destroye this place, and shall chaunge the ordynaunces, whyche Moses gaue vs. And all that sate in the counsell, loked stedfastlye on hym, and sawe hys face as it had bene the face of an angell.

¶ The. vii. Chapter.

¶ Steuen maketh answere to hys accusation, rebuketh the hardnecked Jewes, and is stoned vnto death.

THen sayd the chefe preast: is it euen so? And he sayd: ye men, brethren, & fathers, herken. The God of glorye A appeared vnto our father Abraham when he was in Mesopotamia, before he dwelt in Charran, and sayde vnto hym:
*Get the out of thy countre, and from thy kynGen.xii.d red, and come into the lande whych I shal shewe the. Then came he oute of the lande of Chalde, & dwelte in Charran. And from thence, when hys father was deade, he brought hym into thys lande in whych ye nowe dwell, and he gaue hym none inheryptaunce in it, no not the bredth of a foote: * and promysed that he wolde geue it to Gene.xii.b xiii.c.xvii.b hym to possesse, and to hys sede after him, when and.xxi.a as yet he had no chylde.
God verely spake on this wyse* that his sede Gen.xv.c shulde soiourne in a straunge lande, and that they shulde kepe them in bondage, and *entreat Exod.xii.f them euell.iiii.C. yeares. And the nacyon (to Jud.b.b whome they shalbe in bondage) wyll I iudge, Gala.iii.c. sayd God. And after that shall they come forthe B and serue me in thys place. * And he gaue hym ỹ Gen.xvii.c couenaunt of circumcysyon. ‡ And he begat Isaac, and circumcysed hym the eyght daye, and ‡Gen.xxi.a * Isaac begat Jacob. & ‡ Jacob begat the twelue Gen.xxvi.c patryarkes. * And the patryarkes hauynge in- ‡Gen.xxix. dignacyon, sold Joseph into Egypte. And God and.xxx. was wyth hym, and delyuered hym oute of all *Gen.xxxviii.f his aduersyties, and gaue him fauoure and wysSapie.x.c dome in the syght of Pharao kynge of Egypte, And he * made hym gouernoure ouer Egypte, Gene.xi.c and ouer all hys houshold.
*But there came a derth ouer all the land of Gene.xi.g Egypte and Canaan, and great affliccyon that oure fathers founde no sustenaunce. But when Jacob herde that there was corne in Egypte, he sent our fathers fyrst. * And at the seconde tyme Gen.xlv.a. Joseph was knowen of his brethren, & Josephs kynred was made knowen vnto Pharao. Then sent Joseph a message, and caused hys father to be brought, & all hys kynne. lxxv. soules * And Gen.xlvi.a Jacob descended into Egypte, ‡ and dyed bothe ‡gen.xlix.d he and oure fathers, and were caryed ouer into Sichem and layde in the sepulchre, * that Abra- gen.xxiii.d ham boughte for money of the sonnes of Emor, the sonne of Sichem.

¶ But when ỹ tyme of the promesse drewe nye (whych God had swoorne to Abraham) *the people grewe and multiplied in Egypt tel another kynge arose whyche knewe not of Joseph. The same dealt subtelly with our kynred, and enel intreated our fathers, and made thẽ cast out theyr young chyldren, that they shuld not remayne alyue. *The same tyme was Moses borne, and was acceptable vnto God, and nourysshed vp in hys fathers house thre Monethes. When he was cast out, Pharaos doughter toke him vp & nourysshed him vp for her owne sõne. And Moses was learned in all maner wysedome of ỹ Egyptcians, & was myghtie in dedes & in wordes.

Prod.ii.a Plal.cv.c

Exod.ii.a Hebr.xi.c

And when he was full fourtye yeare olde, it came in hys herte, to vyset hys brethren ỹ chyldren of Israel. And when he sawe one of them suffre wrong, he defended hym, and auenged his quarel that had the harme done to hym, & smote the Egyptiã. For he supposed his brethrẽ wold haue vnderstande, howe that God by hys hande shulde delyuer them. But they vnderstode not.

D And the nexte daye he shewed hym selfe vnto them as they stroue, and wolde haue set them at one agayne, sayeng: Syrs, ye are brethren, why hurt ye one another? But he that dyd his neygh boure wronge, thrust him a waye, sayeng: *who made the a ruler and a iudge ouer vs? wilt thou kyll me, as thou dyddest the Egyptian yesterdaye? ‡Then fled Moses at that sayenge, & was a straunger in the lande of Madian, where he begat two sonnes.

Gen.xix.b Exod.ii.c Mat.xxi.c Actes.iii.b ‡Exod.ii.c

*And when fourty yeares were expyred, ther appeared to hym in the wyldernesse of mounte Sina an angell of the Lorde in a flambe of fyre in a bushe. Whẽ Moses sawe it, he wondred at the syghte. And as he drewe neare to behold, the voyce of the Lorde came vnto hym. *I am the God of thy fathers, the God of Abraham, the God of Isaac, and the God of Jacob. Moses trẽbled, & durst not beholde. Then sayde the Lorde to hym. *Put of thy shoes from thy fete, for the place where thou standeste, is holye grounde. I haue perfectly sene the affliccyon of my people, which is in Egypte, and I haue heard their gronynge, and am come downe to delyuer thẽ. And nowe come, and I wyll sende the into Egypte.

Exod.iii.a Mat.xxii.c Mark.xii.c Luk.xx.c Josue.v.d

¶ Thys Moses whome they forsoke (sayenge *who made the a ruler and a iudge?) the same dyd God sende to be a ruler and a delyuerer by the handes of the angel whych appeared to hym in the bushe. And the same brought them oute, shewynge wonders and sygnes in Egypte, & in the red see, and in the wyldernes fourtye yeares. This is that Moses, whych sayd vnto the chyldren of Israell: *A Prophete shall the Lorde pour God rayse vp vnto you of youre brethren, lyke vnto me, hym shall ye heare.

E Exod.ii.c

deu.xviii.c Actes.iii.d

Thys is he ‡that was in the congregaciõ in ỹ wyldernes wt the angel (whych spake to hym in the mount Sinai) and wyth our fathers. Thys man receaued the worde of lyfe to geue vnto vs, to whome oure fathers wolde not obey, but cast it from them, and in theyr hartes turned backe agayne into Egypte, sayenge vnto Aaron: *make vs goddes to go before vs. For as for thys Moses that brought vs out of the land of Egypte, we wote not what is become of hym. And they made a calfe in those dayes, and offred sacrifyce vnto the ymage, and reioysed ouer the workes of theyr owne handes.

Dro xiv. xx Gala.iii.c Exo.xxxiia

Then God turned hym selfe, and *gaue them vp, that they shulde worshyppe the hoost of the skye, as it is wrytten in the bokes of the prophetes. *O ye of the house of Israell, gaue ye to me sacrifyces and meateoffrynges, by the space of fourty yeares in the wildernes? And ye toke vnto you the tabernacle of Moloch, and the starre of youre God Rempham, fygures whyche ye made to worshyppe them. And I wyll translate you beyonde Babylon.

E Roma.i.c

Amos.v.d Jere.vii.c

Oure fathers had the tabernacle of wytnesse in the wyldernesse, as he had appoynted them, speakynge vnto Moses: *that he shuld make it accordynge to the fashyon ỹ he had sene. Which tabernacle also oure fathers that came after, *brought in wyth Josue into the possessyõ of ỹ Gentyles, whom God draue out before the face of our fathers, vnto the tyme of Dauid: *which founde fauoure before God, & wolde fayne haue found a tabernacle for the God of Jacob. *But Salomon buylt hym an house.

Exo.xxv.b Heb.viii.a Josue.iii.a psa.xxxix.a iii.Re.vi.a

‡Howbeit he that is hyest of all, dwelleth not in temples made with handes, as sayeth the prophet: *heauen is my seate, and earth is my fote stole. What house wyll ye buylde for me sayeth the Lorde? for whych is the place of my rest: hath not my hande made all these thynges?

Acte.xvii.c Esa.lxvi.a iii.re viii.c ii.Par.vi.c

Ye styffenecked and of vncyrcumcysed hertes and eares: ye haue alwayes resysted the holye goost: *as your fathers dyd, so do ye. Whych of the prophetes haue not your fathers persecuted And they haue slayne thẽ whyche shewed before of the cõmynge of that iust, whom ye haue nowe betrayed, & murthred. And ye also haue receaued the lawe *by the mynystration of aungels, and ‡haue not kept it.

G Deut.ix.b Joh.viii.b Actes.vii.b

✠ When they herde these thynges, they were hertes claue asunder, & they gnashed on hym wyth theyr tethe. But he beynge ful of the holy goost loked vp stedfastlye wyth his eyes into heauen, and sawe the glory of God, and Jesus standyng on the ryght hande of God, and sayde: Beholde, I se the heauens open, and the sonne of mã standynge on the ryghte hande of God. Then they gaue a shoute with a loude voyce, and *stopped theyr eares, and ranne vpon hym al at once, and cast hym out of the cytie, and *stoned hym. And the wytnes layed downe theyr clothes at a yõge mans fete, whose name was Saule. And they stoned Steuen, callynge on, and sayeng: Lorde Jesu, *receaue my spyrete. And he kneled downe and cryed wyth a loude voyce: Lorde, *laye not thys synne to theyr charge. And when he hadde thus spoken he fell aslepe. ✠

psa.lxviii.a lii.re.xxi.d psa.xxxi.a Luk.xxiii.c

¶ The.viii. Chapter. ✠

¶ Saul persecuteth the Christen. The Apostles are scattered abrode. Philyp commeth into Samaria, Symon Magus is baptysed, he dyssembleth. Philyp baptyseth the chamberlayne.

Saul

A Acte.xxii.d

SAul *cõsented vnto his deeth. And at that tyme there was a great persecucyon agaynst the congregaciõ which was at Jerusalem and they were all *scattered abrode throwoute the regions of Jewrye and Samaria, excepte the apostles. But deuout mẽ dressed Steuen and made greate lamentacyon ouer hym. *Mat.x.c Actes.xi.g

*Mat.x.c xxii.a xxvi.b i.Cor.xv.b Gala.i.c As for Saul he *made hauocke of the congregacyon, and entred into euery house, and drewe oute both men and women and thrust them into preso. Therfore they ỳ were scatered abrode went euery where preachyng the word of God.

B ✠Then came Philip into a cyty of Samaria, and preached Christe vnto them. And the people gaue hede vnto those thinges which Philip spake with one accorde, hearyng and seynge the myracles which he dyd. For *vncleane spretes cryenge with loude voyce, came oute of manye that were possessed of them. And many taken wyth palsyes, and many that halted, were healed. And there was great ioye in ỳ cytye. ✠ *Mat.xvi.d

But there was a certayne man, called Symon, whych before tyme in the same cytie vsed wytchcraft, and bewytched the people of Samaria, sayenge that he was a man that coulde do greate thynges. Whom they regarded, from the least to the greatest, saying: this man is the power of god, whyche is called greate. And him they set much by, because that of longe tyme, he had bewytched them with sorceries.

C But assone as they gaue credence to Philippes preachynge of the kyngdome of God, and of the name of Jesus Christe: they were baptysed both men and women. Then Symon hymselfe beleued also. And when he was baptysed, he continued with Philip, wondred, beholdyng the myracles and sygnes, whiche were shewed.

✠When the Apostles whyche were at Jerusalem harde say, that Samaria had receaued the worde of God they sent vnto them Peter and Jhon. Which when they were come downe prayed for them, that they myghte receaue the holy ghost: For as yet he was come on none of them but they were baptysed onely in the name of Christ Jesu *Then layed they their handes on them, & they receaued the holy ghost. ✠ Actes.viii.b xiii.a.xix.a i.Ti.iiii.d and.b,d Nu.xxvii.d ii.Tim.i.b

D When Symon sawe that thorowe layenge on of the Apostles handes, the holy ghost was geuen, he offered them money, sayenge: geue me also this power, that on whomsoeuer I put the handes, he maye receaue that holy ghoste. But Peter sayde vnto him: thy money perysche with the, because thou haste thought *that the gyfte of God maye be obteyned wyth monye. Thou haste neyther parte nor felowshyp in thys busynes. For thy herte is not rycht in the syghte of God. Repent therfore of thys thy wyckednes and praye God, that the thought of thyne herte maye be forgeuẽ the. For I perceyue that thou arte full of bytter gal, and wrapped in iniquite. *Mat.x.b.

Then answered Simon and sayde: *praye ye to the lorde for me that none of these thinges whych ye haue spoken, fal on me. And they whẽ they had testified and preached the word of god Exo.viii.b Ro.viii.b iii.re.xiii.c Luk.xxi.c returned toward Jerusalem, and preached the Gospell in many cyties of the Samaritans.

✠The angel of the Lord spake vnto Philip, sayenge: aryse and go towarde the southe vnto the waye that goeth downe from Jerusalem vnto the cytie of Gaza, whych is in the deserte. And he arose, and went on. And beholde, a man of Ethiopia (a chãberlayne, and of great auctorite: with Candace quene of the Etheopians, and had the rule of al her treasure *came to Jerusalem for to worshyp. And as he returned home agayne syttynge in hys charet, he red Esaye the Prophete. *iii,re.viii.c Jhon.xii.c

Then the spirete sayde vnto Philip: go neare and ioyne thy selfe to yonder charret. And Philip ran to him, and herde hym red the prophete Esay, and sayde: Understãdest thou what thou readest? And he sayd: How can I, except I had a guyde? And he desyred Philip, that he wolde come vp, and syt with hym. The tenoure of the scripture whiche he red, was this: *He was led as a shepe to be slayne: and like a lambe domme before his shearer, so opened he not hys mouthe Because of hys humblenes he was not estemed But who shall declare his generacyon? for hys lyfe is taken from the earth The chamberlayne answered Philip, and sayd: I praye the of whõ speaketh the prophete thys? of hym selfe, or of some other man? *Esay.liii.c

Philip opened hys mouthe, and began at the same scripture, and preached vnto hym Jesus. And as they went on theyr waye, they came vnto a certen water, & the chãberlayne sayde: Se, here is water *what dothlet me to be baptysed Phylyp sayde vnto hym: yf thou beleue wyth all thyne harte thou mayeste. And he answered & sayde: I beleue that Jesus Christ is the sonne of God. And he cõmaunded the charret to stãde styll. And they went downe bothe in the water: both Philip and also the chamberlayne, and he baptised him. And assone as they were com out of the water the spirete of the Lorde caughte awaye Philip and the chamberlayne sawe hym nomore. And he went on hys waye reioysynge: but Philip was founde at Azotus. And he walked thorowe oute the coũtre, preaching in all ỳ cyties, tyll he came to Cesarea. ✠ *Actes.viii.b

¶The.ix.Chapter.

¶Paul is conuerted, and confoundeth the Jewes Peter rayseth Tabytha.

A And Saul yet brethynge out threatnynges and slaughter agaynste the disciples of the Lorde, wente vnto the hye preste, and desyred of hym letters, to cary to Damasco, to the synagoges *that yf he founde any of thys way (whether they were men or wemen) he myghte bringe them bounde vnto Jerusalem. And whẽ he iourneyed, it fortuned that as he was come nye to Damasco, sodenly there shyned roũde about hym a lyght from heauen, and he fell to the earthe and hearde a voyce, sayenge to hym: *Saul Saul, why persecutest thou me? And he sayde: what arte thou Lorde? And the Lorde sayde: I am Jesus, whome thou persecutest. It *Actes.viii.a. xxii.a xxvi.b i.Cor.xv.d. Gala.i.c Actes.xxii.b

is harde for the to kycke agaynste the pryckes.
Luke.iii.b Actes.ii.f and,xxvi.f B And he bothe tremblynge, and astonyed sayde: Lorde, * what wylt thou haue me to do? And the Lorde sayd vnto him: aryse, and go into the cytie, and it shalbe told the what thou must do.

The men whyche iorneyed wyth hym, stode amased, hearynge a voyce, but seynge no man And Saull arose from the earth, and when he opened hys eyes, he sawe no man. But they led hym by the hande, and brought hym into Damasco. And he was thre dayes wythout sycht, and neyther dyd eate nor drynke. And there was a certayne disceple at Damasco, named Ananias, and to hym sayd the Lord in a visyō: Ananias? And he sayde: Beholde, I am here Lorde: and the Lord sayde vnto him: Arise, and go into the streate (which is called streght) and seke in ỹ house of Judas after one called Saull
Actes.xxi.g and,xxii.a *of Tharsus. For beholde he prayeth, & hathe sene a visyon a man named Ananias cōmynge into hym, and puttynge his handes on him, ỹ he
C myght receaue his sycht.

Then Ananias answered: Lorde, I haue
Acte.viii.a xxii.xxvi.b i.Cor.xv.b Gala.i.c herde by many, of this man *howe mucheuell he hathe done to thy sayntes at Jerusalem: and here he hathe auctorite of the hye prestes, to bynde all that call on thy name. The Lord sayd vnto hym: go thy waye, for he is a chosen vessell vnto me, to beare my name before the Gentyls, and kynges, and the chyldren of Israell. For I wyll shewe hym howe greate thynges
Actes.xxi.c ii.Co.xi.e.f ‡Act,xxii.e *he must suffre for my names sake.

‡ And Ananias went his waye, and entered into the house, and put hys handes on hym, and sayde. Brother Saull, the Lorde that appered vnto the in the waye as thou camest, hathe sent me, that thou myghtest receaue thy sycht, and be fylled with the holy goost. And immedyatly
D there fel from hys eyes as it had ben scales, and he receaued sycht: and arose, and was baptysed, and receaued meate, and was comforted. Then was Saull certayn dayes with the disciples whyche were at Damasco. And straycht waye he preached Chryste in the Synagoges, how that he was the sonne of God but all that herde hym, were amased, & sayde: Is not thys he, that spoiled them which called on this name in Jerusalem, and came hyther for that entent, that he myght brynge thē bounde vnto the hye prestes? But Saul encresed ỹ more in strēgth, & cōfounded the Jewes which dwelt at Damasco, affyrmyng that this was very Chryst, H

And after a good whyle, the Jewes toke counsell together, to kyll hym. But theyr layenge awayte was knowen of Saull. And they watched the gates day and nyght to kyll him.
ii.Cor.xi.a Actes.ix.f *Thē ỹ disciples toke hym by nyght & put him thorow ỹ wall, and let hym downe in a basket.
E And whē Saul was come to Jerusalem, he assayd to couple hym selfe to ỹ disciples: but they were all afrayde of hym, and beleued not that he was a disceple But Barnabas toke hym, and brought him to ỹ Apostles, & declared to them, how he had sene ỹ Lorde in ỹ way and ỹ he had spoken to him, and howe he hadde done boldely at Damasco in the name of Jesu. And he hadde his conuersacyō wyth them at Jerusalem, speakynge boldly in the name of the Lorde Jesu. And he spake and disputed against the Grekes but they wente aboute to slee hym. Whych whē the brethren knewe, * they brought him to Cesarea, and sent hym forthe to Tharsus. Then Actes.xxi.c had the congregacyons rest thorowe all Jewrye, and Galile and Samaria, and were edified and walked in the feare of the Lorde, and multyplyed by the comforte of the holy ghoste.

And it chaunced as Peter walked thorowe F
oute all quarters: he came also to the sayntes, whyche dwelt at Lydda. And there he founde a certen man named Eneas, whyche hadde kepte hys bed eyght yeares, and was sicke of the palsye. And Peter sayde vnto hym: Eneas? The Lorde Jesu Chriſte make the whole, aryse, and make thy bed, * And he arose immediatly, And * Mat.ix.b Mar.ii.b Luke.b.c John.b.b Actes.iii.b all that dwelt at Lydda and Sarion sawe hym and tourned to the Lorde.

There was at Joppa a certeyne woman a disciple named Tabitha (whych by interpretacion is called Dorcas) ỹ same was full of good workes and almes dedes, whyche she dyd, And it chaunced in those dayes that she was sycke, & dyed. Whom when they hadde washed, they layed her in a chamber. But for asmuch as Lidda was nye to Joppa, and the disceples had hearde that Peter was there, they sent vnto him, desyringe him, that he wolde not be greued to come vnto them.

Peter arose, and came wyth them. And when G
he was come, they brought hym into the chamber. And all the wydowes stode rounde aboute him weepynge, and shewyng the coates and garmentes whyche Dorcas made, whyle she was wyth them. And Peter put them all forthe, and kneled downe, and prayed: and turned hym to the bodye, and sayde: Tabitha * aryse, and she
iii.re, xvi.a iii,re, viii,f Luke, viij.c opened her eyes, & when she sawe Peter, she sat vp. And he gaue her the hande, and lyft her vp. And when he hadde called the sayntes and wydowes, he shewed her alyue. And it was knowē thorowout all Joppa, and many beleued in the Lorde: And it fortuned, ỹ he taryed many dayes in Joppa with one Symon a tanner.

The.x. Chapter. ✠

The vysyon that Peter sawe. Howe he was sent to Cornelius. The heathen also receaue the spryte & are baptysed,

There was a certeyne man in Cesa- A
rea called Cornelius, a captayne of ỹ soudiers of Italy, a deuout mā & one ỹ feared god wt al his housholde whyche gaue muche almes to ỹ people, & prayed god alway. The same sawe by a visyō euidētly (about ỹ ninth hour of ỹ day) an angel of god cōming into hī, & saying vntō hī. Cornelius? Whē he loked on him, he was afrayd, & said: what is it lord? He said vnto hī: Thy prayers & *thy almes are come vp ītoremēbraūce Ecc.xxxvi.a before god. And now sēd mē to Joppa, & cal for one Simō whose syrname is Peter. He lodgeth wt one Simō a tāner, whose house is by the see syde. He shall tel the, what thou oughtest to do.

And

And whan the angell whyche spake vnto hym was departed, he called two of hys houshold seruauntes, and a deuoute soudyer of them that wayted on hym, and tolde them all the matter, and sent them to Joppa.

On the morow as they went on theyr iorney, and drewe nye vnto the cytye, Peter wente vp* vpon the toppe of the house to pray, about the syxt houre, And when he wexed an hongred he wolde haue eaten. But whyle they made readye he fell into a traunce, and sawe heauen opened, and a certayn vessel come downe vnto him as it had bene a great shet knyt at the foure corners, and was let downe to the earthe, wherin were* all maner of fourfoted beastes of ỹ earth and vermē and wormes and foules of the ayer And ther came a voyce to hym, ryse Peter, kyl and eate. But Peter sayde: not so lorde, for I haue neuer eaten anye thynge that is commen or vncleane. And the voyce spake vnto hym a gayne the seconde tyme: * what God hathe clensed that call not thou commen. Thys was done thryse, and the vessel was receyued vp agayne into heauen. Whyle Peter also mused in hymselfe what this vision (which he had sene) meāt beholde, the men whych were sent from Cornelius had made inquiraunce for Symons house and stode before the dooze: and called oute one, and asked whether Simon whyche was syrnamed Peter were lodged there. Whyle Peter thought on the vision, the spyrit sayd vnto hym beholde, men seke the: aryse therfore, and get ỹ downe, and go with them, and doubte not, for I haue sent them. Peter wente downe to the men whyche were sente vnto him from Cornelius & sayde: Beholde, I am he whome ye seke, what is the cause wherfore ye are come? They sayde Cornelius the captayne a iuste man, and one ỹ feareth God, and of good reporte amonge all ỹ people of the Jewes was warned by an holye angel to send for the into his house, and to heare wordes of the. Then called he them in* and lodged them, And on the morowe, Peter wente awaye wyth them, and * certeyne brethren from Joppa accompanyed hym. And the thyrde day entred they into Cesarea. And Cornelius wayted for them, and had called togeather hys kinsmen and special frēdes. And as it chaunced Peter to come in: Cornelius met hym, & fell downe at hys fete, and worshypped hym. But Peter toke hym vp, sayinge: stande vp, * I my selfe also am a man. And as he talked wyth hym, he came in, and founde many that were come together. And he sayde vnto them: Ye knowe howe that * it is an vnlawfull thynge for a man that is a Jewe, to company or come vnto an aliente But God hath shewed me, that I shuld not call any man commen or vncleane: therfore came I vnto you without delaye, assone as I was sēt for. I aske therfore, for what intent haue ye sēt for me. And Cornelius sayde: This daye nowe foure dayes aboute thys houre, I satte fastyng and at the nynthe houre I prayde in my house, and beholde, a man stode before me in bryghte clothynge, and sayde: Cornelius, thy prayer is

* mat. vi. a
* Leu. xi. d Deu. xiii. a
* mat. xv. d Rom. xiiii. c
* Act. xiii. c Apo. xix. b and. xxii. c
Deu. xiii. a
Gen. xix. a
Actes. xi. b
* Cor. xv. a
* Act. viii. f
* ii pa xix. c Roma. ii. b Eph. vi. b Collo. iii. d Ec. xxv. b ‡ Esa. lvi. b
* mat. xiii. b ‡ Esa. lxi. c
Lu. xxiii. d ‡ Joh. xx. b mat. xxviii d. mar. xvi. e Esay. liii. d
Actes. ii. a
Act. viii. f
Deu. xii. a
Actes. x. b

hearde, & thyne almes dedes are had in remembraunce in the syghte of God. Sende men therfore to go to Joppa, and call for Simon whose syrname is Peter. He is lodged in the house of one Symon a tanner by the see syde whiche assone as he is come, shall speake vnto the. Then sent I for the immediatlye, and thou haste well done, that thou arte come. Nowe therfore are we all here present before God, to heare al thinges that are commaunded vnto the of God.

Then Peter opened his mouthe, and sayde Of a truth I perceyue that * there is no respect of persōnes with God ‡ but in all people, he that feareth him, and worketh ryghtewysenesse, is accepted wyth hym.

Ye knowe the preachynge that God sente vnto the chyldren of Israell: preachynge peace by Jesu Christ, which is Lord ouer all thinges ✠ Whyche preachyng was publyshed thorow all Jewry (and * began in Galile, after the baptyme whych John preached) how * God anoynted Jesus of Nazareth with the holy goost and with power. Whych Jesus went aboute doyng good, and healyng al that were oppressed of the deuell, for God was with him. And we are witnesses of al thinges which he dyd in the lande of the Jewes and at Jerusalem: whom they slew and hāged on tree. Him God raysed vp ỹ thyrd daye, and shewed hym openly not to al the people, but vnto vs wytnesses (chosē before of god for that same intente) whych dyd eate & dryncke wt hym, after he arose * from deathe. ✠ And ‡ he cōmaūded vs to preach vnto ỹ people & to testifye ỹ it is he, whych was ordeyned of God to be ỹ iudge of quycke and dead. To hym geue * all the prophetes wytnes, that thorowe hys name whosoeuer beleueth in hym shall receyue remyssion of synnes. ✠

Whyle Peter yet spake these wordes, * the holy goost fel on al them whych heard the preachynge. And they of the circumcysion which beleued, were astonnyed, as many as came wyth Peter, because that on the Gentyles also was shed out the gyfte of the holy ghoste. For they heard them speake wyth tonges, and magnyfy God. Then answered Peter * cā any mā for byd water that these shoulde not be baptysed, whyche haue receyued the holy goost as well as we? And he cōmaunded them to be baptysed in the name of the Lord. ✠ Then praied they him to tarye a fewe dayes.

¶ The. xi. Chapter.

¶ Peter sheweth the cause wherfore he wente to the heathen Barnabas & Paule preache vnto the heathen, Agabus prophecyeth derth to come.

AND the Apostels & brethrē that were in Jewry, herd that the heathen had also receyued the worde of God. And whē Peter was come vp to Jerusalē, they that were of the circumcysyon contended against hym sayeng: * Thou wentest into men vncircumcysed, and dydest eate with them.

But Peter rehersed the mater from the beginning, & expoūded it by order vnto thē saieng * I was in the cytye of Joppa, prayenge and in a traunce, I sawe a vysyon a certayne vessell descende

descende as it had ben a greate shete, let downe from heauen by the foure corners and yt came to me. Into ỹ which when I had fastened mine eyes, I consydred and sawe * fourfoted beastes of the earth and vermen of wormes, and foules of the ayer. And I herd a voyce saieng vnto me aryse Peter, slaye, and eate. But I sayde, not so Lord, for nothyng commen or vncleane hath at tyme entred into my mothe. But the voyce answered me agayne from heauē: cōsit not thou those thynges commen whyche God hath clensed. And this was done thre tymes. And al were taken vp agayne into heauen.

*Leu.xi.a. Deu.xiiii.a B

And beholde, immediatlye there were thre men alredy come vnto the house where I was, sent frō Cesarea vnto me. And the spirite sayde vnto me, that I shulde go with them wythoute doutyng. Moreouer, *these syxe brethren accompanied me, and we entred into the mans house. And he shewed vs, howe he had sene an angell in hys house, which stode and sayde to him: send men to Joppa, and call for Symon, whose syrname is Peter: he shall tell the wordes, wherby both thou and all thyne house shalbe saued:

*Actes.x.d

¶ And as I began to preache, the holy goost fell on them, * as he dyd on vs at the begynnynge Then came it to my remembraunce, howe that the Lorde sayde: *Jhon baptised wt water, but ye shalbe baptised wt ỹ holy goost. For asmuch then as God gaue them lyke gyftes as he dyd vnto vs, when we beleued on the Lorde Jesus Christe: what was I that I shulde haue wythstande God? When they hearde thys, they held their peace, and glorifyed God sayinge: then hath God also to the Gentyles graunted repentaunce vnto lyfe.

*Act.ii.a

*John.i.b Actes.i.a

Act.viii.a.

* They also whyche were scattered abrode thorow the affliccyon that arose aboute Steuen, walked thorowe out vnto Phenices & Cipers, and Antioche, preachyng the worde to no man but vnto to the Jewes only, Some of thē were men of Cypers and Syren, whyche when they were come to Antioche, spake vnto ỹ Grekes, and preached ỹ Lord Jesus. And the hande of the Lorde was with them, and a great nombre beleued and turned vnto the Lorde.

Tydynges of these thynges came vnto the eares of ỹ congregacyō, which was in Jerusalem And they sent forthe Barnabas, that he shulde go vnto Antioche. Whyche when he came, and hadde sene the grace of God, was glad, and *exhorted them all, that wyth purpose of hert they wolde continually cleaue vnto the lord. For he was a good man, and ful of the holy ghoste and of faith: & much people was added vnto ỹ Lord Then departed Barnabas to Tharsus, for to seke Saul. And when he hadde founde hym he brought him vnto Antioche.

Act.xiii.c

And it chaunced that a whole yeare they had their conuersacyon with the congregacion there, and taught muche people, in so muche, that the disciples of Antioche were the fyrste that were called Christen.

*Act.xvi.d

*In those dayes came prophetes from the cytye of Jerusalem vnto Antioche. And there stode vp one of them named Agabus, and syg-nyfyed by the spirite, that there shulde be great derth thorow out all the world whych came to passe in the Emperour Claudius dayes Then the disciples euery man accordynge to hys abylitie, purposed to sende * socour vnto the brethren whyche dwelt in Jewry. Whyche thynge they also dyd, and sent it to the elders by the hāndes of Barnabas and Saull.

1.Cor.xvi.a ii.cor.viii.a and.ix.d

¶ The.xii. Chapter. ✠

¶ Herode persecuteth the Christen. Kylleth James, and putteth Peter in prison. whome the Lorde deliuereth by an angell. The shamefull death of Herode.

¶ At the same tyme Herode the kynge stretched forth hys handes to vexe certen of the congregacion. And he kylled * James the brother of John wyth the swerde. And because he sawe that it pleased the Jewes he proceded further, and toke Peter also. Then were the dayes of swete breade. And when he had caught hym, he put him in prison also, & deliuered hym to foure quaternions of soudyers to be kept, entendyng after Easter to bringe him forth to the people. And Peter was kept in prison. But prayer was made without ceasing of the congregaciō, vnto God for hym. And when Herode wolde haue brought hym out vnto ỹ people, the same nyght slept Peter betwene two soudyers, boūd wyth two chaynes, & the kepers before the dore kepte the prison. And beholde, * the angell of the Lorde was there present, & a lyght shyned in the habitacyon. And he smote Peter on the syde, & stered hym vp, sayenge: aryse vp quyckely. And hys chaynes fell of from hys handes. And ỹ angell sayde vnto hym: gyrde thy selfe, and bynde on thy sandales. And so he dyd. And he sayeth vnto hym: caste thy garment aboute the, and folowe me. And he came oute and folowed hym, & wyst not that it was truth whyche was done by the aungell, but thought he hadde sene a vision. When they were past ỹ fyrste and the seconde watch, they came vnto ỹ yron gate, that leadeth vnto the cytie, * whyche opened to them by the owne accorde. And they went out, and passed thorowe one strete, and forthwyth, the angell departed from hym.

A

*Actes.xii.a

Actes.v.d

B

Actes.v.d and.xvi.f

And when Peter was come to hym selfe, he sayd: now I knowe of a suertye, that the Lord hath sent hys angell, & hathe delyuered me out of the hāde of Herode, & from all the waytynge for, of the people of the Jewes. ✠✠ And as he consydred the thynge, he came to the house of Mary the mother of one John, whose syrname was Marke, where many were gathered togeather * in prayer. As Peter knocked at the entrye dore, a damsell came forthe to herken, named Rhoda. And whan she knewe Peters voyce she opened not the entry for gladnes, but ran in, and tolde how Peter stode before the entry. And they sayd vnto her: thou arte madde: But she affyrmed ỹ it was euen so. Then sayde they: it is hys aungell. But Peter continued knockyng: and when they had opened the dore,

*Actes.i.d

¶

and

Actes.iii.e. and sawe hym, they were astonied.* And when he had beckened vnto them with the hãde, that they myght holde theyr peace, he tolde them by what meanes ꝑ Lorde had brought hym oute of the prison. ✠ And he sayde: go shewe these thynges vnto James and to the brethren. And he departed, and went into another place.

D Assone as it was daye, there was no lyttell ado amonge the soudyers, what was become of Peter. When Herode had soughte for hym, and founde hym not, he examyned the kepers an commaunded them to be caried awaye. And he descended from Iewry to Cesarea, and there abode. Herode was displeased wyth them of Thyre and Sidon, But they came all with one accorde to hym, and made intercessyon vnto Blastus the kynges chamberlayn, and desyred peace, because theyr countre was norysshed by the kynges prouisyon. And vppon a daye appoynted, Herode arayed hym in royall apparell, and sẽt him in his seate, & made an oracyon vnto thẽ. And the people gaue a showte, sayẽg: it is ꝑ voyce of a God, and not of a mã. And immediatly ꝑ angel of ꝑ Lord smote him, because he gaue not God the honoure, & he was eaten of wormes & gaue vp the goost. And the worde of God grewe & multiplied. And Barnabas and Paul returned to Jerusalem, when they hadde Acte.xiii.a fulfylled theyr office, & toke with them.* John whose syrname was Marke.

¶The.xiii.Chapter.

¶ Paull and Barnabas are called to preache amonge the heathen. of Sergius Paulus & Elymas the sorcerer Paule preacheth at Antioche

A THere were in the congregacyon that is at Antioche, certayne prophetes, and teachers: as Barnabas and Symon that was called Niger, and Lucius of Cyrene, and Manahen. Herode the Tetrarkes norysshelowe, and Saull. As they ministred to the Lorde and fasted, the holy goost sayd: separate me Barnabas and Saul, for the worke wherunto I haue called thẽ. And whẽ they had fasted and prayed, nu.xxbii.d. and*layde theyr handes, on them, they let them Actes.bi.b go. And they after they were sente forthe of the bii.c.xix.a holy goost, departed vnto Seleucia, and from i.Timo,i.d thence they sayled to Cyprus. And when they and.b.d were at Salamine, they shewed the worde of ti.Tim.i.b God in the synagoges of the Iewes. And they had*John to theyr minister.

*Act.xii.d B When they hadde gone thorowe the yle vnto Paphos, they founde a certain sorcerer, (a fals prophete, a Iewe) whose name was Bartesu, whyche was wyth the ruler of the countrie one Sergius Paulus a prudent man: The same ruler called vnto hym Barnabas and Saull and desyred to heare the worde of God, But Exo.bii.a Elimas*the sorcerer (for so is hys name by in- and.biii.b terpretacyon) wythstode them, and soughte to Act,biii.a. turne the ruler away frõ the fayth. Then Saul whyche (also is called Paul) beyngefull of the holy goost, set hys eyes on hym, and sayde: O ful of all subtelty and disceytfulnes, thou chyld of the deuell, thou enemy of all ryghteousnesse: wylt thou not cease to peruerte the strayghte wayes of the Lorde?

And now beholde, the hande of the Lorde is vpon the and thou shalt be blynde, and not se the sunne for a season. And immediatlye, there fell on hym a myste and a darkenes, and he wente aboute, seekynge them that shulde leade hym by the hande. Then the ruler when he sawe what had happened*beleued, and wõdred at the doc- Joh.vii.d trine of the Lorde. C

When Paul departed from Paphos, they that were wyth hym, came to Perga in Pamphilia: and * Jhon departed from them, and re- Actes.xv.g turned to Jerusalem. But they wandred thorowe the countryes, and came from Perga to Antioche in Pisidia, and went into the synagoge on the Sabboth daye, and sate downe. And after the lecture of the lawe and the prophetes the rulers of the synagoge sente vnto them, sayinge: ye men and brethren, yf ye haue eny sermõ to exhorte the people, saye on.

Then Paule stode vp, and* beckened with Actes.xii.e the hand for silence, and sayde: Men of Israell and ye that feare God, geue audience. The god of thys people chose oure fathers, and exalted the people, when they dwelt as straungers in Exo.xiiii.a the lande of Egypte, and* wyth an hye arme brought he them out of it, and about the tyme of fourtye yeares, suffred he their maners in the wyldernes. And he destroyed seuẽ nacyons in ꝑ lande of Canaan,* and deuyded theyr lande to Josu.xiii.b them by lot. And afterward,‡ he gaue vnto thẽ ‡Judi.i.a iudges aboute the space of foure hundred and fyftye yeares, vnto the tyme of Samuell the prophete. And afterward, they*desyred a king i,Re.viii.a and God gaue vnto them ‡ Saule the sonne of ‡i.Reg.x.a Cis, a men of the trybe of Ben Jamin by the space of fourtye yeares, And whan he was put downe, he set vp Dauid to be theyr kynge, of whom he reported sayinge:* I haue founde Da- i.Re.xvi.a uid the sonne of Jesse, a man after myne owne Act.xiii.c hert, whych shall fulfyl all my wyl.

* Of thys mannes seede hathe God (accor- ꝑs.cxxxii.c dynge as he had promysed) brought forth to Is- i.Re.viii.b. rael, a sauiour: one Jesus, when Jhon had fyrst preached before hys commynge* the baptyme Mark.i.a of repentaunce to Israell. And when Jhon had Luk.iii.c fulfylled hys course, he sayd: ‡ whome ye thynk John.i.d that I am, the same am I not. But behold, ther *Mat.iii.b commeth one after me, whose shoes of hys fete I am not worthy to loose.

✠ Ye men and brethren, chyldren of the generacyon of Abraham, and whosoeuer amonge you feareth God,* to you is thys worde of sal- *Mat.x.d uacyon sente. For the inhabitters of Jerusalem and theyr rulers, because* they knew hym not, i.Cor.ii.b nor yet the voyces of the prophetes whyche are redde euery Sabboth daye, they haue fulfylled them, in condemnynge hym:* And when they E found no cause of death in him, yet desyred they mat.xxbiii.c Pylate to kyll hym. And whan they had fulfylled all that were written of him, they toke him Luk.xxiii.b downe frõ the tree, and put hym in a sepulchre, But God raysed him againe from death, the (the thyrde day) and*he was sene many dayes of them whyche came vp wyth hym from Galile to Jerusalem: whyche ‡ are hys wytnesses vnto the people

Ro
* Joh.xx.f
‡Actes.i.a
and.ii,c
John.xv.b

And we declare vnto you, how that the promesse (which was made vnto the fathers) God hathe fulfylled vnto theyr chyldren (euen vnto vs) in that he arysed vp Jesus agayne, Leuen as it is wrytten in the seconde psalme: * Thou art my sonne, this daye haue I begotten the. As concernynge that he arysed him vp from death, now nomore to returne to corrupcyō he sayd on thys wyse: * The holy promyses made to Dauid, wyll I geue faythfully to you. Wherfore he sayeth also in another place. * Thou shalte not suffer thyne holy to se corrupcyon. For Dauid (after he had in thys tyme fulfylled the wyl of God) ‡ fell on slepe, and was layde vnto hys fathers, and sawe corrupcyon. But he whome God rayled agayne sawe no corrupcyon.

*Psal.ii.a Hebre.i.b
*Esa.lv.b
Psal.xvi.b Actes.ii.d
‡iii.re,ii.b

If Be it knowen vnto you therfore (ye men and brethren) that * thorowe thys man is preached vnto you ỹ forgiuenes of sinnes, & that by him, all that beleue, are iustifyed from all thynges frome whych you coulde not be iustifyed by the lawe of Moses. Beware therfore, lest that fall on you, which is spoken of in ỹ prophetes: * Beholde, ye despysers, & wonder, and perysshe ye: for I do a worke in youre dayes, whych ye shall not beleue, thought a man declare it you.

Lu.xviii.a
Abacuc.i.a

When the Jewes were gone oute of the congregacyon, the Gentyls besought ỹ they wold preache the worde the nexte Saboth, when the congregacyon was broken vp, many of the Jewes and vertuous proselites folowed Paule and Barnabas, whyche spake to them: & * exhorted them to continue in the grace of God,

Actes.xi.d

✠ And ỹ next Saboth daye came almost the whole cityе together, to heare ỹ worde of God. But whē the Jewes sawe the people, they were full of indignacyon and spake agaynste those thinges, whych were spoken of Paule, spekyng agaynst it, and raylinge on it: Then Paule and Barnabas waxed bolde and sayde: it was mete * that the worde of God shulde fyrste haue bene preached to you. But seyng ye put it from you, and thynke youre selues vnworthy of euerlastynge lyfe: lo, we turne to the Gentyls: For so hathe the Lorde cōmaunded vs. * I haue made the a lyght of the Gentyls, that thou be the salvacyon vnto the ende of the worlde.

Mat.xxiii.b
Luke.i.e
Actes.xiii.c

Whan the Gētyls herde this, they were glad and glorifyed the worde of the Lorde, and beleued, euē as many as were ordeyned vnto eternall lyfe. And the worde of the Lorde was publysshed thorowe out all the region: But the Jewes moued the deuoute and honest wemen, and the chefe men of the cytie: and reased persecucyon agaynste Paul and Barnabas, and expelled them out of theyr coostes: * But they shoke of the duste of theyr fete agaynste them, and cam vnto Iconium. And the disciples were fylled with iope and with the holy goost. ✠

Mat.x.b. Mark.vi.b Luke.ix.c. and x.a

¶ The.xiiii. Chapter.

¶ Paule and Barnabas preache at Iconium, some beleue, some stere vp sedicyon, At Lystra they wolde do sacrifice to Barnabas and Paule, whyche refuse it and exhorte the people to worshyppe the true God. Paule is stoned: after that commeth he to Derba, Listra, Iconium, and to Antioche.

And it fortuned in Iconiū that they wēt both together into ỹ synagoge of the Jewes, and so spake, that a greate multitude bothe of the Jewes and also of the Grekes beleued. But the vnbeleuing Jewes, steryd vp, and vnquyeted the myndes of the gentyls agaynst the brethren: Longe time abode they there, and quyt them selues boldely wyth the helpe of the Lorde, whych gaue testimonye vnto the worde of hys grace, and * graunted sygnes and wonders to be done by theyr handes But the multitude of the citie was deuided: and parte helde wt the Jewes, and parte wyth the Apostles.

A

mat.xvi.d.

When there was an assaute made bothe of the gentyls & also of the Jewes wyth theyr rulers to do them violence, and to stone them they were ware of it, and * fled vnto Listra and Derba, cytyes of Lycaonia, and vnto the regyon ỹ lyeth rounde about, and there preached the gospell & * (and all the multitude was moued at theyr doctryne, but Paul & Barnabas tarved styl at Lystra.) And there sat a certen man at Listra weake in his fete beyng * a crepel from hys mothers wombe, and neuer had walked. The same hearde Paule preache, whyche beholdyng hym, and perceauynge that he hadde fayth to be whole, sayde with a loude voyce stande vpryght on thy fete: And he * stert vp and walked. And whē the people sawe what Paule had done, they lyfte vp theyr voyces, sayenge in the speache of Lycaonia: ‡ Goddes are come downe to vs in the lykenes of men. And they called Barnabas Jupiter, and Paul Mercurius because he was the preacher. Then Jupiters preest, ỹ dwelt before theyr cytie, brought oxen and garlandes vnto the porche, and wold haue done sacrifyce wyth the people.

*Act.iii.a.
Esa.xxxv.b mat.xv,d Luke.vii.d
‡Ac.xxviii.b

Whyche when the Apostles. Barnabas and Paule herde of, they rente theyr clothes, and rā in amonge the people, cryenge and saying, Syrs why do ye thys? * We are moztall men lyke vn to you, and preach vnto you, that ye shall turne from these vanyties vnto the lyuynge God, ‡ whiche made heauen and earth and the see and all thinges that are therin: the whych in tymes past suffred al nacyons to walke in theyr owne wayes. * Neuertheles, he lefte not him selfe wt oute wytnes, in that he shewed hys benefytes from heauen, in geuynge vs rayne and fruteful seasons fyllynge oure hertes wyth foode and gladnes. And with these saienges, scrace refrayned they the people, that they had not done sacrifyce vnto them.

C

Actes.x.b Apo.xix.b and.xxii.c
Gene.i.a psa.cxlvi.a Apo.xiiii.b Act.xvii.f
*Rom.i.b.

There came certayne Jewes from Antioch & Iconium: whych (whan they had obtayned the peoples consent * and had stoned Paul) drewe hym out of the cytye, supposynge he had bene dead, Howbeit as the disciples stode roūd about him, he arose vp, and came into the citie And the next day he departed wyth Barnabas to Derba. And whan they had preached to that citie & had taught many, they returned agayne to Lystra, and to Iconium and Antioche, and strengthed the dyscyples soules agayne, and * exhorted them to continue in the fayth, affirmynge

D

ii.Co.xi.e
Actes.xiiii.c

mynge

‡ii.Ti.iii.c nynge that we muste ‡ thorow moche tribulacyon entre into the kyngdome of God. And whan they had ordeyned them elders by electyō in euery congregacyon, and had prayed and fasted, they cōmended them to ỹ Lorde on whom they beleued. And whan they hadde gone thorowe out Phisida, they came to Pamphilia, & whan they hadde preached the worde in Perga they descēded into the citie Attalia, and thence departed by shyppe to Antioche from whence they were committed vnto the grace of God to the worcke whyche they fulfylled. When they were come, and had gathered the congregacion together, they rehersed all that God had done by them and howe he hadde opened the doore of fayth vnto the Gentyls. And there they abode longe tyme with the disciples.

¶The.xv.Chapter.

¶Variaunce aboute circumcysyon. The Apostles pacify the matter at Jerusalem. Paul and Barnabas preach at Antioche.

A *Gala.b a

AND certayn men whych came downe from Jewrye, thaughte the brethren *excepte ye be circumcysed after the maner of Moses, ye can not be saued. So when there was rysen dissencyon and disputynge not a lyttell vnto Paule and Barnabas agaynst them, they determyned that Paul Gala.ii.a. and *Barnabas, and certayne other of them shulde go vp to Jerusalem vnto the Apostles and elders about this questyon. And after they were brought on theyr way by the congregacion, they passed ouer Pheuyces and Samaria, declarynge the conuersyon of the Gentyls, and they brought greate ioye vnto all the brethren. And when they were come to Jerusalem, they were receaued of the congregacyon and of the Apostles & elders. And they declared all thynges that God had done by them. Then rose vp

B certayne of the secte of the Pharyses, whyche dyd beleue, sayenge that it was nedefull to circumcyse them and to commaunde them to kepe the lawe of Moses. And ỹ Apostles and elders came together, to reason of thys matter.

And when there was moche disputynge, Peter rose vp, and sayde vnto them: Ye men and brethren, Ye knowe how that a good whyle a goo, God dyd chose amōge vs, ỹ the Gentyls by my mouthe shulde heare the worde of the Gospell, *Actes.i.b and beleue. And God which* knoweth the hertes, bare them wytnesse, and gaue vnto them Psal.lxi.c & pa.xxxiiii.b the holy goost, euen as he dyd vnto vs, and put no difference betwene vs and them seynge that Iob.xiii.b and.xv.a wyth fayth he *purifyed theyr hertes. Nowe therfore, why tempte ye God, to put on the dis‡ Act.xii.g ciples neckes the yoke ‡ whyche nether oure fathers nor we were able to beare? But we beleue, that thorowe the grace of the Lorde Jesu Chryste, we shalbe saued, as they do. Then all the multitude was pesed and gaue audience to Barnabas and Paul, whyche tolde what signes and wondres God had shewed amonge the Gentyls by them.

C And when they held theyr peace, James answered, sayinge: Men and brethren, herken vnto me. Simeon tolde, howe God at ỹ begynning dyd visyt the gētyles, to receaue of thē a people in hys name. And to this agree the wordes of ỹ prophetes, as it is wrytten: *After thys I wyl Amos.ix.d returne, and wyll buylde agayne the tabernacle of Dauid, whyche is fallen downe and that whych is fallen in decaye of it, wyll I buylde agayne, and I wyll set it vp, that the residue of men myghte seke after the Lorde and also the Gentyles vpō whom my name is named, sayth the Lorde, whych doth al these thynges: knowē vnto God are all hys workes from the begynnynge of the worlde. Wherfore my sentence is that we trouble not them: whyche from among the Gentyles, are turned to God: but that we wryte vnto them, that they abstayne them selues * from fylthynes of ymages, and from for- *Exo.xx.b nicacyon, and from straungled, and ‡frō bloude ‡Gen.ix.a Leu.iii.c For Moses of olde tyme hath in euery cyty thē and.xvii.d that preache hym, in the synagoges, when he is red euery Sabboth daye. D

Then pleased it the Apostles and elders with the whole congregacion, to sende chosen men of theyr owne compayne to Antioche wyth Paul and Barnabas. They sent *Judas (whose syr- *Jo.xiii.a name was Barsabas) and Sylas, which were chefe men amonge the brethren, and gaue them letters in theyr handes after thys maner.

The Apostles, and elders and brethren sende gretinges vnto the brethren whyche are of the Gentyles in Antioche, Syria and Cilicia. For as moche as we haue heard, ỹ certayne whyche E departed from vs, haue troubled you with wordes, and combred your myndes, saying: Ye muste be circumcised, and kepe the lawe, to whom we gaue no suche commaundement: It semed therfore to vs a good thinge, when we were come together wyth one accorde, to sende chosen men vnto you, wyth oure beloued Barnabas and Paule, men that haue ieoparded their liues for the name of our Lorde Jesus Chryst. We haue sent therfore Judas and Sylas, which shall also tell you the same thynges by mouthe. For it semed good to the holy goost & to vs, to charge you with no more, then these necessarye thinges that is to saye, that ye abstayne from thynges offered to ymages, and from bloude, and from stragled, & frō fornicaciō. Frō whych yf ye kepe your selues, ye shall do well. So feare ye wel.

When they therfore were departed, they F came to Antioche and gathered the multitude together, and deliuered the epystle. Which whē they hadde red, they reioyced of the consolacyon. And Judas and Sylas beynge Prophetes, exhorted the brethrē wt much preaching, and strēgthed them. And after they hadde taryed there a space, they were let go in peace of the brethren vnto the Apostles. Notwythstandynge it pleased Sylas to abyde there styl- *(but Judas departed alone to Jerusalem) Paul and Barnabas cōtinued in Antioche, teachynge and preachyng ỹ word of the Lord with other many.

But after a certayne space, Paule sayde vn- G to Barnabas: let vs go agayne, and visite our brethren in euery cyte where we haue shewed the worde of the Lorde, and se howe they do.

And

And Barnabas gaue counsell to take wyth them John, whose syr name was Marcke. And Acte.xiii.c. Paule wolde not take hym vnto theyr companye * whyche departed from them at Pamphilia, and went not with them to the worcke. And the contencyon was so sharp betwene thē, that they departed asunder one from the other and so Barnabas toke Marcke, & sayled vnto Cypers. And Paul chose Silas, and departed beynge committed of ỹ brethren vnto the grace of God. And he went thorow Cilicia and Cilicia ✠ stablyshyng the congregacyons:✠(commaundyng to kepe the preceptes of the Apostles and elders.)

¶The.xvi.Chapter.

¶ Timothy is circumcysed. Paul preacheth at Philippos, and there is he put in prison.

THen came he to Derba and to Listra And beholde, a certayn disciple was there named Timotheus a womans sonne which was a Jewesse and beleued: but hys father was a Greke. Of whome reported well the brethren that were at Lystra and Iconium. Hym wolde Paul that he shulde go forth wyth hym, and toke and circumcysed hym, because of the Jewes which were in those quarters: for they knewe all, that hys father was a Greke. As they went thorowe the cities they delyuered them ỹ decrees for to kepe, that Actes.xv.e were * ordeyned of the Apostles and elders, whyche were at Jerusalē. And so were the congregacyons stablysshed in the fayth, and encreased in nombre dayly.

¶ Whē they had gone thorow out Phrigia: and Roma.i.c the region of Galacia, and * were forbydden of the holy goost to preache the worde in Asia, they came to Mysya, and soughte to goo into Bethynia. But the spyrite suffred them not: but whan they had gone thorow Mysya, they came Act.xviii.e downe to * Troada. And a vision appeared to Paule in the nyght. Ther stode a man of Macedonia and prayed hym, sayenge: come into ¶ Macedonia, and helpe vs. After he had sene the vision, immediatly we prepared to go into Macedonia, beynge certifyed that the Lorde hadde called vs, for to preache the Gospell vnto them. Whan we lowsed forthe then from Troada, we came with a straite course to Samothracia & the nexte day to Neapolin, and from thence to Philippos whyche is ỹ cheke cytie in the partes of Macedonia, and a fre cytie. We were in that citie abydyng certayne dayes. And on the Sabboth dayes we went oute of the cytie besydes a ryuer, where men were woynt to praye. And we sate downe, and spake vnto the wemen whiche resorted thyther. And a certayn womā (named Lidia) a seller of purple, of the cytye of Thyatria, whych worshypped God, gaue vs audiēce. Whose hert the Lorde opened, that she attēded vnto the thynges, whyche Paul spake. When she was baptised, & her housholde, she besought ¶ vs, sayinge: Yf ye thynche that I beleue on the Lorde come into my house, and abyde there. Gene.xix.a And she * constrayned vs. And it fortuned as Luk.xiii.e and.xvi.c we went to prayer, a certayne damsell possessed 3. Regum xviii.a with * a spyrete that prophesyed, met vs, whyche brought her master, & masters moche vantage wyth Prophesyinge. The same folowed Paule and vs and cryed, sayenge: * these men are the Marke.v.a. seruauntes of the moost hye God, whych shew vnto vs the waye of saluacyon. And thys dyd she many dayes, But Paule not contēt, turned aboute, and sayd to the spyrete. I cōmaunde the *in ỹ name of Jesu Christ, that thou come oute Mat.xvi.d of her. And he came out the same houre.

And when her master and mastres sawe that *ỹ hope of their gaynes was gone, they caught *Act.xix.e Paule and Sylas, and drewe thē into the market place vnto the rulers and brought them to the offycers sayenge. These men trouble oure ℰ cytie seynge they are Jewes and preache ordinances, whych are not lawfull for vs to receaue, neyther to obserue, seynge we are Romaynes. And the people ranne agaynst them, and the offycers rente theyr clothes, and commaūded thē to * be beaten with roddes. And when they had 2.Cor.xi.e beaten them sore, they cast thē into prysон, commaundynge the iayler of the prison to kepe thē diligently: Whyche when he had receaued such cōmaundement, thrust them into the inner prison, and made theyr fete fast in the stockes.

At mydnyght Paule and Sylas prayed, and ℳ lauded God. And the prisoners hearde them. And sodenly ther was a greate earthquake, so that the foundaciō of the prison was shaken, & *immediatly al the dores opened & euery mans Actes.b.b bandes were loosed. When the keper of the pri- and.xii.b son waked out of hys slepe and sawe the prison dores opē, he drewe out hys swerd & wold haue kylled him selfe supposynge that the prisoners had bene fled. But Paul cried with a loud voice sayinge: do thy selfe no harme, for we are al here Then he called for a lyght, & sprang in, and came trembling vnto Paule, & fell downe at the fete of Paul, and Sylas, & brought thē out, & sayde Syrs *what muste I do to be saued? And they *Luk.xv.a sayd: ‡beleue on the Lord Jesus and thou shalt Actes.xi.f be saued & thy housholde. And they preached vn- and.xv.a to him the word of the Lorde, & to al that were ‡Joh.vi.d. in hys house. And he toke them the same houre ¶ of the nyghte, and washed theyr woundes, and was baptysed and al they of hys household straycght waye. And when he had broughte thē into hys house, he set meate before them, and *ioyed that he wyth all hys housholde, beleued Luke.xix.g on God.

And when it was daye, the officers sent the ministers, sayenge: let those men go. The keper of the prison tolde thys sayinge to Paule, the offycers haue sent worde to loose you. Nowe therefore, get you hence and go in peace. Then sayd Paule vnto them: they haue beaten vs openlye vncondemned, for all that we are Romaynes, and haue cast vs into prison: and now wolde they sende vs away preuely? Naye verely, but let them come them selues, & fet vs oute When the mynysters tolde these wordes vnto the offycers, they feared when they herde, that they were Romaines * they cam and besought Mat.viii.d them: and broughte them oute, and desyred thē to departe oute of the cytye.

And they went out of the prison, and entred into

to the house of Lidia, and whē they had sene the bretheren, they conforted them, and departed.

¶The.xvii.Chapter.

¶Paul cōmeth to Thessalonica, where the Jewes set the cytie on a roze. Paule escapeth & cōmeth to Athens wher he preacheth the true and vnknowen God.

NOw they made their iourney thorow Amphipolis: and Apollonia, they came to Thessalonica, where was a Synagoge of the Jewes. And Paule (as hys maner was) wente in vnto them, and thre Saboth dayes declared out of the scripture vnto them, openyng and allegynge, that *Christe must nedes haue suffred, and rise agayne from deathe, & that thys Jesus was Christ, whome (sayde he) I preache to you. And *some of them beleued, and came and companyed wyth Paule and Sylas, & of the deuōte Gzekes a greate multitude, and of the chefe wemen not a fewe.

But the Jewes whych beleued not, had indygnacyon and toke vnto thē euell men, whych were vagabondes, and gathered a cōpanye, and set all the cytie on a roare, & made assaute vnto ỹ house of Jason, & sought to brynge them out to the people. And when they fouude thē not, they drewe Jason, & certayne bretheren vnto the heades of the cytie, crienge: these that trouble the worlde, are come hyther also, whom Jason hath receaued prevely. *And these all do contrarye to the decrees of Cesar, affirmynge another kynge one Jesus. And they troubled the people, and the officers of the cytie, whē they hearde these thynges. And whē they were sufficientlye answered of Jason, & of the other, they let them go.

And the bretheren immediatlye sent awaye Paul & Sylas by nyght vnto Berrea. Whyche when they were come thyther, they entred into the Synagoge of the Jewes. These were the noblest of byrth amōge thē of Thessalonica, which receaued the word with all dylygence of mynd, and searched *ỹ scriptures dayly, whether those thinges were euen so. And many of thē beleued: also of worshypful wemē whych were Gzekes, and of men not a fewe. Whē the Jewes of Thessalonica had knowledge ỹ the word of God was preached of Paul at Berrea: they came & moued the people there. And then immediatly the bretheren sent away Paul to go as it were to the see but *Sylas and Tymotheus abode there styll.

And they ỹ guyde Paul, brought hym vnto Athens & receaued a cōmaundement vnto Sylas and Timotheus, for to come to hym with spede & came theyr way. Whyle Paul wayted for thē at Athēs, hys spryte was moued in hym, whē he sawe the cytie geuē to worshipping of ymages. Then dysputed he in the synagoge wyth the Jewes, and wyth the deuout personnes: and in the market daylye wyth them that came vnto hym by chaunce: Certayne Philosophers of the Epicures & of the Stoyckes, dysputed wyth hym. And some ther were which sayd: what wyl this babler saye? Other sayde: he semeth to be a tydynges bringer of newe deuels, because he preacheth vnto thē Jesus and the resurrection. And they toke hym, & brought him into Marce strete sayenge: maye we not knowe what thys newe doctryne wherof thou speakest, is? For ỹ bryngest straunge tydynges to our eares. We wolde know therfore, what these thynges meane. For all the Athenians and straungers which where there, gaue thē selues to nothynge els, but ether to tell, or to heare some newe thynge.

Paule stode in the myddes of Marce strete, & sayde: ye men of Athens, I perceaue that in all thynges ye are superstycyous. For as I passed by, and behelde the maner howe ye worshyppe youre goddes, I founde an aulter wherein was wrytten: vnto the vnknowen God. Whome ye then ignorantelye worshyp, hym shewe I vnto you: *God that made the worlde and al that are in it (seynge that he is Lorde of heauen & earth) ‡dwelleth not in temples made with handes, neither is worshypped wyth mennes handes, as though he neded of any thyng, seyng he himselfe *geueth lyfe and brethe to all men euery where and hath made of one bloude all nacions of men for to dwell on all the face of the earth, and hath assygned before, howe longe tyme, and also the endes of theyr inhabytacyon, that they shoulde seke God, yf they myghte fele and fynde hym, thoughe he be not farre from euerye one of vs. For in hym we lyue, moue, and haue our beyng, as certayne of youre owne Poetes sayde: For we are also hys generacyon. For as muche then as we are the generacion of God, we ought not to thynke that the Godhead is lyke vnto golde, syluer, or stone, grauen by crafte and ymagynacyon of man.

*And the tyme of this ignorannce God regarded not. * But nowe byddeth all men euerye where repente because he hath appoynted a day in the whyche he wyll iudge the worlde wyth ryghteousnesse, by that man by whome he hath appoynted, and hathe offered fayth to all men, after that he had rayled hym from death.

When they hearde of the resurrecyon from death, some mocked, & other sayd: we wyll heare the agayne of this matter. So Paule departed from amonge thē. Howebeit certayne men claue vnto hym and beleued: amonge the whyche was Dyonysyus a senatoure, and a woman named Damaris, and other wyth them.

¶The.xviii.Chapter.

¶Paule preacheth at Corinthum continuyng there a yeare and a halfe, goeth agayne into Syria, commeth to Ephesus Cesarea and Antioche. Of Apollos Aquila and Priscilla.

AFter this, Paul departed frō Athens and came to Corinthū, & founde a certayne Jewe named *Aquila, borne in Pōthus, lately come frō Italie, wyth his wyfe Priscilla (because that the Emperoure Claudius had cōmaunded all Jewes to departe from Rome) and he drewe vnto them, because he was of the same crafte, he abode wyth them, and wrought: theyr crafte was to make tētes.

And

And he preached in the synagoge euery Saboth
of day (settynge forth in the meane whyle the name of the lord
Jesus) and exhorted the Jewes and the gentyles.
Acte.xviii.d When * Sylas and Timotheus were come
from Macedonia, Paule was constrayned by ỹ
spyrite, to testifye to the Jewes that Jesus was
very Christ. And whē they sayde contrarye and
Math.x.b blasphemed * he shoke hys rayment and sayd vn
Mar.vi.b to them: youre bloude be vpon youre owne hea-
Acte.xiii.g des: from hence forth wyl I go blamelesse vnto
the gentyles. And he departed thence, and entred
into a certayne mannes house, named Justus, a
worshypper of God, whose house ioyned harde
to the synagoge. Howebeit, one Crispus ỹ chefe
Joh.iiii.g ruler of the synagoge * beleued on the Lord with
all hys housholde, and manye of the Corynthy-
ans whan they gaue audience beleued, and were
baptysed.

B Then spake the Lorde to Paul in the nyght
Actes.xvi.b * by a vysyon: be not afrayde, but speake, and
holde not thy peace: for I am wyth the, and no
man shall inuade the: that shal hurte the. For I
haue muche people in this cytie. And he cōtinued
there a yeare and syxe monethes, and taught thē
the worde of God.

When Gallio was ruler of the countre of
Acaia, the Jewes made insurrecyon wyth one
accorde agaynst Paule, and brought hym to the
iudgemente seate, sayenge: thys felowe counce-
leth men to worshyp God contrary to the lawe.
And when Paule nowe was aboute to open his
mouth, Gallio sayde vnto the Jewes, yf it were
a matter of wronge, or an euyll dede (O ye Je-
wes) reason wolde that I shulde heare you, but
yf it be a questyon of wordes or of names, or of
your lawe, loke ye to it your selues. For I wyl
be no iudge of suche matters, and he draue them
from the seate. Then all the Gzekes toke So-
sthenes the chefe ruler of the Synagoge, & smote
hym before the iudges seate. And Gallio cared
for none of those thynges.

C Paule after thys, tarryed there yet a good
whyle, and then toke hys leaue of the brethren &
sayled thence into Cyria, Pryscylla and Aquil-
Nume.vi.b la accompanynge hym. And * he shore hys head
in Cenchrea, for he had a vowe: And he came to
Ephesus and left them there, but he hym selfe en
tred into the Synagoge, and reasoned with the
Jewes. When they desyred hym to tary longer
tyme with them, he consented not, but badde thē
fare well, sayenge: I muste nedes (at thys feaste
that commeth) be in Jerusalem: but I wyll re-
Hebr.vi.b turne agayne vnto you * yf God wyl. And he de
Jacob.iii.c parted from Ephesus: and whan he was come
vnto Cesarea, and ascended vp and saluted the
congregacion, he departed vnto Antioche: and
when he had taryed there a whyle, he departed: &
went ouer all the countre of Galacia & Phrygia
by order, strengthynge al the dyscyples.

1.Cor.i.b And a certayne Jewe named * Apollos,
iii.a.vi.c borne at Alexandria, came to Ephesus, an elo-
quent man, and myghty in the scryptures. The
same was informed in the waye of the Lorde, &
spake feruentlye in the spryte, and taught dyly-
gently the thynges of the Lorde and knewe but
the baptyme of Jhon onely. And the same begā
to speake boldely in the Synagoge. Whō when
Pryscylla and Aquilla hadde hearde, they toke
hym vnto them, and expounded vnto hym the
waye of God more perfectly. And when he was
dysposed to go into Acaia, the brethren wrote,
exhortynge ỹ dyscyples to receaue hym. Which
when he was come helped them muche whyche
had beleued throw grace. For he ouercame the
Jewes myghtely, and that openly, shewynge by
the scryptures, that Jesus was Christ.

C The.xix.Chapter. ✠

C Of the twelue mē that were baptysed at Ephesus
and what myracles were done by Paul. Demetrius
moueth sedicyon in the cytie.

IT foortuned that whyle Apollo was
at Corynthū, Paule passed thorowe
the vpper coastes and came to Ephe
sus, and founde certayne dyscyples,
and sayde vnto them: haue ye receā-
ued the holye goost, sence ye beleued? And they
sayd vnto hym: no, we haue not heard whether
there be any holy goost or no. And he sayd vnto
them, wherewyth were ye then baptysed? And
they sayde: wyth Jhons baptyme. Then sayde
Paule: * Jhon verelye baptysed wyth the bap- Math.iii.b
tyme of repentaunce, sayenge vnto the people ỹ Mark.i.a
they shulde beleue on hym, whyche shulde come Luke.iii.c
after hym: that is on Christe Jesus. When they John.i.d
herd thys, they were baptysed in the name of the B
Lorde Jesu. And when Paule ‡ layde hys han- ‡Acte.vi.b
des vpon them, * the holye goost came on them viii.c.xiii.a
and they ‡ spake wyth tonges, and prophesyed, Nu.xi.b
and all the men were about twelue. i.Tim.iiii.b
and.b.d
And he wente into the Synagoge, and beha- ii.Tim.i.b.
ued hym selfe boldelye for the space of three mo- *Acte.ii.a
nethes, dysputynge and geupnge them exhor- iiii.c.xi.b.
tacyons of the kyngdome of God. ✠ Whan ‡Mat.viii
dyuers wexed harde herted and beleued not, Actes.ii.a
but spake euell of the waye of the LORDE
(and that before the multytude) he departed
from them, and separated the dyscyples. And he
dysputed daylye in the scole of one called Ty-
rannus. And thys contynued by the space of
two yeares: so that all they whyche dwelte in
Asia, heard the worde of the Lorde Jesu, bothe C
Jewes and Gzekes. And God * wrought specy- Mar.xvi.b
all myracles by the handes of Paule: so that frō Actes.b.c
hys bodye, were brought vnto the sycke, nap-
kyns and partelettes, and the dyseases depar-
ted from them, and * the euell spretes wente out Mat.xvi.d
of them.

Then certayne of the vagabounde Jewes
exorcystes, toke vppon them to call ouer them
(whyche hadde euell spretes) the name of the
LORDE Jesus, sayenge: We adioure you
by * Jesu whome Paule preacheth. And there Mat.viii.
were seuen sonnes of one Sceua a Jewe, and
chefe of the preastes whyche dyd so. And the euell D
spryte aunswered and sayde: Jesus I knowe,
and Paule I knowe: but who are ye? And
the man in whome the euell spryte was, ranne
on them,

on them and ouercame them, and preuayled agaynst them, so that they fled out of that house naked and woūded. And this was knowē to al the Jewes and Grekes also which dwelt at Ephesus and feare came on them all, & the name of the Lorde Jesus was magnifyed.

*Mar.i.a And many that beleued, came, and *confessed and shewed theyr workes. Many of them whyche vsed curyous craftes: brought theyr bokes, and burned them before all men, and they counted the pryce of them, and founde it fyftye thousande sylueringes. So myghtely grewe the worde of God and preuayled. After these thinges were ended, Paule purposed in ỹ spryte (whā he had passed ouer Macedonia & Achaia) to go to Jerusalem, sayinge: after I haue bene ther I must also se Rome. So sent he into Macedonia two of them that mynistred vnto hym euen Timotheus and Erastus: but he him selfe remayned in Asia for a season.

The same tyme there arose no lytel adoo about that way. For a certayne man named Demetrius, a syluer smyth (whyche made syluer shrynes, for Diana) was not a lytel beneficiall vnto the craftes mē. Whom he called together with the workemen of lyke occupaciō, and said Syrs, ye know that by thys craft * we haue aduantage. Moreouer ye se and heare ỹ not alone at Ephesus, but almooste thorow oute al Asia, thys Paule hathe persuaded and turned awaye moche people, sayinge: that *they be not goddes whych are made with handes. So that not onely thys our crafte cometh into parel to be set at nought: but also that the temple of the greate goddesse Diana shuld be despysed, and her magnificence shulde be destroyed, whom all Asia and the worlde worshyppeth.

*Act.xix.b

*Psal.cxv.a

When they hearde these sayenges they were full of wrath, and cryed out, sayinge: Greate is Diana of the Ephesians: And all the cytie was on a roze, and they rushed into the comen hall wyth one assent, and caught Gaius & Aristarcus men of Macedonia, Paules companions.

When Paule wold haue entred in vnto the people, the disciples suffred him not. But certayne of the chefe of Asia (which were his frendes) sēt vnto hym, desyrynge hym, that he wolde not preasse into the comē hall. Some therfore cryed one thyng and some another, and the congregacyon was all out of quyete, and the more parte knewe not wherfore they were come together.

Some of the company drue for the Alexander, the Jewes thrustynge hym forwardes, Alexander *beckened wyth the hande, and wolde haue geuen the people an answere. When they knew that he was a Jewe, there arose a shoute almoste for the space of two houres, of al men, cryenge: greate is Diana of the Ephesians.

*Act.xix.g

When the towne clarke had ceased the people, he sayde: ye men of Ephesus, what man is it that knoweth not that the cytie of the Ephesyans is a worshypper of the great goddesse Diana, of the ymage whyche came from heauen. Seinge then that no man saith here against, ye ought to be content, and to do nothynge rashly for ye haue brought hyther these men: whyche are nether robbers of churches nor yet despisers of your goddesse. Wherfore, yf Demetrius and the craftes men whyche are wyth hym, haue a matter agaynst any man, the lawe is open, and there are rulers, lette them accuse one another. But yf ye go aboute any other thynge, it shalbe determined in a lawful congregacyon. For we are in ieopardy to be accused of thys dayes vproure, for as moche as there is no cause, wherby we maye geue a reckenynge of thys concourse of people. And when he hadde thus spoken, he let the congregacyon departe.

The.xx. Chapter.

Paule goeth into Macedonia & into Grece. At Troas he rayseth vp a dead body. At Ephesus he calleth the elders of the congregacyon together, cōmitteth the keppynge of Gods flocke vntothem, warneth them of fals teachers, maketh his prayer with them, and departeth to shyppe.

After that ỹ rage was ceased, Paule called the disciples vnto hym, and toke his leaue of them, and departed for to go into Macedonia. And whē he hadde gone ouer those partyes, and hadde geuen them a longe exhortacyon, he came into Grece and there abode. iii. monethes, And when the Jewes layd wayt for hym as he was about to sayle into Syria, he purposed to returne thorow Macedonia. Ther accōpanied him into Asia, Sopater of Berrea, & of Thessalonia, Aristarcus and Secūdus and Gaius of Derba, and Timotheus: & out of Asia Tichicus and *Trophymus. These goynge before tarryed vs at Troas. And we sayled awaye from Philippos after the dayes of swet breade, and came vnto them to Troas in fyue dayes, where we abode seuen dayes.

A

B

*Actes.xxi.f xxvii.xxvii.d

And vpon one of the Sabboth dayes, whan the disciples came together for to breake bread Paul preached vnto them (ready to departe on the morowe) and contynued the preachyng vnto midnyght. And there were many lyghtes in the chāber, where we were gathered together, and there sate in a wyndowe a certayne ponge man (named Euticus) beyng fallen into a depe slepe. And as Paule was preachyng he was the more ouercome wyth slepe and fell downe from the thyrde lofte, and was taken vp deade. But whan Paule went downe, he fell on hym *and embraced hym and sayde: make nothynge ado, for hys lyfe is in hym. So whē he was come vp agayn, and had brokē the breade and eaten, and talked a longe whyle (euen tyll the morynge) at the laste he departed. And they broughte the ponge mā alyue & were not a lyttel comforted.

C

*iii. Regum xvij.d. iiii.xx.xxiiii.e Luk.viii.c Actes.xx.g

And we wente afore to shyppe, and lowsed vnto Asson there to receaue Paule. For so had he appoynted, & wold hym selfe go a fote. When we were come together at Assō we toke him in, and came to Mitilenes, And we sayled thence, & came the nexte day, ouer agaynst Chios. And the next day we arriued at Samos, & tarryed at Trogyllō. The nexte daye we came to Miletō: for Paul had determined to sayle ouer by Ephesus, because he wolde not spende ỹ time in Asia

D

For he hasted (yf it were possyble for hym) to kepe at Jerusalē the daye of Penthecoste. And frō Mileton he sent messaungers to Ephesus, & called the elders of the congregacyon. Which when they were come to hym, he sayd vnto thē. Ye knowe from ỹ fyrst day that I cam into Asia: after what maner I haue bene wyth you at all seasons, seruyng ỹ Lord with al humblenes of mynde, & with many teares and temptacyōs whyche happened vnto me by the layinges awayt of the Jewes, because I wold kepe backe nothynge that was profitable vnto you: but to shewe you and teache you openly, & thorowe out euery house: wytnessynge both to the Jewes, and also to the Gzekes, the* repentaunce, Luk. xiiii.c that is towarde God, and the fayth whyche is towarde oure Lorde Jesus. And nowe beholde I go bounde in the spzete vnto Jerusalem, not knowenge the thynges that shall come on me there, but that *the holy ghoost wytnesseth in Actes.xxi.a euery cytie, sayinge: that bandes and trouble abyde me. But none of these thynges moue me & ii. Tim, ii.b *neyther is my lyfe deare vnto my selfe, that I myght fulfyll my course with ioye, and the ministracyon *(of the worde) which I haue receaued of the Lorde Jesu, to testifye the Gospell of the grace of God. And now behold, I am sure, that hencefozth ye all (thorowe whome I haue gone preachynge the kyngdome of God) shall se my face no moze. Wherfoze, I take you to recorde this daye that I am pure frome the bloude of al men. For I haue spared no labour, but haue shewed you all the counsell of God. Take hede, therfoze vnto youre selues and to all the flocke amonge whom the holy ghoost hath made you ouerseers, to rule the cōgregacyō of God which he hathe purchased wyth hys bloude.

f. Ti. iiii. a ff. Ti. iii. a ii. Pet. ii. a. and. iij. a Jude. i. e *For I am sure of thys, that after my departynge shall greuous wolues entre in amonge you, not sparyng the flocke. Moreouer, of your owne selues shall men aryse, speaking peruerse thynges to drawe disciples after them. Therfoze awake, and remember, that by the space of .iii. yeres: I ceased not to warne euery one of you nyght and daye with teares.

Ecc. xxiiii. f ii. Re, xx. a ii. Cor. vi. e and. vii. d ‡Gen. xiii. c ii. Cor. xii. b ii. The. iii. b G And nowe brethren, I commende you to God and to the worde of his grace, whiche is able to buylde farther, and to gyue you an inheritaunce among al thē whych are sanctifyed* I haue desyred no mans syluer, golde, or vesture. Yee, ye youre selues know ỹ ‡these handes haue ministred vnto my necessytes, & to thē ỹ were wyth me. I haue shewed you all thynges, howe that so labourynge ye oughte to receaue the weake, and to remember the wordes of the Lord Jesu, how that he sayd: it is more blessed to geue then to receaue.

Act. xxi. b And when he hadde thus spoken, he kneled downe and prayed with them all. And they al wepte sore and fell on Paules necke, and kyssed hym sorowynge mooste of all for the wordes whiche he spake, that they shulde se his face no more. And they conuayed him vnto the shyppe.

¶ The. xxi. Chapter. ✠

¶ Pauls iorney by shyppe. Of Philip the euangelist, and Agabus the Prophete, which warned Paul not to go to Jerusalem. He remayned stedfast in hys purpose and is taken in the temple.

AND whan it chaūced that we had launched forth, and were departed from them, we came wyth a straight course vnto Choon, and the day folowing vnto the Rhodes, and from thence vnto Patara. And whan we hadde gotten a shyppe ỹ wolde sayle vnto Phenices, we wente abrode into it, and seth forth. But whan Cyprus beganne to appere vnto vs, we lefte it on the lyfte hande, & sayled vnto Syria, and came vnto Tyre. For there the shyppe vnladed the burthen. And when we had found brethren, we tarryed there. vii. dayes. And they tolde Paule thorowe the spzete *that he shuld not go vp to Actes.xx.c. Jerusalē. And when the dayes were ended we departed & wente oure way, & they all brought vs on our waye, wyth wyues and chyldren tyll we were come oute of the cytye. And we kneled downe in the shore were* & prayed. And when we Actes.xx.g had takē our leaue one of another, we toke shyp B and they returned home agayne.

When we hadde full ended the course from Tyre, we went downe to Ptolomaida, and saluted the brethren, & abode with them one daye. The nexte daye, we that were of Pauls compayne departed, and came vnto Cesarea. And we entred into the house of *Philip the Euāgelist Actes.vi.d which was one of the seuē, and abode with him and.viii.a. The same man had foure doughters virgyns, C which did *prophecy. And as we tarryed there *Joel.ii.g a good many of dayes, ther came a certayne prophet frō Jewrie, named Agabus. Whē he was come vnto vs, he toke Pauls gerdell, & bounde hys fete and handes, and sayde: Thus sayth the holye goost ‡so shall the Jewes at Jerusalē bynd ‡Acte.xx.c the man that oweth thys gerdel, and shal delyuer hym into the handes of the Gentyls. ii. Cor. xi. c. c

When we hearde thys, bothe we and other whyche were of the same place besoughte hym that he wolde not go vp to Jerusalem. Then Paul answered, and sayd: what do ye weppynge and vexinge myne herte? I am redye, not to be bounde onely, but also to dye at Jerusalem for the name of the lorde Jesu. When we could not turne his mynd, we ceased, sayinge: *the wyll of Mat. vi. d the Lorde be fulfylled. After those dayes we D toke vp oure burthens, and went vp to Jerusalem* There went wyth vs also certayne of the Actes. xi. e disciples of Cesarea, and brought wyth them one Mnason of Cyprus an olde disciple, wyth whome we shulde lodge. And when we were come to Jerusalem, the brethren receaued vs gladly. And on the morowe Paule wēt in wyth vs vnto James.

And al the elders came together. And when he had saluted them, he tolde by order all thynges that God hadde wrought amonge the Gentyles by his ministracion. And when they hearde it, they glorifyed the Lorde, and sayde vnto hym: thou seest brother, howe many thousande

Jewes

Jewes there are whyche beleue, and they are all erneſt folowers ouer the lawe. And they are infozmed of the, that thou teacheſt all the Jewes, whych are amonge the gentyles, to fozſake Moſes: and ſayeſt, that they ought not to cyzcũcyſe theyz chyldzen, nether to lyue after the cuſtomes What is it therfoze? The multitude muſt nedes come together. Foz they ſhall heare ẏ thou arte
Num.vi.a come. Do therfoze this, that we ſay to the. ‡We haue.iiii. men, which haue a vowe on thẽ. Them take & purypfye thy ſelfe with them, & do coſte on them, that they may ſhaue theyz heades: and all
E ſhal know, that thoſe thynges which they haue hearde concernynge the, are nothynge: but that thou thy ſelfe alſo walkeſt and kepeſt the lawe.
Actes.xv.f But as touchynge the gẽtyls which beleue * we haue wzytten & concluded, that they obſerue no ſuche thynge: ſaue only ẏ they kepe them ſelues from thynges offered to ydoles, and frõ blouddе and from ſtrangled, & from foznication. Then ẏ
Acte.xxiii.d next day Paule toke the men, & * purypfyed hym ſelfe wyth them & entred into the temple, declarynge that he obſerued the dayes of the purifycacion, vntyll ẏ an offrynge ſhulde be offred foz euery one of thẽ. And whan the ſeuen dayes were nowe almooſt ended, the Jewes which were of Aſia (when they ſawe him in the temple) moued all the people, & layde handes on hym cryenge:
F mẽ of Iſrael, helpe. Thys is the man, ẏ teacheth al men euery where agaynſt ẏ people & the law and this place. He hath alſo bzought Gzekes into the temple, and hath polluted this holy place,
Actes.xx.b xxi.tim.iiii.b Foz they had ſene wt hym one in the cytie * Trophimus an Epheſian: whom they ſuppoſed that Paule had bzought into the temple. And all the cytie was moued, and the people ſwarmed together. And they toke Paul and dzewe him out of ẏ tẽple, and fozthwyth the dozes were ſhut. As they went about to kyll hym, tydynges came vnto the hye captayne of the ſoudyers, that all Ieruſalem was moued. Which immedyatlye toke ſoudyers and vndercaptaynes, & ranne downe
G to them. When they ſawe the vpper captayne & the ſoudyers: they left ſmytynge of Paul. Then the captayne came nere and toke hym, and commaunded hym to be bounde with two chaynes, and demaunded what he was, and what he had done. And ſome cryed one thynge, ſome another amõge ẏ people. And when he coulde not knowe the certayntie foz the rage, he commaunded him to be caryed into the caſtell. And when he came vnto a ſtayze, it foztuned that he was bozne of the ſoudyers foz the vyolence of the people. Foz the multytude of the people folowed after, cryenge: awaye wyth hym.

And whan Paul began to be caryed into the caſtell, he ſayde vnto the hye Captayne: maye I ſpeake vnto the? Which ſayd: Cãſt thou ſpeake Gzeke? Art not thou that Egyptyan, which befoze thoſe dayes madeſt an vpzoure: and leddeſt out into the wyldernes. iiii. thouſand men that were murtherers? But Paul ſayd: I am a man
Actes.ix.b and.xxi.a which am a Jewe of * Tharſus a cytie in Cycil, a cytezyn of no vyle cytie. I beſeche the ſuffre me to ſpeake vnto the people. And when he had geuen hym lycence. Paul ſtode on the ſtepes, * and beckened with the hand vnto the people: & when there was made a greate ſylence, he ſpake vnto them in the Hebzue tonge, ſayenge: Acte.xxi.c

The.xxii. Chapter.

Paule anſwereth the Jewes. He is ſcourged and layde in pzeſon agayne.

MEn, bzethzen and fathers, heare ye mynе A anſwere whych I make nowe vnto you. Whẽ they herde, that he ſpake in the Hebzue tonge to them, they kept the mozе ſylence. And he ſayeth: I am verelye a man whiche am
Actes.ix.b and.xxi.g a Jewe bozne in * Tharſus a cytie in Cycile: neuertheles, yet bzought vp in this cytie, at ẏ fete
Actes.v.b of ‡ Gamaliel, & infozmed dyligently in ẏ law of the fathers, & was feruẽt mynded to Godward,
Acte.viii.a as ye al are this ſame daye, & * I perſecuted thys and.ix.a way vnto ẏ death, byndyng & delyuerynge into and.xxvi.b pzeſon both men & wemẽ, as the cheke pzeſt doth i.Coz.xv.b beare me wytnes, & al the eſtate of the elders: of Gala.ii.b whõ alſo I receaued letters vnto the bzethzen, & went to Damaſco to bzyng them, (which were there bounde) vnto Ieruſalẽ foz to be punyſhed.
B And it foztuned (ẏ as I made my iourney and was come nye vnto Damaſco about noone) ſodenly ther ſhone frõ heauen a great lyght roũde
Actes.ix.a aboute me, and I fell vnto the earth, and heard a voyce ſayenge vnto me: * Saule, Saule, why perſecuteſt thou me? And I anſwered: what art thou Lozde. And he ſayde vnto me: I am Jeſus of Nazareth, whom thou perſecuteſt. And they that were with me, ſawe verely a lyghte, & were afrayed: but they herde not the voyce of hym ẏ ſpake wyth me. And I ſayde: what ſhall I do Lozde? And the Lozde ſayd vnto me: Aryſe, and go into Damaſco, and there it ſhalbe told the of all thynges, whych are appoynted foz the to do. And when I ſawe nothynge foz the bzyghtnes of that lyght, I was leade by the hande of them that were wyth me, and came into Damaſco.

C * And one Ananias a perfect mã, and (as per
Actes.xx.c taynynge to the lawe, hauyng a good repozt of al the Jewes whych there dwelt) came vnto me and ſtode, and ſayd vnto me. Bzother Saul, receaue thy ſyght. And the ſame houre I receaued my ſyght, and ſawe hym. And he ſayde: the God of oure fathers hathe ozdeyned the befoze, that thou ſhuldeſt knowe hys wyll, and ſe the thyng that is ryghtfull, and ſhuldeſt heare the voyce of hys mouth, foz thou ſhalt be his wytnes vnto al men of thoſe thynges, whych thou haſt ſene and hearde. And nowe, why taryeſte thou? Aryſe, & be baptyſed and waſhe away thy ſynnes * in cal
Roma.x.c lynge on the name of the Lozde. And it foztuned that when I was come agayne to Ieruſalem, and pzayed in the temple, I was in a traunce, & ſawe hym, ſayeng vnto me: Make haſt and get the quickly out of Ieruſalẽ: foz they wyl not receaue thy wytnes, that thou beareſt of me.

D And I ſayd: Lozde, they knowe ẏ I pzeſoned and bet in euery Synagoge thẽ ẏ beleued on the
Actes.vii.c * And when the bloud of thy wytneſſe Steuen was ſhed, I alſo ſtode by, and cõſented vnto his death, and kept the rayment of them that ſlewe
Acte.xiii.b hym. And he ſayd vnto me departe, foz * I wyll Gala.i.b

lende the katre hence vnto the Gentyles.

They gaue hym audyence vnto thys worde, and then lyft vp theyr voyces and sayde: away with suche a felowe from the earthe: for it is no reason that he shuld lyue: And as they cryed, & cast of their clothes, and threwe dust into the ayre the captayne cõmaunded hym to be brought in to the castell, & bad that he shulde be scourged, & to be examyned, that he myght know, wherfore they cryed so on hym. And when they boũd hym with thonges, Paule sayd vnto the Centurion that stode by him: Is it lawful for you to scourge a man that is a Romayne & vncondempned. When the Centurion heard that, he went and tolde the vpper captayn, sayẽg: What intendest thou to do? For this mã is *(a cytezen) of Rome.

Then the vpper captayne came, and sayd vnto hym: tell me, art thou a Romayne? He sayde: Yee. And the captayne answered, with a greate summe obtayned I thys fredome. And Paule sayde: I was fre borne. Then strayght way departed from hym, they which shuld haue examyned hym. And ẏ hye captayne also was afrayd, after he knewe that he was a Romayne, and because he had bounde hym.

On ẏ morowe (because he wolde haue knowẽ the certayntie, wherefore he was accused of the Iewes) he losed hym frõ hys bãdes & cõmaũded the hye prestes & all ẏ counsel to come together & *brought Paule forth and set him before them.

Acte.xxiii.b

The.xxiii.Chapter.

Paule commeth afore the counsel. Debayte aryseth amonge the people, the captayne delyuereth hym. God comforteth hym.

Paul behelde the counsel, & sayde: men and brethrẽ * I haue lyued in al good conscyence before God vntyll thys daye. And the hye preste Ananias cõmaunded thẽ that stode by, to smyte hym on the moth.

Acte.xxiiii.d

Deu.xvii.d

Then sayd Paul vnto hym: God shall smyte the thou paynted wall. *Syttest thou and iudgest me after the lawe, and commaundest me to be smytten contrary to the lawe? And they that stode by, sayd *reuylest thou Goddes hye preast Then sayd Paule: I wyste not brethren, that he was ẏ hye preast. For it is wrytten: *thou shalt not curse the ruler of thy people. Whẽ Paul perceaued that the one parte were Saduces, and ẏ other Pharyses, he cryed out in the counsel: Mẽ and brethren, * I am a Pharysei, the sonne of a Pharysei. ‡Of the hope and resurrecyon from death, I am iudged.

Ioh.xviii.d

Exo.xxii.d

Phil.iii.a ‡Act.xxiii.e and.xxvi.b

And whẽ he had so sayd, ther arose a debayte betwene the Pharyses and the Saduces and ẏ multytude was deuyded. * For the Saduces saye that there is no resurrecyon, nether angell nor spryte: But the Pharyses graunt both.

Mat.xxii.c Mar.xii.b Luk.xx.c

And there arose a greate crye: and whan the Scrybes whyche were of the Pharyses parte arose, they stroue sayenge: we fynde none euell in thys man. Though a spryte or an angell hath apeareth to hym, let vs not stryue agaynst God

And when there arose a great debate, the captayne (fearynge, lest Paul shuld haue ben plucket asonder of them) commaunded the soudyers to go downe, and to take hym from amonge thẽ and to brynge hym into the castell.

*The nyght folowynge, God stode by hym and sayde: be of good cheare Paule: for as thou hast testyfyed of me in Ierusalem ‡so must thou beare witnesse also at Rome. And whan it was daye, certayne of the Iewes gathered them selues together, and made a vowe, sayenge: ẏ they wolde nether eate nor drynke, tyll they had kylled Paule: they were mo then fourty mẽ, whych had made thys conspyracion. And they came to the chefe prestes and elders, and sayde: we haue bound our selues wyth a vowe, that we wyl eat nothynge, vntyll we haue slayne Paul.

Acte.xxiii.b and.xxviii.c

Act.xxviii.b

D

Nowe therfore geue ye knowledge to the vpper captayne and to the coũsel, that he bryng hym forthe vnto vs to morowe, as though he we wold knowe somethynge more perfectly of him But we (or euer he come neare) are ready to kyl hym. When Pauls systers sonne heard of theyr layenge awayte, he wente, and entred into the castell, and told Paule. And Paule called one of the vnder captaynes vnto him and sayd: bryng thys younge man vnto the hye captayne, for he hathe a certayne thynge to shewe hym. And he toke hym, and brought him to the hye captayne and sayde: Paule the preſoner called me vnto hym, and prayed me to bryng thys yonge man vnto the, whyche hathe a certayne matter to shewe the.

The hye captayne toke hym by the hande and wente wyth hym oute of the waye, and asked hym: what is it that thou haste to tell me? And he sayd: The Iewes are determyned to desyre the, that thou woldest bryng forthe Paule to morowe into the coũsel, as though they wold enquyre somwhat of hym more perfectly. But folowe not thou theyr myndes: for there lye in wayte for hym of them, mo then fourtye men which haue bounde them selues wyth a vowe, ẏ they wyl neyther eate nor drynke, tyl they haue kylled hym. And nowe are they ready, and loke that thou shuldest promes.

E

The vpper captayne then let the younge man departe, and charged him, sayenge: se thou tel it out to no man, that thou hast shewed these thynges to me. And he called vnto hym two vnder captaynes, sayenge: make readye two hundred soudyers to go to Cesarea, and horsemen thre score and ten: and speare men two hundred at the thyrde houre of the nyght. And delyuer them beastes, that they maye sette Paule on, & bryng hym safe vnto Felix the hye debyte, * (For he dyd feare least happely the Iewes shulde take him away and kyll hym, and he hym selfe shulde be afterwarde blamed, as though he wolde take money,) and he wrote a letter after thys maner.

Claudius Lysias vnto the mooste myghtye ruler Felix, sendeth gretynges. * Thys man was taken of the Iewes, and shoulde haue bene kylled of them. Then came I wt soudyers, and reskued hym, and perceaued that he was a Romayne. And when I wolde haue knowen the cause, wherfore they accused hym, * I brought hym forth into theyr counsell: There perceaued I that

Acte.xxi.c

Acte.xxii.c

I that he was accused of questions of their lawe
Acte.xxv.f *But was not gylty of any thyng worthy of
G death or of bondes. And when it was shewed
me howe that the Jewes layde wayt for hym, I
sent hym strayghte waye to the, and gaue com-
maundemente to his accusars, that the thinges
which they haue agaynst hym, they shoulde tell
before the: fare well. Then the soudyers (as it
was commaunded thē) toke Paul, and brought
hym by nyght to Antipatars. On the morowe
they lefte the horse men to go wyth hym, and re-
turned vnto the castell. Which when they came
to Cesarea, (and delyuered the epystle to the de-
byte) presented Paul also before hym. When ꝑ
debyte had red the letter he asked of what coun-
tre he was. And whē he vnderstode that he was
Deu.xvii.a of Celicia *I wyl heare ꝑ (sayde he) when thine
accusars are come also: and he cōmaunded hym
to be kept in Herodes iudgement hall.

¶The.xxiiii.Chapter.

¶Paul is accused before Felix, he answereth for hym selfe.

Acte.xxv.d After fyue dayes Ananias *the hye
preast descended wyth the elders, & wyth a certayne oratoure, named Tartullus, which enformed the debyte agaynst Paul. And whē Paul was called forth Tartullus beganne to accuse hym, sayenge: Seynge that we lyue in greate quyetnes the by meanes of the, and that manye good thynges are done vnto thys nacyon thorowe thy prouidence, that alowe we euer and in all places moost noble Felix wyth all thankes. Notwythstandynge, that I be not tedious vnto the, I praye the, that thou woldeste heare vs of thy curtesy a fewe wordes.

B For we haue founde thys man a pestylente
felowe, and a mouer of debate vnto all the Je-
wes in the whole worlde, & a mayntayner ✱(of
✱ sedycyon) of the secte of the Nazarites, which hath
Actes.xxi.c also enforced to pollute the temple. *Whom we
toke, and wolde haue iudged accordynge to our
lawe: but the hye captayne Lysias came vpon
vs, and wyth greate violence toke hym awaye
out of our handes, commaundyng hys accusars
to come vnto the. Of whome thou mayeste (yf
thou wylte enquyre) knowe the certaynte of all
these thynges, whereof we accuse hym. The Je-
wes lykewyse affyrmed: sayeng, that these thin
ges were euen so.

C Then Paul (after that the debyte hymselfe
had beckened vnto hym that he shoulde speake)
answered: With a more quyete mynde do I an-
swere for my selfe, for as much as I vnderstand
that thou haste bene of many yeares a iudge vn-
to this people, because that thou mayest knowe
Acte.xxiv.b that there are yet but twelue dayes sence I wēt
&.xxviii.b vp to Jerusalem for to worshyp, and *they ne-
ther founde me in the temple dysputynge wyth
any man, ether raysyng vp the people, nether in
the Synagoges, nor in the cytie. Neyther can
they proue the thynges whereof they accuse me.
But thys I confesse vnto the, that after the
waye (whiche they call heresye) so worshyppe I
the God of my fathers, beleuynge all thynges D
whych are wrytten in the lawe and the prophe-
tes, & haue hope towardes God, that *the same Mat.xxii.c
resurreccion of the dead (which they them selues
loke for also) shalbe, bothe of iuste and vniuste.
And therfore *studye I to haue alwaye a cleare Act.xxiii.a
conscyence toward God, and toward men. But
after many yeares, I came *and brought almes Roma.xv.f
to my people and offerynges ✱(and bowes) in the Actes.xi.d
✱
whiche they founde me purysyed in the temple,
nether wyth multytude nor yet wyth vnquyet- ✱
nesse ✱(and they toke me, and cryed, sayenge: away wyth our
enemye:) Howbeit there were certayne Jewes out
of Asia, whych ought to be here present before ꝑ
and accuse me, yf they had ought agaynst me: or
els let these same here saye, yf they haue founde
any euell doynge in me, whyle I stande here in ꝑ
counsell: excepte it be for thys one voyce that I Act.xxiii.a
cryed standynge amonge them *of the resurrec-
cion from death am I iudged of you this daye. E

When Felix heard these thynges, he deferred
them, for he knewe verye well of that waye, and
sayd: when Lysyas the captayn is come downe,
I wyll knowe the vttermoost of youre matter. Jer.xxxix.c
And *he cōmaunded an vnder captayne to kepe Act.xxvii.a
Paul, and to let him haue rest: and that he shuld
forbyd none of hys acquayntaunce to mynyster
vnto hym, or to come to hym.

And after a certayn dayes, when Felix came
with his wyfe Drusilla (which was a Jewesse)
he called for the Paule, and heard hym of ꝑ fayth F
whiche is towarde Christe. And as he preached
of ryghteousnesse, temperaunce, and iudgement
to come, Felix trembled and answered: Go thy
waye for thys tyme: when I haue a conuenyent
season, I wyll sende for the. He hoped also, that
money shuld haue ben geuen hym of Paul, that
he myght loose hym: wherfore he called hym the
oftener and comened wyth hym. But after two
yeare, Festus Porcius came into Felix rowme. Acte.xxv.b
And Felix *wyllyng to shewe the Jewes a plea
sure, left Paule in preson bounde.

¶The.xxv.Chapter.

¶The Jewes accuse Paule before Festus, he appealeth vnto the Emperoure, and is sent vnto Rome.

When Festus had receaued the A
office, after thre dayes, he as-
cended from Cesarea vnto Je
rusalem. Then enformed hym
the hye preastes, & the chefe of
the Jewes, of Paul. And they
besought hym, and desyred fa-
uoure agaynst him, ꝑ he wold
sende for him to Jerusalem: & they layd awaye
for hym in the waye, to kyl hym. Festus answe-
red, that Paule shoulde be kepte at Cesarea, but
that he hymselfe wolde shortely depart thyther
Let them therfore (sayd he) whych amonge you
are able, come downe with vs, and accuse hym,
yf there be any faute in the man.

When he hadde taryed there amonge them B
more then ten dayes, he wente downe vnto Cesa-
rea and the next day sat downe in the iudgemēt

seate, and commaunded Paule to be brought.
Whiche when he was come, the Iewes whyche
were come from Ierusalem, stode about hym, &
layde many and greuous complayntes agaynst
Paul, which they coulde not proue, as longe as
Act.xxiiii.c & xxviii.d he answered for hym selfe, *that he had neyther
agaynst the lawe of the Iewes, neyther agaynst
the temple, nor yet agaynst Cesar offended any
thynge at all.

C Festus *wyllyng to do the Iewes a pleasure
Acte.xxiii.f answered Paule, and sayde: wylt thou go vp to
Ierusalem, and there be iudged of these thynges
before me? Then sayde Paule: I stande at Ce-
sars iudgement seate, where I ought to be iud-
ged. To the Iewes haue I no harme done, as
thou very well knowest: Yf I haue hurte them,
or commytted any thynge worthy of deathe, I
refuse not to dye. Yf none of these thynges are,
wherof they accuse me, no man may delyuer me
to them. I appeale vnto Cesar. Then spake Fe-
stus wyth delyberacyon, and aunswered: Thou
haste appealed vnto Cesar: vnto Cesar shalte
thou go.

D And after a certayne dayes kynge Agrippa
and Bernice cam vnto Cesarea to salute Festus
And when they hadde bene there a good ceason,
Festus rehearsed Paules cause vnto the kynge
Act.xxiiii.f sayeng: *there is a certen man lefte in prison of
Felix, about whom when I came to Ierusalem
Act.xxiiii.a *the hye Preastes and elders of the Iewes en-
fourmed me, and desyred to haue iudgement a-
gaynst him. To whom I answered: it is not the
maner of the Romaynes, for fauoure to delyuer
any man, that he shoulde perysche, before that he
which is accused, haue the accusers before hym,
and haue lycence to answere for hym selfe, con-
E cernynge the cryme layde agaynste hym. Ther-
fore when they were come hether wythoute any
delaye, on the morowe I sat to geue iudgement
and commaunded the man to be brought forth.

Agaynste whom, when the accusers stode vp
Acte.xxiii.c *they brought none accusacion of such thynges
as I supposed: but had certayne questyons aga-
ynst hym of theyr owne superstycion, and of one
Iesus which was dead, whom Paule affyrmed
F to be alyue. And because I doubted of such ma-
ner of questions, I asked hym, whether he wold
go to Ierusalē and there be iudged of these mat-
ters. But when Paule had appealed to be kepte
vnto the knowledge of Cesar, I commaunded
hym to be kept, tyll I myghte sende hym to Ce-
sar. Agrippa sayde vnto Festus: I wolde also
heare the man my selfe. To morowe, (sayde he)
thou shalt heare him: And on the morowe when
Agrippa was come and Bernyce, wyth greate
G pompe, and were entred into the councell house,
with the captaynes and chefe men of the cytie, at
Festus commaundement was Paule brought
forth. And Festus sayde: Kynge Agrippa, and
all ye men which are here present wyth vs, ye see
this man, about whom all the multytude of the
Iewes haue entreated me, bothe at Ierusalem
and also here, cryenge: that he ought not to lyue
any lenger. Yet founde I nothynge worthy of
death, that he had commytted. Neuertheles, se-
ynge that he hath appealed to Cesar, I haue de-
termyned to sende hym. Of whome I haue no
certen thynge to wryte vnto my Lorde. Wher-
fore, I haue brought hym vnto you, and specy-
ally vnto the (O kynge Agryppa) that after ex
ampynacion had, I myght haue sō what to write
For me thynketh it vnreasonable, for to send a
presoner, and not to shewe the causes which are
layde agaynste hym.

C The.xxvi.Chapter.

C Kynge Agryppa heareth Paul, which telleth hym hys
callynge from the begynnynge.

AGrippa sayd vnto Paule: thou
art permytted to speake for thy
selfe. Thē Paul stretched forth
the hand, and answered for him
selfe: I thynke my selfe happye
kynge Agrippa, because I shal
answere thys daye before the,
of all thothynges wherof I am
accused of the Iewes: namely because thou arte
expert in all customes and questions whych are
amonge the Iewes. Wherfore I beseche the, to
heare me pacyently.

My lyuynge that I haue leade of a chylde
(whych was at the fyrst amonge myne owne na
cyon at Ierusalem) knowe all the Iewes which
knewe me from the begynnynge, yf they wolde
testifye. *For after the moost strayteste secte of
our relygyon, I lyued a Pharysey. And nowe I
stande and *am iudged for the hope of the pro-
mes made of God vnto our fathers: vnto which
promes our twelue trybes (instantly seruynge
God day and nyght) hope to come. For whyche
hopes sake, kynge Agrippa, I am accused of the
Iewes. Why shulde it be thoughte a thynge in-
credyble vnto you, that God shuld rayse agayne
the dead? I also verely thought in my selfe that
I ought to do many contrarye thynges, cleane
agaynst the name of Iesus of Nazareth *which
thynge I also dyd in Ierusalē. And many of the
sayntes dyd I shut vp in prison, and had recea-
ued auctholite of the hye prestes. And when they
were put to death, I gaue the sentēce. And I pu-
nysshed them oft in euery Synagoge, and com-
pelled thē to blaspheme, and was yet more mad
vpon them, and persecuted them, euen vnto
straunge cyties. Aboute whyche thynges as I
went to Damasco, with auctholyte and lycence
of the hye preastes: euen at mydday, (O kynge)
I sawe in the waye a lyghte from heauen aboue
the brightnes of the Sunne shyne rounde about
me, and them which iourneyed wyth me. When
we were all fallen to the earthe, I hearde a
voyce speakynge vnto me, and sayenge in the
Hebrewe tonge: *Saull, Saull, why persecu-
test thou me? It is harde for the to kycke a-
gaynst the pryckes. And I sayde: Who art thou
Lorde. And he sayde: I am Iesus whome thou
persecutest, but ryse and stande vppon thy fete.
For I haue appeared vnto the for this purpose
to make the a mynyster and a wytnes bothe of
those

Phil.iii.a. Act.xxiii.b and.xxiiii.e xxviii.e

Acte.viii.a ix.a.xxii.a 1.Cor.xv.b Gala.i.c

Actes.ix.a and.xxvi.f

those thinges which thou hast sene, and of those thynges in the whych I wyll appeare vnto the, delyuerynge the from the people, and from the Gentyles, vnto whome nowe I sende the, to open theyr eyes, that they maye be turned from darkenes to lyght, and from the power of Satan vnto God, that they maye receaue forgeuenes of synnes, and inheritaunce amonge them which are sanctifyed by fayth ỳ is towarde me.

Wherfore (O kynge Agrippa) I was not dysobedyent vnto the heauenlye vysyon: but
E shewed fyrst vnto them of Damasco, and at Ierusalem, and thorow out all the coastes of Iewrye, and then to the Gentyles that they shulde repent and turne to God, and do suche workes as become them that repent. For this cause the Iewes caughte me in the temple, and wente aboute to kyll me. Seynge therfore that I haue obtayned helpe of God: I continue vnto thys daye, wytnessynge both to small and to greate, sayeng none other thinges, thā those which the prophetes and Moses dyd say shuld come: that Chryste shulde suffer, and that he shulde be the fyrst that shuld ryse from death and shuld shewe lyghte vnto the people, and to the Gentyles,

As he thus spake for hym selfe, Festus sayde wa loude voyce: Paule, thou arte besyde thy selfe
F much learnyng doth make the made. And Paul sayde: I am not mad (moost deare Festus) but speake forth the wordes of trueth and sobernes For the kyng knoweth of these thinges, before whom also I speake frely: neyther thynke I ỳ any of these thynges are hydden from hym. For thys thynge was not done in a corner. Kynge Agrippa beleuest thou the Prophetes? I wote wel ỳ thou beleuest. Agrippa sayde vnto Paul: Somewhat thou bryngest me in mynde for to become Christen. And Paule sayde: I wolde to God ỳ not onely thou: but also al that heare me
G to daye were, not somwhat onely but all together, suche as I am, excepte these bondes. And when he hadde thus spoken, the kynge rose vp, and the debite, and Bernice, and they that sat wyth them. And when they were gone aparte, they talked betwene them selues, sayinge. This man doth nothynge worthy of death, or of bondes, Then sayde Agrippa vnto Festus: Thys man myght haue bene let loose, yf he hadde not appealed vnto Cesar.

¶The.xxvii.Chapter.

¶Paul shypped towarde Rome. Julius the captayne intreateth hym courteously, and at the laste they sayle shypwrake.

When it was cōcluded, that we shulde sayle into Italye, they delyuered both Paul, and certayne other prysoners, vnto one named Julius, an vnder captayne of Cesars soudyers And we entred into a shyp of Adramicium, and loosed from lande, apointed to sayle by the coa-
Coll.xiii.a stes of Asia, one * Aristarcus oute of Macedonia of the countre of Thessalonia tarynge styl wyth vs. And the nexte daye we came to Sidō. And Julius * courteously entreated Paul and gaue him lybertye, to go vnto hys frendes, and to refresh him selfe. And when we had launched from thence, we sayled harde by Cypers bycause the wyndes were contrarye. And when we had sayled ouer the see of Celicia and Pamphilia, we came to Myra which is in Lycia. Ie.xxxix.c Act.xxvij.c

And there the vnder captayne founde a shyp B of Alexandria ready, that sayled into Italye, & he put vs therin. And when we had sayled slowly many daies, & scarce were come ouer against Cupdon (because the wynde wythstode vs) we sayled hard by the coast of Candy, ouer against Salmo, and with muche worke sayled beyonde it, and came vnto a place which is called ỳ faire hauens. Nye wherunto was the cytye of Lasea When much tyme was spent, and whē sayling was nowe ieopardus, because also ỳ they hadde ouerlong fasted, Paul put them in remēbraūce, & sayde vnto them: Syrs I perceaue, that this vyage wyl be with hurte and damage, not of ỳ layding and shyp onely, but also of your lyues. C Neuertheles the vnder captayne beleued the gouerner and the mayster of the shyppe more then those thinges which were spoken of Paul. And because ỳ hauen was not cōmodious to wynter in, many toke counsel to depart thēce, yf by any meanes they myghte attayne to Phenices and there to wynter, which is an hauen of Cā-dy, and lyeth towarde the southwest and northweste wynde. When ỳ southwynde blewe, they supposynge to obtayne theyr purpose, loosed vnto Asson, and sayled paste all Candye.

But not longe after, there arose agaynste D their purpose a flawe of wynd out of the northeast. And when the shyp was caught and colde not resyst the wynde, we let her go, and drawe wyth the wether. But we were carryed into an yle which is named Clauda, & had much worke to come by a bote, which they toke vp and vsed helpe, and made faste ỳ shyp, fearynge, lest they shuld fall into ỳ Syrtes And so they let downe a vessel, and were caryed. The nexte daye (whē we were tossed wt an exceadynge tempest) they lyghtened the shyppe, and the thyrde daye we cast out wyth our owne handes the takelyng of the shyppe. When at the laste, nether the Sūne nor starres in many dayes appeared & no small tempeste laye vpon vs, all hope that we shulde escape, was then taken awaye. But after long abstinence, Paule stode forth in the myddes of them and sayde: Syrs, ye shuld haue herkened to me, & not to haue loosed from Candye, nether to haue brought vnto vs thys harme and losse And nowe I exhorte you to be of good chere. For there shalbe no losse of any mans lyfe amōg you, saue of the shyp onely. For there stode by me thys nyght ỳ angel of God, whose I am and whome I serue, sayenge: feare not Paule
* thou muste be brought before Cesar. And lo Act.xxvi.c God hath geuen the al them that sayle wyth ỳ Wherfore syrs be of good chere: for I beleue God, ỳ it shalbe euen as it was told me. Howbeit we must be cast into * a certayne ylande. Act.xxviii.a

But when the fourtenethnyght was come E

(as we were saylynge in Aria, aboute mydnyght) the shypmen demed, that there appeared some countre vnto them: and sounded, & founde it. xx. faddoms. And whē they had gone a lytell further, they sounded agayne, and founde. xv. faddoms. Then fearynge lest they should haue fallen on some rocke, they cast foure ancres out of the sterne, and wyshed for the daye. As the shypmen were about to flee out of the shyp (whē they had let downe the bote into the see, vnder a couloure, as though they wolde haue cast ancres out of the forshyppe) Paul sayd vnto ỹ vndercaptayne & to the soudyers: excepte these abyde in the shyp ye cannot be safe. Then ỹ soudyers cut of the rope of ỹ bote, & let it fall away.

F And when the daye began to appeare, Paule besought them all to take meate, sayenge thys is the fourtenth daye, that ye haue tarryed, and continued fastynge, receauynge nothynge at al Wherfore I praye you to take meate: for thys no doute is for youre health: for *there shal not an hear fall frō the head of any of you. And whē he had thus spoken, he toke bread ‡ & gaue thankes to God in presence of them all, and when he had broken it, he began to eate. Then were they al of good cheare, and they also toke meate. We were altogether in the shyppe, two hūdred thre score and syxtene soules. And when they hadde eaten ynough, they lyghtened the shyp, and cast out the wheate into the see.

* Mat. vi. b Luk. xii. a
Mar. vi. c and. viii. a
1. Ti. iiij. a

G When it was day, they knewe not the land but they spyed a certayne hauen wyth a banke, into the which they were minded (yf it were possyble) to thrust in the shyp: And when they had taken vp the ancres, they commytted them selues vnto the see, and loosed the rudder bondes and hoysed vp the mayne sayle to the wynde, & drewe to lande. And when they chaunced on a place, whyche hadde the see on both sydes, they thruste in the shyppe, And the fore parte stucke fast and moued not, but the hynder parte brake wyth the violence of the waues.

The soudyars counsell was to kyll the presoners, lest any of them, whē he had swome out shulde runne awaye. But the vnder captayne, wyllynge to saue Paule, kepte them fro theyr purpose, and commaunded that they whyche coulde swymme, shulde caste them selues fyrste into the see, and scape to land. And the other he commaunded to go, some on bordes, and some on broken peces of the shyp. And so it came to passe, that they escaped all safe to lande.

The. xxviii. Chapter.

The vyper burteth not Pauls hande, he healeth Publius father, and preacheth Christ at Rome.

A Act. xxvii. c AND whē they were scaped, then they knewe, ỹ * the yle was called Milete. And the straūgers shewed vs no litel kindnes: for they kyndled a fyre, & receaued vs euery one, because of ỹ present rayne, and because of the colde. And whan Paule hadde gathered a bondel of styckes, and layde them on the fyre, there came a vyper oute of the heate, and caught him by the hand. Whē the straungers sawe the beast hange on his hād they sayde amonge them selues: no doute thys man is a murtherer: Whome (though he haue escaped the see) yet vengeaunce suffreth not to lyue. And he shouke of the vyper into the fyre, & *felt no harme. Howbeit they wayted when he shuld haue swolne, or fallen downe dead sodēly But after they had loked a greate whyle, and sawe no harme come to him, they chaūged their myndes, and sayde * that he was a God.

B Mat. xvi. b Luke. x. c

Act. xxviii d

C In the same quarters were landes of ỹ chefe mā of the yle (whose name was Publius) whyche receaued vs, and lodged vs thre dayes curteously. And it fortuned that the father of Publius, laye sycke of a feuer, and of a bloudye flyxe. To whom Paule entred in and prayed, & layde his handes on hym & healed hym. Sō whē thys was done, other also whych had diseases in the yle, came and were healed: whyche also dyd vs great honoure. And when we departed they laded vs wyth suche thynges as were necessary.

After thre monethes we departed in a shyppe of Alexandrye, whych had wyntered in the yle, whose badge was Castor and Pollux. And whē we came to Syracusa, we tarryed there thre dayes. And from thence we fet a compasse, & came to Regium. And after one day the south wynd blewe, and we came the next daye to Putiolus: where we founde brethren, and were desyred to tary wyth them seuen dayes, and so came we to Rome. And frō thence, when the brethren herde of vs, they came to mete vs at Apiphorum, and at the thre tauernes. When Paul sawe them he thanked God, and wexed bolde. And when we came to Rome, the vnder captayne delyuered the prisoners to the chefe captayne of the hoost: but Paule was suffred to dwell by hym selfe wyth a soudyer that kept hym.

D And after thre dayes, Paule called the chefe of ỹ Iewes together. And whā they were come, he sayde vnto them: Men and brethren though * I haue commytted nothynge against the people or lawes of the elders, ‡ yet was I delyuered prisoner from Ierusalem into the handes of the Romaynes. Whych when they had examyned me, wolde haue let me go, because there was no cause of death in me. But when the Iewes spake contrarye I was constrayned to appeale vnto Cesar: not ỹ I had oughte to accuse my people of. For this cause then haue I called for you, euen to se you, and to speake with you: * because that for the hope of Israel I am boūd wyth thys cheyne.

Actu. xxviii c and. xxv. b
‡ Act. xxviii c
Act. xxviii. b xxviii. e and xxvi. b

And they sayd vnto hym: We nether receaued letters out of Iewry pertaynynge vnto the, nether any of the brethren that came shewed or spake any harme of the. But we wyll heare of what thou thynkest. For as cōcernyng this sect we knowe ỹ * euery where it is spoken agaynst. And when they hadde appoynted hym a daye, ther came many to hym into his lodgynge. To whom he expounded and testified the kyngdom of God and preached vnto them of Jesus: bothe out of the law of Moses and out of the prophetes, euen from morynge to nyght. And * some beleued

* Luke. ii. c
Acte. xxviii. a

beleued the thynges whyche were spoken, and
E some beleued not. And when they agreed not
amonge them selues, they departed, after that
Paule had spoken one worde: wel spake the ho
ly goost by Esaye the prophete vnto oure fa-
*Esa vi.e thers, sayenge: *Go vnto this people, and say:
Mat.xiij.b Wyth youre eares shall ye heare, and shall not
mark.iiii.b vnderstande: and wyth your eyes shall ye se, &
Luk.viii.b not perceaue. For the hert of this people is we-
John.xii.f I xed grosse and wyth theyr eares haue they had
not lust to heare, and their eyes haue they closed
leste they shoulde se wyth theyr eyes, and heare
wyth theyr eares, and vnderstande wyth theyr
hertes, and shulde be conuerted, & I shuld heale
the. Be it knowen therfore vnto you, that this
saluacyon of God is sent to the Gentyles, and
they shal heare it. And when he had sayde these
wordes, the Jewes departed from him and had
great despycions amonge them selues.

And Paule dwelt two yeares full in hys lod-
gynge, and receaued all that came in vnto him,
preachynge the kyngdome of God, & teachyng
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The Epystle of the
Apostle saynte Paule to the Romaynes.

The fyrst Chapter. ✠

Paule declareth hys loue towarde the Romaynes, sheweth what the Gospell is, wyth the frute therof, and rebuketh the beastlynes of the Heathen.

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c*
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*i.Cor.i.a and sayntes by election. * Grace be wyth you &
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Jesus Chryste. Fyrst verely I thanke my God
thorowe Jesus Chryste for you all, that youre
fayth is spoken of in all the world. For God is
John.iiii.c my wytnes (whom I serue, * wyth my spyrete in
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B I make mencyon of you, prayeng alwayes * in
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Collo.i.a tyme or other) a prosperous iourney (by ỹ wyll
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beleued the thynges whyche were spoken, and
E some beleued not. And when they agreed not
amonge them selues, they departed, after that
Paule had spoken one worde: wel spake the ho
ly goost by Esaye the prophete vnto oure fa-
*Esa vi.e thers, sayenge: *Go vnto this people, and say:
Mat.xiij.b Wyth youre eares shall ye heare, and shall not
mark.iiii.b vnderstande: and wyth your eyes shall ye se, &
Luk.viii.b not perceaue. For the hert of this people is we-
John.xii.f I xed grosse and wyth theyr eares haue they had
not lust to heare, and their eyes haue they closed
leste they shoulde se wyth theyr eyes, and heare
wyth theyr eares, and vnderstande wyth theyr
hertes, and shulde be conuerted, & I shuld heale
the. Be it knowen therfore vnto you, that this
saluacyon of God is sent to the Gentyles, and
they shal heare it. And when he had sayde these
wordes, the Jewes departed from him and had
great despycions amonge them selues.

And Paule dwelt two yeares full in hys lod-
gynge, and receaued all that came in vnto him,
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ii. Re.xii.b geste another, * thou cõdemnest thy
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the iudgement of God, is accordinge to ỹ truth
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Thynkest thou thys, O thou man that iudgest
them whych do such thinges, and doest euen the
very same thy selfe, that thou shalt escape ỹ iud
gement of God? Eyther despysest thou the ry-
ches of his godnes, and pacyence and longe suf-
Eclay.xxx.d feraunce, not knowynge, * that the kyndnes of
Act. xvii. g God leadeth the to repentaunce?

B But thou after thy stubbernes, and hert that
cannot repent, heapest vnto thy selfe wrathe a-
gaynst the daye of vengeaunce, whē shalbe ope
Rom.xvi.b ned the ryghteous iudgement of God, * whych
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talyte, to them whych continue in good doynge
and seke immortalite. But vnto them that are
rebelles, and that do not obeye the truth, but fo
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and wrath, tribulacion and anguyshe, vpon the
soule of euery man that doth euell: of the Jewe
fyrste, and also of the Gentyle. To euery man ỹ
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peace, to the Jewe fyrst, and also to the Gentyl.
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Actes x.b For whosoeuer hath synned without lawe, shal
Ephe.vi.b.
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haue synned in the lawe, shalbe iudged by the
* Jaco.i.b lawe. For in the syghte of God they * are not
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C of the lawe shalbe iustified. For whan the Gen
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test in the lawe, and makest thy boast of God, &
knowest hys wyl and alowest the thynges that
be excellent, and art informed by the law: and
beleuest that thou thy selfe arte a guyde of the
blynde, a lyght of them whych are in darckenes
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ken of amonge the Gentyles, thorowe you * as Esay.lii.a
it is wrytten. For circumcysyon verely auay- eze.xxxvi.b
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of the lawe, thy circumcisyon is turned to vncir
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the ryght thynges contayned in the lawe, shall G
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it kepe the lawe) iudge ỹ, which beyng vnder ỹ
letter and cyrcũcysyõ, doest transgresse ỹ lawe?
He is not a Jewe, whyche is a Jewe outwarde.
Neyther is it circumcision which is outwarde in
the flesshe. But * he is a Jewe which is hyd with Joh. viii.c
in, and ‡ the cyrcumcysyon of the hert is the true Rom.ii.b
cyrcumcysyon, whyche consysteth in the spyrete ‡Coll.ii.b
and not in the letter, whose prayse is not of men
but of God.

¶ The.iii. Chapter.

¶ He sheweth what preferment the Jewes haue, and that both the Jewes and Gentyles are vnder synne, & are iustifyed only by the grace of God in Chryst.

What preferment then hath ỹ Jewe: A
or what aduauntageth cyrcumcysyon? Surelye very muche. Fyrste
* because that vnto them were com Rom.xi.a
mytted the wordes of God. What
then though some of them dyd not beleue? * shal ii. Tim.ii.b
their vnbelefe make ỹ promes of God wythout
effect? God forbyd. * Let God be true, and ‡ eue- Joha.xx.e
ry mã a lyar, as it is wrytte: * that thou mygh- Psa.xxvi.b
test be iustyfyed in thy sayenges, and ouercome *Psal.li.a
when thou art iudged.

But yf oure vnrighteousnes make the rygh- B
teousnes of God more excellent: what shall we
saye? Is God vnrighteous, whych taketh ven-
geaunce (I speake after the maner of men) God
forbyd. For howe then shal God iudge ỹ world
For yf the truth of God appeare more excellent
thorowe my lye, vnto hys prayse, why am I
hence forth iudged as a synner: and not rather
(as men speake euel of vs, and as some affyrme
that we saye) lette vs do euell, that good maye
come therof. Whose dampnacyon is iust.

What then? Are we better then they? No, in C
no wyse. For we haue alreadye proued, howe ỹ
boty Jewes and Gentyles are all vnder synne,
as it is wrytten. * There is none ryghteous, no Psa.xiiii.a
not one: there is none that vnderstandeth, there and.liii.a
is none that seketh after God: they are all gone
out of the waye, they are al vnprofitable, there
is none ỹ doth good, no not one. * Theyr throte
is an opẽ sepulchre, with theyr tõges they haue *Psal.v.b
dysceaued: the poyson of aspes is vnder theyr
lyppes. * Whose mouthe is ful of cursynge and *Psal.x.b
bytternes. ‡ Their fete are swyft to shed blou- ‡Prou.i.b
de. * Destructiõ and wretchednes are in theyr wa- *Esa.lix.b
yes, & the waye of peace haue they not knowen
* There is no feare of God before theyr eyes. Psa.xxxvi.a

We

uenaunte breakers, vnlouyng, truce breakers,
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cyrcumcysyon, whyche consysteth in the spyrete ‡Coll.ii.b
and not in the letter, whose prayse is not of men
but of God.

¶ The.iii. Chapter.

¶ He sheweth what preferment the Jewes haue, and that both the Jewes and Gentyles are vnder synne, & are iustifyed only by the grace of God in Chryst.

What preferment then hath ỹ Jewe: A
or what aduauntageth cyrcumcysyon? Surelye very muche. Fyrste
* because that vnto them were com Rom.xi.a
mytted the wordes of God. What
then though some of them dyd not beleue? * shal ii. Tim.ii.b
their vnbelefe make ỹ promes of God wythout
effect? God forbyd. * Let God be true, and ‡ eue- Joha.xx.e
ry mã a lyar, as it is wrytte: * that thou mygh- Psa.xxvi.b
test be iustyfyed in thy sayenges, and ouercome *Psal.li.a
when thou art iudged.

But yf oure vnrighteousnes make the rygh- B
teousnes of God more excellent: what shall we
saye? Is God vnrighteous, whych taketh ven-
geaunce (I speake after the maner of men) God
forbyd. For howe then shal God iudge ỹ world
For yf the truth of God appeare more excellent
thorowe my lye, vnto hys prayse, why am I
hence forth iudged as a synner: and not rather
(as men speake euel of vs, and as some affyrme
that we saye) lette vs do euell, that good maye
come therof. Whose dampnacyon is iust.

What then? Are we better then they? No, in C
no wyse. For we haue alreadye proued, howe ỹ
boty Jewes and Gentyles are all vnder synne,
as it is wrytten. * There is none ryghteous, no Psa.xiiii.a
not one: there is none that vnderstandeth, there and.liii.a
is none that seketh after God: they are all gone
out of the waye, they are al vnprofitable, there
is none ỹ doth good, no not one. * Theyr throte
is an opẽ sepulchre, with theyr tõges they haue *Psal.v.b
dysceaued: the poyson of aspes is vnder theyr
lyppes. * Whose mouthe is ful of cursynge and *Psal.x.b
bytternes. ‡ Their fete are swyft to shed blou- ‡Prou.i.b
de. * Destructiõ and wretchednes are in theyr wa- *Esa.lix.b
yes, & the waye of peace haue they not knowen
* There is no feare of God before theyr eyes. Psa.xxxvi.a

We

We knowe that whatsoeuer thynges the lawe sayth, it sayth it to them whych are vnder the lawe. That all mouthes maye be stopped, & that all the worlde maye be subdued to God, be
Gala.ii.e. cause that * by the dedes of the lawe ther shal no flesche be iustifyed in hys syght. For by the lawe commeth the knowledge of synne.

But nowe is the ryghteousnes of God declared wythout the lawe, for as much as it is allowed by the testymonye of the lawe and of the Prophetes. The ryghteousnes of God, cõmeth by the fayth of Jesus Christ, vnto all and vpon
o* all them that beleue o* (on hym.)

D Ther is no dyfference: for al haue synned, and
Esa.liiii.d are destytute of the glorye of God: but * are iustifyed frely by his grace, through the redempci
John.iii.a on that is in Christ Jesu, whome God hathe set forth * to be ỹ obtaynar of mercy thorowe fayth by the meanes of hys bloud, to declare his ryghteousnes, in that he forgeueth ỹ synnes that are passed, whyche God dyd suffre, to shewe at thys tyme hys ryghteousnes, that he myght be counted iust, and the iustifyer of hym which beleueth on Jesus. ✠ Where is then thy reioysynge? It is excluded. By what lawe? of workes? Naye: but by the lawe of fayth.

Gala.ii.c Therfore we holde, that * a man is iustifyed by faythe wythoute the dedes of the lawe. Is he the God of the Jewes onlye? Is he not also the God of the Gentyles? Yes, euẽ of the Gentyles also: For it is God onely whyche iustyfyeth the circumcisyon that is of fayth, and vncyrcumcysyõ thorowe fayth. Do we then destroye ỹ lawe thorowe faythe? God forbyd: But we rather mayntayne the lawe.

¶ The.iiii.Chapter.

¶ He declareth by the example of Abraham, that fayth iustyfyeth, and not the lawe, nor the workes therof.

A Esay.li.a What shall we saye then, ỹ * Abraham our father (as partaynyng to the flesche) dyd fynde? Yf Abraham were iustified by dedes, thẽ hathe he wherein to reioyse: but not wyth God. For what sayth the scripture? * Abrahã beleued
Gen.xv.b Gala.iii.a Jaco.ii.d God, & it was counted vnto hym for ryghteousnes. To hym ỹ worketh, is the reward not reckened of fauoure, but of duety. To him ỹ worketh not, but beleueth on hym that iustifyeth the vngodly, is hys faythe counted for ryghteousnes,
o* (according to the purpose of the grace of God.) Euen as
* Dauid describyd the blessednes of that man, vnto whom God imputeth ryghteousnes wyth
Psal.xxxii.a out dedes. * Blessed are they, whose vnryghteousnes are forgeuẽ, and whose synnes are coue-
B red. Blessed is that man, to whome the Lorde wyll not impute synne. Came thys blessednes then vpon the vncyrcumcysyon, or vpon the circumcysyon also? For we saye, that faythe was reckened to Abraham for ryghteousnes. Howe was it then reckened? whan he was in the cyrcũcysyon? or when he was in the vncyrcumcysyõ?
Gene.xv.b * Not in the tyme of cyrcumcysion: but when he was yet vncyrcumcysed. And he receaued the
Gen.xvii.b * synge of cyrcumcysyon, as a seale of the ryghteousnes of fayth, whych he had yet beynge vncyrcumcysed, that he shoulde be the father of all them that beleue, though they be not cyrcumcysed, that ryghteousnes myght be imputed to the also: and that he myght be father of cyrcumcyson, not vnto them onelye whyche came of the cyrcumcysed, but vnto them also that walke in the steppes of the faythe that was in our father Abraham, before the tyme of cyrcumcysyon.

For the promes (that he shuld be the heyre of ¶
the world) happened not to Abraham or to hys sede thorowe the lawe: but thorowe the ryghteousnes of fayth. * For yf they whyche are of the Gala.iii.e
lawe, be heyres, then is fayth but vayne and the promes of none effecte. Because the lawe causeth wrathe. For where no lawe is, there is no transgression. Therfore by fayth is the enherytaunce geuen, that it myght come of fauoure: ỹ the promes myght be sure to all the seed. Not to them only whych are of the lawe: but to them al so whych are of the fayth of Abraham, * whych Esay.li.a
is the father of vs all. (As it is wrytte: ‡ I haue ‡Ge.xvii.a
made the a father of many nacyons) euen before God, whõ he beleued, whych restoreth the deade vnto lyfe: & calleth those thynges whiche be not as though they were.

Which Abraham, contrarye to hope, beleued in hope, that he shoulde be the * father of many Gen.xvii.a
nacions, according to that whych was spokẽ: * Gene.xv.b.
euen so shall thy sede be, o* (as the starres of heauen, and the sand of the see.) And he fainted not in fayth
* nor yet consydered hys owne bodye whych was nowe dead, euẽ when he was almost an hũdred yeare old: nether yet ỹ Sara was past childbearynge. He stackered not at the promes of God thorowe vnbelefe: but became stronge in faythe and gaue God the prayse, beynge full certifyed, that he whych had promysed the same was able also to make it good. And therfore was it reckened to hym for ryghteousnes.

* Neuertheles it is not wrytten for hym Roma.iv.a
onely, that it was reckened to him o* (for ryghteous- *
nes,) but also for vs, to whome it shalbe counted
o* (for ryghteousnes) so that we beleue on hym that *
raysed vp Jesus our Lorde from the dead: which was delyuered for oure synnes, and was rayse agayne for our iustifycacyon.

¶ The.v.Chapter.

¶ The power of fayth, hope and loue, and howe death raygned from Adam vnto Christ, by whome onelye we haue forgeuenes of synnes.

BEcause therfore that we are iu- A
stifyed by fayth, we are at ‡ peace Job.xxii.a.
wyth God, thorowe our Lorde Jesus Christ: by whome also it chaunsed vnto vs to be brought in thorowe fayth, vnto thys grace, wherin we stande, and * reioyce in hope of Hebr.iii.a
the glorye o* (of the chyldren) of God. Not that one- *
lye: but also we reioyce in trybulacyons: knowynge that * trybulacyon bryngeth pacyence, pa- Acto.i.a
cience bryngeth experience, experience bryngeth hope. And hope maketh not ashamed: because ỹ loue of God is sheed abrode in our hertes, by the holy goost whych is geuen vnto vs.

For

Ephe.ii.a Colo.i.c and.ii b

For *when we were yet weake, accordynge to the tyme, Christ dyed for vs which were vngodly: Yet scarce wyl any man dye for a ryghteous man. Paraduenture for a good man durste a man dye. ✠ But *God setteth out his loue towarde vs, seynge that whyle we were yet synners (*accordynge to the tyme) Christe dyed for vs. Much more then now (we ỳ are iustifyed by his bloude) shalbe saued from wrath thorowe him. For yf when we were enemyes, we were reconcyled to God, by the death of hys sonne: much more seyng we are reconcyled, we shalbe preserued by his lyfe. Not onely this, but we also ioye in God by ỳ meanes of our Lord Jesus Christe by whō we haue nowe optained the attonemēt

Ioh.iii.c 1.Joh.iiii b

B

c*

C Wherfore, as by one man, synne entred into the worlde, and *death by the meanes of synne. Euē so death also went ouer all mē, in so muche as all we haue synned. For euen vnto the lawe was synne in the worlde: but synne is not imputed, when ther is no law: neuertheles death rayned from Adam to Moses, euen ouer them also that had not synned wyth lyke transgression as dyd Adam: which beareth the symilitude of hym that was to come. But the gyfte is not lyke as the synne. For yf thorowe the synne of one, many be dead: much more plenteous vpon many was the grace of God, and gyft by grace: *whyche was of one man Jesus Christ. ✠

Gene.ii.c Roma.vi.d

Iohn.i.b

And the gyfte is not ouer one synne: as death came thorow one synne of one that synned. For dampnacīō came of one synne vnto condempnacyon: but the gyfte came to iustifye from many synnes. For yf by ỳ synne of one, death rayned by the meanes of one: much more they (whyche receaue aboūdaunce of grace and of the gyfte of ryghteousnes) shall raygne in lyfe by ỳ meanes of one (that is to saye) Jesus Christ.

D

✠ Lykewyse then as by the synne of one there sprange vp euel on all men to condempnacyon: euen so by the ryghteousnes of one springeth good vpon al men to the ryghteousnes of lyfe. For as by one mannes dysobedyence, many became synners: so by the obedīēce of one shal many be made ryghteous. But * the lawe in the meane tyme entred in, that sinne shuld encrease Neuerthelater where aboundaūce of synne was there was more plenteousnes of grace. That as synne had raygned vnto death, euen so myghte grace raygne thorowe ryghteousnesse, vnto eternall lyfe, by the helpe of Jesu Christ. ✠

Gala.iii.c

C The.vi. Chapter.

C For so much as we be delyuered thorowe Christ from synne, we must fashion our selues to lyue as the seruauntes of God, and not after our owne lustes. The vnlykely rewarde of ryghteousnes and synne.

A What shal we saye then? Shal we cōtynue in synne, that there maye be aboundaunce of grace? God forbyd How shal we that are dead as touchynge synne, lyue any lenger therin? ✠ Knowe ye not that *all we whych are baptysed into Jesu Christe are baptysed to dye wh hym? We are buryed thē with him by baptyme for to dye: that lykewyse as Christe was raysed vp from death by the glory of the father, euen so *we also shuld walke in a newe lyfe. For yf we be grafte in death lyke vnto hym, euen so shall we be partakers of the resurrecpon: knowyng thys, that our olde man is crucyfyed wyth hym also, that the bodye of synne myght vtterlye be destroyed, that hencefoorth we shoulde not be seruauntes vnto synne. For he that is deade, is iustyfyed from synne. Wherfore * yf we be deade wyth Christe, we beleue, that we shall also lyue wyth hym: knowynge, that Christ beynge raysed from death, *dyeth nomore. Death hath no more power ouer hym. For as touchynge that he dyed, he dyed concernynge synne once. And as touchynge that he lyueth, he lyueth vnto God. Lyke wyse consydre ye also, that ye are dead as touchynge synne, but are alyue vnto God thorowe Jesus Christ oure Lorde. ✠ Let not synne raygne therfore in youre mortall bodye, that ye shulde therunto obey by the lustes of it. Neither geue ye youre membres as instrumentes of vnryghteousnes vnto synne: but geue ouer youre selues vnto God as they that of dead, are alyue And geue ouer your membres as instrumentes of ryghteousnes vnto God. For synne shall not haue power ouer you. Because ye are not vnder the lawe, but vnder grace,

Ephe.i

B

ii.Tim.

Apoca.i

C

What then? Shall we synne, because we are not vnder ỳ lawe: but vnder grace? God forbyd. ✠ Knowe ye not, howe that * to whomesoeuer ye commyt youre selues as seruauntes to obeye hys seruaūtes ye are to whō ye obey: whether it be of synne vnto death, or of obedyence vnto ryghteousnes? God be thanked, that though ye were the seruaūtes of synne, ye haue yet obeyed wyth hert vnto the rule of the doctryne, that ye be broughte vnto. * Ye are then made free from synne, and are become the seruauntes of ryghteousnes. ✠ I speake grosly, because of the infyrmytie of your flesshe. As ye haue geuen youre members seruauntes to vnclennes and to iniquytye, (from one iniquytie to another) euen so nowe geue ouer your members seruaūtes vnto ryghteousnes, that ye maye be sanctyfyed. For when ye were the seruauntes of synne, ye were voyde of righteousnes. What frute had ye then in those thynges, wherof ye are nowe ashamed? For ỳ ende of those thinges is death. But nowe are ye delyuered from synne, and made the seruaūtes of God, and haue your frute to be sanctifyed, & the ende euer lastyng lyfe. For * ỳ reward of synne is death, but eternall lyfe is the gyft of God, thorowe Jesus Christ our Lorde. ✠

Joh.bvii i.Pet.ii

D

Joh.bviii Rom.vi

Gene.ii.c Roma.vi.

D The.vii. Chapter.

C Christ hath delyuered vs from the lawe and death. Paul sheweth what the flesshe and outwarde man is, and calleth it the lawe of the membres.

A Knowe ye not brethren (I speake to them that knowe the lawe) howe ỳ the lawe hath power ouer a mā, as longe as it endureth? For *the woman whych is in subiection to a mā is bounde by the lawe to the man, as longe as he lyueth. But yf the man be dead: she is loset frō the lawe of the man. So then *yf whyle the mā lyueth she couple her selfe wyth another mā she shalbe counted a wedlocke breaker. But yf the

A

i.Cor.vii

Math.v

the man be deade, she is fre from the lawe of the husbande, so that she is no wedlocke breaker, though she couple her selfe wyth another man.

Euen so ye also (my brethrē) are dead concerninge the lawe, by the body of Christ: ý ye should be coupled to another (I meane to him ý is rysen agayne frō death) ý we should bringe forth frute vnto God. For whā we were in the flesh the lustes of synne which were stered vp by the lawe, rayned in our membres, to bringe forthe frute vnto deathe. But nowe are we delyuered from the lawe, and dead vnto it, wherunto we were in bondage, that we should serue in a newe conuersacīō of the spirite, and not in the olde cōuersacion of the letter.

What shall we saye then? is the lawe synne? God forbyd, neuertheles, * I knewe not synne, but by ý lawe. For I had not knowē what lust had meante, except the lawe hadde sayd: thou shalt not lust. But synne toke an occasyon by ý meanes of the commaundemente and wrought in me all maner of concupyscence. For verely wythoute the lawe, synne was deade. I once liued wythout law: But when the commaundement came, synne reuyued, and I was deade. ℂ And the verye same commaundemente, whych was ordeyned vnto lyfe, was found to be vnto me an occasyon of death. For synne toke occasyon by the meanes of the commaundemente, & so disceaued me, & by the same slewe me. Wherfore * the lawe is holy, and the commaundemēt holy and iust & good. Was that thē which was good made death vnto me? God forbyd. Naye it was synne: that synne myght appeare (by it which was good) to worke death in me: ý sinne by the commaundement might be oute of measure synful. For we knowe that the lawe is spiritual: but I am carnal * solde vnder synne, because I alowe not that which I do. For what I wold, that do I not: but what I hate, that do I. Yf I do nowe that which I wold not, I cōsent vnto the lawe that it is good. So then now, it is not I that do it, but synne ý dwelleth in me. For I knowe, that in me (that is to saye: in my * flesshe) dwelleth no good thing. For to wyl is present wyth me: but I fynd no meanes to performe that which is good. For the good that I wolde, do I not: but the euel which I wold not that do I. Yf I do that I wolde not, then is it not I that do it, but synne that dwelleth in me. I fynd then by the lawe, that when I wolde do good, euel is present with me. For I delyte in ý lawe of God, after the inwarde man: But I se another lawe in my mēbres, rebellyng against the lawe of my mynde, and subduyng me vnto the lawe of synne, whych is in my members. O wretched man that I am: who shall deliuer me from thys body subdued vnto death? I thanke God thorowe Iesus Christ our Lord. So then wyth the mynde I serue the lawe of God, but with the flesshe the lawe of synne.

ℂ The. viii. Chapiter.

ℂ The lawe of the spirite geueth lyfe. The spirite of God maketh vs Gods chyldren & heires with Christ. The abundaunt loue of God, can not be separated.

There is then no dampnacion to them whyche are in Christe Iesu, whyche walk not after the flesh but after the spirite. For the lawe of the spirite, of lyfe thorowe Iesus Christ, hath made me * fre from the lawe of synne, and deathe. † For what the lawe coulde not do (in as muche as it was weake because of the flesh) that performed god and * sent his sonne in the symilitude of synfull flesshe, and by synne damned synne in the flesshe, that the ryghteousnes of the law, might be fulfylled in vs, whych walke not after the flesshe, but after the spirite.

For they that are carnal, are carnally mynded. But they that are spirituall, are ghostely mynded. To be carnally minded, is deathe. But to be spyrytually mynded, is lyfe and peace. ✠ Because that the fleshly mynde is enemye agaynste God, for it is not obedient to the lawe of God, nether can be. So then they that are in the flesshe, can not please God.

But ye are not in the flesshe, but in the spirite yf so be that the spirite of God dwell in you. Yf any mā haue not the spirite of Christ, ý same is none of his. Yf Christ be in you, the bodye is dead because of synne, but the spirite is lyfe for righteousnes sake. Wherfore, yf the spyrite of hym that raysed vp Iesus from death, dwell in you: euen he that raysed vp Christe from death shall quycken your mortall bodyes, because of his spirite that dwelleth in you.

✠ Therfore brethren, we are detters, not to the flesh, to liue after the flesh. For yf we liue after the flesshe, ye shal dye: But yf ye thorowe the spirite) do mortifye the dedes of the bodye, ye shall lyue: For as many as are led by ý spirite of God, they are the sōnes of God. For ye haue not receaued the spirite of bondage to feare any more, but * ye haue receaued the spirite of adopcion, wherby we crye: Abba father. † The same spirite certifyeth our spirite that we are the sonnes of God. Yf we be sonnes, then are we also heyres I meane of God, & heires annexed with Christ. yf so be that we suffer with hī, that we maye be also glorifyed together wyth hym. ✠

✠ For I suppose that the afflyctyons of this lyfe, are not worthye of the glorye, whiche shalbe shewed vpon vs. * For the feruēt desyre of the creature abydeth lokynge when the sonnes of God shal appere, because the creature is subdued to vanytye, agaynst the wyll thereof, but for his wyll which hath subdewed the same in hope. For the same creature shalbe delyuered from the bondage of corruption into the glorious lyberty of the sōnes of God. For we know that euerye creature groneth with vs also, and trauayleth in payne euen vnto this tyme.

Not onely it, but we also whyche haue the fyrste frutes of the spirite, morne in oure selues also, and wayte for the adopcion * (of the chyldren of God.) Euen the deliueraunce of our body. ✠

✠ For we are saued by hope. But hope that is sene, is no hope, For how can a man hope for that whiche he seeth? But and yf we hope for ý we se not, then do we with pacience abide for it

Lyke

Lykewyse, the spyrete also helpeth our infyrmities. For we know not what to desyre as we ought: but the spyrete maketh intercessiō for vs wyth groninges whyche can not be expressed. And * he that searcheth the heartes ‡knoweth, what is the meaninge of the spyrte, for he maketh intercessyon for the sayntes, accordyng to the pleasure of God. ✠

*xi. Para xxviii. b
Psa. vii. c
Jere. xvii. b
‡Mat. vi. b

✠We knowe that al thynges worke for the best vnto them that loue God, whyche also are called of purpose. For those which he knew before, he also ordeyned before, that they shuld be lyke fashioned vnto the shape of his sonne, that he myght be the fyrste begotten sonne among many brethrē. Moreouer, whom he appointed before, them also he called. And whom he hath called, them also he iustified: and whom he iustifyed, them he also glorifyed.

What shall we then saye to these thynges? Marc. viii. b * If God be on our syde, who can be agaynst vs Luke. xx. b Jhon. iii. b. Esai. liii. b whyche spared not his owne sonne, * but gaue hym for vs all: howe can it be that with hym he shulde not geue vs al thynges also? Who shal laye any thynge to the charge of Gods chosen? it is God that iustifyeth: who is he ỳ can condēne? it is Christ wyche dyed: yee rather which is risen agayne, which is also on the ryght hande of God, and maketh intercession for vs.

Who shal separate vs from the loue of God? shall tribulacion? or anguyshe? or persecucyō? eyther hunger? eyther nakednes? eyther parell? Psa. xliiii. b eyther swearde? As it is wrytten * for thy sake are we kylled al daye longe, and are counted as sheepe apoynted to be slayne. Neuertheles, in all these thynges we ouercome thorowe him that loued vs. For I am sure, that neyther death, neyther lyfe, neyther aungels, nor rule, neyther power, neyther thynges present, neyther thynges to come, neyther heyght, neyther lowth, nether any other creature shalbe able to depart vs from the loue of God, which is in Christ Iesu our Lorde. ✠

¶ The. ix. Chapyter.

¶ Paule complaineth vpon the harde hertes of the Jewes, that wolde not receaue Christe, and howe the Heathen ar chosen in their steade

A

Sayde the truthe in Christe, and lye not (my conscience also beareyng me witnes by the holy ghost) ỳ I haue greate heuynes, and contynuall sorowe in my herte. For * I haue wyshed my selfe to be cursed frō Christ, for my brethren (my kynsmen as pertaynyng to ỳ flesche) Ex. xxxii. g whyche are the Israelites. To whō pertaineth the adopcion, *(of the children) and the glory, and Roma. iiii. a the couenauntes * ✠ the lawe that was geuen, ✠ the seruice of God, and the promyses: whose also are the fathers, and they of whom (as concernyng the flesshe) Christ came, which is God in B all thynges to be praysed for euer. Amen.

I speake not these thynges, as though ỳ wordes of God hadde taken none effect. For * they Rom. i. d. are not all Israelytes, which are of Israel: neyther are they all children straycht waye, that Gene. xxi. b ‡Jho. viii. c are the sede of Abraham. But * in Isaac shall Rom. ii. d. thy sede be called: ỳ is to saye, ‡ they whyche are the children of the flesshe, are not the children of God. But the children of promes are counted the sede. For this is a word of promes, * about this tyme will I come, and Sara shall haue a sonne. Not only thys, but also Rebecca was wyth childe by one, euen by our father Isaac. For yet the children wer borne, whē they had nether done good nether bad (that the purpose of God by electiō, might stand) it was sayd vnto her, not by the reason of workes, but by the caller, * thelder shal serue the yonger, as Gene. xxv. a it is writē. Jacob haue I loued, but Esau haue I hated. What shal we say thē? is ther any vnryghteousenesse with God? God forbid. For he sayth to Moses: * I wil shewe mercy to whom Ex. xxxiii. a soeuer I shewe mercy: ✠ wyll haue compassion on whomsoeuer I haue compassiō. So lyeth it not then in a mās wyll or runnynge, but in the mercye of God. For the scripture sayth vnto Pharao: * Euen for this same purpose haue I *Exod. ix. i stered the vp, to shewe my power on the, ✠ that my name myght be declared thorow out al the worlde: So hath he mercy on whom he wyll, ✠ whom he wyll he maketh heard herted.

Thou wylt saye then vnto me: why thē blameth he vs yet? For who hath bē able to resist his wyll? ‡ But O man, what art ỳ which disputest with God? Shall the worke saye to the D Esay. xlv. b and. lxiiii. c ccc. xxxiii. b Jer. xviii. a worckeman: why hast thou made me on this fashiō? hath not ỳ potter power ouer ỳ clay, euen of the same lompe to make one vessell vnto honoure, and another vnto dyshonoure? Euen so, God willing to shew his wrath, ✠ to make his power knowen: suffred with long pacience the vessels of wrath, ordeyned to damnaciō, and to declare the ryches of his glory on the vessels of mercy which he had prepared vnto glory whom also he called, not of the Jewes onelye, but also E of the Gentyles. As he sayeth also to Osee: * I Osee. ii. d 1. Pet. ii. b wyll call them my people whyche were not my people: and her beloued which was not beloued (and her to haue optayned mercye, that had not optayned mercy.) And it shall come to passe, ỳ in the place wher it was sayd vnto them: ye are not my people, there shall they be called ỳ children of the liuyng God.

But Esay crieth cōcernyng Israel, * though Esay. x. c the nombre of the childrē of Israel be as ỳ sande of the see, yet the remnaūt shalbe saued. For he fynysheth the worde verely, and maketh it short in ryghteousnes. For a shorte worde wyl God make on earth. And as Esay sayd before: ‡ Except the Lord of Sabboth had lefte vs sede, we had bene made as Sodoma, and had bene likened to Gomorra. What shal we say then? We *Esay. i. c saye, that the Gentils which folowed not righteousnes haue ouertaken righteousnes: euē the ryghteousnes which cōmeth of fayth, Cōtrary wyse, Israel which folowed the law of righteousnes, could not attayn to the lawe of righteousnes. Wherfore? euen because they sought it F not by fayth: but as it were by the workes of ỳ lawe. For they haue stombled at the stōblynge stone. As it is wrytten. * Beholde, I put in Sion a stombling stone, ✠ a rocke that men shalbe Esa. xxviii. b 1. Pet. ii. b offended Actes. iiii. b

offended at. And whosoeuer beleueth on hym, shall not be confounded.

¶ The.x.Chapter.

¶ The vnfaythfulnes of the Jewes. Two maner of ryghteousnesses.

A BRethren, my hertes desyre & prayer to God for Israel is, that they myght be saued. For I beare them recorde, ỹ they haue a feruente mynde to Godwarde, but not accordynge to knowledge. For they beynge ignorannt of Gods ryghteousnes, and goyng about to stablyshe theyr owne ryghteousnes, haue not bene obedient vnto the ryghteousnes of God. ✠ For *Christe is the fulfyllynge of the lawe, to iustifye all that beleue. Math.b.c

Leu.xviii.a Gala.iii.b For *Moses wryteth of the ryghteousnes whych commeth of the lawe, howe that the man whych doth ỹ thynges of ỹ lawe, shall lyue therby. B But the ryghteousnes whyche commeth of fayth, speaketh on thys wyse: Saye not thou in thyne herte, who shall ascende into heauē? (that is euen to fetch Christ downe from aboue.) Eyther who shall descende into the depe? (that is euen to fetche vp Christe agayne from death.) Deut.xxx.c But what sayth he? *The worde is nye the, euen in thy mouth and in thyne herte.

Thys same is the worde of fayth, whych we preach. For yf thou knowledge with thy mouth that Jesus is the Lord, and beleue in thyne hert that God raysed hym vp from death, thou shalt be sake. ✠ For to beleue with the herte iustyfyeth: & to knowledge wyth the mouth maketh a esa.xxviii.d man sake. For the scrypture sayth: *whosoeuer beleueth on hym, shall not be confounded.

C There is no differēce betwene the Jewe and the gentyl. For one is Lord of al, whych is rych joel.ii.g. actes.ii.c and.xvii.c vnto al that cal vpō him. For *whosoeuer doth call on the name of the Lorde, shalbe sake. Howe then shall they call on hym, on whom they haue not beleued? howe shall they beleue on hym, of whō they haue not heard? howe shall the heare, wythout a preacher? And howe shal they preach except they be sent? As it is wrytte: howe beautyfull are the fete of them whych bryng tydynges of peace, and bryng tydynges of good thynges? D But they haue not al obeyed to the Gospel Esay.liii.a For Esay sayth: *Lorde, who hath beleued our Joh.xii.a sayenges? So then fayth commeth by hearyng and hearynge cōmeth by the worde of God. But Psal.xix.a I aske: haue they not harde? No doubte *theyr sounde went out into all landes, and theyr wordes into the endes of the worlde. ✠

But I demaūde, whether Israel dyd knowe or not? First Moses sayeth: *I wyll prouoke Deu.xxxii.c you to enuy, by them that are no people: by a folysche nacion I wyll anger you: Esay after that Esay.lxv.d. and.lxv.a is bolde and sayeth: *I am founde of them, that soughte me not: I am manyfest vnto them, that asked not after me. But agaynst Israel he sayeth: * all daye longe haue I stretched forthe my Esa lxv.a hādes vnto a people that beleueth not, but speaketh agaynst me.

¶ The.xi.Chapter.

¶ Al the Jewes are not cast awaye, therfore Paul warneth the gentyles ỹ be called, not to be hye mynded nor to despyse the Jewes, for the iudgementes of God are deps & secrete.

I Saye then, hath God cast awaye his people? God forbyd. For euen I also am an Israelyte, of ỹ seed of Abrahā of the trybe of Benjamin God hath not cast awaye hys people whych he knewe before. Wote ye not, what the scrypture sayth of Helias, howe he maketh intercession to God against Israel, sayēg: *Lorde, they haue kylled thy prophetes, and dygged downe thyne alters: and I am lefte alone, and they seke my lyfe. But what sayeth the answere of God vnto hym? *I haue reserued vnto my selfe seuē thousande men, whych haue not bowed the knee to ỹ ymage of Baal. Euen so also at thys tyme is there a remnaunt left, accordynge to the electiō of grace. Yf it be of grace, then is it not nowe of workes. For then grace is nomore grace. But yf it be of workes, then is it nowe no grace. For then were deseruyng nomore deseruyng. What then? Israel hath not obtayned that whyche he seketh: but the election hathe obtayned it. The remnaūte are blynded, accordynge as it is wrytten. *God hath geuen them the spryte of vnquietnes: eyes that they shulde not se, & eares that they shulde not heare, euen vnto this day. ‡ And Dauid sayeth: Let theyr table be made a snare to take them wyth all, and an occasyon to fal, & a reward vnto them. Let theyr eyes be blynded that they se not: & bowe thou downe theyr backe alwaye. B

I saye then: haue they therfore stombled, that they shulde vtterly fal away together? God forbyd: but thorowe theyr fall is saluacyon happened vnto the Gentyles, for to prouoke thē wyth all. Wherfore yf the fall of thē be the ryches of the worlde & the mynyshynge of thē ỹ ryches of the Gentyles: howe muche more theyr perfectnesse? I speake to you Gentyles, in as muche as *I am the Apostle of the Gentyles, I wyl magnyfye myne office, yf by any meane I may prouoke them which are my flesshe, and myght saue some of them. For yf the castynge awaye of thē be the reconcylynge of the worlde: what shal the receauynge of them be, but lyfe agayne from death? For yf one pece be holye, the whole heape is holy. And yf the roote be holye, the braunches shalbe holy also. Esay.lvi.e Mat.xiii.b John.xii.e Act.xxviii.f ‡psa.lxix.e Roma.i.a i.Tim.ii.a. ii.Tim.i.c.

Though some of the braunches be broken of, C and thou beynge a wylde olyuetree, wast grafte in amonge them, and made partaker of the rote and fatnes of the *olyue tree, boast not thy selfe agaynste the braunches. For yf thou boaste thy selfe, thou beareste not the rote, but the rote the. Thou wylt saye then: the braunches are broken of, that I myght be grafte in. Thou sayest well because of vnbeleue they were broken of, & thou stodest stedfaste in fayth. Be not hye mynded, but feare: for yf God spared not the naturall braunches, take hede, lest it come to passe that he spare not the also. Jere.xi.c.

Beholde therfore the kyndnes and rygorousnes of God: on them whyche fell, rygorousnes: but towarde the, kyndnes: yf thou contynue in his kyndnes. Or els thou shalt be hewen of, and they agayne *yf they byde not styll in vnbeleue, D ii.Cor.iii.a

shalbe graffed in agayne. For God is of power to grafte them in agayne. For yf thou waste cut out of a natural wylde olyue tree, and was graffed contrary to nature in a true olyue tree howe much more shall the natural braunches be graffed in theyr owne olyue tree agayne.

I wolde not that thys secrete shoulde be hyd from you my brethren (lest ye shulde be wyse in your owne conceytes) that partlye blyndnes is happened in Israel, vntyll the fulnes of the gentyles be come in: and so all Israel shalbe saued. Esay.lix.d Psa.xiiii.b As it is wrytten: *There shal come out of Syō he that doth delyuer, and shall turne awaye vngodlynes frō Jacob. And this is my couenaunt vnto them, when I shall take awaye theyr synnes. As concernynge the Gospell they are enemyes for youre sakes: but as touchynge the election they are loued for theyr fathers sakes.

For verelye, the gyftes and callynge of God are such, that it can not repente hym of them: for loke, as ye in tyme passed haue not beleued God yet haue nowe obtayned mercye thorowe theyr vnbelefe: euen so nowe haue they not beleued the mercye whych is happened vnto you: that they also maye obtayne mercy. For God hath wrapped all nacions in vnbelefe, that he myght haue mercy on all.

O the depnes of the ryches both of the wysedome and knowledge of God: howe vnsearchable are hys iudgementes, and hys wayes paste fyndynge out! Sapiē.ix.b Esay.ix.c 1.Cor.ii.d For * who hath knowne ỹ mynd of the Lorde? Or who hath bene his counceller? eyther who hath geuen vnto hym fyrste, and he shalbe recompensed agayne? For of hym, & thorowe hym and for hym are all thynges: To hym be glorye for euer. Amen.

The.xii.Chapter.

The swete conuersacion, loue, and workes of such as beleue in Christ.

I Beseech you therfore brethren, by the mercyfulnes of God, that ye make your bodyes a quycke sacryfyce, holy and acceptable vnto God: whyche is your reasonable seruynge of God and fashyon not youre selues lyke vnto thys worlde, but be ye chaunged in your shape, by the renewynge of youre mynde, that ye maye proue what thynge that good, and acceptable, and perfecte wyll of God is. For I saye (thorowe the grace ỹ vnto me geuen is) to euery man among you, that *no man stāde hye in hys owne cōceyte Eccle.iii.c Rom.xiiii.a more then it becommeth hym to estyme of hym selfe: but so iudge of hym selfe, that he be gentle and sober, accordyng as God hath dealt to euery man the measure of fayth.

For as we are many membres in one bodye, and all mēbers haue not one offyce: so we beyng many are one bodye in Christe, and euerye man amonge our selues, one anothers membres. 1.Cor.xii.b Ephe.iiii.b ✠ * Seynge that we haue dyuers gyftes accordynge to the grace that is geuē vnto vs: yf any 1.Cor.xii.a man haue the gyfte of * prophecye, let hym haue 1.Pet.iiii.c it that it be agreynge vnto the fayth. * Let hym that hathe an offyce, wayte on hys offyce. Let hym that teacheth take hede to his doctrine. Let hym that exhorteth, geue attendaunce to his exhortacyon. Yf any man geue, let hym do it wyth synglenes. Let hym that ruleth, do it with dylygence. Yf any man shewe mercye, let hym do it wyth cherfulnes. Let loue be wythout dyssymulation. Hate ỹ which is euell, & cleaue vnto that whyche is good. Be kynde one to another wyth brotherly loue. * In geuynge honoure, go one before another. * Be not slouthfull in the busynes whych ye haue in hande. Be feruent in the spryte Apply your selues to the tyme. Reioyse in hope Be patient in tribulacion. Continue in prayer: Dystrybute vnto the necessytie of the saynctes: * be ready to herboure. ‡ Blesse thē which persecute you: blesse (I saye) and curse not. Be mery wyth them that are merye. Wepe also wyth thē that wepe. Be of lyke affeccyon one towardes another. Be not hye mynded: but make your selues equall to them of the lower sorte. ✠ ✠ Be not wyse in your owne opynions. Recōpence to no man euell for euell. Prouyde afore hād thynges honest ✠ (not onely before God, but also) in ỹ syght of all men. Yf it be possyble, (as muche as is in you) lyue peaceably wyth all men. Dearly beloued, auenge not youre selues, but rather geue place vnto wrath. For it is writtē: * vengeaūce is myne, I wyll reward, sayeth the Lorde. Deu.xxxii.d

Therfore, yf thyne enemye honger, fede hym, yf he thyrst, geue hym drynke. For in so doyng thou shalte heape coles of fyre on hys heade. Be not ouercome of euell, but ouercome euell wyth goodnes. ✠

C The.xiii.Chapter. ✠

The obedyence of men vnto theyr rulers. Loue fulfylleth the lawe. It is nowe no tyme to folowe the workes of darknes.

LEt euery soule submyt hym selfe vnto the aucthorite of the hyer powers For * there is no power but of God. Sapiē.vi.a Joha.xix.d and.xviii.b the powers that be, are ordeyned of God. Whosoeuer therfore resysteth power, resysteth the ordynaunce of God. But they that resyst, shal receaue to thē selues damnacyon. For rulers are not fearefull to thē that do good, but to them that do euel. Wylt thou be wythoute feare of the power? Do well then: and so shalte thou be praysed of the same. For he is the mynister of God, for thy welth. But and yf thou do that whych is euel, then feare: for he beareth not the sweard for nought: for he is the mynyster of God, to take vengeaunce on hym that doth euell. Wherfore, ye muste nedes obeye, not onely for feare of vengeaunce: but also because of conscyence. And euen for thys cause paye ye trybute. For they are Goddes mynysters, seruynge for the same purpose. ✠

Geue to euery man therfore his dutye: * trybute to whō trybute belongeth: custome, to whō custome is due: feare to whome feare belongeth: honoure, to whō honoure pertayneth. ✠ Owe nothynge to any man: but thys, that you loue one another. For he that loueth another hathe fulfylled the lawe. For these commaundementes: * Thou shalt not commytte aduoutry: thou shalt not kyll: thou shalte not steale: thou shalte not beare false wytnesse: thou shalt not lust, & so forth Mat.xxii.c and.xxii.b Exod.xx.c Deut.v.a Math.v.b Luk.xviii.d

forthe (yf ther be any other commaundement) it is all comprehended in thys sayenge, namelye:
Leui.xix.d *Loue thy neyghboure as thy selfe. Loue hurteth not hys neyghboure. Therfore is loue the
Mat.xxi.d fulfyllynge of the lawe. ✠
Mar.xii.c
Gala.v.d
Jaco.ii.b. ✠This also we knowe the season howe yt it is tyme, that we shuld nowe awake out of slepe. For nowe is our saluacyon nerer then when we beleued. The nyght is passed, ꝯ day is come nye. Let vs therfore cast away the dedes of darknes and let vs put on the armoure of lyghte. Let vs
Luke.xxi.f walke honestly, as it were in ꝯ daye lyght: *not
Eccle.xxxi.c in eatynge & dronkynge, neyther in chābrynge &
S.xxxbii.d wantonnes, neyther in stryfe and enuyenge, but put ye on the Lorde Jesus Christ. ✠ And make not prouysiō for the flesche to fulfyl ꝯ lustes of it.

¶ The.xiiii. Chapter.

¶ The weake ought not to be despysed. No man shoulde offende anothers conscyence, agayne for outwarde thynges shulde no man condemne another.

A Ym that is weake in the kaythe, receaue: not in disputynge and troublynge his cōscyence. One beleueth that he maye eat al thyng: Another whych is weake eateth herbes. Let not hym that eateth, despyse hym that eateth not
Rom.xii.a And let not hym whych eateth not, *iudge hym
‡Jac.iiij.b that eateth. For God hath receued him. ‡What art thou that iudgeste another mans seruaunte whether he stande or fal, ꝯ pertayneth vnto hys owne master: yee, he shalbe holden vp, ꝯ he may stande. For God is able to make hym stande.

B Thys man putteth dyfference betwene daye and daye. Another man coūteth al dayes alyke. Let euerye mans mynde satysfye hym selfe. He that obserueth the daye, doth it vnto the Lorde. And he that doeth not obserue the daye, doeth it for ꝯ Lorde also. He that eateth, doth it to please the Lorde, for he geueth God thankes. And he ꝯ eateth not, eateth not to please the Lorde wyth all, and geueth God thankes. For none of vs lyueth for hym selfe, & no man dyeth for hym selfe. For yf we lyue, we lyue vnto the Lorde. And yf we dye, we dye vnto the Lord. Whether we lyue therfore or dye, we are the Lordes. For Christe therfore dyed, and rose agayn, and reuyued, that
Actes.6.f he myght be * Lorde of dead and quycke.
Phil.ii.b

¶ But why doest ꝯ then iudge thy brother? Eyther, why doest ꝯ despyse thy brother? We shalbe all brought before ꝯ iudgemēt seat of Christ. For it is wrytte̅: as truelye as I lyue, sayeth the
Esay.xlv.c Lorde: *all knees shall bowe to me, & al tonges
Phil.ii.b shall geue prayse to God. So shall euery one of vs geue accomptes of hym selfe to God. Let vs not therfore iudge one another any more.

But iudge thys rather, that no mā put a stōblynge blocke, or an occasyon to fall in hys brothers waye. For ✠ I knowe, and am full certyfyed by the Lorde Jesus, that * ther is nothynge
Mayth.xv.b commune of it selfe: but vnto hym that iudgeth
Actes.x.b it to be cōmune: to hym is it cōmune. Yf thy bro-
1.tim.iiii.a ther be greued wyth thy meate, nowe walkeste
Mar.bvi.d thou not charytablye. Destroye not hym wt thy meate, for whom Christe dyed. Cause not youre treasure to be euell spoken of. For the kyngdom of God is not meat and dronke: but ryghteousnes, and peace, and ioye in the holy goste. For he that in these thynges serueth Christe, pleaseth God and is commended of men.

Let vs therfore folowe those thynges which D
make for peace, & thynges wherwyth one maye edefye another. Destroye not the worke of God for a lytle meates sake. * All thynges are pure:
Titum.i.b but it is euell for that man, whych eateth wyth hurte of cōscyence. It is good neyther to eat flesche neyther to dronke wyne, neyther any thynge wherby thy brother stombleth, eyther falleth, or is made weake. Haste thou fayth? haue it wyth thy selfe before God. Happy is he, that condemneth not hym selfe, in the thynge whyche he alloweth. For he that maketh conscience is damned yf he eat: because he eath not of fayth. For what soeuer is not of fayth, the same is synne. ✠

¶ The.xv. Chapter.

¶ The infyrmyte & traynes of the weake ought to be borne wych all loue and kyndnes, after the ensample of Christ.

W E whyche are stronge * oughte to A
Gala.vi.a. beare the traynes of them whyche are weake, and not to stande in our owne conceytes. Let euerye man please hys neyghboure vnto hys wealthe and edefyenge. For Christe pleased not hym selfe: but as it is wrytten: * The rebukes of
Psa.lxix.d them whych rebuked the, fell on me.

✠ * Whatsoeuer thynges are wrytten afore
Rom.viii.d tyme they are wrytten for our learning, that we thorowe pacyence and comforte of the scryptures, myght haue hope.

The God of pacience and consolacyōs, graūt B
you, to be lyke mynded one towardes another, after the ensample of Christe Jesu: * that ye all
Leui.xix.d agreyng together may wyth one mouth prayse God, the father of oure Lorde Jesus Christe. Wherfore, receaue ye one another, as Christ receaued vs, to the prayse of God. And thys I say that Jesus Christe was a mynyster of the circumcysyon for the truth of God to confyrme the
Deute.xx.f promyses made vnto the fathers: * that the gē-
ii.re.xxii.d gyles myght prayse God for hys mercy, as it is
psa.xviii g wrytten. * For thys cause I wyll prayse the a-
Deu.xxxii.f monge the gentyles, and synge vnto thy name.
psa.cxvii.a And agayne he sayeth: * Reioyce ye gentyles wyth hys people. And agayne: * prayse ꝯ Lorde al ye gentyles, and laude hym all ye nacions together. And agayne Esaye sayeth: there shalbe ¶
Esay.xi.g * the roote of Jesse, & he that shal ryse to raygne ouer the gentyles: in him shal the gentyles trust. The God of hope fyll you wyth al ioye, & peace in beleuynge: that ye maye be ryche in hope, thorowe the power of the holy goost. ✠

I my selfe am full certyfyed of you (my brethren) that ye also are full of goodnes, & fylled wyth all knowledge, wyllynge to exhorte one another. Neuertheles (brethren) I haue some- D
what more boldly wrytten vnto you, partlye to put you in remembraunce, thorowe the grace ꝯ is geuen me of God, that I shulde be ꝯ mynister of Jesu Christ amonge the gentyles, and shulde mynister the Gospell of God, ꝯ the offerynge of

the gentyles myght be acceptable, & sanctyfyed by the holy goste, I haue therfore wherof I may reioyce thorowe Christe Jesu, in those thynges whych pertayne to God. For I dare not speake of any of those thynges, whych Christ hath not wrought by me, to make the Gentiles obedient with worde and dede, in myghty sygnes & wonders, by the power of the spyrite of God: so that from Jerusalem and the coastes rounde aboute vnto Illiricū, I haue fylled all contreyes with the Gospell of Christ.

E So haue I enforced my selfe to preach þ Gospell, not wher Christ was named, least I shulde haue buylt on another mās foundaciō: but as it
Exo.xii.d. and.lvi.a Roma.v.d is wrytten: * To whō he was not spokē of, they shall se: and they that herde not, shal vnderstāde
* For this cause I haue bene oft let * (& am let as yet) that I coulde not come vnto you: but nowe, seynge I haue nomore to do in these countreyes, & also haue bene desyrous many yeares to come
F vnto you, whensoeuer I take my iournaye into Spayne, I wyll come to you. For I truste to se you in my iourney, & to be brought on my waye thetherwarde by you, after þ I haue some what enioyed your acquayntaunce:

Actes.xi.d and.xviii d i.Cor.vbi a ii.cor. viii a and.ix,a Nowe go I vnto Jerusalem, and * mynyster vnto the sayntes, for it hath pleased thē of Macedonia & Achaia to make a certayne dystrybucion vpon the poore sayntes, which are at Jerusalem. It hath pleased them verely, & theyr detters are they. For yf the gentyles be made partakers of theyr spyrituall thynges, theyr dutye is to minister vnto thē in bodely thynges. When I haue perfourmed this, & haue brought thē this frute sealed, I wyll come backe agayne by you into Spayne. I am sure that whē I come vnto you, I shall come wyth aboundaunce of the blessynge of the Gospell of Christ. ✠ I beseche you
G brethren for oure Lorde Jesus Christes sake, & for the loue of the spyrete, that ye helpe me in my busynes with your prayers to God for me, that I maye be delyuered from them whyche beleue not in Jewrye: & that this my seruyce, whych I haue to do at Jerusalem, may be accepted of the sayntes, þ I maye come vnto you with ioye, by the wyl of God and may with you be refreshed.
i.cor.xiiii.e The God * of peace be with you all. Amen. ✠

¶ The.xvi. Chapter.

¶ A chapter of salutacyons. He warneth them to beware of mens doctryne, and commendeth vnto them certayne godlye men, that were louers and brethren in the truthe.

A Commende vnto you Phebe oure syster (whiche is a mynyster of the congregacyon of Cenchrea) þ ye receaue her in Christe, as it becommeth sayntes, & that ye assist her in whatsoeuer busynes she nedeth of youre ayde. For she hathe
Act.xviii.a ii.tim.iiii d succkered many, & myne owne selfe also. Grete Priscа & * Aquila my helpers in Christe Jesu,
whych haue for my lyfe layd downe theyr owne neckes. Unto whō not I onely geue thākes, but also all the congregaciōs of the gentyles. Lykewyse, grete the congregacion þ is in their house. Salute my welbeloued Ephenetes, whych is þ fyrste frute of Achaia in Christe. Grete Marye whych bestowed muche labour on vs. Salute Andronicus & Junia my cosyns, and prysoners wyth me also, whych are wel taken amonge the Apostles, and were in Christe before me. Grete Amplias my beloued in the Lorde. Salute Ur- B
ban our helper in Christ, and Stachis my beloued. Salute Appelles approued in Christ: Salute them, whych are of Aristobolus housholde Salute Herodion my kynsman. Grete thē that be of the housholde of Narcissus, whyche are in the Lorde. Salute Tryphena and Tryphosa, which labour in the Lorde. Salute the beloued Persis, which laboured much in the Lorde. Salute Rufus chosen in the Lorde, and his mother and myne. Grete Asyncrytus, Phylegon, Hermas, Patrobas, Mercurius, and the brethren whiche are wyth them. Salute Philogus and C
Julia, Nereus and hys syster, and Olympha, & all the sayntes whych are with them. * Salute ii.cor.xiii.c one another wyth an holy kysse. The congregacyons of Christ salute you.

✠ * I beseche you brethren, marke thē which Collo.ii.d Ephe.v,b
cause dyuysyon and geue occasyons of euell, cōtrary to the doctryne which ye haue learned: and auoyde them. For they that are suche, serue not
Phil.iii.d the Lorde Jesus Christe, * but theyr owne bellyes, and wyth swete and flatterynge wordes, deceaue the hertes of the innocentes. For youre obedyence is gone abroade vnto all men. I am glad therfore no doute, of you. But yet I wolde D
haue you wyse vnto that whych is good, and to be innocent as concernynge euell. The God of peace shall tread Sathan vnder your fete shortly. The grace of our Lorde Jesu Christ be wyth you. Timotheus my worke felowe, and Lucius and Jason, and Socipater my kynsmen salute you: I Tercius salute you, whyche wrote thys Epistle in the Lorde. * Gayus my hoost and the Actes.xix.c hooste of all the congregacyon saluteth you. Erastus the treasurer of the cyte saluteth you. And Quartus a brother saluteth you. The grace of oure Lorde Jesu Christe be wyth you all. Amen. ✠

To hym that is of power to stablyshe you, accordynge to my Gospell, and preachynge of Jesus Christ in vtterynge of the mysterye which was kepte secrete sence the worlde beganne, but nowe is opened by the scryptures of the Prophetes at the commaundement of the euerlastynge God to stere vp obedience to the fayth publyshed amonge all nacyons. To the same God, whych alone is wyse be * (honoure and) prayse thorowe Jesus Christ, for euer. Amen.

¶ Thys Epistle was sent to the Romaynes from Corinthum by Phebe, she that was the mynyster vnto the congregacion at Cenchrea.

¶ The

¶ The fyrste Epistle of

sayncte Paule the Apostle to the Corinthians.

¶ The fyrst Chapter.

¶ He commendeth the Corynthyans, exhorteth thē to be of one mynde, and rebuketh the dyuysyon ꝑ was amonge them Worldly wysdome is foolyshnes before God: yee ther is no wysdome but in the despysed crosse of God.

PAul called an Apostle of Jesus Christ, thorowe ꝑ wyll of God and brother Sostenes.

Unto the congregacyon of God whych is at Corinthum. To thē that are sanctyfyed by Christ Jesu called saintes with all ꝑ cal on the name of our Lorde Jesus Christ in euery place, eyther of theyrs or of oures.

Roma. i. a Gala. i. a

*Grace be vnto you and peace frō God oure father, and from the Lorde Jesus Christ.

✠ I thanke my God alwayes on youre behalfe, for ꝑ grace of God whych is geuen you by Jesus Christ, ꝑ in al thynges ye are made ryche by hym, in all vtteraunce and in all knowledge by the whiche thynges the testymonye of Jesus Christ was confyrmed in you, so that ye are behynde in no gyfte, waytynge for the appearyng of oure Lorde Jesus Christe, whyche shall also

B or Mat. xxiii. c i. Cor. v. c

strengthyou vnto the ende, that ye may be blameles in the daye *(of the commynge) of our Lorde Jesus Christe. ✠ *God is faythfull, by whome ye are called vnto the felowshyppe of hys sonne Jesus Christ our Lorde. I beseche you brethren by the name of our Lorde Jesus Christ, that ye all speake one thynge, and that there be no dissencyon amonge you: but that ye maye be a whole body: of one mynde and of one meanyng. For it is shewed vnto me (my brethrē) of you, by them which are of the house of Cloe, that ther is stryfe amōge you. I speake of the same that euery one

Act. xviii. d i. Cor. iii. a. and. xvi. c.

of you sayeth: I holde of Paule: I holde of *Apollo: I holde of Cephas: I holde of Christe. Is Christ deuyded? Was Paule crucifyed for you? eyther were ye baptysed in the name of Paul? I thanke God, ꝑ I baptysed none of you, but Crispus and Gayus: lest any shuld saye, that I had baptised in myne owne name. I baptysed also ꝑ house of Stephana Furthermore knowe I not

or whether I baptysed any man *(of you) or no.

¶ For Christe sente me not to baptyse, but to preache ꝑ Gospell, not wyth wysedome of wordes, lest the crosse of Christ shuld haue ben made of none effecte. For the preachynge of the crosse, is to them that perysshe, folyshnes: but vnto vs whych are saued *it is the power of God. For it is wrytten: ‡ I wyll destroye the wysedome of ꝑ wyse, and wyll cast awaye the vnderstandynge of the prudente. Where is the wyse? *Where is the scrybe? Where is the dysputer of this worlde? Hath not God made the wysdom of this worlde folyshnes?

Roma. i. b Esa. xxix. b Esa. xxxiii. c

For after that the worlde thorowe wysedō knewe not God, in the wysedō of God it pleased God thorowe folyshnes of preachynge, to saue them that beleue. For *the Jewes requyre a sygne, and ꝑ Grekes seke after wysedome. But we preache Christe crucyfyed, vnto the Jewes an occasyō of fallynge, and vnto the Grekes folyshnes: but vnto them which are called both of the Jewes and Grekes, we preache Christe the power of God and the wysedome of God. For the folyshnes of God is wyser then mē, and the weaknes of God is stronger then men. Brethrē ye se youre callynge, howe that not many wyse men after the flesshe, not many myghtye, not many of hye degree, are called: But God hath chosen the folyshe thynges of the worlde, to confoūd the wyse. And God hath chosen the weake thynges of the worlde, to confound the thynges whyche are myghty. And vyle thynges of the worlde and thynges whych are despysed, hath God chosen, yee, and thynges of no reputacyon, for to bryng to nought thynges of reputacion, that no flesshe shulde reioyce in hys presence. And of hym are ye, in Christ Jesu, whych of God is made vnto vs wysdome, and ryghteousnes, and sanctyfyenge, and redemption. That accordynge as it is wrytten: he which reioyseth, shulde reioyse in the Lorde.

Mat. viii. b Luk. xi. d John. vi. d

¶ The. ii. Chapter.

¶ It is no eloquence and gloryous paynted wordes of worldly wysedome, that can edyfye and conuert soules vnto Christ, but the playne wordes of the scripture for ther make mencyon of hym and hys crosse.

AND I brethren (whē I cam to you) came not in glorysnes of wordes or of wysdome, shewynge vnto you the testymony of God. Nether shewed I my selfe that I knewe any thynge amonge you, saue Jesus Christ, euen the same that was crucyfyed. And I was amonge you in weakenes, and in feare, and in muche trēblynge. And my wordes and my preachynge was not wyth entysynge wordes of mans wysdome: but in shewynge of ꝑ spyrete and of power, that your fayth shuld not stande in the wysdom of men, but in the power of God.

A

B

We speake of wysedome amonge them that are perfecte: not the wysdome of this worlde, nether of the rulers of thys worlde (whyche go to nought) but we speake of ꝑ wysedome of God, whych is in secrete and lyeth hyd, which God ordeyned before the worlde vnto our glory, which wysdome *none of ꝑ rulers of this worlde knewe For had they had knowledge, they wolde not haue crucyfyed the Lorde of glorye. But (as it is wrytten:) *The eye hathe not sene, and the eare hath not harde, nether haue entred into the herte of man, the thynges whych God hath prepared for them that loue hym.

Act. xiii. d

Esa. lxiiii. c

But God hath opened them vnto vs by hys spyrete. For *the spyrete searcheth al thynges, yee the bottome of Goddes secretes. For what man knoweth the thynges of a man: saue the spyrete of man whych is wythin hym? Euē so the thynges of God knoweth no man, but the spyrete of God. And we haue not receaued the spyrete of the worlde: but the spyrete whych commeth of God. for to knowe the thynges that are geuen to vs

C Rom. viii. a

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Act. xiii. d

Esa. lxiiii. c

But God hath opened them vnto vs by hys spyrete. For *the spyrete searcheth al thynges, yee the bottome of Goddes secretes. For what man knoweth the thynges of a man: saue the spyrete of man whych is wythin hym? Euē so the thynges of God knoweth no man, but the spyrete of God. And we haue not receaued the spyrete of the worlde: but the spyrete whych commeth of God. for to knowe the thynges that are geuen to vs

C Rom. viii. a

of God: which thynges also we speake (not with
wordes that mannes wysedome teacheth, but
with wordes whych the holy goost doth teache)
makynge spirituall comparyson of spyrytuall
D thynges. The naturall man perceaueth not the
thynges that belonge to the spyrete of God. For
they are but folyshnes vnto hym. Neyther can
he perceaue thē, because they are spyritually ex-
ampned. But he that is spyrituall, discusseth all
thynges: yet he hym selfe is iudged of no man.
Esay.xl.c * For who hath knowē the mynde of the Lorde
Rom.xi.e eyther who shall informe hym? But we vnder-
stande the mynde of Christ.

¶ The.iii. Chapter.

¶ Paul rebuketh the sectes & auchours therof, Christe is the foundacyon of his church. No man ought to reioyce in man, but in God.

A AND I coulde not speake (vnto you bre-
thren) as vnto spyrituall: but as vnto
carnall, euen as vnto babes in Christe.
Heb.v.d * I gaue you mylke to drynke, and not
meate. For ye then were not stronge, nether are
ye as yet. For ye are yet carnall. As longe vere-
ly as there is amonge you enuyenge, and stryfe
and sectes: are ye not carnall, and walke after
maner of men? For whyle one sayeth: I holde of
Act.xviii.d & i.Cor.i.b. Paul, and another: I am of * Apollo, are ye not
B carnal? What is Paule? What thynge is Apol
lo? onely ministers are they by whom ye beleued
euen as the Lorde gaue euery man grace. I haue
planted, Apollo watred: but God gaue the en-
crease. So then, neyther is he that planteth any
thynge, neyther he that watreth, but God that
geueth the encrease. He that planteth and he that
watreth, are one. Euerye man yet shall receaue
his rewarde, accordynge to his laboure. For we
are Goddes labourers, ye are Goddes husban-
Ephe.ii.d dry e * ye are Goddes buyldynge: accordynge to
C the grace of God geuen vnto me, as a wyse buyl
der haue I layde the foundacyon. And another
buyld theron. But let euery mā take hede, howe
he buyldeth vpon. For another foundacyon can
Mat.xxi.c no man laye, then it that is layde * whych is Je-
sus Christ. Yf any man buylde on thys founda-
cyō, golde, syluer, precious stones, tymber, haye
or stoble: euerye mannes worke shall appeare.
For the daye shall declare, which shalbe shewed
in fyre. And the fyre shall trye euerye mannes
worke, what it is. Yf any mannes worke that
he hath buylde vpon, byde, he shall receaue a re-
warde. Yf any mannes worke burne, he shal suf-
fre losse, but he shalbe sake him selfe: neuertheles
yet, as it were thorowe fyre.

D ✠ * Knowe ye not that ye are the temple of
i. Cor. vi.d God, & howe that the spyrete of God dwelleth in
you? Yf any man defyle the temple of God, hym
shall God destroye. For the tēple of God, is ho-
ly, whych temple ye are. Let no mā deceaue hym
selfe. Yf any mā seme wyse to him selfe amonge
you, let hym become a foole in this worlde, that
he maye be wyse. For the wysedome of thys
worlde is folyshnes with God: For it is wrytte
Job.v.d * he cōpasseth the wyse in theyr craftynes: And
psa.xciiii.b agayne, * God knoweth the thoughtes of the
wyse, that they be vayne. Therfore, let no man
reioyce in men. For al thynges are youres, whe
ther it be Paul, ether Apollo, ether Cephas, whe
ther it be the worlde, ether lyfe, ether death, whe
ther they be prestēt thynges, or thinges to come:
all are youres: and ye are Christes, and Christe
is Goddes. ✠

¶ The.iiii. Chapter.

¶ The preachers are but mynysters. Judgement belon-
geth only vnto God.

LEt ✠ a man thus wyse esteme vs, e- A
uen as the mynisters of Chryste, and
stewardes of the * secretes of God. Deu.xxix.d
Furthermore it is requyred of ystewardes, that a man be founde fayth-
full. With me is it but a very small thyng that I
shuld be iudged of you, ether of mans iudgemēt
No I iudge not myne owne selfe. For I knowe
nought by my selfe: yet am I not therby iustify-
ed. It is the Lorde yt iudgeth me. Therfore iudge
nothing before yᵗ tyme vntyl yᵗ lorde come, which
wyll lyghten thynges that are hyd in darcknes,
and open the counsels of the hertes. And thē shall
euery man haue prayse of God. ✠

These thynges (brethren) I haue for an en- B
sample described in myne owne person, and in
Apollos, for youre sakes, that ye myght learne
by vs, yt no man count of himself beyōd yt, which
is aboue wrytte: that one swell not agaynste an
other for eny mans cause. For who preferreth
the? * What hast thou, that yt hast not receaued? Jacob.i.a.
Yf thou haue receaued it, why reioycest thou, as
though thou haddest not receaued it? Nowe ye
are full: nowe ye are made ryche: ye raygned as
kynges without vs, and I wold to God ye dyd
raygne that we myght raygne wyth you.

For me thynketh, that God hath set forthe
vs (which are the last Apostles) * as it were mē pſa.lxviii.d Rom.viii.e
appoynted to death. For we are a gasyng stock C
vnto the worlde, and to yᵗ aungels, and to men.
We are fooles for Christes sake, but ye are wise
thorowe Chryste. We are weake, but ye are
stronge. Ye are honorable, but we are dyspysed.
Euen vnto thys tyme we honger & thyrste, and
are naked, and are bofeted with fistes, and haue
no certayn dwellynge place, and laboure, * wor Actes.xx.g
kynge with oure owne handes. We are reuyled i.Thes.ii.e
and yet we blesse. We are persecuted, and suffer ii.Thes.iii.d
it. We are euel spoken of, and we praye. We are
made as it were the fylthynes of the worlde,
the offscowrynge of all thynges, euen vnto thys
daye.

I wryte not these thynges, to shame you: D
but as my beloued sonnes I warne you. For
though ye haue ten thousande instructoures in
Christ: yet haue ye not many fathers. In Christ
Jesu I haue begotten you thorowe the Gospell
Wherfore, I desyre you to folowe me, * (as I fo- *
lowe Christ.) For thys cause haue I sent vnto you
Tymotheus, whych is my deare sonne, & fayth-
full in yᵗ Lorde, whych shal put you in remēbraūce
of my wayes, that I haue in Chryste, euen as I
teache euery where in al congregacions. Some
swell, as though I wolde come nomore at you
But I wyll come to you shortelye, * yf God Act.xviii.c
wyll: and wyll knowe, not the wordes of them Heb.vi.a.
whych swell, but the power: for the kyngdome

of

of God is not in wordes but in power. What
wyll ye? Shall I come vnto you wyth a rodde,
or els in loue and in the spyrete of softnesse.

¶ The.v. Chapter.

¶ After what maner Paule curseth the man that had committed fornycation wyth hys mother in lawe.

A
Leu.xviii.a
THere goeth a commen sayenge, that there is fornycacyon amonge you, & such fornycacion, as is not named amonge ỹ gētyles: * ỹ one shulde haue hys fathers wyfe. And ye swel, and haue not rather sorowed, ỹ he whyche hath done thys dede, myght be put from amonge you. For I verelye, as absente in bodye, but presente in spyrete, haue determyned alreadye (as though I were presente) concernynge hym that hath done thys dede, in the name of our Lorde Jesu Christ when ye are gathered togeather, and my spyrete wyth you, wyth the power of the Lorde Jesus
mat.xviii.c 1.Timo.i.d
Christe, * to delyuer hym vnto Sathan, for the destruccyon of the flesche, that the spyrete maye be saued in the daye of the Lorde Jesus.

B Youre reioysynge is not good: knowe ye not, that a lytle leuen sowreth the whole lompe of dowe? ✠ Pourge therfore the olde leuen that ye maye be newe dowe, as ye are swete bread. For Christ our passeouer is offered vp for vs. Therfore, let vs kepe holy daye, not wyth olde leuen, neyther wyth the leuen of malycyousnesse and wyckednesse: but with the swete bread of purenes and truthe. ✠ I wrote vnto you in a pystle, that ye shuld not company wyth fornycatours. And I meante not at all of the fornycatoures of thys worlde, eyther of the coueteouse, or extortioners, eyther the ydolatrers: for then muste ye nedes haue gone out of the world. But nowe I
1.Cor.v.b
dyd wryte vnto you, * that ye companye not together, yf any that is called a brother, be a fornycatoure or coueteous, or a worshypper of ymages, eyther a rayler, eyther a dronkarde, or an extorcyoner: wyth him that is such, se that ye eate not. For what haue I to do, to iudge them that are wythout? Do ye not iudge thē that are wythin? Them that are without, God iudgeth
Deu.xvii.b
* Put awaye the euell from amonge you.

¶ The.vi. Chapter.

¶ He reproueth them for goynge to law together before the Heathen, and reproueth theyr vnciennesse.

A
Math.xii.b and.xix.b
DArre one of you hauynge busynes wyth another, go to lawe vnder the wycked, & not rather vnder ỹ saynt es? * Do ye not knowe, ỹ the saynt es shall iudge the worlde? Yf the worlde shalbe iudged by you: are ye not good ynough to iudge smal tryfles? knowe ye not how that we shall iudge the Aungels? Howe muche more, maye we iudge thynges that pertayne to the lyfe? Yf ye haue iudgementes of worldlye matters, take them whyche are despysed in the
B congregacio, & make thē iudges. Thys I say to your shame. Is there vtterly not one wyse man amonge you? What not one at all, that cā iudge betwene brother and brother, but one brother goeth to lawe wyth another: and that vnder the vnbeleuers?

Now therfore, there is vtterly a faut amōge you, because ye go to lawe one wt another. Why rather suffre ye not wronge? why rather suffre ye not your selues to haue harme? naye ye youre selues do wronge, and robbe, & that the brethrē. Do ye not knowe, howe that the vnryghteous shall not enheret the kyngdome of God? Be not deceaued. For * neyther fornycatoures, neyther Gala.v.d Ephe.v.a. worshyppers of ymages, neyther aduouterers, neyther weaklynges, neyther abusers of thē selues wyth mankynde, neyther theues, neyther couetous, neyther dronkardes, neyther cursed speakers, neyther pyllers, shal inheret the kyngdome of God. And suche were some of you, but ye are washed, but ye are sanctyfyed: but ye are iustifyed by the name of the Lorde Jesus, and by the spyrete of our God.

I may do al thynges, but * al thinges are not ¶ profytable. I maye do all thynges, but I wyll ecc.xxxbii.b i Cor.x.a be brought vnder no mans power. Meates are ordeyned for the belly, and the belly for meates: but God shall destroye bothe it and thē. Let not thy body be applyed vnto fornycacion, but vnto the Lorde, and the Lorde vnto the bodye. God hath rayfed vp the Lorde, and shall rayfe vs vp by hys power. ✠ * Ether knowe ye not, ỹ youre i.Cor.iii.c bodyes are the members of Christ? shall I nowe D take the members of Christ, and make them the members of an harlot? God forbyd. Do ye not knowe, that he whych coupleth hym selfe wyth an harlot, is become one body? * For two (sayth Gene.ii.d he) shalbe one flesche. But he that is ioyned vnto Mat.xix.a Marke.x.a the Lorde, is one spyrete. Ephe.v.g

Fle fornicacion. Euery synne that a mā doth is wythout the bodye. But he that is a fornycator, synneth agaynst hys owne bodye. Eyther knowe ye not, howe that youre bodyes are the temple of the holy goost, which dwelleth in you whom ye haue of God, and howe that ye are not your owne? For ye are dearly bought. Therfore glorifye God in your bodyes, and in youre spyretes, which are Goddes. ✠

¶ The.vii. Chapter.

¶ Of marryage, bygynytie, and wyddowheade.

A
SO concernynge the thynges wher- A of ye wrote to me: ✠ It is good for a man, not to touche a woman. Neuertheles, to auoyde whoredome let euerye man haue hys wyfe: and let euerye woman haue her husbande. Let the husbande geue vnto the wyfe dewe beneuolēce. Lykewyse also the wyfe vnto the husbāde. The wyfe hath not power of her owne bodye: but the husbande. And lykewyse the husbande hath not power of his owne body: but the wyfe. * Wyth- Tobi.vi.b. and.viii.a Joel.ii.d. drawe not your selues one from another except it be wyth consente for a tyme, for to geue your selues to fastynge and prayer. And afterwarde come together agayne, lest Satan tempte you for your continencye. ✠

Thys I saye of fauoure, and not of cōmaun- B dement. For I wolde that al men were as I my selfe am: but euery man hathe hys proper gyfte of God, one after this maner, another after that I saye vnto them that be vnmaryed and wyd-

dowes: it is good for them, yf they abyde euē as
1. Tim. b. c I do. But and * yf they can not abstayne, let thē mary. For it is better to mary then to burne.

Unto the maryed commaunde, not I, but the
Mach. b. e and. xix. a Lorde: * Let not the wyfe be seperated from the husbād. Yf she seperate her selfe, let her remayne vnmaryed, or be reconcyled vnto her husbande agayne. And let not the husbande put away his wyfe from hym.

C To the remnaunt speake I, not the Lorde. Yf any brother haue a wyfe that beleueth not, yf she be cōtent to dwell wyth him, let him not put her awaye. And the woman whyche hath to her husbande an infydele, & consente to dwell wyth her, let her not put hym awaye. For the vnbeleuynge husbande is sanctifyed by the wyfe, & the vnbeleuynge wyfe is sanctifyed by the husbāde Or els were your chyldren vncleane: but now are they holye. But and yf the vnbeleuynge departe, let hym departe. A brother or a syster is not in subiection to such. But God hathe called vs in peace. For howe knowest thou (o woman) whether thou shalt saue thy husband or no? Eyther howe knoweste thou (o man) whether thou shalt saue thy wyfe or no? but euen as God hath dystributed to euery man.

Ephe. iiii. a * As the Lord hath called euery mā, so let him walke: & so ordeyne I in all congregacyons. Yf any man be called beynge cyrcumcysed, let hym not adde vncircūcysiō. Yf any man be called vncircūcised, let hym not be cyrcūcysed. Circūcysiō is nothynge, and vncircūcision is nothynge: but the kepynge of the cōmaundementes of God.

D ✠ Let euery man abyde in the same callynge
1. Tim. vi. a wherein he was called. * Arte thou called a seruaunt? care not for it. Neuertheles yf thou mayest be free, vse it rather. For he that is called in the Lorde, beynge a seruaunt, is the Lordes freeman Lykewyse he that is called beynge free, is Christes seruaūt. Ye are dearely bought, be not ye the seruauntes of men. Brethren, let euerye man wherein he is called, therein abyde wyth God. ✠ As concernynge virgyns, I haue no cōmaundement of the Lorde: yet geue I councell, as one that hath obtayned mercye of the Lorde, to be faythfull. I suppose therfore yt it is good for the present necessyte. For it is good for a mā so to be. Arte thou bounde vnto a wyfe? seke not to be loosed. Arte thou loosed from a wyfe? seke not a wyfe. But and yf thou mary a wyfe, thou
E hast not synned. Lykewyse, yf a virgyne mary, she hath not synned. Neuertheles such shal haue trouble in their flesshe: but I fauoure you.

Psa. xc. a
ii. Pet. iii. b This saye I brethrē, * the tyme is shorte. It remayneth, that they whych haue wyues, be as thoughe they had none, & they that wepe, be as though they wept not, and they that reioyce, be as though they reioysed not: and they that bye, be as thoughe they possessed not: & they that vse thys worlde, be as though they vsed it not. For
Ecclay. xli. b. i. John. ii. c Mat. vi. d Luke. b. a * the fashyon of thys worlde goeth awaye. ‡ I wolde haue you wythout care. He that is vnmaryed careth for the thynges whych belonge to ỹ
✠ Lorde, howe he maye please the Lorde. But he that hath maryed a wyfe careth for the thynges that are of the worlde, howe he maye please his wyfe. Ther is difference betwene a virgyn and a wyfe. The syngle woman careth for the thynges that are of the Lorde, that she maye be holye both in body and also in spryte: Agayne, she that is maryed, careth for the thynges that pertayne to the worlde, howe she may please her husbande Thys speake I for youre profyte, not to tangle you in a snare: but that ye may folowe it whych is honest and comelye, and that ye maye cleaue vnto the Lorde without seperacion.

Yf any man thynke that it is vncomly for his G
virgyn, yf she passe the tyme of maryage. And yf so nede requyre, let him do what he lysteth, he synneth not: let them be coupled in maryage. Neuertheless, he that purposeth surelye in hys herte, hauynge no nede: but hath power ouer his owne wyl: and hath so decreed in hys herte, that he wyll kepe hys virgyn, doth well. So then he that ioyneth his virgyn in maryage doeth wel. But he that ioyneth not his virgyn in maryage doth better. * The wyfe is bounde to the mary- Rom. vii. a
age, as longe as her husband lyueth. Yf her husband dye, she is at lyberte to marye wyth whō she wyll, onely in the Lorde. But she is happyer yf she so abyde, after my iudgemēt. And I thinke verely that I haue the spryte of God.

C The. viii. Chapter.

C He reburketh them that vse lybertye to the slaunder of other, and sheweth howe men ought to behaue them selues towarde such as be weake.

A Touchynge thynges * offred vn- Actes. b. c
to ymages, we are sure that we all haue knowledge. Knowledge maketh a man swell: but loue edyfyeth yf any mā thinke ỹ he knoweth any thynge, he knoweth nothyng yet as he ought to know. But yf any mā loue God, ỹ same is knowen of hym. As concernynge ỹ eatynge of those thynges ỹ are offred vnto ydoles, we are sure, ỹ
* the ymage is nothynge in the worlde and that i. Cor. x. c there is none other God, but one. And thoughe there be that are called Goddes, whether in heauen other in erth (as ther be Goddes many and Lordes many) yet vnto vs is there but one God B
which is the father, of whō are all thynges, & we for hym: and one Lorde Jesus Christ, by whom are al thynges, and we by hym. But euery man hath not knowledge. * Some hauynge cōscyēce i. cor. viii. g
because of the ymage, vntyll thys houre, eate as a thynge offered vnto ymages: and so their conscience beynge weake is defyled. But meate maketh vs not acceptable to God. Neyther yf we eate, are we the better. Nether yf we eat not, are we the worse.

But take hede, lest by any meanes thys ly- C
bertye of youres be an occasyon of fallynge to them that are weake. For yf some man se the which hast knowledge, syt and eate of meat offred vnto ymages, shall not the cōscience of him whych is weake, be boldened to eate those thynges, whyche are offered to ymages? And so thorowe thy knowledge shall the weake brother perysshe, for whom Christ dyed. When ye synne D
so agaynste the brethren, and wounde their weake conscyence, ye synne agaynste Christe.

Wherfore

*1.co.viii.d Wherfore * yf meate hurt my brother, I wyll neuer eate flesh lest I shuld offende my brother

¶The.ix.Chapter.

¶ Loue forbeareth the thyng e that she maye do by the lawe. He exhorteth thē to runne on forth in the course that they haue begonne.

A *Acte.xx.a AM I not an Apostle? am I not fre? * haue I not sene Jesus Christ oure Lorde? Are ye not my worke in the Lord? Yf I be not an Apostle vnto other, yet am I vnto you. For the seale of myne Apostleshyp are ye in the Lord. Myne answer to them yt aske me, is this. Haue we not power to eate & to drynke? Haue we not power to leade about a womā a sister, as well as other Apostles, & as the brethren of the Lord, and Cephas? Ether onelye I and Barnabas haue not power thys to do? Who goeth a warfar any time at his owne cost: who plāteth a vyneard, and eateth not of the frute therof? Or who fedeth a flock & eateth not of ỹ milke of the flock?

Say I these thynges after the maner of men? Sayth not the law ỹ same also? For it is written in ỹ lawe of Moses. * Thou shalt not mosel the mouth of the oxe ỹ treadeth out the corne Deu.xxv.b 1.Tim.v.c

B Doth God take thoughe for oxen? Sayeth he it not altogether for oure sakes? For our sakes do doute this is wrytten: that he whiche eareth shulde eare in hope, & that he which treshcth in hope, shulde be partaker of hys hope. * Yf we sowe vnto you spirituall thynges, is it a great thynge yf we reape youre bodely thynges? Yf other be partakers of thys powere ouer you, wherfore are not we rather? Rom.xv.f Gala.vi.d.

*Acte.xx.g Neuertheles *we haue not vsed this power:

C but suffer all thynges, lest we shulde hynder the Gospell of Christ. Do ye not knowe, how that they whyche minister aboute holy thynges lyue of the sacrifyce? They which wayte of ỹ tēple, are partakers of the temple. Euen so also dyde *Mat.x.b the Lorde ordayne: *that they whyche preache ‡Acte.xx.g the Gospell, shulde lyue of the Gospell. ‡ But 1.Thes.ii.e ii.The.iij.b I haue vsed none of these thinges: Neuertheles I wrote not these thynges, ỹ it shuld be so done vnto me. For it were better for me to dye, then that any man shulde take thys reioysyng from me. For yf I preache ỹ Gospel, I haue nothing to reioyce of. For necessite is put vnto me. But wo is it vnto me, yf I preache not ỹ Gospell. Yf I do it wyth a good wyll, I haue a rewarde. But yf I do it agaynste my wyll, an office is cōmitted vnto me. What is my rewarde then? Verely that when I preache ỹ Gospel, I make the Gospel of Christ fre, that I misuse not mine auctorite in the Gospell.

D For though I be fre from all men, yet haue I made my selfe seruaunt vnto all men, that I myght wynne the mo: * Unto the Jewes, I became as a Jewe, to wynne the Jewes. To them *Act.xvi.a Gala.ii.a ỹ were vnder the lawe, was I made as though

* I hadde bene vnder the lawe * (when I was not vnder the lawe) to wynne them that were vnder the lawe. To them that were wythoute lawe, became I as though I hadde bene wythout lawe when I (was not wythoute lawe as pertaynynge to God, but vnder the lawe of Christ) to wynne them that were wythoute lawe. To the weake became I as weake, to winne the weake In all thynges * I fashyoned my selfe to all mē 1.Cor.ix.s to saue at the leaste waye some. And thys I do for the gospels sake, that I myght haue my parte therof.

✠ Perceaue ye not, howe that they whyche runne in a course, runne all, but one receaueth ỹ reward? So runne, that ye maye obtayne. Euery mā that prooueth masteries, abstayneth from all thynges. And they do it to obtayne a crowne that shal perysshe: but we to obtayne an *euerlastyng crowne, I therfore so rūne, not as ii.Ti.iiii.b at an vncertayne thing. So fyght I, not as one i.Pet.v.b that beateth the ayer: but I tame my body, and bringe it into subiection, lest by any meanes it come to passe, that whan I haue preached to other, I my selfe shulde be a cast awaye. ✠

¶The.x.Chapter. ✠

¶ He feareth them with the ensamples of the old Testament and exhorteth them to a godly conuersacyon.

BRethren, I wold not that ye shulde A beignorāt, how that oure fathers were al vnder the cloude, and al passed thorow the see, and were al baptysed vnder Moses * in the cloude *Ex.xiii.d and ‡in the see: and * dyd all eate of one spiritual ‡Ex.xiii.e meate and ‡ dyd all eate of one maner of spiri- *Ex.xvi.c ‡Ex.xvii.b tuall drynke. And they dranke of that spiritual Num.xx.a rocke that followed them, * whyche rocke was Christ. ✠ But in many of them had God no de- 1.Mat.xvi.c lite: For ‡ they were ouerthrowen in the wilder- ‡Nu.xiiii.e nes. These are ensamples to vs ✠ that we B shulde not luste after euyll thynges, as they lusted. And that ye shulde not be worshyppers of ymages, as were some of them, accordynge as it is wrytten. * The people sate downe to eat & *Exo.xxxii.b drynke, and rose vp to playe. Nether let vs be defyled with fornicacion, as some of them were defyled wyth fornicacyon, and fell in one daye. *xxiii. thousande. Nether let vs tēpte Christe, Nu.xxi.g as some of them tempted, and were destroyed of and.xvi.b *serpentes. Nether murmur ye, as some of thē murmured, & were destroyed of the destroyer. *Nu.xvi.b

C All there thynges happened vnto them for ensamples, but they are wrytten to put vs in remēbraunce, whom ỹ endes of ỹ world are come vpon. Wherfore, let hym that thynketh he standeth, take hede, lest he fal. Ther hath none other temptacion taken you, but soche as followeth ỹ nature of man. But * God is faythfull ‡ whych Nu.xxvii.e shall not suffre you to be tempted aboue youre i.cor.i.b strengh: but shal in the myddes of the temptacyon make awaye that ye maye be able to beare it. ✠ Wherfore my deare beloued, flye from worshyppyng of ymages. i.The.v.d ‡ii.Pe.ii.b

I speake as vnto them whyche haue discrecyon, iudge ye what I saye. Is not the cuppe of blessynge whyche we blesse, partakynge of the bloude of Christe? is not the breade whyche we D breake, partakynge of the body of Christe? because that we (thoughte we be manye) yet are one breade and one bodye, in as moche as we all

are partakers of one breade (and of one cuppe.) Behold Israel after ꝑ flesh. Are not they which eate of the sacrifyce, partakers of the temple?

What saye I then? * that the ymage is any thynge? or that it whyche is offered to ymages, is any thynge? Naye, but thys I saye: that the thinges which the gentyls offer, they offer to deuels, and not to God.

1.cor.viii.a

I wolde not that ye shulde haue felowshyp with the deuels. Ye can not drynke of the cuppe of the Lord, & of the cuppe of deuels. Ye can not be the partakers of the Lordes table, and of the table of deuels. Ether do we prouoke the Lord? Are we stronger then he? I may do al thynges,

ecc.xxxviii.d

but * all thynges are not expedient. I maye do

1.co.xiii.b

all thynges, but all thynges edifye not. ‡ Lette no man seke ꝑ whiche is his owne: but let euery man seke ꝑ which belongeth to another. What soeuer is solde in the flesshe market ꝑ eate, and

psa.xxiiii.a

aske no question for conscyence sake. For * the earth is ꝑ Lordes, and all ꝑ therin is. Yf any of them whyche beleue not, byd you to a feast, and ye be disposed to go, whatsoeuer is sette before you, eate, askyng no question for cõscience sake. But and yf any man say vnto you: thys is offered vnto ymages, eate not of it for his sake that shewed it, and for conscyence sake. The earth is the Lordes and al that there in is. Conscience I

1.Co.viii.b

saye, not thyne, * but of the other. For why is my lybertye iudged of another mannes conscy-

1.Ti.iiii.a

ence? For ‡ yf I take my parte wyth thankes, why am I euyll spoken of, for ꝑ thynge wher-

Collo.iii.c

fore I geue thãkes? * Whether therfore ye eate or drynke, or what soeuer ye do, do all to the prayse of God. Be that ye geue none occasiõ of euyll, nether to the Jewes, nor yet to the Gentyls, neyther to the congregacyon of God: euen

1.Cor.x.d

as * I please all men in all thynges, not sekyng myne one profyt, but the profyte of many, that they myght be saued.

¶ The.xi. Chapter.

¶ He rebuketh them for the abuse and myslorde that they had about the Sacrament of the body and bloude of Chryst and bryngeth them agayne to the fyrst institucyon,

BE ye the folowers of me, as I am the folower of Chryste. I commende you bretheren, ꝑ ye remember me in all thinges, and kepe the ordinaunces, euen as I delyuered thẽ to you. But I wolde haue you to knowe ꝑ Chryst is the head of euery mã. And

Gene.ii.b Ephe.v.e

the mã is the * womãs head. And God is Chrystes head, Euery man prayeng or prophesyeng hauynge any thynge on hys heede, shameth hys head. Euerye woman ꝑ prayeth or prophesieth bare headed, dishonesteth her head. For that is euen al one, as yf she were shauen, Yf the womã

Deu.xxii.a

be not couered, lette her also be shoren. * Yf it be shame for a woman to be shoren or shauen, let her couer her heade. A man ought not to couer hys head for as moche as he is ꝑ ymage & glory of God But ꝑ woman is the glorye of the man.

* Gene.i.d

For * ꝑ man is not of the woman: but ꝑ womã of the man. Nether was the man created for the womans sake: but the woman for the mannes sake. For this cause ought the woman to haue power on her heade, for the aungels sakes: Nevertheless, nether is the man without the woman, nether the womã without the man, in the Lord. For as the woman is of the man, euen so is the man: by the woman: but all of God.

Judge in youre selues, whether it be comly that a woman praye vnto God bareheaded Doth not nature it selfe teache you, that it is a shame for a man, yf he haue longe heare and a prayse to a woman: yf she haue long heare? For her heare is geuen her to couer her withall. Yf any man lust to stryue, we haue no soch custom nether the congregacyons of God.

This I warne you of, and commend not, that ye come not together after a better maner, but after a worse. For fyrste of all when ye come together in the congregacyon, I here that there D

is dissencyon among you: and I partely beleue it. For there muste be sectes amonge you, that

mat.xviii.a

they whych are perfect amonge you myghte be knowen. When ye come together therfore in to one place, the Lordes supper cã not be eaten For euery mã beginneth afore to eate his awne supper. And one his hũgry, and another is dronken. Haue ye not houses to eate and to drynke in? Despyse ye the congregacyon of God, and shame thẽ ꝑ haue not? What shall I saye vnto you? shall I prayse you? In thys prayse I you not. Here I declare that whyche I delyuered vnto you E

I receaued of the Lorde. For the Lorde Jesus the same nyght, in which he was betrayed, toke breade: and whan he had geuẽ thãkes, he brake it and sayde: * Take ye, and eate: thys is my bo-

mat.xxvi.c mar.xiiii.b Luk.xxii.b

dye, whiche is broken for you. This do ye in the remembraunce of me. After ꝑ same maner also he toke the cup, when supper was done, sayinge This cuppe is the new testament in my bloude Thys do as oft as ye drincke it in remembrauce of me. For as often as ye shal eate this breed F

and drincke thys cup: * ye shall shewe the Lordes death ‡ tyll he come. Wherfore, whosoeuer, shall eate of thys breade, or drincke of the cup of the lorde vnworthelye, shalbe gyltye of the body and bloude of the Lorde. * But let a man

*1.Ioh.ii.d ‡Actes.i.b. 11.co.xiii.b Ec.xviii.c

examẽ him selfe, and so let him eate of the bread and drincke of the cup. For he ꝑ eateth or drincketh vnworthely, eateth & drincketh hys owne damnacyon, because he maketh no difference of the Lordes bodye. For thys cause manye are weake and sycke among you, and manye slepe For yf we had iudged oure selues, we shuld not haue bene iudged. But when we are iudged of G

the Lorde, we are chastened, that we shulde not be dampned wyth the * worlde. Wherfore my

*1.Ioh.ii.c

bretheren when ye come together to eate, tarye one for another. Yf any man honger, let him eat at home, ꝑ ye come not together vnto condempnacyon. Other thynges wyll I set in order when I come.

¶ The.xii. Chapter.

¶ The diuersyte of the gyftes of the holy goost geuen to the comforte and edifyinge of one another, as the membres of a mans body serue one another.

COncernynge spyretual thinges (bretheren) I wolde not haue you ignoraunte. Ye knowe that ye were Gentyles, and wente youre wayes vnto dõme ymages, euen as ye were A

led

led. Wherfore I declare vnto you, that *no mā
*Mar.xp.c speakynge by the spyrete of God, defyeth Jesus.
Also no man can saye that Jesus is the Lorde
Rom.xii.a but by the holy ghost. * There are dyuersytes
of gyftes, yet but one spyrete. And there are dyf-
ferences of admynystracyons, and yet but one
Lorde. And there are dyuers manners of ope-
racions, & yet but one God, whych worketh all
Ephe.iiij.b in al. * The gyfte of the spyrete is geuen to euery
man, to edifye wyth al. For to one is geuen tho
rowe the spyrete the vtteraunce of wysdome.
To another is gyuen the vtteraunce of knowe-
ledge by the same spyrete. To another is gyuen
fayth by the same spyret. To another the gyftes
of healyng, by the same spyrete. To another pow
B er to do myracles. To another to prophesye:
i.Jo.iiii.b To another * iudgement to discerne spyretes.
To another dyuers tonges. To another the in-
terpretacyon of tonges: But these all worketh
euen the selfe same spyret, deuidyng to euery mā
a seueral gyfte, euen as he wyl. H

* For as the bodye is one, and hathe manye
Rom.xii.a Ephe.iiii.b membres, and all the membres of one bodye
though they be many, yet are but one bodye, euē
so is Christ. For by one spyrete are we al bapty-
sed to make one bodye, whether we be Jewes or
Gentiles, whether we be bonde or fre, and haue
* Esa.lv.a *al drioncke of one spyrete. For the bodye is not
one member, but manye. Yf the fote saye: I am
not the hand, I am not of ꝑ body: is he therfore
not of the body? And yf the eare saye, I am not
C the eye, I am not of the bodye: is he therfore not
of the body? Yf al the bodye were an eye, where
were then the eare? Yf all were hearyng: where
were the smellyng? But nowhath God set the
membres euery one seuerally in the bodye as it
ath pleased hym. Yf they were all one member
where were the bodye? Nowe are there manye
membres, yet but one body. And the eye can not
say vnto the hande: I haue no nede of the, And
gayne, the heade can not saye to the fete: I haue
no nede of you. Yee, rather a greate deale those
membres of the bodye whyche seme to be more
feble, are necessarye. And vpon those membres
of ꝑ body whych we thinke lest honestye, put we
more honestye on. And oure vngodlye partes
D haue more beautye on. For oure honest mem-
bres nede it not. But God hath so disposed the
body, and hathe geuen the more honoure to that
part which laked, lest there shulde be any strife
in the bodye: but that the membres shuld indif-
ferentlye care one for another, And yf one mem
ber suffer, all suffer wyth hym. Yf one member
be had in honour, all membres be glad also.

Ye are the bodye of Chryste, and membres
one of another. And God hath also ordeyned in
* Mat.x.a Luk.vi.a Ephe.iiij.c the congregacyon, fyrste * Apostles, secondarely prophetes, thyrdlye teachers, then them that
do myracles: after that, the gyftes of healynge,
helpers, gouerners, dyuersytie of tonges.

Are all Apostles? Are all Prophetes? Are
al teachers? Are al doers of myracles? Haue all
the gyftes of healyng? Do al speake w̄ tonges?
Do al interpret? Couet after ꝑ best giftes. And
yet shewe I vnto you a more excellente waye.

C The.xiii.Chapter.

C The natures and condicyons of loue.

Though I speake w̄ the tonges of men
and of Aūgels, & haue no loue: I am
euen as sounding brasse, or as a tink-
lyng cymball. And *though I coulde
Mat.vii.c Luke.xiii.c prophesy, and vnderstande all secretes, and all
knowledge: ye yf I haue all fayth, ‡ so that I
‡Lu.xvii.a coulde moue mountaynes oute of theyr places
& yet haue no loue, I am nothyng. And though
I bestowe all my goodes to fede the poore, and
though I geue my bodye euen that I burned, &
yet haue no loue, it profiteth me nothynge.

Loue suffreth longe, & is courteous. Loue en- B
uyeth not, Loue doth not frowardly, swelleth
not, dealeth not dishonestlye * seketh not her
*1.Cor.x.f Phil.ii.a owne, is not prouoked to anger, thynketh not
euyll, reioyseth not in iniquyte but reioyseth in
the trueth, suffereth all thynges, beleueth all
thynges, hopeth all thynges, endureth all thyn-
ges. Though that prophesyenges fayle, ether
tonges cease, or knowledge vanysshe awaye,
yet loue falleth neuer away, for our knowledge C
is vnperfect, & oure prophesynge is vnperfect.
But whē ꝑ whiche is perfect, is come, then that
which is vnperfect, shal be done away. When I
was a child, I spake as a child, I vnderstode as
a chylde, I ymagyned as a chylde. But assone
as I was a mā, I put away chyldeshnes. Now
we se in a glas, euen in a darke speakynge: but
then shall we se face to face. Nowe I know vn-
perfectly: but then shall I knowe euen as I am
knowen. Nowe abydeth fayth, hope, and loue,
euen these thre: but the chefe of these is loue. H

C The.xiiii.Chapter.

C Paule sheweth that the gyfte of prophecye, interpretyng or preachynge, excelleth the gyfte of tonges and howe they both ought to be vsed.

Labour for loue, and couet spyretuall A
gyftes: but mooste chefly that ye may
prophesy. For he that speaketh with
the tonge, speaketh not vnto mē, but
vnto God. For no man heareth hym. Howbeit
in the spyrete he speaketh misteries. But he that
prophesyeth, speaketh vnto men for theyr edy-
fyinge, for theyr exhortacyon and for theyr con-
forte. He that speaketh wyth ꝑ tonge profeteth
him selfe: *he that prophesieth, edifyeth the cō-
Rom.xii.b ‡Nu.xi.g gregacion. ‡I wolde that ye all spake with ton
ges: but rather yͤe prophesyed. For greather
is he that prophesyeth, then he that speaketh
with tonges excepte he expounde it: that the cō-
gregacion may haue edifyenge. Now brethren, B
yf I com vnto you speaking with tōges: what
shal I profet you, except I speake to you, ether
by reuelacyon or by knowledge, or by prophe-
syenge, or by doctrine? Moreouer, when thyn-
ges without lyfe geue sound? (whether it be a
pype or an harpe) except they make a distinccyō
in the soundes, how shall it be knowen what is
pyped or harped. For yf the trompe geue an vn
certayne voyce, who shall prepare hym selfe to
the warre? Euen so lykewyse when ye speake
with tōges, except ye speake wordes that haue
sygnyfycacyon, howe shall it be vnderstande
what is spokē? For ye shal but speake in ꝑ ayer

Many

C Many kyndes of voyces are in the worlde, and none of them are without signification. Yf I knowe not what the voyce meaneth, I shalbe vnto him ꝑ speaketh, an aliēt: and he that speaketh, shalbe an alient vnto me. Euen so ye, (for as muche as ye couet spyretual gyftes) seke, that ye may excel, vnto the edifyeng of ꝑ cōgregaciō

Wherfor, let him ꝑ speaketh with tōge, pray, that he may interpret also. For yf I pray with tong, my spret prayeth, but my vnderstandyng dothe no good. What is it then? I wyll praye with the spyrete, & wyl pray with the vnderstandynge. I wyll synge with ꝑ spyrete, & wyl synge wyth the vnderstandynge. For els, when thou blessest with the spyrete, howe shall he that occupiety the rowme of the vnlearned, say: Amen at thy geuyng of thankes, seyng he vnderstandeth not what thou sayest? Thou verely geuest thankes well, but the other is not edifyed. I thanke my God ꝑ I speake wyth tonges more then ye al: Yet had I leuer in the congregacyō to speake fyue wordes with my vnderstandyng to the informacion of other, rather then ten thousande wordes with the tonge.

D Brethren, be not ye chyldren in wytte. Howbeit, as concernyng malycyousnes, be chyldren: but in wytte be perfect. In the lawe it is writtē

Esa.xxviii.c *wyth sondrye tonges, & wyth sondrye lyppes wyll I speake vnto thys people, and yet for all that, wyll they not heare me, sayeth the Lorde. Wherfore tonges are for a sygne, not to them that beleue: but to them ꝑ beleue not. Contrary wyse, prophesyenge serueth not for them ꝑ beleue not: but for them which beleue. Yf therfore, when all the congregacyon is come together, & all speake wyth tonges, there come in they that are vnlearned, or they whyche beleue not: wyll they not saye, that ye are out of youre wyttes? But and yf all prophesye, and there come in one that beleueth not, or one vnlearned, he is rebu-

E ked of all men, & is iudged of euery man, and so are the secretes of hys herte opened, & so falleth he downe on his face, & worshyppeth God, and sayth: that God is in you of a trueth. How is it then brethrē? As oft as ye come together, euery one of you hath a songe, hath a doctrine, hath a reuelacyon an interpretacyon.

Let all thynges be done vnto edyfyeng. Yf any mā speake with tonge, let it be by two or at the most by thre, & that by course, & let another in-

F terprete it. But yf there be no interpreter, lette hym kepe sylēce in ꝑ cōgregacyon, and let hym speake to hym self & to God. Let the prophetes

1.Cor.xiii.a speake two, or thre, & *let ꝑ other iudge. Yf any reuelacyon be mad to another ꝑ sytteth by, lette the fyrste holde his peace. For ye maye all prophesye one by one, ꝑ al may lerne, & that al may haue comforte. And the spretes of the Prophetes

Rom.xv.g e* tes are in the power of the Prophetes. For God is not cause of strife: *but of peace, as (Ieath)

1.Tim.ii.b Genesis.ii,c 1.Cor.xi.a in all congregacyons of the sayntes. *Let your wemen kepe sylence in the congregacyons. For it is not permitted vnto them to speake: but to be vnder obedience, as sayth the lawe. Yf they wyll lerne any thynge, let them aske their housbandes at home. For it is a shame for wemen to speake in the congregacyon. Sprynge the worde of God from you ether came it vnto you onelye. Yf any man thinke him selfe to be a prophete, ether spiritual let him knowe, what thinges I wryte vnto you. For they are the commaundementes of the Lorde. But and yf any man be ignorant, let hym be ignorāt Wherfore brethren, come to prophesy, and forbyd not to speake with tonges. Let all thynges be done honestely and in order (amonge you)

C The .xv. Chapter.

C The resurrecyon of the dead.

BRethren, as pertayning to the Gospell whyche I preached vnto you, whyche ye haue also accepted, and in the which ye continue, by the which also ye are saued: I do you to wyt, after whas maner I preached vnto you, yf ye kepe it, excepte ye haue beleued in vayne.

For fyrst of all I delyuered vnto you, that whych I receaued: how that *Chryste dyed for Esay.liii.b
oure synnes, agreyng to the scriptures: & ꝑ mat.xxviii.
he was buryed, and that he arose agayne the b
thyrde daye accordyng to the scriptures: and ꝑ John.xx.a
he was sene *of Cephas, then of the twelue. Af- Lu.xxiiii.b
ter that was he sene of mo then fyue hūdred brethren atonce: of whyche manye remayne vnto thys day, and many are fallē a slepe. After that appeared he to James, then to al the Apostles. B
And last of all he was sene of me, as of one that was borne out of due tyme. For I am the least of the Apostles, which am not worthy to be called an Apostle, because * I persecuted the con- Acts.viii.a
gregacyon of God: But by the grace of God, I xv.a.& xxii.a
am that I am. And hys grace whyche is in me, and.xxvi.b
was not in vayne. But I labored more a- Gala.ii.a
boundauntelye then they all, yet not I, but the grace of God whyche is with me, therfore whether it were I, or they so we preach, and so haue ye beleued. Yf Christ be preached howe that he rose from the dead: how say some amōg you that there is no resurrecyō of the dead? Yf there be no risynge agayne of the dead then is Christ C
not rysen agayne. Yf Christ be not rysen agayn then is our preachyng in vayne, and your faith is also in vayne, Ye and we are foūde false witnesses of God. For we haue testyfyed of God, howe that he raysed vp Christ: whom he raysed not vp, yf it be so that the dead ryse not agayne For yf the dead ryse not agayne then is Chryst not rysen agayn. Yf it be so that Christ rose not agayne, then is your fayth in vayne, and ye are yet in your synnes, Therfore they which are fallen a slepe in Chryste, are perysshed. Yf in thys lyfe onely we beleue on Christ, then are we of al men moost mysserable.

But nowe is Chryst rysen from the deade, & become * the fyrste frutes of them that slepte. Collo.i.c
For by a man came death, and by a mā came ꝑ resurrecyō of ꝑ dead. For as by Adā al dye: euē so by Chryste, shal al be made alyue, but euery man in hys owne order, F

The fyrste is Chryste, then they that are Chrystes at hys comming. Then commeth the ende

Dende when he hath delyuered vp the kyngdome to God the father, when he hath put downe all rule and all auctoritye and power. For he must
* Psa.cx.a mat.xxii.b Heb.i.c ‡ Heb.ii.d Psa.viii.b
raygne* tyll he haue put all his enemies vnder his fete. The last enemye that shalbe destroyed, is death: ‡ For he hathe put all thynges vnder his fete. But when he sayth all thynges are put vnder hym, it is manyfeste that he is excepted, whyche dyd put all thynges vnder hym. When all thynges are subdued vnto hym, then shall the sonne also hym selfe be subiecte vnto hym, that put all thynges vnder him, ỳ God may be all in all. Els what do they, whyche are baptysed ouer the dead, yf the dead ryse not all? Why are they then baptised ouer them? Yee, and why stande we alwaye then in ieopardye? By oure reioysynge whyche I haue in Chryste Jesu oure Lorde, I dye dayly. That I haue fought wyth beastes at Ephesus after the maner of menne, what aduauntageth it me, yf the dead ryse not
Esa.xxii.d. Sap.ii.b
agayne: * Let vs eate & drynke, for to morowe we shall dye. Be not ye deceaued: euel wordes corrupte good maners. Awake truly oute of slepe, & synne not: For some haue not the knowledge of God: I speake this to youre shame.

But some man wyl saye: how aryse ỳ dead, wt
Joh.xii.d
what bodye shall they come? Thou foole, * that which ỳ sowest, is not quickened, except it dye. And what sowest ỳ? Thou sowest not that body that shalbe: but bare corne as of wheat, or of some other, God geueth it a bodye at hys pleasure, to euery seede his owne body. ✠ All flesh is not one maner of flesh: but ther is one maner of flesh of men, another maner of flesh of beastes, another of fyshes, & another of byrdes. There are also celestyall bodyes, and there are bodyes terrestriall. But ỳ glory of the celestiall is one,
F
and the glory of ỳ terestriall is another. There is one maner glory of the sõne, & another glory of the moone, and an other glory of the starres. For one starre differeth from another in glory. So is the resurrecyon of the dead. It is sowen in corrupcyon, it riseth agayne in incorrupcion. It is sowen in dishonour, it ryseth agayn in honour. It is sowen in weaknes, it ryseth agayne in power. It is sowen a natural bodye, it ryseth agayne: a spyretuall bodye. There is a naturall body, and there is a spyretual bodye: as it is also
‡ Gene.ii.d
wryttten: the fyrst man ‡ Adam was made a lyuynge soule, & the last Adã was made a quyckenyng spyrete, Howbeit, ỳ is not fyrst whyche is spirituall, but ỳ whych is naturall, & then that whyche is spyretuall. ✠ The fyrst man is of the erth, erthy: ỳ seconde mã is ỳ Lorde frõ heauen
* (heauenly) As is the earthy, suche are they that
G
are earthy. And as is ỳ heuenly, suche are they ỳ are heauenly. And as we haue borne ỳ ymage of ỳ erthy, so shal we beare ỳ ymage of ỳ heauẽly.

This saye I brethren that flesche and bloude can not inheret the kyngdome of God. Nether doth corrupciõ inheret vncorrupcyon. Behold,
1.Thes.iiii.d ‡ Phil.iii.d
I shewe you a mysterye. * We shal not all slepe: but ‡ we shall all be chaũged, & that in a momẽt, in the twynckling of an eye by the last trompe. For the trompe shall blowe, and the dead shall ryse incorruptible, and we shalbe chaunged. For this corruptible must put on incorruption and thys mortall must put on immortalite.

When this corruptible hath put on incorrupcyon, and this mortall hath put on immortalite: then shalbe brought to passe the sayinge that is wrytten: * Death is swalowed vp in victory: ‡ Death where is thy stynge? Hel where is thy victory? The stynge of death is synne: and ỳ strength of synne is the lawe: But thankes be vnto God whych hath geuen vs * victory, thorow our Lord Jesu Chryst. Therfore my deare brethrẽ, be ye stedfast and vnmouable, alwayes ryche in the worke of the Lorde, for as moch as ye knowe, how that youre labour, is not in vayne in the Lord.

Esay.xxv.c Osee.xiii.c *1.Jo.b.a

¶ The.xvi.Chapter.

¶ He putteth them in remembrauuce of the gatherynge for the poore Christen at Jerusalem, and concludeth his Epistle wyth the salutacyons of certayne louyng brethren.

*Acte.xi.d Rom.xv.f ii.Cor.viii.a and.ix.a
A
COncernynge the * gatherynge for ỳ saynctes, as I haue ordeyned in the congregacyons of Galacya, euen so do ye. Upon some Sabothdaye let euerye one of you put asyde at home and lay vp whatsoeuer is mete, that there be no gatherynges when I come. When I am come, whõsoeuer ye shal alowe by your letters, them wyll I sende, to bryng youre lyberalytie vnto Jerusalẽ, And yf it be mete that I go also, they shall go wyth me. I wyll come vnto you whan I go ouer to Macedonia. For I wil go thorow oute * Macedonia. Wyth you peraduenture I
*Act.xix.d ii.Cor.i.c
wyl abyde a whyle: or els tary all wynter, that ye maye bryng me on my waye, whyther soeuer I go I wil not se you now in my passage: but
B
I trust to abyde a whyle wyth you, yf God shall suffre me. I wyl tary at Ephesus, vntil ỳ fyftyneth daye. For a great dore and a frutefull is opened vnto me * & there are many aduersaryes.
1.Cor.xvi.c ‡ Act.xix.d
Yf ‡ Timotheus come, se ỳ he be wythout feare wt you. For he worketh the worke of the Lord, as I do: lette no man therfore despyse hym: but conuaye hym forth in peace, that he maye come vnto me. For I loke for hym wyth the brethrẽ.
C
To speake of brother * Apollo (I certifye you that) I greatly desyred hym, to come vnto you wyth the brethrẽ, but his mynd was not at al to come at thys tyme: Howbeit he wyll come, when he shall haue conuenient tyme. Watche ye, stande fast in the fayth, quyte you lyke men, be strong Let all your busynes be done wyth loue.
Act.xviii.c i.Cor.i.b and.iii.a

Brethren, ye know the house of * Stephana ✠ (& of Fortunatus & Achaicus) howe that they are
*1.Cor.i.c ✠
the fyrste frutes of Achaica, and that they haue apoynted them selues to minister vnto the saynctes: I beseech you that ye be obedient vnto such and to all that helpe & labour. I am glad of the commynge of Stephana and Fortunatus and Achaicus: for that whyche was lackynge vnto me on youre part they haue supplyed. For they haue comforted my spyret and youres Loke therfore that ye knowe them that are suche.

The congregacyons of Asia salute you, Aquila and Priscilla salute you much in the lord, and

Dende when he hath delyuered vp the kyngdome to God the father, when he hath put downe all rule and all auctoritye and power. For he must
* Psa.cx.a mat.xxii.b Heb.i.c ‡ Heb.ii.d Psa.viii.b
raygne* tyll he haue put all his enemies vnder his fete. The last enemye that shalbe destroyed, is death: ‡ For he hathe put all thynges vnder his fete. But when he sayth all thynges are put vnder hym, it is manyfeste that he is excepted, whyche dyd put all thynges vnder hym. When all thynges are subdued vnto hym, then shall the sonne also hym selfe be subiecte vnto hym, that put all thynges vnder him, ỳ God may be all in all. Els what do they, whyche are baptysed ouer the dead, yf the dead ryse not all? Why are they then baptised ouer them? Yee, and why stande we alwaye then in ieopardye? By oure reioysynge whyche I haue in Chryste Jesu oure Lorde, I dye dayly. That I haue fought wyth beastes at Ephesus after the maner of menne, what aduauntageth it me, yf the dead ryse not
Esa.xxii.d. Sap.ii.b
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Joh.xii.d
what bodye shall they come? Thou foole, * that which ỳ sowest, is not quickened, except it dye. And what sowest ỳ? Thou sowest not that body that shalbe: but bare corne as of wheat, or of some other, God geueth it a bodye at hys pleasure, to euery seede his owne body. ✠ All flesh is not one maner of flesh: but ther is one maner of flesh of men, another maner of flesh of beastes, another of fyshes, & another of byrdes. There are also celestyall bodyes, and there are bodyes terrestriall. But ỳ glory of the celestiall is one,
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‡ Gene.ii.d
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* (heauenly) As is the earthy, suche are they that
G
are earthy. And as is ỳ heuenly, suche are they ỳ are heauenly. And as we haue borne ỳ ymage of ỳ erthy, so shal we beare ỳ ymage of ỳ heauẽly.

This saye I brethren that flesche and bloude can not inheret the kyngdome of God. Nether doth corrupciõ inheret vncorrupcyon. Behold,
1.Thes.iiii.d ‡ Phil.iii.d
I shewe you a mysterye. * We shal not all slepe: but ‡ we shall all be chaũged, & that in a momẽt, in the twynckling of an eye by the last trompe. For the trompe shall blowe, and the dead shall ryse incorruptible, and we shalbe chaunged. For this corruptible must put on incorruption and thys mortall must put on immortalite.

When this corruptible hath put on incorrupcyon, and this mortall hath put on immortalite: then shalbe brought to passe the sayinge that is wrytten: * Death is swalowed vp in victory: ‡ Death where is thy stynge? Hel where is thy victory? The stynge of death is synne: and ỳ strength of synne is the lawe: But thankes be vnto God whych hath geuen vs * victory, thorow our Lord Jesu Chryst. Therfore my deare brethrẽ, be ye stedfast and vnmouable, alwayes ryche in the worke of the Lorde, for as moch as ye knowe, how that youre labour, is not in vayne in the Lord.

Esay.xxv.c Osee.xiii.c *1.Jo.b.a

¶ The.xvi.Chapter.

¶ He putteth them in remembrauuce of the gatherynge for the poore Christen at Jerusalem, and concludeth his Epistle wyth the salutacyons of certayne louyng brethren.

*Acte.xi.d Rom.xv.f ii.Cor.viii.a and.ix.a
A
COncernynge the * gatherynge for ỳ saynctes, as I haue ordeyned in the congregacyons of Galacya, euen so do ye. Upon some Sabothdaye let euerye one of you put asyde at home and lay vp whatsoeuer is mete, that there be no gatherynges when I come. When I am come, whõsoeuer ye shal alowe by your letters, them wyll I sende, to bryng youre lyberalytie vnto Jerusalẽ, And yf it be mete that I go also, they shall go wyth me. I wyll come vnto you whan I go ouer to Macedonia. For I wil go thorow oute * Macedonia. Wyth you peraduenture I
*Act.xix.d ii.Cor.i.c
wyl abyde a whyle: or els tary all wynter, that ye maye bryng me on my waye, whyther soeuer I go I wil not se you now in my passage: but
B
I trust to abyde a whyle wyth you, yf God shall suffre me. I wyl tary at Ephesus, vntil ỳ fyftyneth daye. For a great dore and a frutefull is opened vnto me * & there are many aduersaryes.
1.Cor.xvi.c ‡ Act.xix.d
Yf ‡ Timotheus come, se ỳ he be wythout feare wt you. For he worketh the worke of the Lord, as I do: lette no man therfore despyse hym: but conuaye hym forth in peace, that he maye come vnto me. For I loke for hym wyth the brethrẽ.
C
To speake of brother * Apollo (I certifye you that) I greatly desyred hym, to come vnto you wyth the brethrẽ, but his mynd was not at al to come at thys tyme: Howbeit he wyll come, when he shall haue conuenient tyme. Watche ye, stande fast in the fayth, quyte you lyke men, be strong Let all your busynes be done wyth loue.
Act.xviii.c i.Cor.i.b and.iii.a

Brethren, ye know the house of * Stephana ✠ (& of Fortunatus & Achaicus) howe that they are
*1.Cor.i.c ✠
the fyrste frutes of Achaica, and that they haue apoynted them selues to minister vnto the saynctes: I beseech you that ye be obedient vnto such and to all that helpe & labour. I am glad of the commynge of Stephana and Fortunatus and Achaicus: for that whyche was lackynge vnto me on youre part they haue supplyed. For they haue comforted my spyret and youres Loke therfore that ye knowe them that are suche.

The congregacyons of Asia salute you, Aquila and Priscilla salute you much in the lord, and

and so doeth the congregacyō ẏ̄is in theyr house
(wyth whome also I am lodged) All the brethren
Rom.xvi.c grete you:* Grete ye one another with an holy
kysse. The salutacyon of me Paule with myne
owne hande. Yf any man loue not the Lord Je=
sus Christ, the same be Anathema Maranatha
The grace of the Lorde Jesus Chryste be wyth
you: My loue be wyth you all in
Chryste Jesu Amen.

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sent from Philippos, by Stephana
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¶ The fyrst Chapter.

¶ The consolacyon of God in trouble. The loue of Paule towarde the Corynthyans and hys excuse that he came not vnto them.

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the God of all comfort, whyche comforteth vs
in all our trybulacyon, in so moche that we are
able to cōfort them whyche are in any maner of
trouble, wyth the same comforte, wherewyth
we oure selues are cōforted of God. For as the
* Colos.i.c * afflyctyons of Chryste are plenteous in vs,
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¶ The.ii. Chapter.

¶ He sheweth the cause of hys absence and exhorteth them to forgeue the man that was fallen, and to receaue hym a gayne wyth loue.

BUt I determyned thys in my selfe, A
that I wolde not come agayne to
you in heuines: For yf I make you
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D For we are vnto God the swete sauoure of Chryst among them that are saued, and among
*Luke.ii.c them whyche perysshe. * To the one parte are we the sauoure of death vnto death. And vnto the other parte are we the sauoure of lyfe vnto lyfe. And who is mete vnto these thinges? For we are not as the moste parte are, whyche chop and chaunge wyth the worde of God: but euen out of purenes, and by the power of God, in the syght of God, so speake we in Chryste. H

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A WE begyn to prayse our selues agayne. Nede we as some other, of Epystles of recommendacyon vnto you or letters of recõmendacyon frome you? Ye are our epistle wrytte in our hertes, which is vnderstande & red of all men for asmoche as ye declare yͤ ye are yͤ epistle of Chryst, mynystred by vs and wrytten, not wyth ynke:
Exr.xxxiii.d but wyth the spyrete of the lyuyng God * not in
‡Deu.v.d tables of stone, but in ‡ fleshly tables of yͤ herte.
Iere.xxxi.f ✠ Suche truste haue we thorowe Chryste to
B God warde, not that we are suffycyent of oure selues to thynke any thynge, as of oure selues:
*2.Phil.ii.b but yf we be able vnto any thynge * the same commeth of God, whiche hath made vs able to
2.Cor.iii.d * minister the newe testament, not of the letter, but of the spyrete. For the letter kylleth but the spyrete geueth lyfe.

Yf the mynystracyon of deathe thorowe the letters figured in stones was gloryous, so that the chyldren of Israell coulde not beholde the face of Moses, for the glory of his coũtenaunce (whyche glorye is done awaye) why shall not
C the mynystracyon of the spyrete be moche more gloryous? For yf the ministrynge of condempnacyon be glorypous: moche more doth the ministracyon of ryghtwysnes excede in glory. H For no doute that whyche was there glorysied, is not ones glorysyed in respecte of thys excedynge glorye. For yf that whyche is destroyed was glorious, moche more that whych remayneth, is glorious.

Seynge then that we haue suche truste, we vse great boldnes and do not as Moses whiche
Exo.xxxiiii.d * put a vayle ouer hys face, that the chyldren
D of Israell shulde not se for what purpose that
Mat.xiii.b serued whyche is put awaye. * But their mynMar.xiii.b des were blynded. For vntyll this daye remayLuk.viii.b neth the same couerynge vntaken awaye in the
Act.xxviii.f lecture of the olde testament, whych vayle shal
John.xii.f be put awaye in Chryste. But euen vnto thys
Roma.xi.b daye when Moyses is rede * the vayle hangeth
Ex.xxxiii.d before their hertes. Neuertheles ‡ when they
‡Rom.xi.d tourne to the Lorde, the vayle shalbe awaye.
* The Lorde no dout is a spyrete. And where the
Joh.iiii.c spyrete of the Lorde is, there is lybertye. But we all beholde in a myrroure the glory of the Lord wyth hys face open and are chaunged vnto the same similitude, from glory to glorye, euen as of the spyrete of the Lorde

C The.iiii. Chapter.

C A true preacher is diligent, he corrupteth not the worde of God, but seketh the honour of Chryste, yee thoughe it be wyth the parill of hys lyfe.

THerfore, seynge that we haue suche A
an office, euen as God hath had mercy on vs, we go not out of kynde: but haue caste from vs the clokes of vnhonestye, and walke not in craftines, nether hãdle we the worde of God dysceptfully, but open the trueth and reporte oure selues to euery mannes conscyence in the syghte of God ✠ Yf oure
Iohn.xvii.e Gospell be yet hyd, it is hyd amonge them that
‡Esay.vi.c are lost, in whõ * the God of this worlde ‡ hathe
mat.xiii.b blynded the myndes of them whych beleue not,
mark.iiii.b leste the lyghte of the Gospell of the glorye of
Luk.viii.b Chryste (whyche is the ymage of God) shulde
John.xii.f shyne vnto them.
Act.xxviii.f H
✠ For we preach not our selues, but Christ B
Jesus to be the lorde, and oure selues youre seruauntes, for Jesus sake. For it is God, that
*Gene.i.a * commaunded the lyghte to shyne out of darcknes, whiche hathe ‡ shyned in oure hertes, for to
‡2.Pet.i.b geue the lyght of the knoweledge of the glorye of god, in the face of Jesus Chryste.

But we haue this treasure in * erthen ves*ii.Cor.iiii.a sels, that the excelencye of the power myght be Gods and not oures. We are troubled on euery syde, yet are we not without shyft We are ī po- C uertye, but not vtterlye wythoute some what We suffre persecucyon: but are not forsaken therin We are caste downe: neuertheles we perysshe not. We all wayes ‡ beare aboute in the
Gala.vi.d bodye, the dyenge of the Lorde Jesus, that the lyf of Jesu myght also appeare in our body: H

* For we whyche lyue, are alwayes delyRom.viii.e uered vnto death for Jesus sake, that the lyfe also of Jesu myght apeare in oure mortall flesshe So thē death worketh in vs, but lyfe in you.
✠ But seynge that we haue the same spyrete of fayth (accordynge as it is wrytten: * I beleued
Psa.cxvi.b and therfore haue I spoken.) We also beleue, ‡ therfore speake. For we knowe, that he whych rayseth vp the Lorde Jesus shall rayse vp vs al D so by the meanes of Jesus, ‡ shall set vs wͭ you.
*1.Cor.iiii.b For al thynges do I for youre sakes * that the plenteous grace by thankesgyuynge of many, maye redounde to the prayse of God.

Wherfore, we are not wery. But though our outward man perysshe, yet yͤ inwarde mā is
Psal.xxv.b renewed daye by daye. * For oure trybulacyon
Rom.viii.a whyche is momentany and lyght, prepareth an excedyng ‡ an eternal waygh̄te of glorye vnto vs, whyle we loke not on the thynges whyche are sene, but on the thynges which are not sene:

For

C hys thoughtes are not vnknowen vnto vs. H
✠When I was come to Troada for Chrystes Gospels sake (and a dore was opened vnto me of the Lord) I had no rest in the spyrete, because I founde not Titus my brother, but toke my leaue of them, and went awaye into Macedonia. Thankes be vnto God, whyche alwayes gyueth vs the victorye in Chryste and openeth the sauer of his knowledge by vs in euery place
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C The prayseth the preachyng of the Gospell aboue the preachynge of the lawe.

A WE begyn to prayse our selues agayne. Nede we as some other, of Epystles of recommendacyon vnto you or letters of recõmendacyon frome you? Ye are our epistle wrytte in our hertes, which is vnderstande & red of all men for asmoche as ye declare yͤ ye are yͤ epistle of Chryst, mynystred by vs and wrytten, not wyth ynke:
Exr.xxxiii.d but wyth the spyrete of the lyuyng God * not in
‡Deu.v.d tables of stone, but in ‡ fleshly tables of yͤ herte.
Iere.xxxi.f ✠ Suche truste haue we thorowe Chryste to
B God warde, not that we are suffycyent of oure selues to thynke any thynge, as of oure selues:
*2.Phil.ii.b but yf we be able vnto any thynge * the same commeth of God, whiche hath made vs able to
2.Cor.iii.d * minister the newe testament, not of the letter, but of the spyrete. For the letter kylleth but the spyrete geueth lyfe.

Yf the mynystracyon of deathe thorowe the letters figured in stones was gloryous, so that the chyldren of Israell coulde not beholde the face of Moses, for the glory of his coũtenaunce (whyche glorye is done awaye) why shall not
C the mynystracyon of the spyrete be moche more gloryous? For yf the ministrynge of condempnacyon be glorypous: moche more doth the ministracyon of ryghtwysnes excede in glory. H For no doute that whyche was there glorysied, is not ones glorysyed in respecte of thys excedynge glorye. For yf that whyche is destroyed was glorious, moche more that whych remayneth, is glorious.

Seynge then that we haue suche truste, we vse great boldnes and do not as Moses whiche
Exo.xxxiiii.d * put a vayle ouer hys face, that the chyldren
D of Israell shulde not se for what purpose that
Mat.xiii.b serued whyche is put awaye. * But their mynMar.xiii.b des were blynded. For vntyll this daye remayLuk.viii.b neth the same couerynge vntaken awaye in the
Act.xxviii.f lecture of the olde testament, whych vayle shal
John.xii.f be put awaye in Chryste. But euen vnto thys
Roma.xi.b daye when Moyses is rede * the vayle hangeth
Ex.xxxiii.d before their hertes. Neuertheles ‡ when they
‡Rom.xi.d tourne to the Lorde, the vayle shalbe awaye.
* The Lorde no dout is a spyrete. And where the
Joh.iiii.c spyrete of the Lorde is, there is lybertye. But we all beholde in a myrroure the glory of the Lord wyth hys face open and are chaunged vnto the same similitude, from glory to glorye, euen as of the spyrete of the Lorde

C The.iiii. Chapter.

C A true preacher is diligent, he corrupteth not the worde of God, but seketh the honour of Chryste, yee thoughe it be wyth the parill of hys lyfe.

THerfore, seynge that we haue suche A
an office, euen as God hath had mercy on vs, we go not out of kynde: but haue caste from vs the clokes of vnhonestye, and walke not in craftines, nether hãdle we the worde of God dysceptfully, but open the trueth and reporte oure selues to euery mannes conscyence in the syghte of God ✠ Yf oure
Iohn.xvii.e Gospell be yet hyd, it is hyd amonge them that
‡Esay.vi.c are lost, in whõ * the God of this worlde ‡ hathe
mat.xiii.b blynded the myndes of them whych beleue not,
mark.iiii.b leste the lyghte of the Gospell of the glorye of
Luk.viii.b Chryste (whyche is the ymage of God) shulde
John.xii.f shyne vnto them.
Act.xxviii.f H
✠ For we preach not our selues, but Christ B
Jesus to be the lorde, and oure selues youre seruauntes, for Jesus sake. For it is God, that
*Gene.i.a * commaunded the lyghte to shyne out of darcknes, whiche hathe ‡ shyned in oure hertes, for to
‡2.Pet.i.b geue the lyght of the knoweledge of the glorye of god, in the face of Jesus Chryste.

But we haue this treasure in * erthen ves*ii.Cor.iiii.a sels, that the excelencye of the power myght be Gods and not oures. We are troubled on euery syde, yet are we not without shyft We are ī po- C uertye, but not vtterlye wythoute some what We suffre persecucyon: but are not forsaken therin We are caste downe: neuertheles we perysshe not. We all wayes ‡ beare aboute in the
Gala.vi.d bodye, the dyenge of the Lorde Jesus, that the lyf of Jesu myght also appeare in our body: H

* For we whyche lyue, are alwayes delyRom.viii.e uered vnto death for Jesus sake, that the lyfe also of Jesu myght apeare in oure mortall flesshe So thē death worketh in vs, but lyfe in you.
✠ But seynge that we haue the same spyrete of fayth (accordynge as it is wrytten: * I beleued
Psa.cxvi.b and therfore haue I spoken.) We also beleue, ‡ therfore speake. For we knowe, that he whych rayseth vp the Lorde Jesus shall rayse vp vs al D so by the meanes of Jesus, ‡ shall set vs wͭ you.
*1.Cor.iiii.b For al thynges do I for youre sakes * that the plenteous grace by thankesgyuynge of many, maye redounde to the prayse of God.

Wherfore, we are not wery. But though our outward man perysshe, yet yͤ inwarde mā is
Psal.xxv.b renewed daye by daye. * For oure trybulacyon
Rom.viii.a whyche is momentany and lyght, prepareth an excedyng ‡ an eternal waygh̄te of glorye vnto vs, whyle we loke not on the thynges whyche are sene, but on the thynges which are not sene:

For

for the thynges which are sene, are tempozall: but thinges which are not sene, are eternal. ✠

¶ The. v. Chapter.

¶ Te rewarde for sufferyng trouble.

A ii. Cor. iiii. b

FOr we knowe that yf oure *erthye mancyon of thys dwellynge were destroyed, we haue a buyldyng of God, an habytacion not made wyth handes, but eternall in heauen. * For therfore syghe we desyryng to be clothed with our mācion which is from heauen: so yet, yf that we be founde clothed, and not naked. For we that are in thys *tabernacle, syghe and are greued because we wolde not be vnclothed, but wolde be *clothed vpon, that mortalitie myght be swalowed vp of lyfe. He that hath ordeyned vs for thys thing is God: * whyche very same hathe geuen vnto vs the ernest of the spryte.

* Ro. viii. d
* ii. Pet. i. c
* Apo. iii. d
* Ro. viii. c
ii. Cor. i. d

Therfore, we are alwaye of good cheare, and knowe, that as longe as we are at home in the
B bodye, we are absent from God. For we walke in fayth, not after outwarde appearaunce: Neuertheless we are of good comforte, and hadde leuer to be absent from the bodye and to be present wyth God. Wherfore, whether we be at home or from home, we endeuoure oure selues, to please hym. * For we muste all appeare before the iudgement seate of Chryste, that euery man maye receaue the workes of his bodye accordyng to that he hath done, wether it be good or bad. ✠ Seyng then that we knowe, howe the Lorde is to be feared, we fare fayre wyth men. For we are knowen well ynought vnto God. I truste also that we are knowen in your consciences. For we prayse not oure selues agayne vnto you, but geue you an occasyon to reioyce of vs, ỳ ye maye haue somewhat agaynst them whyche reioyce in the face, and not in the
C herte. For yf we be to feruent, to God are we to feruent, Or yf we kepe measure, for youre cause kepe we measure. For the loue of Chryste constraineth vs, because we thus iudge that yf one dyed for all, then were al dead, and * he dyed for
i. Ther. v. c all, that they which lyue, shulde not hence forth lyue vnto them selues, but vnto hym whyche
D dyed for them, and rose agayne. ✠ Wherfore, hencefoorth knowe we no man after the flesche. In somoche though we haue knowen Chryste after the flesche, nowe yet hence forth know we him so no more. Therfore if any mā be in Chryst he is a newe creature. Olde thynges are passed awaye, beholde all thynges are become * newe. Neuertheless, all thynges are of God, whyche hathe ‡ reconcyled vs vnto hym selfe by Jesus Chryst, & hath geuen to vs the office to preache the attonement. For * God was in Chryst, and made agrement betwene the worlde & hym selfe and imputed not theyr synnes vnto them, and hathe committed to vs the preachyng of the attonement. Nowe then are we messengers in the rowme of Chryst, euen as though God dyd beseche you thorow vs. So pray we you in Chrystes sted, that ye be reconcyled vnto God: for * he made hym to be synne for vs, whyche knew no

Esa. xliii. e
Apo. xxi. a
‡ Ro. iii. d
Collo. i. c
Collo. ii. c
Esay liii. b
Rom. viii a

synne, that we by hys meanes shulde be ỳ rygh-
twesnes, whyche before God is alowed.

¶ The. vi. Chapter. ✠

¶ An exhortacyon to receaue the worde of God with thanke fulnesse and amendement of lyfe. The diligence of Paule in the Gospel, and how he warneth them to eschewe the compa-ny of the Heathen.

WE also as helpers exhorte you that A
ye receaue not the grace of God in vayne. For he sayth: * I haue heard Esay. xlix. c
the in a tyme accepted: and in the daye of saluacyon, haue I suckered the. Behold now is that accepted tyme: beholde nowe is that daye of saluacyon. Let vs geue no occasyon of euyl, that in our office be founde no faute: but in all thinges let vs behaue oure selues * as the ministers of God. i. Co. iiii. a

In moch pacience, in afflictions, in necessy-
B ties, in anguyshes, in stryppes, in presonmentes in strykes, in labours, in watchynges, in fastynges, in purenes, in knowledge, in long suffring, in kyndnes, in the holy ghost, in loue vnfayned, in the worde of trueth, in the power of God, by the armoure of righteousnes of the ryght hande and on the lefte by honour and dyshonour: by euyll reporte and good report: as deceauers, & yet true, and vnknowen and yet knowen: as dying, and behold, we lyue: as chastened, and not kylled, as sorowyng, and yet alwaye merye: as poore, and yet make many ryche: as hauyng no thynge, and yet possessynge all thynges. ✠

O ye Corinthians, oure mouth is open vnto
C you. Our hert is made large ye are in no straite in vs, but are in a straite i your owne bowelles I prorcyse vnto you lyke reward, as vnto chil-dre. Set youre selues at large, & ✠ * beare not ye the yoke wt the vnbeleuers. For what felow-shyp hath ryghtwesnes wt vnrightwesnes? Or what company hath lygh with darknes? * Or what concorde hathe Chryste wyth Beliall? Ether what parte hath he that beleueth wyth an infidell? Or how agreeth the temple of God wt Images? for * ye are the temple of the lyuynge God (as sayde God) ‡ I wyll dwell amonge them, and walcke amonge them and wyll be theyr God: and they shalbe my people. Wherfore * come oute from amonge them and separate youre selues from them (sayeth the Lorde) and touche noue vncleane thynge: so wyll I receaue you, and wylbe a father vnto you, and ye shall be my sonnes and daughters, sayethe the Lorde almyghty.

Deut. xxv. a
Mat. viii. b
i. Cor. vi. b
and. vi. d
‡ Exo. xxv. g
Leu. xxvi. b
ez. xxxvii. g
* Esa. lii. e

¶ The. vii. Chapter.

¶ He exhorteth thē to receaue the promesses of God thanke fully. The Corynthyans are cōmended for theyr obedyence and loue towarde Paule.

SEyng that we haue suche promy-ses (dearelye beloued) let vs clense oure selues from all fylthynes of the flesche and spryte and growe vp to ful holynes wyth the feare of god Understand vs, we haue hurt no man: we haue corrupte no man: we haue defrauded no man. I speake not thys to condempne you: for I haue shewed you before, that ye are in oure hertes to dye and lyue wyth you: I am verye bolde ouer you: I reioyce greatly in you. I am fylled with

comfort

comforte, and am exceadynge iopouse in all our trybulacyon. For when we were come into Ma
ii.Cor.i.a cedonia *oure flesshe hadde no reste, but we were troubled on euerye syde. Outwarde was fyghe=
Actes.xvi.c tynge, inwarde was feare. Neuertheless *God that comforteth the abiecte, conforted vs by the commynge of Titus.

And not by his commynge onely: but also by
B the consolacio whych we receaued of you: when he tolde vs your desyre, your weppyng, your feruent mynde for me: so that I reioyced the more For though I made you sorye with a letter, I repente not: though I dyd repent. For I perceaue that the same Epistle made you sorye, thoughe it were but for a season. But I nowe reioyce, not that ye were sorye, but that ye so sorowed that ye repented. For ye sorowed godly, so that in nothynge ye were hurte by vs. For godly so=
Eccle.xxx.c rowe causeth repentaunce vnto saluacyon not to be repented of, contrarywyse, *worldlye so=
C rowe causeth death. For beholde, what dylygence thys godlye sorowe that ye toke, hathe wrought in you: yee, it caused you to cleare your selues. It caused indygnacyon, it caused feare, it caused desyre, it caused punyshmente. For in all thynges ye haue shewed youre selues, that ye were cleare in that mater. Wherfore, though I wrote vnto you, I dyd it not for hys cause that was hurte: but ẏ youre good mynde for vs myght appeare amonge you in ẏ syght of God.

D Therfore, we are comforted, because ye are cō forted: yee, & exceadingly the more ioyed we, for the ioye ẏ Titus had: because his spyrite was refreshed of you al. I am therfore not nowe asha=
med, though I boasted my selfe to hym of you. For as all thynges whyche we spake vnto you are true, euen so oure boastyng that I made vnto Titus, is founde true. And hys inwarde af=
fection is more aboundaunt toward you, when he remēbreth the obedience of you all: how with feare & tremblyng ye receceaued him. I reioyce that I maye be bolde ouer you in all thynges.

The.viii.Chapter.

The putteth them in remembraunce to helpe the poore sayntes at Jerusalem, accordyng as the Macedonyans dyd.

A Certifye you brethren, of the grace of God, which was geuen in the cō=
gregacions of Macedonia, howe ẏ the aboundaūce of their reioysynge is, that they are tryed wyth muche trybulacion. And though they were exceadynge poore, yet haue they geuen exceadynge rychelye and that in syngleneste. For to their powers, I beare them recorde, yee, & beyond their powers, they were wyllynge of their owne accorde, and prayed vs wyth great instaunce, ẏ we wolde re=
ceaue their benefite, & suffre thē to be partakers with other *in mynistrynge to the sayntes. And
Actes.xi.d i.Cor.xvi.a ii.Cor.ix.a Roma.xv.f this they dyd, not as we loked for: but gaue their owne selues fyrst to the Lord, & after vnto vs by the wyll of God: so ẏ we could not but de=
syre Titus, to accomplyshe the same beneuolēce amonge you also, euen as he had begonne.

B Nowe therfore, as ye are ryche in all parties, in fayth, in worde, in knowledge, in al feruētnes and in loue, whych ye haue to vs, euen so, se that ye be plenteous in thys beneuolence also. Thys saye I, not commaundynge, but because of fer=
uentnes. I do alowe the vnfaynednes of youre loue towarde other men. For ye knowe the ly=
beralytye of oure Lorde Jesus Chryste, that though he was *ryche, yet for youre sakes he be
Roma.v.a came poore, that ye thorowe hys pouertye, myght be made ryche.

And I geue counsell hereto. For thys is expe C dyent for you, whych begannenot to do onelye, but also to wyl a yeare ago. Nowe therfore, per forme the thynge whych ye beganne to do: that as there was in you a readynes to wyll, euen so ye maye performe ẏ dede *of that which ye haue
i.Pet.iiii.a Pro.iii.b ‡Mar.xii.d Luke.xxi.a For ‡yf there be fyrste a wyllynge mynde, it is accepted accordyng to that a man hath, and not accordynge to that he hath not.

It is not my mynde that other be set at ease, and ye brought into combraunce: but that there be egalnes nowe at thys tyme: and that youre aboundaunce maye sucker their lacke, and that their aboundaunce maye supplye youre lacke: that there maye be equalyte, agreynge to that
Exo.xvi.d. whych is wrytten: *He that hadde much, hadde not the more aboundaunce: and he that hadde a lytle, had neuer the lesse. Thankes be vnto God whyche put the same good mynde for you in the herte of Titus, whych accepted the requeste: yee, rather he was so well wyllynge, ẏ of hys owne accorde, he came vnto you.

D We haue sent wyth hym the brother whose laude is in the Gospell thorowout all the cōgre=
gacions: and not that onelye, but is also chosen of ẏ congregaciōs, to be a felow wt vs in our iour=
neye, concernynge this beneuolence that is my=
nistred by vs vnto the prayse of the same Lorde and to stere vp your prompte mynde.

For thys we eschewe, ẏ any man shuld rebuke vs in thys plenteous distribucion, *that is my=
Rom.xii.c nystred by vs * (to the glory of the Lorde) and make * prouysion for honest thynges: not onelye in the syght of the Lorde: but also in the syght of men.

We haue sente wyth them a brother of oures: whō we haue ofttymes proued dyligent in ma=
ny thynges: but nowe muche more diligent. The great confydēce whych I haue in you, hath cau=
sed me thys to do: partly for Titus sake, whych is my felow & helper as concernyng you: partly because of other whych are oure brethren, and ẏ messengers of the congregacyons, & the glory of Christ. Wherfore, shewe ye vnto thē the proffe of youre loue, and of oure *boastynge of you in
i.Thes.i.b the syght of the congregacions.

The.ix.Chapter.

In thys chapter doeth he the same that he dyd in the chapter goynge before, that is, he moueth them to helpe the poore brethren at Jerusalem.

O ẏ *ministrynge to the saintes, it is A but superfluous for me to wryte vn Actes.xi.b
to you: for I know ẏ redines of your i.Cor.xvi.a
mynde, wherof I boast my selfe vn= ii.cor.viii.a
to thē of Macedonia, ẏ Achaia was Rom.xv.f
prepared a yeare ago: & your ensample hath pro
noked many. Neuertheles, yet haue I sent these

brethren, lest oure boastynge whiche I make of you, shuld be in vayne, in thys behalfe, that ye (as I haue sayd) may prepare your selues: lest peraduenture yf they of Macedonia come wt me and fynd you vnprepared, we (I wil not say ye) shuld be ashamed in thys mater of boastyng.

B Wherfore, I thought it necessary to exhorte the brethren, to come before hand vnto you, and to prepare your good blessynge promysed afore, that it myght be ready, so that it be a blessynge. and not a defraudynge. ✠ This yet I saye: he
Prou.xi.d which soweth lytel, shal reape lytel: & * he that
Gala.vi.b soweth (in geuyng) largely and frely, shal reape plenteously. And let euery man, do according as he hath purposed in his herte not grudgynly, or
Ecc.xxv.a of necessyte. * For God loueth a cheerful geuer
and.xxxv.a
eccl.xxxb,a God is able to make you rych in al grace yt ye in al thynges hauynge sufficient vnto the vt
C mooste, may be ryche vnto al maner of good workes, as it is wrytten: * He hath sparsed abrode,
Psa.cxii.b and hath geuen to the poore, hys ryghteousnes remayneth for euer. He that mynystreth sede vnto the sower, mynyster bread also for fode: and multyplye youre sede, and encrease the frutes of youre ryghteousnesse, I that on all partes, ye maye be made ryche into all synglenes, whyche causeth thorowe vs, that thankes are geuen vnto God.

D For the office of thys mynystracyō, not onely supplyeth the nede of the sayntes: but also is aboundaunt herein, that for thys laudable mynystrynge, thankes myghte be geuen to God of many, whyche prayse God for the obedyence of youre consentynge to the Gospel of Chryst, and for youre syngleneesse in dystrybutynge to them and to all men, & in theyr prayers for you whych longe after you for the aboundaunte grace of God in you. Thankes be vnto God, for his vnspeakeable gyfte.

The.x. Chapter.

C He toucheth the false Apostles, and defendeth hys auctorite and callyng.

A I Paul my selfe beseche you by the mekenesse and softenes of Chryst, which when I am present amonge you, am of no reputacion: but am bolde towarde you beynge absent. I beseche you, that I nede not to be bolde when I am presente, wyth that same boldnesse, where wyth I am supposed to haue bene bolde, agaynst some, which repute vs as though we walked carnally. For though
B we walke in the flesche, yet we do not warre flesh
Ephe.vi.c ly. * For the weapens of oure warrefare are not carnall thynges, but thynges myghtye in God, to caste downe stronge holdes, where wyth we ouerthrowe counsels, and euery hye thyng that exalteth it selfe agaynst the knowledge of God, and brynge into captyuyte all ymagynacyon to the obedyence of Chryste, and are readye to take vengeaunce on all dysobedyence, when youre obedyence is fulfylled. Loke ye on thynges after the vtter appearaunce!

C Yf any man trust in hym selfe yt he is Chrystes let hym consyder thys agayne of hym selfe, that as he is Chrystes, euen so are we Chrystes. For though I boast my selfe somwhat more of oure
ii.Cor.xiii.c aucthorite (which the Lorde hath geuen vs * to edyfye, & not to destroye you) it shall not be to my shame: lest I shulde seme as though I went aboute to make you afrayde wyth letters. For the eppystles (sayth he) are sore & strong: but hys bodely presence is weake, & his speache rude. Let hym yt is suche thynke on this wyse: yt as we are in wordes by letters, when we are absent, suche are we in dedes, when we are present.

D For we cannot fynde in oure hartes to make our selues of the nombre of them, or to compare our selues to them, which prayse thē selues. Neuertheles, whyle they measure thē selues, with thē selues, & cōpare them selues with thē selues, they vnderstande nought. But we wyll not reioyce aboue measure: but accordynge to ỹ measure of the rule, whych God hath distributed vnto vs, a measure to reache euē vnto you. For we stretche not out our selues beyonde measure, as though we reached not vnto you. For euē to you also haue we come wt the Gospel of Chryst, & we boast not our selues out of measure of other mēnes labours. Yee, & we hope it wyl come to passe that when youre fayth is encreased among you we shalbe magnyfyed accordynge to oure measure more largely, and that I shall preache the Gospell in those regyons whyche are beyonde you: and not to boast of those thynges, which by another mannes measure are prepared alredy But let him that reioyseth, reioyse in the Lorde For he that prayseth hym selfe, is not alowed, but he whom the Lorde prayseth.

The.xi. Chapter.

C Paule (vnder sufferaunce) commendeth hym selfe, and defendeth hys aucthorite agaynst the false prophetes.

A Wolde to God, ye coulde haue suffred me a lytell in my foolyshnes: yee, ye do also forbeare me. For I am gelous ouer you wyth godlye gelousye. For I haue coupled you to one man, that ye shoulde make youre selues a chaste wyrgyn vnto Chryst. But I feare lest it come to passe that
Gene.iii.a as the serpente begyled Eue thorow hys subtelty, euen so youre wyttes shulde be corrupte frō the synglenes that ye had towarde Chryste. For yf he ỹ cōmeth preache another Jesus then
B hym whom we preached: or yf ye receaue another spryte then ỹ which ye haue receaued, ether another Gospell then that ye haue receaued, ye myght right wel haue ben content. For I suppose that I was not behynd the cheke Apostles. But though I be rude in speakynge, yet I am not so in knowlege. Howbeit amonge you, we haue bene wel knowen to the vtmost what we are in all thynges. Dyd I therin synne, because I submytted my selfe, that ye myghte be exC alted: and because I preached to you the Gospel of God free? I robbed other congregacions, and toke wages of them, to do you seruyce.
Actes.xx.g And when I was present wt you, & had nede * I
ii.Cor.xii.d was chargeable to no man: for ỹ whiche was lackynge vnto me, the brethren whiche came from Macedonia, supplyed, & in all thynges I kepte my selfe so that I shuld not be chargeable to

to any man, and so wyll I kepe my selfe.

C Yf the truthe of Christe be in me, thys reioy-
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vnto by hys grace, for to declare hys sonne by
me, that I shulde preache hym amonge the Hea-
thẽ: immediatlye I communed not of the mat-
ter with *fleshe and blonde neyther returned to mat.xvi.c
Jerusalem, to them whyche were Apostles be-
fore me: but wente my wayes into Arabia, and D
came agayne vnto Damasco. Then after thre
yeare, I returned to Jerusalem to se Peter, and
abode wyth hym fyftene dayes. Other of the
Apostles sawe I none, saue James the Lordes
brother. The thynges therfore whych I wryte
vnto you: beholde, before God I lye not.

* After that I came into the coastes of Syria Act.xvii.a
and Cicilia, and was vnknowen as touchynge
my person vnto the congregacyons of Jewry,
which were in Christ. But thys they heard only
that he whych persecuted vs in tyme past, nowe
preacheth the fayth, whych before he destroyed.
And they glorifyed God in me. ✠

¶ The .ii. Chapter.

¶ He wythstandeth Peter in ỹ face, and proueth that the law and circumcysyon are not necessary to saluacyon.

A THen fourtene yeares thereafter, I wente
vp agayne to Jerusalem * wyth Bar- Actes.xv.a
nabas, and toke Titus wyth me I went
vp also by reuelacyon, and commened wyth
them of the Gospell whyche I preache amonge
the Gentyles: but specyally wyth them which
were counted chefe, leaste I shulde runne or had
runne in vayne. Also Titus whyche was with
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me from my mothers wombe, *& called me here Act.ix.c
vnto by hys grace, for to declare hys sonne by
me, that I shulde preache hym amonge the Hea-
thẽ: immediatlye I communed not of the mat-
ter with *fleshe and blonde neyther returned to mat.xvi.c
Jerusalem, to them whyche were Apostles be-
fore me: but wente my wayes into Arabia, and D
came agayne vnto Damasco. Then after thre
yeare, I returned to Jerusalem to se Peter, and
abode wyth hym fyftene dayes. Other of the
Apostles sawe I none, saue James the Lordes
brother. The thynges therfore whych I wryte
vnto you: beholde, before God I lye not.

* After that I came into the coastes of Syria Act.xvii.a
and Cicilia, and was vnknowen as touchynge
my person vnto the congregacyons of Jewry,
which were in Christ. But thys they heard only
that he whych persecuted vs in tyme past, nowe
preacheth the fayth, whych before he destroyed.
And they glorifyed God in me. ✠

¶ The .ii. Chapter.

¶ He wythstandeth Peter in ỹ face, and proueth that the law and circumcysyon are not necessary to saluacyon.

A THen fourtene yeares thereafter, I wente
vp agayne to Jerusalem * wyth Bar- Actes.xv.a
nabas, and toke Titus wyth me I went
vp also by reuelacyon, and commened wyth
them of the Gospell whyche I preache amonge
the Gentyles: but specyally wyth them which
were counted chefe, leaste I shulde runne or had
runne in vayne. Also Titus whyche was with
me

me, though he were a Greke, yet was not cõpelled to be cyrcũcysed: & that because of incõmers beynge false brethren, whych cam in preuely to spye out our lybertye whych we haue in Chryst Jesu, that they myght bryng vs into bondage. To whõ we gaue no rowme, no not for the time (by waye of subiection) because that the truthe of the Gospell myght contynue wyth you.

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The rebuketh the vnstedfastnes of the Galathians shewynge the vnperfectnes of the lawe, and declareth neuertheles that it was not geuen for nought.

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Actes. vii. a
Rom. iiii. c

and were shut vp vnto the fayth whyche shulde afterwarde be declared. Wherfore ỹ lawe was
D our scolemaster vnto Christ, that we shoulde be iustifyed by fayth. But after that fayth is come we are no lenger vnder the scolemaster. For ye are al childrē of god, because ye beleue in Christ
Rom.vi.a Jesu. For* all ye that are baptysed haue put on Christ. There is no Iewe, nether Gentyll: there is nether bonde nor fre: there is nether man, nor
Joh.xvii.c woman. For ye are all *one in Christe Jesu. Yf ye be Christes, then are ye Abrahams sede, and heyres accordynge to the promes.

¶ The.iiii.Chapter. ✠

¶ Paule shewech that thorowe Christ we be delyuered from the lawe, and rebuketh the vnthankefulnes of the Galathyans.

A NDI saye, that the heyre (as longe as he is a chyld) dyffereth not frō a seruaunt, though he be Lorde of al, but is vnder tuters and gouerners vntyll the tyme ỹ the father hathe appoynted. Euē so we also, when we were chyldren, were in bondage vnder the ordynaūces of the worlde. But when the tyme was full come,
Luke.xx b John.xii.b Rom.viii.a God* sent hys sonne, made of a woman, & made bonde vnto ỹ lawe, to redeme them whych were dōde vnto ỹ lawe: ỹ we (thorowe electiō) myght receaue the enheryteaunce that belongeth vnto ỹ
Rom.viii c naturall sonnes. Because ye are sonnes, * God hath sent the spyrete of hys sonne into our hertes, cryenge: Abba father. Wherfore nowe, thou art not a seruaunt: but a sonne. Yf thou be a sonne, ỹ art also an heyre of God, thorowe Christ. ✠

B Notwithstandynge, when ye knewe not God
1.cor.viii.a ye dyd seruyce vnto thē* whyche by nature are no Goddes. But nowe after that ye haue knowen God (yee, rather are knowē of God) howe is it that ye tourne agayne vnto the weake and
Collo.ii.d *beggerlye ordynaunces, wherunto agayne ye desyre afreshe to be in bondage? Ye obserue dayes, and monethes, and tymes, and yeares. I am in feare of you least I haue bestowed in you laboure in vayne.

Brethrē, I beseech you be ye as I am: for I am as ye are. Ye haue not hurt me at all. Ye knowe howe thorowe infyrmytie of ỹ flesche I preached the Gospell vnto you at ỹ fyrst. And my tēptacion whych was in ỹ flesche, ye despysed not, neyther abhorred: but receaued me as an aungell of God: euen as Christ Jesus. What is then youre felycyte? for I beare you record, ỹ yf it had bene possyble ye wolde haue plucked out your owne eyes, & haue geuen thē to me. Am I therfore become your enemye, because I tell you the truth?

C They are gelouse ouer you amysse. Yee, they intende to exclude you, that ye shulde be feruent to them warde. It is good alwayes to be feruent in a good thynge, and not only when I am presente wyth you.

My lytell chyldren, of whome I trauayle in byrth agayne, vntyl Christ be fashyoned in you I wolde I were with you nowe, & could chaūge my voyce: for I stande in a doubte of you. Tell me: ye that desyre to be vnder the law, do ye not heare of the lawe? ✠ For it is wrytten, that A-
Gen.xvi.a brahā had two sonnes *the one by a bōdmayde ‡ the other by a fre woman. Yee, & he which was borne of the bonde woman: was borne after the flesh: but he which was of the fre woman, was borne by promesse. Whych thynges are spoken by an allegorye. For these are two testamentes the one from the mount Syna, which gendreth vnto bondage, which is Agar. For mount Syna is Agar in Arabia, and bordreth vpon the cytie whiche is nowe called Jerusalem, and is in bondage with her chyldren.

Gen.xxi.a Hebre.xi.a

But* Jerusalē, which is aboue, is fre: which is the mother of vs all. For it is wrytten:* Reioyce thou baren, ỹ beareste no chyldren: breake forth and cry, thou that trauaylest not. For the desolate hath many mo children, then she which hath an husbande. Brethren we are after Isaac the chyldren of promesse. But as then he that was borne after the flesshe, persecuted hym, that was borne after ỹ spyrete, euen so is it nowe. Neuertheles, what sayeth the scrypture:* putte a
Gen.xxi.b waye the bondewoman and her sonne. For the sonne of the bondwomā shal not be heyre with the sonne of the fre womā. So then brethren we are not chyldren of the bōdewoman: but of the free. ✠

D Apoc.xvi.a Esa.liiii.a

¶ The.v.Chapter.

¶ He laboureth to drawe them awaye from cyrcumcysyon sheweth them the battayle betwyxt the spyrete and the flesshe and the frutes of them both.

STande fast therfore in the lybertye wherwyth Christ hath made vs fre and wrappe not youre selues again in* the yocke of bondage. Beholde,
Esay.xv.a I Paule saye vnto you, ỹ * yf ye be
Acte.xvi.a cyrcūcysed, Christ shal profyte you nothynge at all. For I testifye agayne to euery man which is circumcysed, that he is bound to kepe the whole lawe. Christe is become but in vayne vnto you. As many of you as are iustifyed by the law are fallen from grace. We loke for, and hope in the spyrete to be iustifyed thorowe fayth. * For in
Gala.v.a Jesu Christ, nether is cyrcumcysyon any thing worth, nether yet vncircūcisiō but fayth ‡ which worketh by loue. Ye dyd runne wel: who was a
i.Cor.xiii.a let vnto you, that ye shuld not beleue the truth? ℞ (consent vnto no man) Euen the counsell whyche came not of hym that calleth you. * A lytel leuē
℞ i.Cor.v.a doth leuen the whole lompe of dowe.

B ✠ I haue trust toward you in the Lord, that ye shalbe none otherwyse mynded. But he that troubleth you, shall beare his iudgement, whatsoeuer he be. Brethren, yf I yet preach cyrcumcysyon, why do I then yet suffre persecucyon? Then is the slaunder of ỹ crosse ceased. I wolde to God, they were separated from you, whyche trouble you. Brethren ye were called into lybertye: only* let not youre lybertye be an occasyon
Rom.xiiii.a vnto the flesche: but by loue ℞ (of the spyrete) serue
i.Cor.viii.a ℞ one another. For al the lawe is fulfylled in one worde, whyche is thys: * Thou shalte loue thy
Mat.xxii.d Mar.xii.c Leu.xix.d Rom.xiii.c James.ii.b neyghboure as thy selfe. Yf ye byte and deuoure one another: take hede, lest ye be lykewyse consumed one of another. ✠

✠ I saye: walke in the spyrete, & fulfyl not the lust of the flesche. For the flesche lusteth contrarye to the spyrete, and* the spyrete contrary to ỹ flesh.
mat.xxvi.b

These

These are contrarye one to the other, so ỳ ye can not do whatsoeuer ye wolde, but & yf ye beled of ỳ spyete, then are ye not vnder ỳ law. The dedes of ỳ flesche are manyfest, which are these: aduoutrye, fornicaciō, vnclennes, wātonnes, worshippynge of ymages, witchcraft, hatred varyaūce, zele, wrath, stryfe, sedycyons, sectes, enuyenge, murther, dronkennes, glottonye, & such lyke: of the which I tell you before, as I haue tolde you in tyme past, ỳ *they whych cōmyt such thynges shal not be inheryteures of the kyngdō of God. Contrarely, the frute of the spyete is, loue, ioye, peace, longsuffrynge, gētylnes, goodnes, faythfulnes, mekenes, tēperaūce. *Agaynst such ther is no lawe. They truelye that are Christes, haue crucyfyed the flesche wyth ỳ affecciōs & lustes ✠ Yf we lyue in the spyete, let vs walke in the spyete. Let vs not be desyrous of vayne glorye, prouokynge one another, enuyeng one another.

D
1.Cor. vi. b
Ephe. v. a
1.Tim, i. b.

¶ The. vi. Chapter.

¶ He exhorteth them to brotherly loue, & one to beare with another. In the ende he warneth them to beware of ypocrysy.

Brethrē, yf a mā also be takē in any fault ye whych are spirituall, helpe to amende hym in ỳ spyete of mekenes: cōsyderynge thy selfe, leste ỳ also be tempted. *Beare ye one anothers burthen, & so fulfyl the lawe of Christ. For yf any mā seme to hym selfe ỳ he is somwhat when in dede he is nothynge, the same deceaueth his owne mynde. Let euery mā proue his owne worke, and then shall he haue reioysynge onelye in his owne selfe, and not in another. For *euery man shall beare his owne burthen.

Rom. xv. a.
Rom. xiiij. a

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Job. iiii. b
Gala. vi. b
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Gala. vi. a
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Rom. i. a
i.Cor. i. a
ii.Cor. i. a
i.Pet. i. a
Gala. i. a
‡ii. Pet. i. a

*By whome we haue redemcyon thorowe hys bloude, euē the forgeuenes of synnes, accordynge to the ryches of his grace: wherof he hath mynystred vnto vs aboundauntly in all wysedome and prudence. And hathe opened vnto vs the mystery of hys wyl, accordynge to his good pleasure, whych he had purposed in him selfe, to haue it declared *when the tyme was full come that he myght set vp all thynges perfectlye by Christ (both the thynges which are in heauen, & the thynges whych are in earth) euen by hym by whome we are made heyres, and were thereto predestynate accordynge to the purpose of hym by whose power all thynges are wrought accordynge to the purpose of hys owne wyll: that we (whyche before beleued in Christ) shoulde be vnto the prayse of hys glorye.

B Colo. i. b.
Gal. iiii. a
¶
Rom. viii. b
ii. Cor. i. d and. b. a
D

In whom also we beleue, forasmuche as we haue herde the worde of truth, euen the Gospell of your saluacion: wherin, when ye had beleued *ye were sealed wyth the holy spyete of promes which is the earnest of our enheryptaunce, for the recouerynge of the purchased possessyon, vnto the prayse of hys glorye.

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Roma. i. a
Phil. i. b
Colo. i. a
ii. Thes. i. a
Rom. v. b. c

These are contrarye one to the other, so ỳ ye can not do whatsoeuer ye wolde, but & yf ye beled of ỳ spyete, then are ye not vnder ỳ law. The dedes of ỳ flesche are manyfest, which are these: aduoutrye, fornicaciō, vnclennes, wātonnes, worshippynge of ymages, witchcraft, hatred varyaūce, zele, wrath, stryfe, sedycyons, sectes, enuyenge, murther, dronkennes, glottonye, & such lyke: of the which I tell you before, as I haue tolde you in tyme past, ỳ *they whych cōmyt such thynges shal not be inheryteures of the kyngdō of God. Contrarely, the frute of the spyete is, loue, ioye, peace, longsuffrynge, gētylnes, goodnes, faythfulnes, mekenes, tēperaūce. *Agaynst such ther is no lawe. They truelye that are Christes, haue crucyfyed the flesche wyth ỳ affecciōs & lustes ✠ Yf we lyue in the spyete, let vs walke in the spyete. Let vs not be desyrous of vayne glorye, prouokynge one another, enuyeng one another.

D
1.Cor. vi. b
Ephe. v. a
1.Tim, i. b.

¶ The. vi. Chapter.

¶ He exhorteth them to brotherly loue, & one to beare with another. In the ende he warneth them to beware of ypocrysy.

Brethrē, yf a mā also be takē in any fault ye whych are spirituall, helpe to amende hym in ỳ spyete of mekenes: cōsyderynge thy selfe, leste ỳ also be tempted. *Beare ye one anothers burthen, & so fulfyl the lawe of Christ. For yf any mā seme to hym selfe ỳ he is somwhat when in dede he is nothynge, the same deceaueth his owne mynde. Let euery mā proue his owne worke, and then shall he haue reioysynge onelye in his owne selfe, and not in another. For *euery man shall beare his owne burthen.

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Psal.cx.a dead, * & set hym on hys ryghte hande in hea-
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Dani.vii.d myght, and dominion, and aboue euery name ỳ
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Efay.lxv.b (* by grace are ye saued) and rayled vs vp toge
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ches of hys glory, that ye maye be strengthed wt
myght by hys spyrete, in the inner man, that
Christ maye dwell in your hertes by fayth, that
ye beynge roted and grounded in loue, myght be
able to comprehende wyth all saynctes, what is
the bredth and length, depth and heygth, and to
knowe ỳ excellent loue of ỳ knowledge of Christ D
ỳ ye myght be fulfylled with all fulnes, whyche
commeth of God. Unto hym that is able to do
exceadynge aboundauntlye aboue all that we
aske or thynke accordynge to the power ỳ work-
keth in vs, be prayse in the congregacyon by
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¶ The.iiii. Chapter. ✠

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ches of hys glory, that ye maye be strengthed wt
myght by hys spyrete, in the inner man, that
Christ maye dwell in your hertes by fayth, that
ye beynge roted and grounded in loue, myght be
able to comprehende wyth all saynctes, what is
the bredth and length, depth and heygth, and to
knowe ỳ excellent loue of ỳ knowledge of Christ D
ỳ ye myght be fulfylled with all fulnes, whyche
commeth of God. Unto hym that is able to do
exceadynge aboundauntlye aboue all that we
aske or thynke accordynge to the power ỳ work-
keth in vs, be prayse in the congregacyon by
Christ Jesus, thorowe out all ages world wyth
out ende. Amen. ✠

¶ The.iiii. Chapter. ✠

He

¶ He exhorteth them vnto mekenes, to laye aside the olde conuersacyon of gredy lustes, and to walke in a newe lyfe

A i.Cor.vii.d

THerfore (which am prisoner of the Lordes) exhorte you,* that ye walk worthy of the vocacyon wherwyth ye are called, with al lowlynesse and mekenesse, wyth humblenes of mynde, forbearyng one another thorowe loue, and be diligent to kepe the vnytie of ỹ spyrete thorowe ỹ bonde of peace, beynge one bodye, and one spyrete, euen as ye are called in one hope of youre callynge. One Lorde, one fayth, one baptyme, one God and father of al, which is aboue all and thorow all, and in you all. ✠

B Rom.xii.b i.Cor.xii.a *Psal.lxviii.d

✠* Unto euery one of vs is geuen grace, accordyng to the measure of the gyfte of Christe. Wherfore he sayth: ‡ when he went vp an hye, he led captiuyte captyue, and gaue gyftes vnto men. That he ascended, what meaneth it: but that he also descended first into ỹ lowest partes of ỹ erth? * He ỹ descẽded, is euẽ the same also ỹ ascẽded vp, aboue all heuẽs, to fulfyl al thiges.

C i.Cor.xii.d Mat.v.a Luk.xv.a

And the very same made * some Apostles, some Prophetes, some Euangelystes, some Shepherdes & teachers: to the edifyeng, of the sayntes, to the worke and ministracyon, euẽ to the edifyeng of the body of Chryste, tyll we all come to the vnitye of fayth, & knowledge of the sonne of God, vnto a perfecte man, vnto the measure of the full perfecte age of Chryste ✠ That we hencefoorth shulde be nomore chyldre, *Col.ii.b * wauerynge and carryed aboute wyth euerye wynde of doctryne, by the wylenes of menne, thorowe craftynes, wherby they lye awayte D for vs to deceaue vs. But lette vs folowe the Ephe.i.d and.b, e. Collo.i.c trueth in loue, and in al thinges growe in him, *whyche is the heade, euen Christ in whome yf all the body be coupled & knet together thorow ‡Ro.xv.b. i.Cor.xii.b out euerye ioynte wherwith ‡ one mynystred to another (accordynge to the operacyon as euery parte hath his measure) he increaseth the body, vnto the edifyenge of it selfe thorowe loue.

✠ This I saye therfore, and testifye thorow the Lorde, that ye hence forthe walke not, as *Rom.i.d i.Pet.iiij.a *other Gẽtils, walke, in vanyte of their mind, whyle they are blynded in theyr vnderstãding, beynge farre from a godly lyfe, by the meanes of ignorauncye that is in them, and because of the blyndnes of theyr hertes: which beyng past repentaunce, haue geuen them selues ouer vnto wantonnes, to worke all maner of vncleanes, euen wyth gredynes. But ye haue not so learned Christ. E yf so be that ye haue herde of him, and haue ben thaught in hym, as the trueth is in Jesu: (as concernynge ỹ conuersaciõ in tyme past) to laye frõ you ỹ olde man, whyche is corrupte accordynge to the deceauable lustes. ✠

✠ To be renued also in the spyrete of youre mynde, and *to put on that newe man, whyche *Ro.vi.a Collo.iii.a after God is shapen in ryghteousnesse and true holynesse.

Wherfore, * put awaye lyenge, and speake *Leui.xix.c euery man truthe vnto hys neyghboure, for as *Ier.ix.a muche as we are mẽbres one of an other.* Be angrye, and synne not: lette not the Sonne go downe vpon your wrath, nether geue place vnto the backbyter.* Let him that stole, steale no *Leui.xix.c more‡ but let hym rather laboure with his han- ‡ii.the.iii.b des the thyng whych is good, that he may geue vnto hym that nedeth. ✠

Let no fylthy communicacyon procede oute of youre mouth: but that whych is good to edifye with all as oft as nede is: that it maye minister grace vnto the hearers. And geue not ye the holye spyrit of God *by whome ye are sealed vnto Ro.viii.c the daye of redemption. Let all bytternes and i.Cor.i.c fearsnes, and wrath, & roryng, and cursed speakynge, be put awaye from you, with al maliciousnes. Be ye courteous one to another, mercyfull, forgeuynge one another, euen as God for Christes sake hath forgeuen you.

¶ The.v.Chapter. ✠

¶ He exhorteth them vnto loue, warneth them to be ware of al vnclennes. He teacheth how wemen shuld obey their husbandes, & how louingly men ought to intreate their wyues.

BE ye* therfore folowers of god A as deare childre, & walke ye in *i.Pe.ii.b Joh.xiii.b. loue euen as ‡ Christ loued vs, & ‡Gala.ii.b gaue hym selfe for vs an offeryng & a sacrifyce of a swete sauer to God.* As for fornicacyõ Ephe.xxviii.b & al vnclennes, or couetousnes let it not be once named among you, as it becõmeth sayntes, or fylthines, or foolyshe talking, or iesting, whiche are not comly: but rather geuing of thãkes. For this ye know ỹ* no whor- Gala.v.b mõger, ether vncleane persone, or couetous per- i.Cor.vi.b sone, (which is a worshypper of ymages) hathe any enheritaũce in ỹ kingdõ of Christ & of God

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✠ Take hede therfore howe ye walke cyr- D cumspectlye: not as vnwyse, but as wyse men: redemynge the tyme, because the dayes are euyll. Wherfore, be ye not vnwyse, but vnderstande what the wyl of the Lorde is, and be not dronke wyth wynne wherein is excesse: but be fylled with the spyrete, speakyng vnto your selues *in psalmes and hymnes, and spirituall son- pſ.xxxiii.a Collo.iii.c ges, syngynge and makyng melodye to ỹ Lord in youre hertes, gyuynge thankes alwayes for all thinges, vnto God the father in the name of oure Lorde Jesus Christe submyttynge youre selues one to another in the feare of God. ✠

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✠ Take hede therfore howe ye walke cyr- D cumspectlye: not as vnwyse, but as wyse men: redemynge the tyme, because the dayes are euyll. Wherfore, be ye not vnwyse, but vnderstande what the wyl of the Lorde is, and be not dronke wyth wynne wherein is excesse: but be fylled with the spyrete, speakyng vnto your selues *in psalmes and hymnes, and spirituall son- pſ.xxxiii.a Collo.iii.c ges, syngynge and makyng melodye to ỹ Lord in youre hertes, gyuynge thankes alwayes for all thinges, vnto God the father in the name of oure Lorde Jesus Christe submyttynge youre selues one to another in the feare of God. ✠

Ye wemen: submyt youre selues vnto youre
E owne husbandes, as vnto the Lorde. For * the
*Gen.ii.d husbande is the wyues head, euen as Christe is
i.Cor.xi.a. ‡ the head of the congregacyon, and the same is
‡Ephe.i.d. he that ministreth saluacyon vnto the bodye.
Therfore, as the congregacyon is in subiection to Christ, lyke wyse let the wyues also be in subiectyon to theyr husbandes in all thynges. Ye husbandes, loue youre wyues, euen as Christ al-
F so loued the congregacyon, and gaue hym selfe for it to sanctifye it, and clensed it in the fountayne of water thorow the word, to make it vnto hym selfe a glorious congregacyon, without spot or wrynkle, or any suche thynge: but that it shuld be holy, and without blame. So ought men to loue their wyues, as their owne bodyes He that loueth his wyfe, loueth hym selfe. For no man euer yet hated hys owne flesshe: but norysheth and cherysheth it, euen as the Lorde doth the congregacyon. For we are members of hys body, of hys flesshe, and of hys bones.

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¶ The. vi. Chapter.

¶ How chyldren shulde behaue them selues towarde theyr parentes, Seruauntes towarde theyr maysters. An exhortacyon to the spirituall battayll.

A * Children, obeye your fathers and
* Col.iii.d mothers in the Lorde: for that is
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Deu.vii.b vp thorowe the doctrine and informacyõ of the Lord. Ye seruauntes, obeye them that are your bodely maysters, wyth feare and tremblynge, euen with the synglenes of your herte, as vnto Christ: not doynge seruice vnto the eye, as they that go about to please men: but as the seruaũtes of Christe, doynge the wyl of God from the
B herte wyth good wyll, seruynge the Lorde and not men knowing this, that whatsoeuer good thynge any man doth, the same shall he receaue agayne of God, whether he be bonde or fre. And ye maysters, do euen ẏ same thinges vnto them puttynge awaye threatenynges. Knowynge, that youre master also is in heauen, * nether is
ii.Pa.xix.c ther any respecte of persone with hym.
Actes.x.e
Roma:ii.b ✠ Fynally my brethren, be stronge thorowe
Ecc.xxvb the Lord and thorowe the power of hys might
Colos.iii.c Put on al ẏ armour of God, that ye maye stand against the assautes of ẏ deuel. For we wrestle not agaynst bloud and flesh: but against rule, agaynst power, agaynst worldly rulers, eũ gouerners of the darkenes of thys world, agaynst spiritual craftynes in heauenly thynges,
Wherfore, take vnto you ẏ whole armoure of god, that ye may be able to resyste in ẏ euel day and stande perfecte in all thynges,
Luke.xii.e Stande therfore, * and youre loynes gyrde
i.Pet.i.e with ẏ trueth, hauyng on the brest plate of righteousnes, and hauynge shoes on your fete, that ye maye be prepared for the Gospell of peace:
Above al, take to you the shyld of fayth, wherwyth ye maye quenche all the fyrye dartes of the wycked. And take the helmet of saluacyon, & the swearde of the spyrete, whiche is the worde of God, ✠ * And praye alwayes with all ma- Luk.xviii.a
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and watche thereunto with all instaũce and supplicacyon for all sayntes and for me ‡ that vt- ‡Col.iiii.a
teraunce maye be geuen vnto me that I maye open my mouthe frely to vtter the secretes of my Gospell (wherof I am a messenger in bondes) that therin I may speake frely, as I ought to speake. But that ye maye also knowe what condycyon I am in, and what I do, Tichicus
D the deare brother and faythfull minister in the Lorde, shall shewe you all thynges, whome I haue sent vnto you for the same purpose, that ye myght knowe what case we stande in, and that he myght comforte youre hertes, Peace be vnto the brethrẽ and loue with fayth, frõ God the father and from the Lorde Jesus Christe. Grace be with all them whyche loue our Lorde Jesus Christe syncerely. Amen.

¶ Sent from Rome vnto the Ephesians by Tichicus,

¶ The Epystle of sayntPaule the Apostle to the Philippians

¶ The fyrst Chapter.

¶ He exhorteth them to increase in loue, in knowledge, & experyence of Godly thynges.

Paule and Timothe the ser- A
uauntes of Jesu Christe, To all the sayntes in Christ Jesu, whyche are at Philippos with the Bishops & Deacõs Grace be vnto you and peace from God our father, and frõ the Lorde Jesus Christe.

✠ I thanke my God with all remembraunce of you * alwayes in all my prayers for you, and praye wyth gladnes: because ye are come into *Rom.i.b Collo.i.a
the felowshyppe of the Gospell from the fyrste daye vntyll nowe ✠ and am surely certyfyed of thys, that he whyche hathe begohne a good worke in you, shall perfourme it vntyll the day of Jesus Christ: as is becommeth me: so iudge I of you al, because I haue you in my herte: for as moche as ye all are companyons of grace wt me, euen in my bondes, and in the defendynge and stablyshynge of the Gospell.

For God is my recorde, howe greatly I long B
after you all, from the very hert rote in Jesus Christ. * And this I praye, that your loue may *Ephe.i.d
encrease yet more and more in knowledge, and in all vnderstandynge, that ye maye accepte the thynges that are moste excellente, that ye maye

Ye wemen: submyt youre selues vnto youre
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and watche thereunto with all instaũce and supplicacyon for all sayntes and for me ‡ that vt- ‡Col.iiii.a
teraunce maye be geuen vnto me that I maye open my mouthe frely to vtter the secretes of my Gospell (wherof I am a messenger in bondes) that therin I may speake frely, as I ought to speake. But that ye maye also knowe what condycyon I am in, and what I do, Tichicus
D the deare brother and faythfull minister in the Lorde, shall shewe you all thynges, whome I haue sent vnto you for the same purpose, that ye myght knowe what case we stande in, and that he myght comforte youre hertes, Peace be vnto the brethrẽ and loue with fayth, frõ God the father and from the Lorde Jesus Christe. Grace be with all them whyche loue our Lorde Jesus Christe syncerely. Amen.

¶ Sent from Rome vnto the Ephesians by Tichicus,

¶ The Epystle of sayntPaule the Apostle to the Philippians

¶ The fyrst Chapter.

¶ He exhorteth them to increase in loue, in knowledge, & experyence of Godly thynges.

Paule and Timothe the ser- A
uauntes of Jesu Christe, To all the sayntes in Christ Jesu, whyche are at Philippos with the Bishops & Deacõs Grace be vnto you and peace from God our father, and frõ the Lorde Jesus Christe.

✠ I thanke my God with all remembraunce of you * alwayes in all my prayers for you, and praye wyth gladnes: because ye are come into *Rom.i.b Collo.i.a
the felowshyppe of the Gospell from the fyrste daye vntyll nowe ✠ and am surely certyfyed of thys, that he whyche hathe begohne a good worke in you, shall perfourme it vntyll the day of Jesus Christ: as is becommeth me: so iudge I of you al, because I haue you in my herte: for as moche as ye all are companyons of grace wt me, euen in my bondes, and in the defendynge and stablyshynge of the Gospell.

For God is my recorde, howe greatly I long B
after you all, from the very hert rote in Jesus Christ. * And this I praye, that your loue may *Ephe.i.d
encrease yet more and more in knowledge, and in all vnderstandynge, that ye maye accepte the thynges that are moste excellente, that ye maye

ma ye be pure, and suche as offende no man vntyll the daye of Christe: beynge fylled with the frute of ryghteousnes, whych commeth by Jesus Christ vnto ꝑ glozy and pzayse of God. ✠

I wolde ye shulde vnderstande (bzethzen) that the thynges whyche happened vnto me chaunced vnto the greate furtheraunce of the Gospell: So that my bandes in Christe, are manyfest thozowe oute all the iudgement hall and in all other places: In so moche that many of the bzethzen in the Lozde beynge encozaged thozowe my bandes, dare moze boldely speake the wozd without feare. Some pzeache Christ of enuye and stryfe, & some of good wyl. The one parte pzeache Christ of stryfe and not syncerely, supposyng to adde moze aduersytye to my bandes. Agayne the other parte pzeache of loue because they know that I am set to defende the Gospell. What then? So that Christ be pzeached any maner of waye, whether it be by occasyon, oz of true meanynge, I am glad therof, ye and wyll be glad. ℭ For I knowe, that this shall chaunce to my saluacyon, *thozowe your pzayer & ministryng of the spzete of Jesu Chzyste, accozdynge to my expectacyon, and hope, that in nothynge I shalbe ashamed: but that wyth all boldnesse, (as alwayes euen so nowe also) Chzyste shalbe magnyfyed in my body: whether it be thozowe lyfe, oz thozowe death. For Chzyst is to me lyfe, and death is to me auauntage. Yf it chaunce me to lyue in the flesshe, that thynge is to me frutefull for the wozke, and what I shall chose I wote not. For I am constrayned of those two thynges.

ii.Cor.i.b

*I desyze to be loosed, and to be wyth Christe which is muche and farre better. Neuertheless to abyde in the flesshe is moze nedefull for you. And this am I sure of, that I shall abyde and continue with you all, for youre furtheraunce and ioye of youre fayth, that youre reioysynge maye be the moze aboundaunt thozowe Jesus Christ in me, by my commynge to you agayne.

ii.Cor.v.a.

ℭ Onely let youre conuersacyon be, *as it becommeth the Gospell of Christe: that whether I come and se you, oz els be absent, I maye yet heare of your condicion, that ye continue in one spzete, and in one soule, labourynge as we do, to mayntayne the fayth of the Gospell, and in nothyng fearyng your aduersaryes, whyche is to them a cause of perdycyon, but to you of saluacyon, and that of God: for vnto you it is gyuen for Christ that not only ye shulde beleue on hym: but also that ye shulde suffre for hys sake, hauynge euen suche a fyght, as ye sawe in me, and nowe heare of me.

Epha.iiii.a

ℭ The.ii. Chapter.

ℭ He exhozteth them to vnite and bzotherly loue and to beware of stryfe and vayne glozye. And for a sure ensample, he layeth Chzyst before them.

IF there be therfoze any consolacyon in chzist, if ther be any cõfozt of loue, yf ther be any felowshyp of ꝑ spzete, yf ther be any cõpassion & mercy, fulfyll ye my ioy, ꝑ ye be lyke mynded, hauing one loue, beynge of one accozde, & of one mynde, ꝑ nothyng be done thozowe stryfe, oz of vayne glozy but in mekenes of minde, let euery man esteme another better thẽ him self. * Loke not ye euerye man on hys owne thynges, but euery man on the thinges that are other mens.

i.Cor.x.f and.xiii.b

✠ Let the same mynde be in you whych was in Chziste Jesu: whyche when he was in the shape of God, thought it not robberye to be equall wyth God. Neuertheless he made hym selfe of no reputacion, takyng on hym the shape of a seruaunt, and *became lyke vnto men, and was founde in hys apparell as a man. He humbled hym selfe, and became obedient vnto death euen the death of the crosse. Wherfoze, god also hathe exalted him on hy and geuen him a name whyche is aboue all names: that in * the name of Jesus ‡ euerye knee shulde bow, both of thynges in heauen and thinges in earth and thinges vnder the earth, and that all tonges shuld confesse, that Jesus Christ is the * Lozde, vnto the prayse of god ꝑ father. ✠ Wherfoze, (my dearly beloued) as ye haue alwayes obeyed, not whẽ I was presente only, but nowe muche moze in myne absence euen so wozke oute youre owne saluacyon wyth feare and tremblynge. * For it is God whyche wozketh in you, bothe the wyll and also the dede, euen of good wyll.

Heb.b.a.

B

Mat.i.c. ‡Ro.xiiii.c Esay xlv.e

‡ Do all thynges wythout murmurynge, and dysputynge, that * ye maye be suche as no man can complaine on: and vnfayned sonnes of God wythout rebuke, in the myddes of a croked and peruerse nacyon: amõge whom se that ye shyne as lyghtes in ꝑ wozlde, holdyng fast the wozde of lyfe, that I may * reioyce in the day of Christ howe ꝑ I haue not runne in vayne, nether haue laboured in vayne.

‡i.Pe.iiii.b *i.Pe.ii.b

* ii.Cor.i.c i.Thes.iii.c.

ℭ Yee, and thoughe I be offered vp vpon the offerynge & a sacrifice of youre fayth: I reioyce and reioyce wyth you al. For the same cause also do ye reioyce, and reioyce with me.

I trust in the Lozde Jesus, for to * sende Tymotheus shortly vnto you, ‡ that I also may be of good comfozte, when I knowe what case ye stãde in. For I haue no man that is so lyke minded to me, which with so pure affeccion wil care for your matters. For al other seke theyr owne and not the thynges which are Jesus Christes. Ye know the pzofe of hym, how that as a sonne wyth the father, so hathe he wyth me bestowed his serupce in the Gospell. Him therfoze I hope to sende, assone as I knowe howe it wyll go wỽ me. I trust in the Lozde, that I also my self shal come shortlye.

*Ac.xvi.a. ‡i.The.ii.b

D

But I supposed it necessarye to sende bzother Epaphzoditus vnto you, my companion in laboure and felowe souldyer, youre Apostell whyche also mynystreth vnto me at nede. For he longed after you all, and was full of heuynes, because that ye hadde heard saye, that he hadde bene sycke. And no doute he was sycke in so much ꝑ he was ny vnto death. But god had mercye on hym: and not on hym only but on me also, lest I shuld haue sozow vpon sozow. I sẽt hym therfoze the moze diligentlye: ꝑ when ye se him, ye may reioyce agayne & ꝑ I may be ꝑ lesse sozowfull. Receaue hym therfoze in the Lozde with

ma ye be pure, and suche as offende no man vntyll the daye of Christe: beynge fylled with the frute of ryghteousnes, whych commeth by Jesus Christ vnto ꝑ glozy and pzayse of God. ✠

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ii.Cor.i.b

*I desyze to be loosed, and to be wyth Christe which is muche and farre better. Neuertheless to abyde in the flesshe is moze nedefull for you. And this am I sure of, that I shall abyde and continue with you all, for youre furtheraunce and ioye of youre fayth, that youre reioysynge maye be the moze aboundaunt thozowe Jesus Christ in me, by my commynge to you agayne.

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Epha.iiii.a

ℭ The.ii. Chapter.

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i.Cor.x.f and.xiii.b

✠ Let the same mynde be in you whych was in Chziste Jesu: whyche when he was in the shape of God, thought it not robberye to be equall wyth God. Neuertheless he made hym selfe of no reputacion, takyng on hym the shape of a seruaunt, and *became lyke vnto men, and was founde in hys apparell as a man. He humbled hym selfe, and became obedient vnto death euen the death of the crosse. Wherfoze, god also hathe exalted him on hy and geuen him a name whyche is aboue all names: that in * the name of Jesus ‡ euerye knee shulde bow, both of thynges in heauen and thinges in earth and thinges vnder the earth, and that all tonges shuld confesse, that Jesus Christ is the * Lozde, vnto the prayse of god ꝑ father. ✠ Wherfoze, (my dearly beloued) as ye haue alwayes obeyed, not whẽ I was presente only, but nowe muche moze in myne absence euen so wozke oute youre owne saluacyon wyth feare and tremblynge. * For it is God whyche wozketh in you, bothe the wyll and also the dede, euen of good wyll.

Heb.b.a.

B

Mat.i.c. ‡Ro.xiiii.c Esay xlv.e

‡ Do all thynges wythout murmurynge, and dysputynge, that * ye maye be suche as no man can complaine on: and vnfayned sonnes of God wythout rebuke, in the myddes of a croked and peruerse nacyon: amõge whom se that ye shyne as lyghtes in ꝑ wozlde, holdyng fast the wozde of lyfe, that I may * reioyce in the day of Christ howe ꝑ I haue not runne in vayne, nether haue laboured in vayne.

‡i.Pe.iiii.b *i.Pe.ii.b

* ii.Cor.i.c i.Thes.iii.c.

ℭ Yee, and thoughe I be offered vp vpon the offerynge & a sacrifice of youre fayth: I reioyce and reioyce wyth you al. For the same cause also do ye reioyce, and reioyce with me.

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*Ac.xvi.a. ‡i.The.ii.b

D

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Rom.rb.d
i.Thes.b.c
with all gladnesse, and * make moche of suche: because that for the worke of Christe he wente so farre that he was nye vnto deathe, and regarded not his lyfe: to fulfyll that whyche was lackyng on your parte towarde me.

¶The.iii.Chapter.

¶He warneth them to beware of false teachers, whom he calleth dogges and enemyes of Christ, and reproueth mannes owne ryghteousnes.

A MOreouer, (brethren) reioyce ye in the Lorde. It greueth me not to wrytte one thynge often to you. For to you it is a sure thynge. Beware of dogges, beware of euel workers. Beware of dissencyon. * For we are circumcysyon, whyche serue God ‡ in the spyrete, and reioyce in Christ Jesu, and haue no confidence in the fleshe: though I myght also reioyce in the flesshe. Yf any other man thynketh that he hathe wherof he myghte truste in the flesshe: I haue more: beynge circumcysed the eyght daye, of the kynde of Israell, of the tribe of Ben Jamin * an Ebreue borne of the Ebrues ‡ as concernyng the lawe, a Pharyse: as concernynge feruentnesse, I persecuted the congregacion, as touchynge the ryghteousnes whych is in the lawe, I was vnrebukable.

*Ro.ii.d
Ephe.ii.c
‡Joh.viii.c
Roma.i.a

11. Cor.xi.c
Act.xxiii.b
and.xxbid.

B mat.xiiii.f

* But the thynges that were vauntage vnto me, those I counted losse for Christes sake. Yee, I thynke all thynges but losse for ꝑ excellencye of the knowledge of Christe Jesu my Lorde, For whome I haue counted all thynges losse, and do iudge them but vyle, that I may wynne Christ, and be founde in him not hauynge myne owne ryghteousnes of the law: but that which is thorowe the fayth of Christ: euen the ryghteousnes which cõmeth of God thorowe fayth: that I maye knowe hym and the vertue of hys resurrecyon, and felouschyp of hys passyons, whyle I am conformable vnto hys (deathe) yf by any meanes I myght attain vnto the resurreccyon of the dead. Not that I haue attayned vnto it already, or that I am alreadye perfect: but I folowe, yf that I may comprehende that, wherin I am comprehended of Christe Jesu. Brethrẽ, I coũte not my selfe that I haue gotten it as yet, but this one thynge I saye: I forget those thynges whyche are behynde, and endeuour my selfe vnto those thynges whiche are before, and accordynge to the marke appoynted (I preasse to the reward of the hye callyng) of God thorowe Christe Jesu. Let vs therfore as many as be perfecte, be thus wyse mynded, and yf ye be otherwyse mynded, God shal open the same also vnto you. Neuertheles vnto that whyche we haue attayned vnto, let vs procede by one rule, that we maye be of one accorde.

¶ Cha.

✠ * Brethren, be folowers together of me, and loke on them whyche walke euen so, as ye haue vs for an ensample. For many walke (of whome I haue tolde you often and nowe tell yow weppynge) that they are the enemyes of the crosse of Christe, * whose ende is dampnacyon, whose God is theyr belly and glorye to to theyre shame, whyche are worldlye mynded. But oure conuersacyon is in heauen frome whẽce we loke for ꝑ saueour, euẽ ꝑ Lord Jesus Christ whych shal * chaunge our vyle bodye, ꝑ he maye make it lyke vnto hys glorious bodye accordynge to the workynge wherby he is able also to subdue all thynges vnto hym selfe ✠

D i.Cor.xiii.c and.v.d.

Rom.xvi.c

i.Cor.xv.g

¶The.iiii.Chapter.

¶He saluteth certayne of them, exhorteth them to be of honest conuersacyon, and thanketh them because of the prouision, that they made for hym beynge in prison.

THerfore my brethren (dearly beloued & longed for) my ioye & crowne, so cõtinue in ꝑ Lord ye beloued. I pray Euodias, & beseche Sintiches, ꝑ they be of one accord in the Lorde: Yea, and I beseche the faythful yocke felowe, helpe the wemen whyche laboured with me in the Gospell, and with Clement also, and wyth other my labour felowes * whose names are in the boke of lyfe. ✠ ‡ Reioyce in the Lorde alway and agayne I saye reioyce. Let your softenes be knowẽ vnto al men The lorde is euen at hande. Be carefull for nothynge: but in all prayer and supplication lette youre peticions be manifest vnto God wyth geuynge of thankes And the peace of God (which passeth all vnderstandynge) kepe your hertes & myndes thorowe Christe Jesu. ✠

Luk.i.e
Apo.xbi.b
‡.Phe.b.d
B

Furthermore, brethren, whatsoeuer thynges are true, whatsoeuer thinges are honest, whatsoeuer thynges are iuste, whatsoeuer thynges are pure, whatsoeuer thynges are conuenient, whatsoeuer thinges are of honest report: yf there be anye vertue, yf there be anye prayse, * (or learnyng) those same haue ye in your mynde: whyche ye haue both learned and receaued, heard also and sene in me: those thynges do: and the God of peace shalbe wyth you. I reioyce in the Lord greatlye, that nowe at the laste your care is renued agayne for me in that wherin ye were also carefull, but ye lacked opportunite. I speake not because of necessite. For I haue learned in whatsoeuer estate I am, * therwyth to be contente. I knowe howe to be lowe and I knowe how to excede. Euery wher and in al thinges I am instructed, both to be full and to be hongry bothe to haue plentye and to suffrenede, I can do all thynges thorowe Christ which strengheneth me. Notwithstandynge ye haue well done that ye bare parte with me in my trybulacion.

*

i.Tl.vi.b

Ye of Philippos knowe also that in the begynnyng of the Gospel, when I departed from Macedonia, no congregacyon bare parte with me, as concernynge geuyng and receauyng, but ye onely. For when I was in Thessalonica, ye sente once and afterwarde agayne vnto my necessytye: not that I desyre gyftes, but I desyre aboundaunt frute on youre parte, Neuertheles I receaued all, and haue plentye. I was euen fylled after that I receaued of Epaphroditus the thinges whyche were sente from you, an odoure of a swete smel a * sacrifice accepted and pleasaunt to God. My God shall supplye all your nede thorow his glorious ryches by Jesu Christe. Unto God & oure father be prayse for euermore. Amẽ. Salute all ꝑ sayntes in Christ

D

Rom.xii.a
Heb.xiii.c

Jesu

Jesu. The brethren whyche are with me, grete you. All the sayntes salute you, mooste of all they whych are of the Emperoures householde The grace of oure Lorde Jesu Chryste be with you all. Amen.

¶ Thys Epistle was wrytten from Rome by Epaphroditus.

¶ The Epystle of saynt Paule the Apostle to the Collossians

¶ The fyrst Chapter.

¶ He geueth thankes vnto God for theyr faythe, loue and hope, prayeth for theyr increase and sheweth howe we are the kyngdom of God optayned by Christ whych is the head of the congregacyon.

PAule an Apostle of Jesu chryst by the wyll of God, & brother Timotheus

To the sayntes whyche are at Colossa & brethren ỳ beleue in Christ. *Grace be vnto you and peace frō God our father, and from the lorde Jesu chryst.

‡ We geue thankes to God the father of oure lorde Jesus chryst* alwayes for you in our prayers. ‡For we haue herde of your fayth in Christ Jesu, and of the loue which ye beare to al sayntes, for the hopes sake which is layd vp in store for you in heauē, of whych hope, ye herde before by the true worde of the Gospel, which is come vnto you: euen as it is into al ỳ world, and it is fruteful-*(and groweth.) as it is also amonge you from the daye in the whyche ye herde of it, and had experience in the grace of God thorowe the trueth, as ye learned of* Epaphra our deare fe lowe seruaunt, whych is for you a faythful mynyster of Christe whych also declared vnto vs your loue whych ye haue in the spryte,

* ✠ For thys cause we also euer sence the daye we herde of it, haue not ceased to praye for you and to desyre, that ye myght be fulfylled wt the knowledge of hys wyll, in all wysedome & spirituall vnderstandyng, that ye myght walk worthy of the Lord, that in al thynges ye may please* beynge frutefull in all good workes, & encreasyng in the knowlege of God: strenghted wyth all myght, thorowe hys glorious power, vnto all pacience and longe sufferynge with ioyfulnes. ‡ geuyng thankes vnto the father which made vs mete to be partakers of the inheritaunce of saynctes in lyght.

Whyche hathe delyuered vs from the power of darcknes, and hathe translated vs into the kingdō of hys deare sonne* by whome we haue redempcyō thorow hys bloud, euen the forgeuenes of synnes‡ whiche is the ymage of the inuisible god fyrst begotten of all creatures* For by him were all thynges created, that are in heauē and that are in earthe visible and inuisible, whether they be maiestye or Lordeshyppe, eyther rule or power. All thynges were created by hym and for hym, and he is before all thynges, and by hym all thinges haue theyr beynge.

And * he is the head of the bodye, euen of the congregacyon: he is the begynnyng and ‡ fyrste begotten of the dead, ỳ in all thinges he myghte haue the preemynence. For it pleased ỳ father, that in hym shulde all fulnes dwell, and by him to *reconcyle al thinges vnto hym selfe, & to set at peace by him thorow the bloude of his crosse, both thynges in heauen and thynges in earth.

And you * whyche were somtyme farre of and enemyes, because your myndes were set in euell workes hath he now yet reconcyled in the bodye of hys fleshe thorow death, to make you holy, and vnblameable, an without faute in his owne sight, yf ye cōtinue grounded and stablysshed in the fayth, and be not moued awaye from the hope of the Gospell, wherof ye haue herde, howe that it is preached amonge all creatures whyche are vnder heauen, wherof I Paul am made a minister. Nowe ioye I* in my sufferynges ‡ for you, and fulfyll that which is behynde of the passions of Christ in my flesche, for his bodyes sake, which is in the congregacyon, whereof I am made a minister, accordynge to the ordinaunce of God, whyche ordinaunce was geuen me vnto you warde to fulfyll the worde of God, that * mistery whyche hath ben hyd sence ỳ worlde began, and sence the begynnyng of generacions: ‡ but nowe is opened to his sayntes, to whome God wolde make knowen what the glorypous riches of thys misterye is amonge the Gentyls, whyche ryches is Christ in you, the hope of glory, whom we preache, warnynge all men, and teachyng all men in all wysedome, to make all men perfecte in Christe Jesu, ¶ Wherin I also labour and stryue euen as farre forth as his strenght worketh in me myghtely.

Ephe.i.d and.b.e ‡1.Cor.15.c

Roma.viii.d 1.Cor.v.d

Rom.v.d Ephe.v.a Colo.ii.e

D 2.Cor.i.a ‡Ephe.iii.b

Ephe.iii.b

‡ Mat.xi.d 2.Cor.ii.c Ephe.i.b.

¶ The.ii. Chapter.

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A

B

mat.xxiiii.a Mar.xiii.a Luke.xxi.b Ephe.v.b

Jesu. The brethren whyche are with me, grete you. All the sayntes salute you, mooste of all they whych are of the Emperoures householde The grace of oure Lorde Jesu Chryste be with you all. Amen.

¶ Thys Epistle was wrytten from Rome by Epaphroditus.

¶ The Epystle of saynt Paule the Apostle to the Collossians

¶ The fyrst Chapter.

¶ He geueth thankes vnto God for theyr faythe, loue and hope, prayeth for theyr increase and sheweth howe we are the kyngdom of God optayned by Christ whych is the head of the congregacyon.

PAule an Apostle of Jesu chryst by the wyll of God, & brother Timotheus

To the sayntes whyche are at Colossa & brethren ỳ beleue in Christ. *Grace be vnto you and peace frō God our father, and from the lorde Jesu chryst.

‡ We geue thankes to God the father of oure lorde Jesus chryst* alwayes for you in our prayers. ‡For we haue herde of your fayth in Christ Jesu, and of the loue which ye beare to al sayntes, for the hopes sake which is layd vp in store for you in heauē, of whych hope, ye herde before by the true worde of the Gospel, which is come vnto you: euen as it is into al ỳ world, and it is fruteful-*(and groweth.) as it is also amonge you from the daye in the whyche ye herde of it, and had experience in the grace of God thorowe the trueth, as ye learned of* Epaphra our deare fe lowe seruaunt, whych is for you a faythful mynyster of Christe whych also declared vnto vs your loue whych ye haue in the spryte,

* ✠ For thys cause we also euer sence the daye we herde of it, haue not ceased to praye for you and to desyre, that ye myght be fulfylled wt the knowledge of hys wyll, in all wysedome & spirituall vnderstandyng, that ye myght walk worthy of the Lord, that in al thynges ye may please* beynge frutefull in all good workes, & encreasyng in the knowlege of God: strenghted wyth all myght, thorowe hys glorious power, vnto all pacience and longe sufferynge with ioyfulnes. ‡ geuyng thankes vnto the father which made vs mete to be partakers of the inheritaunce of saynctes in lyght.

Whyche hathe delyuered vs from the power of darcknes, and hathe translated vs into the kingdō of hys deare sonne* by whome we haue redempcyō thorow hys bloud, euen the forgeuenes of synnes‡ whiche is the ymage of the inuisible god fyrst begotten of all creatures* For by him were all thynges created, that are in heauē and that are in earthe visible and inuisible, whether they be maiestye or Lordeshyppe, eyther rule or power. All thynges were created by hym and for hym, and he is before all thynges, and by hym all thinges haue theyr beynge.

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A

B

mat.xxiiii.a Mar.xiii.a Luke.xxi.b Ephe.v.b

dwelleth al the fulnes of the goodhead boldely,
and ye are complet in him: which is the head of
all rule and power, by whome also ye are * cir-
Roma.ii,d. cūcysed with circūcisyō which is done without
Ephe.ii,c handes, for as muche as ye haue put of the syn-
Collo.ii. b. full body of the flesh thorowe the circumcisyon
‡Rom.vi.a that is in Chryst, in that ‡ ye are buried with
Gala.iii.d. hym thorow baptime, in whome ye are also ry-
℄ sen agayn thorow fayth, ẏ is wrought by the
operacion of God, which rayled him frō death.
* And ye when ye were dead thorowe synne
Rom.v.a and thorow the vncircumcisyon of youre flesh,
Ephe ii.a hath he quyckened with hym, and hath forgeuē
Collo.i.c vs all oure trespalles, ✠ and hathe put out the
hande wrytynge that was agaynst vs, cōtay-
ned in the lawe writtē, and that hathe he taken
out of the waye, & hath fastened it to his crosse,
Gene.iii.c. and hathe * spoyled rule and power, and hathe
Luk.xi.e. made a shewe of them openly and hathe trium-
Joh.xii.e phed ouer them in his owne personne.
Let no man therfore trouble your conscyence
about meate and drynke or for a pece of an ho-
ly day: or of the new moone, or of the Sabboth
Hebr.viii.a dayes, * whyche are shadowes of thynges to
and.x.a come: but the body is in Chryste. Lette no man
D make you shote at a wronge marke by the hum
blenes and holynes of aungels, in the thynges
whyche he neuer sawe, beynge causeles puft vp
with hys fleschlye mynde, and holdeth not the
head, wherof all the body by ioyntes & couples
receaueth norysshment and is knet together,
and encreaseth with the increasynge that com-
meth of God. Wherfore: yf ye be dead with
Gala.iiii.b Chryst from the * ordinaunces of the worlde,
why as though ye yet lyued in the worlde, are
ye led with tradicyons? Touche not, taste not,
handell not: which all perysh thorowe the very
abuse: after the commaundementes and do-
ctrynes of men. Whyche thynges outwardly
haue the similitude of the wysdome by supersti
cyon and humblenes of mynde, and by hurtyng
of the bodye, and in that they do the flesshe no
worshyp vnto the nede therof.

℄The.iii.Chapter.

℄ He putteth them in remembraunce of the spiritu-
al resurreccyon, to lay asyde all maner of corrupte
lyuynge, to be fruitfull in all godlynes and vertue,
and sheweth all degrees theyr dutye.

A
Ephe i.d
Hebre.i.a
F.c.E.xii.a
IF ye be then rysen agayne wyth
Chryste seke those thynges whyche
are aboue, where Chryst sitteth * on
the ryght hande of God. Set youre
affeccyon on heauenly thynges, and
not on earthy thynges. For ye are dead, and
youre lyfe is hyd with Chryst in God. Whē so-
euer Chryst (which is oure lyfe) shall shew him
selfe, then shall ye also appeare with hym in
glorye. ✠ Mortifye therfore youre erthye
members: fornicacyon, vnclennes, vnnaturall
lust euell concupiscence: & couetousnes, whiche
is worshyppyng of ydoles, for whyche thynges
Ephe.v.a sake the wrath of God vseth to come on the dy-
sobedyent chyldren * amonge whome ye wal-
ked somtyme, when ye lyued in them.
B But nowe put ye also awaye frō you all suche
thynges: wrath, fearsnes, maliciousnes, cursed
speakynge, fylthy cōmunicacion oute of youre
mouthe. Lye not one to another, seynge that ye
haue put of the olde man with hys workes, and
haue * put on the newe man which is renued in- Roma.vi.
to the knowledge & ymage of hym that made Ephe. iiii.
hym, * where is nether Gentyll nor Jewe, cir- Gala.vi.d
cumcisyon nor vncircumcisyon, Barbarous or
Sythian, bond or fre but Chryst is al in al thin
ges. ✠ Therfore as electe of god: holy and be-
loued put on tender mercye, kyndnes, humble- ℄
nes of mynde, mekenes, longe suffrynge forbea
rynge one another, and forgeuyng one another
yf any haue a quarel agaynst another: as chryst
forgaue you: euen so do ye. Aboue all these thin
ges put on * loue whych is the bonde of perfecte mat.xxii.d
nes And the peace of God rule in your hertes to
the whyche peace ye are called in one body. And
se that ye be thankfull. Let the worde of Chryst
dwell in you plenteously with all wysedome.
Teach and exhorte your owne selues * in Psal- Ps.xxxiij.a
mes and hymnes, and spiritual songes synging Ephe.v.d.
wyth grace in your hertes to the Lorde: And
* whatsoeuer ye do (in worde or dede) do all in i.Cor.x.g
the name of the Lord Jesu, geuyng thankes to
God the father by hym. ✠

* Ye wyues, submytte youre selues vnto
youre owne husbandes, as it is comely in the Ephe.v.d
Lorde: Ye husbaudes, loue your wyues and be i.Pet.iij.a
not better vnto them. * Ye chyldren, obey youre D
fathers and mothers in all thynges, for that is Ephe.vi.a
well pleasynge vnto the Lorde, Ye fathers, pro
uoke not your chyldren * (to anger) lest they be of
a desperate mynde. * Ye seruauntes be obediēt Eph.vi.a
vnto them that are youre bodely maysters in all Titus.ii.c
thynges: not with eye serupce as men pleasers, i.Pet.ii.c
but in singlenes of hert fearing God And what
soeuer ye do, do it hertely, as though ye dyd it
to the Lord, and not vnto men, knowyng, that
of the Lorde ye shal receaue the rewarde of inhe
ritaunce, for ye serue the Lorde Chryst, But he
ẏ doth synne: shal receaue for hys synne. * Ney- ii.Pa.xix.c
ther is ther any respect of persones * (wyth God) Act.x.e
Ecc.xxxv.b
Ro.ii.b.
Col.iii.c
&c

℄The.iiii.Chapter.

℄ He exhorteth them to be feruent in prayer to walke wyse
ly vnto them that are not yet come to the true knowledge of
Chryst: and saluteth them.

‡ Maysters do vnto youre seruauntes ẏ A
whych is iust and equall, knowynge ‡Eph.vi.a
that ye also haue a master in heauen.
* Continue in prayer, and watche Eph.vi.c
in the same with thankes geuynge, prayenge
also for vs ‡ that God maye open vnto vs the ‡Ephe.vi.c
dore of vtteraunce, that we may speake the mi i.Thes.v.f.
stery of Chryst (wherfore I am also in bondes)
ẏ I maye vtter it, as it becometh me to speake
* Walke wyselye toward them that are with- *Ephe.v.d
out, & lose no opportunite Let your speatch be al
wayes wel sauored & powdred wᵗ salt, that ye * Leu.iii.d
may know, how ye ought to answere euery mā Mat.v.c.

Of all my busynes shall ye be certifyed by
Tichicus, the beloued brother and faythful my
nister & felow seruaunte in the Lord, whome I
haue sent vnto you for the same purpose that he
myghte knowe what ye do and that he myghte
comforte youre hertes wyth one Onesimus a
faythful and beloued brother: whyche is one of

you

dwelleth al the fulnes of the goodhead boldely,
and ye are complet in him: which is the head of
all rule and power, by whome also ye are * cir-
Roma.ii,d. cūcysed with circūcisyō which is done without
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Ephe i.d
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nister & felow seruaunte in the Lord, whome I
haue sent vnto you for the same purpose that he
myghte knowe what ye do and that he myghte
comforte youre hertes wyth one Onesimus a
faythful and beloued brother: whyche is one of

you

you. They shall shewe you of all thynges,
Act.xvii.a whyche are adoynge here. * Aristarchus my
C preson felowe saluteth you, and ‡ Marcus
‡ii.Ti.iiii.b Barnabas systers sonne touchynge whome,
ye receaued commaundementes. Yf he come
vnto you, receaue hym: and Jesus whyche is
called Justus, whyche are of the circumcisyon.
These onely are my worke felowes vnto the
kyngdome of God which haue ben vnto my cō=
Collo.iii.a solacyon. * Epaphras the seruaunt of Chryst,
(whyche is one of you) saluteth you, and al:
wayes laboureth feruently for you in prayers,
that ye maye stande perfecte and full, in all the
D wyll of God. For I beare hym recorde, that he
hathe a feruent mynde for you and them that
are of Laodicia and them that are of Hierapo=
lis. Deare Lucas the Phisicion greteth you,
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are of Laoditia, and salute Nymphas, and the
congregacyon, whyche is in hys house, And
when the Epystle is read of you, make that it
be read also in the congregacyon of the Laodi=
cians: and that ye lykewyse reade the Epystle
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hande of me Paule: remember my bondes the
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ii.Cor.i.a and frō ꝑ Lord Jesus Christe.
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i.Thes.iiii.b the hope ‡ of oure Lorde Jesus Christe, in the
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images, for to serue the lyuyng and true God,
and for to loke for his sonne * from heauen, Actes.i.b
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knowe of oure entraunce in vnto *i.Thes.i.b
you, how that it was not in vaine
but euen after that we had suffred
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treated at Philippos (as ye knowe) then were
we bolde in our God, to speake vnto you the
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exhortacion was not to bryngе you to erroure,
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✠ Ye remēber brethren our labour, and tra= C
uayle. * For we laboured day and nyght be= Acte.xx.g
cause we wolde not be chargeable vnto eny of ii.Thes.iii.d
you & preached vnto you the Gospel of God. Ye i.Cor.ix.c
are witnesses, and so is God, how holily and iu
stely and vnblameably we behaued oure selues
amōg you that beleued as ye knowe, how that
we bare suche affectcyon vnto euery one of you,
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Act.xvii.a whyche are adoynge here. * Aristarchus my
C preson felowe saluteth you, and ‡ Marcus
‡ii.Ti.iiii.b Barnabas systers sonne touchynge whome,
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¶He sheweth how greatly he was reioysed, when Timothe tolde hym of theyr fayth and loue.

Act.xvii.d. WHerfore, sence we coulde no lenger forbeare, we tought it good to remayne at * Athens alone, and sent Timothe oure brother and minister of God, and the helper forth of oure labour in the Gospell of Christ, to stablish you and to comfort you concernynge our faith, Ephe.iii.c * that no man shuld be moued in these afflicci- ‡John.vi.c ons. For ‡ ye youre selues know, that we are Act.xiiii.d psa.xxxviii.d euen appoynted thereunto. For when we were Pro.xxiiii.d with you, we tolde you before, that we shulde ii.Tim.iii.c suffre tribulacyon, euen as it came to passe, and as ye know. For this cause when I coulde no lenger forbeare, I sente that I myght haue knowledge of your fayth, lest by some meanes the tempter had tempted you, and lest oure labour had ben bestowed in vayne.

‖ But now lately, when Timothe came from you vnto vs, and declared to vs youre fayth and youre loue, and howe that ye haue good remembraunce of vs alwayes, desyring to se vs, as we also desyre to se you: Therfor brethren we receaued consolacyon by you, in all our aduersytie and necessitie, through your faith. For now are we alyue yf ye stande stedfaste in the Lorde. For what thankes can we recompence to God agayne for you, ouer all the iope, that we iope for youre sakes before our God: prayenge nyght & day exceadyngly, that we myght se you presently, and myght fulfyll the thynges whiche are lackyng vnto your fayth.

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¶The.iiii.Chapter. ✠

¶He exhorteth them to stedfastnes, to kepe them selues from synne and vncleny conuersacyon, to loue one another rebuketh idelnes, & speaketh of the resurrecyon.

FUrthermore, we beseche you (brethrē) and exhorte you by the Lorde Jesus, that ye encreace more and more euen as ye haue receaued of vs, howe ye oughte to walke and to please God · For ye know, what commaundemētes we gaue you Ephe.v.a by oure Lorde Jesu Christe. For this is the Rom.vii.a wyll of God * euen your holynes, that I shuld abstayne from fornicacion, & that euery one of you shulde knowe ‡howe to kepe hys vessell in ‡i.Cor.vii.a holynes and honoure, and not in the lust of cō- cupiscence * as do the hethen whiche know not *Rom.i.c God, that nomā oppresse and defraude his bro- ther in bargaynyng: because that the Lorde is the auenger of al suche thinges, as we tolde you before, and testifyed. For God hathe not called vs vnto clennes but vnto holines. ✠ * He ther Luke.x.c fore that despyseth, despyseth not man, but god which hath sent ‡his holy spyrete amonge you.

‖ But as touchinge brotherlye * loue, ye i.Cor.iii.b and.vi.d nede not, that I wryte vnto you. ‡ For ye are ‡i.The.i.a taught of God to loue one another. Yee & that ¶ thing verely ye do vnto al the brethren whyche ‡Job xiii.b and.xv.d are in al Macedonia. We beseche you brethren, i.Jo.iiii.d that ye encreace more and more, & that ye study to be quyet, & to medle with your owne busines and * to worke wyth your owne handes, as we cōmaunded you that ye maye behaue youre sel- Act.xx.b ues honestly toward them that are wythoute & i.Cor.x.e that nothynge be lackyng vnto you. ✠ ii.The.iiii.b

‖ I wolde not brethren that ye shuld be ig- D norāunte cōcernynge them whyche are fallen a slepe, that ye sorowe not as other do, whyche * haue no hope. For yf we beleue, ẏ Jesus dyed, Sap.ii.a b & rose agayne: euen so them also whych slepe by Jesus, wyll God bryng agayne wyth hym. For thys say we vnto you in the worde of the Lord, that we whyche shall * lyue, & shall remayne in i.Cor.xv.g the commynge of the Lorde, shall not come per they whych slepe. For the Lorde hymselfe shall descende from heauen wyth a shoute and the voyce of the * Archaungell and trompe of God mat.xxiiii.e And the deade in Christe shall aryse fyrste: then Dan.vii.a we whyche shall lyue (euen we whyche shall remayne) shalbe caughte vp wyth thē also in the cloudes, to mete the Lorde in the ayer. And so shall we euer be with ẏ Lorde. Wherfore, comfort youre selues one another wt these wordes. ✠

¶The.v.Chapter.

¶He enkourmeth them of the day of dome, & commynge of the Lord, exhorteth them to watche: and to regard suche as preach Gods word among them.

FInally, of the times and seasons (bre- A thrē) it is no nede that I wryte vnto you: for ye your selues know perfectely, that * the day of the lord shal come mat.xxiiii.d euen as a theefe in the nyght. For whē i.The.v.c they shal saye, peace & all thynges are safe, then Apo.iii.a and.vi.b.c shal * soden destruccion come vpon them (as sorowe commeth vpon a woman trauaylyng with Jere.xv.b.d chylde) and they shall not escape. But * ye bre- Job.xii.e thren are not in darkenes, that that daye shuld Ephe.v.c come on you as a theefe. ✠ Ye are al the chyldren of lyght, and the chyldren of the daye. We are not of the night nether of darkenes.

* Therfore let vs not slepe as do other: B but let vs watche, and be sober. For they that Ro.xiii.d slepe, slepe in the nyghte: and they ẏ be dronken are dronken in the night. But let vs which are of the day, be sober, * armed wt the brest plate of fayth & loue, & with hope of saluaciō for an hel- Ephe.vi.b met For god hath not apointed vs to prouoke wrath vnto our selues, but to obtayne saluaciō by

Luke.xxi. synnes alway. For ẏ * wrath of God is come on them, euen to the vttermost. For as moche brethren as we are kept from you for a season, as concernyng the bodely presence (but not in the herte) we enforsed the more to se you personally with great desyre, And therfore we wold ‡Dan.ẏ.c haue come vnto you ‖ Paul ones and agayne: ‡ but Sathan withstode vs: for what is oure ii.Cor.i.c and.viii.d hope of iope or crowne of reioysyng? * are not ye it in the presence of our Lorde Jesus Christ at his commyng? yes, ye are our glory and iope

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‖ But as touchinge brotherlye * loue, ye i.Cor.iii.b and.vi.d nede not, that I wryte vnto you. ‡ For ye are ‡i.The.i.a taught of God to loue one another. Yee & that ¶ thing verely ye do vnto al the brethren whyche ‡Job xiii.b and.xv.d are in al Macedonia. We beseche you brethren, i.Jo.iiii.d that ye encreace more and more, & that ye study to be quyet, & to medle with your owne busines and * to worke wyth your owne handes, as we cōmaunded you that ye maye behaue youre sel- Act.xx.b ues honestly toward them that are wythoute & i.Cor.x.e that nothynge be lackyng vnto you. ✠ ii.The.iiii.b

‖ I wolde not brethren that ye shuld be ig- D norāunte cōcernynge them whyche are fallen a slepe, that ye sorowe not as other do, whyche * haue no hope. For yf we beleue, ẏ Jesus dyed, Sap.ii.a b & rose agayne: euen so them also whych slepe by Jesus, wyll God bryng agayne wyth hym. For thys say we vnto you in the worde of the Lord, that we whyche shall * lyue, & shall remayne in i.Cor.xv.g the commynge of the Lorde, shall not come per they whych slepe. For the Lorde hymselfe shall descende from heauen wyth a shoute and the voyce of the * Archaungell and trompe of God mat.xxiiii.e And the deade in Christe shall aryse fyrste: then Dan.vii.a we whyche shall lyue (euen we whyche shall remayne) shalbe caughte vp wyth thē also in the cloudes, to mete the Lorde in the ayer. And so shall we euer be with ẏ Lorde. Wherfore, comfort youre selues one another wt these wordes. ✠

¶The.v.Chapter.

¶He enkourmeth them of the day of dome, & commynge of the Lord, exhorteth them to watche: and to regard suche as preach Gods word among them.

FInally, of the times and seasons (bre- A thrē) it is no nede that I wryte vnto you: for ye your selues know perfectely, that * the day of the lord shal come mat.xxiiii.d euen as a theefe in the nyght. For whē i.The.v.c they shal saye, peace & all thynges are safe, then Apo.iii.a and.vi.b.c shal * soden destruccion come vpon them (as sorowe commeth vpon a woman trauaylyng with Jere.xv.b.d chylde) and they shall not escape. But * ye bre- Job.xii.e thren are not in darkenes, that that daye shuld Ephe.v.c come on you as a theefe. ✠ Ye are al the chyldren of lyght, and the chyldren of the daye. We are not of the night nether of darkenes.

* Therfore let vs not slepe as do other: B but let vs watche, and be sober. For they that Ro.xiii.d slepe, slepe in the nyghte: and they ẏ be dronken are dronken in the night. But let vs which are of the day, be sober, * armed wt the brest plate of fayth & loue, & with hope of saluaciō for an hel- Ephe.vi.b met For god hath not apointed vs to prouoke wrath vnto our selues, but to obtayne saluaciō by

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Wherfore, comforte your selues together and edyfye euery one another, euen as ye do. ✠ We beseche you brethren, that ye knowe them* whych laboure amonge you & haue the ouersyght of you in the Lorde, and geue you exhortacion, that ye haue them in hye reputacyon thorowe loue, for there workes sake, and be at peace wyth them.

Gala.b.b 1.Tim.b.c Phil.ii.d

✠ We desyre you (brethren) warne them that are vnruly, comforte the feble mynded, lyfte vp the weake, be pacyent towarde all men. * See y none recompence euel for euel vnto any man: but euer folowe that whyche is good, both amonge your selues, & to al men. * Reioyce euer. ‡ Praye contynually. In all thynges geue thankes. For this is the wyl of God thorowe Christ Jesu toward you. Quēche not the spyrit. * Despise not prophecyenges. Examen all thynges, kepe that whych is good. Abstayne from all euell appearaunce. The verye God of peace sanctyfye you thorowe out And I praye God that youre hole spyrite, and soule and body, maye be preserued: so that in nothynge ye maye be blamed in the commynge of our Lorde Jesus Christ.

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It is verely a ryghteous thinge with God that recōpence tribulacion to them y trouble you: & to you which are troubled, rest with vs, when the Lord Jesus shal shewe hym selfe frō heauen with y Angels of his power, with flampyng fyre whych shall rendre vengeaunce vnto them that knowe not God, * and that obeye not the Gospell of our Lorde Jesus Christe, ‡ whych shalbe punyshed wyth euerlastynge damnacyō, from y presence of the Lorde, and from the glory of hys power, * when he shall come to be glorifyed in hys sayntes, & to become maruelous in all them that beleue: because our testimonye that we had to you, was beleued euen the same day. * Wherfore, also we praye alwayes for you, y oure God wyll make you worthy of thys callyng and fulfyll all delectacyon of goodnes and the worcke of fayth, with power: that the name of our lorde Jesus Christe maye be glorifyed by you, and ye by hym accordynge to the grace of our God, and of the Lorde Jesus Christ.

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Lorde Jesu Christ hym selfe, and God and oure father (whych hath loued vs, and hathe geuē vs euerlastynge consolacyon, and good hope thorowe grace) comforte your hertes and stablyshe you in all good sayenge and doynge.

¶ The.iii. Chapter.

¶ He desyreth them to praye for hym, that the Gospel maye prospere, and geueth thē warnynge to reproue the idel, & yf they wyl not labour with theyr hādes, þ they shall not eate.

A Ephe. vi. c Coll. iiij. a FUrthermore, brethren praye ye for vs, * þ the worde of God maye haue passage, and be glorifyed, as it is also with you, and þ we may be delyuered from vnreasonable & frowarde men. For all men haue not fayth: but the Lorde is faythfull, whych shall stablyshe you, & preserue you frō euell. We haue confydence thorowe the Lorde to youwarde, that ye both do, & wyll do the thynges whych we commaūde you. And the Lorde guyde youre hertes to the loue of God and to the pacient waytynge for Christ. ✠

✠ We requyre you brethren by the name of

B 1. Cor. v. b oure Lorde Jesu Christ * þ ye withdrawe youre selues from euery brother, þ behaueth hym selfe inordinatly, and not after the institutiō, whych he receaued of vs. For ye youre selues knowe, howe ye oughte to folowe vs. For we behaued not our selues inordynatlye amonge you. Neyther toke we bread of any man for nought: but * wrought with laboure & sweate nyght & daye because we wolde not be chargeable to anye of you: not but þ we had aucthorite: but to make

Actes. xx. g 1. Cor. iv. c 1. Thes. ii. e and. iii. c. oure selues an ensample vnto you to folowe vs.

¶ For when we were wyth you, thys we warned you of, that yf any wolde not worke, the same shulde not eate.

For we haue heard saye, that there are some whyche walke amonge you inordynatlye, worke nynge at not all, but beynge busybodyes. Thē that are suche, we commaunde and exhorte, by oure Lorde Jesu Christ, that they worke wyth quyetnes, & eate theyr owne breade: * Brethren

Gala. vi. b be not ye werye in well doynge. ✠ & yf any man

D obey not our sayenge: sende vs worde of hym by a letter: and * haue no cōpany wyth hym, that he

ii. The. vi b may be ashamed: And count hym not as an enemy but warne hym as a brother.

The verye Lorde of peace geue you peace alwayes, by al meanes. The Lord be with you al. The salutacyon of me Paule wyth myne owne hande. Thys is the token in all Epystles. So I wryte. * The grace of oure Lorde Jesus Christe

1. Thes. v. b Phil. iii. d be wyth you all. Amen.

¶ Sent from Athens.

¶ The fyrste Epistle of Saynct Paule vnto Tymothe.

¶ The fyrst Chapter.

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and for all that are in aucthorytie that we may lyue a quyete & peaceable lyfe, wyth all Godlynes and honesty. For ỳ is good and accepted in the syght of God our saupoure, which wyl haue all mẽ to be saued, and to come vnto the knowledge of the trueth. For there is * one God, and Joh.xvii.a
one ‡medyator, betwene God and man, euen the ‡Heb.ix.e
man Chryst Jesus, which gaue hym selfe a raũ- Gals.iii.c.
some for all men, ỳ it shulde be testyfyed at hys tyme, * whereunto I am ordayned a preacher & Roma.i.a
an Apostle. I tel the truth in Christ and lye not: and.xi.c
beynge the teacher of the Gentyles wyth fayth ii.Tim.i.c.
and verytie. ℣

B I wyll therfore that the men * praye euerye Joh.iii.g
where, lyftyng vp pure hãdes wythout wrath or doubtynge. Lykewyse also the wemen, that they araye them selues in comlye apparell wyth shamefastnes and dyscrete behaueoure, not wᵗ broydred heare, ether golde or pearles, or costly araye: but as becũmeth wemen, ỳ professe godlynesse thorowe good workes. * Let the womã i.cor.xiiii.c
learne in sylence wyth al subiectiõ. But I suffre not a woman to teache, nether to vsurpe auctho- ryte ouer the man: but to be in sylẽce. For Adã was fyrste fourmed, & thẽ Eue. Adam also was not deceaued, but the womã was deceaued, and was subdued to the transgression. Notwythstãdynge thorowe bearynge of chyldren she shalbe saued, yf they contynue in fayth and loue, and holynes, wyth dyscrecyon.

¶ The.iii. Chapter.

¶ What maner of man a byshoppe or preast ought to be. The propertyes alse requyred in a deacon or mynyster.

A This is a true sayenge: Yf a man desyre the offyce of a Byshoppe, he desyreth an honeste worke. A Byshop therfore must be blameles, the husbande of one wyfe, dylygent, sober, discrete, a keper of hospytalyte: apte to teache: not geuẽ to ouer much wyne, no fyghter, not gredy of fylthy lucre: but gentell, abhorrynge fyghtynge, abhorrynge couetousnes, one that ruleth well hys owne house, one that hath chyldren in subiection wyth al reuerence. For yf a man can not rule hys owne house, howe shall he care for the congregacyõ of God? He maye not be a nỹge scoler, lest he swel and fall into the iudgemente of the euell speaker. He must also haue a good re porte of them which are wythout, lest he fall into rebuke, and snare of the euell speaker.

Actes.vi.a. Lykewyse must the mynysters be * honeste
B not double tonged, not geuen vnto muche wyne nether gredy of fylthy lucre: but holdynge ỳ mysterye of the fayth wyth a pure conscyence. And let them fyrst be proued, & then let thẽ mynyster so, that no man be able to reproue them.

Euen so must their wyues be honest, not euel speakers: but sober and faythfull in al thynges Let the deacons be the husbandes of one wyfe, and suche as rule theyr chyldren well, and theyr owne housholdes. For * they that mynyster wel Mat.xxv.b
get them selues a good degre & great lyberty in the fayth, whych is in Christ Jesu.

¶ These thinges wryte I vnto the trustyng to come shortly vnto the: but and yf I tarye longe that then thou mayst yet haue knowledge, how thou oughtest to behaue thy selfe in the house of God, whyche is the congregacion of the lyuynge God, the pyller & grounde of truthe. And wythout doubte great is that mystery of Godlynes: * God was shewed in the flesh, was iustyfyed in * John.i.b
the spyrite, was sene amonge the aungels, was preached vnto the Gentyles, was beleued on in the worlde, and receaued vp in glorye.

¶ The.iiii. Chapter.

¶ The prophecyeth of the latter dayes, and exhorteth Tymothe to be dylygente in readynge of the holye scrypture.

The spyrite speaketh euidently, that * in A
the latter tymes some shall ‡ departe Actes.xx.e
from the fayth, & shall geue hede vnto i.Tim.iii.a
spyrites of errour, and deuelyshe doc- ii.Pet.ii.a
trynes of thẽ whyche speake false thorowe ypo- and.iii.a
crysye, & haue theyr conscyence marcked wyth ‡Jude.i.c
an hoote yron, forbyddynge to marye, and com- ii.Tyt.ii.a
maunding to abstayne frõ meates * whych God Gene.i.d
hath created to be receaued ‡ wyth geuyng than- ‡mat.xxvi.c
kes, of them whych beleue, & knowe the truthe. Act.xxvii.f
For * all the creatures of God are good, and no- Gene.i.d
thynge to be refused, yf it be receaued with than ecc.xxxix.c
kes geuynge. For it is sanctifyed by the worde Rom.vi.d
of God and prayer. Yf thou put the brethren in Mar.vii.d.
remembraunce of these thynges thou shalt be a rom.xvi.c
good mynyster of Jesu Christ * whych hast bene Titus.i.d
norysshed vp in the wordes of the fayth and of ii.tim.iii.d
good doctryne, whych thou haste contynually folowed But * cast waye vngodlye and olde i.Tim.iv.a
wyues fables. ii.Tim.ii.c
Titus.iii.e

Exercyse thy selfe rather vnto godlynes. For B
‡ bodely exercyse profyteth lytell: but godlynes Collo.ii.d
is profytable vnto al thynges, as a thyng whiche hathe promyses of the lyfe that is nowe, and of the lyfe to come. Thys is a sure sayenge, and by all meanes worthy to be alowed. For therfore we both laboure and suffre rebuke, because we haue a stedfast hoope in the lyuynge God, whyche is the saueoure of all men, specyallye of those that beleue. Such thynges commaunde & teache. * Let no man despyse thy youthe ‡ but be Titus.ii.e.
vnto them that beleue, an ensample, in word, in ‡titus.ii.b.
cõuersacyõ, in loue, in spyrite, in fayth, in purenes. i.Pet.v.a
ii.Tim.i.e

Tyll I come, geue attendaunce to readynge, ¶
to exhortacion, to doctryne. Despyse not ỳ gyfte that is in the, which was geuen the thorowe pro phecye, wyth the layeng * on of hãdes by ỳ au- Actes.vi.b
cthorite of presthode. These thynges exercyse, & vi.c.xiii.a
geue thy selfe vnto them, ỳ it maye be sene howe and.xix.a
thou profytest in all thynges. Take hede vnto Numerbii.b
thy selfe, and vnto learnynge, & continue therin. ii.Tim.i.b
For yf thou shalt so do, thou shalt saue thy selfe, and them that heare the.

¶ The.v. Chapter.

¶ He teacheth hym howe he shall behaue hym selfe in rebukynge of all degrees. An order concernyng wyddowes.

Rebuke not an elder, rygorously e * but A
exhorte hym as a father: the yonger Leuit.xix.d
men, as brethren: the elder wemen, as mothers: the yonger as systers, wyth al purenes. Honoure wyddowes, whych are true wyddowes. Yf any wydowes haue chyldren or neuewes, let thẽ learne fyrst to rule their owne

and for all that are in aucthorytie that we may lyue a quyete & peaceable lyfe, wyth all Godlynes and honesty. For ỳ is good and accepted in the syght of God our saupoure, which wyl haue all mẽ to be saued, and to come vnto the knowledge of the trueth. For there is * one God, and Joh.xvii.a
one ‡medyator, betwene God and man, euen the ‡Heb.ix.e
man Chryst Jesus, which gaue hym selfe a raũ- Gals.iii.c.
some for all men, ỳ it shulde be testyfyed at hys tyme, * whereunto I am ordayned a preacher & Roma.i.a
an Apostle. I tel the truth in Christ and lye not: and.xi.c
beynge the teacher of the Gentyles wyth fayth ii.Tim.i.c.
and verytie. ℣

B I wyll therfore that the men * praye euerye Joh.iii.g
where, lyftyng vp pure hãdes wythout wrath or doubtynge. Lykewyse also the wemen, that they araye them selues in comlye apparell wyth shamefastnes and dyscrete behaueoure, not wᵗ broydred heare, ether golde or pearles, or costly araye: but as becũmeth wemen, ỳ professe godlynesse thorowe good workes. * Let the womã i.cor.xiiii.c
learne in sylence wyth al subiectiõ. But I suffre not a woman to teache, nether to vsurpe auctho- ryte ouer the man: but to be in sylẽce. For Adã was fyrste fourmed, & thẽ Eue. Adam also was not deceaued, but the womã was deceaued, and was subdued to the transgression. Notwythstãdynge thorowe bearynge of chyldren she shalbe saued, yf they contynue in fayth and loue, and holynes, wyth dyscrecyon.

¶ The.iii. Chapter.

¶ What maner of man a byshoppe or preast ought to be. The propertyes alse requyred in a deacon or mynyster.

A This is a true sayenge: Yf a man desyre the offyce of a Byshoppe, he desyreth an honeste worke. A Byshop therfore must be blameles, the husbande of one wyfe, dylygent, sober, discrete, a keper of hospytalyte: apte to teache: not geuẽ to ouer much wyne, no fyghter, not gredy of fylthy lucre: but gentell, abhorrynge fyghtynge, abhorrynge couetousnes, one that ruleth well hys owne house, one that hath chyldren in subiection wyth al reuerence. For yf a man can not rule hys owne house, howe shall he care for the congregacyõ of God? He maye not be a nỹge scoler, lest he swel and fall into the iudgemente of the euell speaker. He must also haue a good re porte of them which are wythout, lest he fall into rebuke, and snare of the euell speaker.

Actes.vi.a. Lykewyse must the mynysters be * honeste
B not double tonged, not geuen vnto muche wyne nether gredy of fylthy lucre: but holdynge ỳ mysterye of the fayth wyth a pure conscyence. And let them fyrst be proued, & then let thẽ mynyster so, that no man be able to reproue them.

Euen so must their wyues be honest, not euel speakers: but sober and faythfull in al thynges Let the deacons be the husbandes of one wyfe, and suche as rule theyr chyldren well, and theyr owne housholdes. For * they that mynyster wel Mat.xxv.b
get them selues a good degre & great lyberty in the fayth, whych is in Christ Jesu.

¶ These thinges wryte I vnto the trustyng to come shortly vnto the: but and yf I tarye longe that then thou mayst yet haue knowledge, how thou oughtest to behaue thy selfe in the house of God, whyche is the congregacion of the lyuynge God, the pyller & grounde of truthe. And wythout doubte great is that mystery of Godlynes: * God was shewed in the flesh, was iustyfyed in * John.i.b
the spyrite, was sene amonge the aungels, was preached vnto the Gentyles, was beleued on in the worlde, and receaued vp in glorye.

¶ The.iiii. Chapter.

¶ The prophecyeth of the latter dayes, and exhorteth Tymothe to be dylygente in readynge of the holye scrypture.

The spyrite speaketh euidently, that * in A
the latter tymes some shall ‡ departe Actes.xx.e
from the fayth, & shall geue hede vnto i.Tim.iii.a
spyrites of errour, and deuelyshe doc- ii.Pet.ii.a
trynes of thẽ whyche speake false thorowe ypo- and.iii.a
crysye, & haue theyr conscyence marcked wyth ‡Jude.i.c
an hoote yron, forbyddynge to marye, and com- ii.Tyt.ii.a
maunding to abstayne frõ meates * whych God Gene.i.d
hath created to be receaued ‡ wyth geuyng than- ‡mat.xxvi.c
kes, of them whych beleue, & knowe the truthe. Act.xxvii.f
For * all the creatures of God are good, and no- Gene.i.d
thynge to be refused, yf it be receaued with than ecc.xxxix.c
kes geuynge. For it is sanctifyed by the worde Rom.vi.d
of God and prayer. Yf thou put the brethren in Mar.vii.d.
remembraunce of these thynges thou shalt be a rom.xvi.c
good mynyster of Jesu Christ * whych hast bene Titus.i.d
norysshed vp in the wordes of the fayth and of ii.tim.iii.d
good doctryne, whych thou haste contynually folowed But * cast waye vngodlye and olde i.Tim.iv.a
wyues fables. ii.Tim.ii.c
Titus.iii.e

Exercyse thy selfe rather vnto godlynes. For B
‡ bodely exercyse profyteth lytell: but godlynes Collo.ii.d
is profytable vnto al thynges, as a thyng whiche hathe promyses of the lyfe that is nowe, and of the lyfe to come. Thys is a sure sayenge, and by all meanes worthy to be alowed. For therfore we both laboure and suffre rebuke, because we haue a stedfast hoope in the lyuynge God, whyche is the saueoure of all men, specyallye of those that beleue. Such thynges commaunde & teache. * Let no man despyse thy youthe ‡ but be Titus.ii.e.
vnto them that beleue, an ensample, in word, in ‡titus.ii.b.
cõuersacyõ, in loue, in spyrite, in fayth, in purenes. i.Pet.v.a
ii.Tim.i.e

Tyll I come, geue attendaunce to readynge, ¶
to exhortacion, to doctryne. Despyse not ỳ gyfte that is in the, which was geuen the thorowe pro phecye, wyth the layeng * on of hãdes by ỳ au- Actes.vi.b
cthorite of presthode. These thynges exercyse, & vi.c.xiii.a
geue thy selfe vnto them, ỳ it maye be sene howe and.xix.a
thou profytest in all thynges. Take hede vnto Numerbii.b
thy selfe, and vnto learnynge, & continue therin. ii.Tim.i.b
For yf thou shalt so do, thou shalt saue thy selfe, and them that heare the.

¶ The.v. Chapter.

¶ He teacheth hym howe he shall behaue hym selfe in rebukynge of all degrees. An order concernyng wyddowes.

Rebuke not an elder, rygorously e * but A
exhorte hym as a father: the yonger Leuit.xix.d
men, as brethren: the elder wemen, as mothers: the yonger as systers, wyth al purenes. Honoure wyddowes, whych are true wyddowes. Yf any wydowes haue chyldren or neuewes, let thẽ learne fyrst to rule their owne

houses godly * and to recompense theyr elders. For that is good and acceptable before God.

Luke.ii.f She that is a true * wyddowe and frendles, putteth her trust in God, and contynueth in supplycations and prayers nyght and daye. But she ỹ lyueth in pleasure, is deade, euen yet alyue. And these thynges cõmaunde, ỹ they maye be wythoute rebuke. But yf anye prouyde not for her owne (and specyally for them of her housholde) the same hathe denyed the faythe, and is worse then an infydell.

B Let no wyddowe be chosen vnder three score yeare olde, & suche a one as was the wyfe of one man, and well reported of men, in good workes

Gene.ir.a Actes.r.c 1.Pet.iiij.b Rom.xii.c Heb. xiii.a yf she haue brought vp chyldren, * yf she haue lodged straungers, yf she haue washed the saynctes fete, yf she haue ministred vnto thẽ whyche were in aduersytie, yf she haue bene contynually geuen vnto all maner of good workes. The ponger wyddowes refuse. For when they haue begon to waxe wanton agaynste Chryste, they wyll marye, haupnge damnacyon, because they haue cast away theyr fyrst fayth. And also they learne to go from house to house ydle: not ydle onely but also tatlers & busybodyes, speakynge thynges whych are not comly.

1.Cor.vii.b C I wyll therfore that the ponger wemen * marry, to beare chyldren, to gupde the house & geue none occasyon to the aduersarye to speake euell. For many of them are alreadye turned backe, & are gone after Sathan. And yf any man or woman that beleueth haue wyddowes, let thẽ mynyster vnto them, and let not the congregacyon be charged: that there maye be suffycient for thẽ that are wyddowes in dede.

D The elders ỹ rule wel are worthy of double honoure, mooste specyally they whyche laboure in the worde and teachynge, for the scrypture

Deu.xxv.b 1.Cor.ix.b ‡Mat.x.b sayth, * thou shalt not mosell ỹ mouthe of ỹ oxe that treadeth out ỹ corne. And ‡ the labourer is worthy of hys rewarde. Agaynste an elder, receaue none accusacyon: but *

Deu.xix.d vnder two or three witnesses. Them ỹ synne rebuke openly, that other also maye feare. I testifye before God, & the Lorde Jesus Christ & the elect aũgels, that ỹ obserue these thynges without hastynesse of iudgement, & do nothing parcially. *

Nu.xxv.d Actes.vi.b vo e.xiii.a and.xix.a. 1.tim.v.d ii.Tim.i.b Eccl.xxi.a Lay hãdes sodẽly on no mã, neither be partaker of other mẽs synnes: kepe thy selfe pure. Drynke no lenger water but ‡ vse a lytle wyne for thy stomackes sake, & thyne often dyseases. Some mennes synnes are opẽ before hande & go before vnto iudgement: & some mens synnes folowe after. Lykewyse also good workes are manyfest before hande, & they that are otherwyse, can not be hyd.

C The. vi. Chapter.

C The dewtye of seruauntes toward theyr masters. Agaynst such as are not satisfyed wyth the worde of God. Agaynste couetousnes. A good lesson for rych men.

A 1.Cor. vii.c Ephe vi.a Colo.iii.d Titus.ii. b 1.Pet.ii.d LEt as many * seruaũtes as are vnder the yocke, counte theyr masters worthy of all honoure, that the name of God & hys doctryne be not euell spoken of. And they whych haue beleuyng masters, despyse them not because they are brethrẽ: but rather do seruyce, for as muche as they are beleuyng & beloued & partakers of the benefyte.

Gala.i.a These thynges teache & exhorte. * Yf any mã folowe other doctrine, and enclyne not vnto the wholsome wordes of our Lorde Jesu Christe, &. to the doctryne whych is accordynge to godlynes, he is pufte vp, and knoweth nothynge: but

i.Tim.i.a Titus.i.c wasteth hys braynes about questions * & stryfe of wordes, wherof sprynge enuye, stryfe, railynges, euell surmysynges, vayne dysputacyon of

ii.Tes.ii.c men that haue corrupte myndes, and that ‡ are robbed of the trueth: which thynke, that lucre is godlynes. Frõ them that are suche separate thy selfe. Godlynes is great ryches, * yf a mã be cõtent wyth that he hathe. ‡ For we brought nothynge into the worlde, neyther maye we carye any thynge out.

Eccle.xlv.d Heb. xiii.a ‡Job.i.d Eccle.v.c But when we haue foode and raymente we must therwith be content. They that wilbe rich fall into temptacyon & snares * (of the deuell) and

1.Tim.vi.c into manye foolyshe & noysome lustes, whyche drowne men into perdicyõ, & destruction. For the couetousnes of money is the rote of al euel: which whyle some lusted after they erred from ỹ fayth and tangled them selues wyth many sorowes. But thou man of God, flye suche thynges. Folowe ryghteousnes, godlynes, fayth, loue, pacyence, meaknes. Fyght the good fyght of fayth. Laye hande on eternal lyfe, whereunto thou art also called, and hast professed a good profession before many wytnesses.

C I geue the charge in ỹ syght of God, * whiche Acte.xvii.c quyckeneth al thinges, and before Jesu Christe (which vnder Pocius Pylate witnessed a good wytnessynge) that thou kepe the commaũdement, and be wythout spotte and vnrebukeable vntyl the appearing of our Lorde Jesus Christ

Apo.xvii.c and.xix.b * whych appearyng (in his time) he shall shewe, that is blessed and myghty onely, kynge of kynges, and Lorde of Lordes, whyche onelye hathe immortalyte, and dwelleth in the lyght that no man can attayne: * whom no man hath sene, neyther can se, vnto whom be honoure and rule euer lastynge. Amen.

Exr.xxxii d. Johan.i.c and.bi.c 1.Joh.iiii b Charge them * which are ryche in thys worlde D that they be not hye minded, nor * trust in vncertayne ryches, but in the lyuynge God (whyche

Math. bi.c Luke.xii. d Eccl.xxix b geueth vs aboundauntlye all thynges to enioye thẽ) that they do good workes: that they be redye to geue and glad to dystrybute ‡ layenge vp

Math.bi.c in stoore for them selues a good foundacyon agaynst the tyme to come, that they may obtaine eternall lyfe.

D Timothe, saue that whiche is geuen the to kepe, and auoyde vngoostly vanities of voyces and oppositycyons of scyence, falsly so called:

which scyence whyle some professed they erred as concernynge the fayth.

Grace be with the.
Amen.

C Sent from Laodicia, whych is the chefest cytie of Phrygia Pacaciana.

C The

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¶ Paule exhorteth Timothe to stedfastnesse and patience in persecution, & to continue in the doctrine that he had taught hym. A commendacion of Onesiphorus.

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B 1.Tim.iiii.d Rom.viii.c Wherfore I warne ꝑ that thou stere vp the gyft of God which is in the, *by the putting on of my handes. *For God hath not gyuē to vs ꝑ spyrite of feare: but of power, and of loue, and of sobrenes. *Be not thou therfore ashamed of the Roma.i.b testimony of our Lord, nether be ashamed of me Ephe.iii.a *whych am hys prisoner: but suffre thou aduersite wt the Gospell, accordynge to the power of Titus.iii.b God, whych *saued vs, & called vs with an holy calling, not accordyng to our dedis, but accordyng to his owne purpose & grace: whych was Ephe.i.a geuē vs thorow Christ Jesu (before the worlde begāne) but is now declared openly by the appearynge of our sauioure Jesu Christ, *whyche C 1.Cor.xv.g Hebr.ii.d hath put awaye death, & hath brought lyfe and immortalite vnto lyghte thorowe the Gospell: Roma.i.a and.xi.c 1.Tim.ii.b *wherunto I am appointed a preacher & Apostle, and a teacher of the Gentyls: for the whych cause I also suffre these thynges: Neuertheles, I am not ashamed. For I knowe and am sure, that he (in whome I haue put my truste) is able to kepe that which I haue commytted to his kepynge agaynst that daye.

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¶ Lyke as in the fyrste Chapter so here he exhorteth hym to be cōstant in trouble, to suffre manly, and abyde fast in the hollsome doctryne of our Lorde Jesus Christ.

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B Math.i.a Roma.i.a Remember that Jesus Christ *of the sede of Dauid, rose agayne from death accordynge to my Gospell, wherin I suffre trouble as an euell doer, euen vnto bondes. But the worde of God was not bounde. Therfore *I suffre al thynges, for the electes sakes, that they myght also Actu.xx.e obtayne the saluacion whych is in Christ Jesu, wyth eternal glorye. It is a true sayinge *for yf Rom.vi.b we be deade wyth hym, we shal also lyue wyth hym. * Yf we be pacient, we shal also raygne Rom.viii.c wyth hym. *Yf we denye hym, he also shall de- Luke.xii.b nye vs. Yf we beleue not, ‡yet abydeth he fayth- ‡Rom.iii.a full. He can not denye hym selfe. Of these thyn- Nu.xxiii.c. ges put them in remembraunce, and testifye before the Lord, that they folowe no contencious wordes: whych are to no profyte, but to the peruertynge of the hearers.

Study to shew thy selfe laudable vnto God, C a workman ꝑ nedeth not to be ashamed dystrybutynge the worde of truth iustlye. *As for vn- 1.Tim.i.a and.vi.b. godly vanities of voyces, passe thou ouer them. For they wyll encrease vnto greater vngodlynes, & their wordes shal fret euē as doth the dis- 1.Timo.i.b ease of a cancre: of whose nombre is *Hymenus & Philetus, which (as cōcernynge the truth) haue erred, sayeng: that the resurrection is past already, and do destroye the fayth of some. But the sure grounde of God standeth stylle, and hath his seale: *the Lord knoweth them that are his John.x.f And let euerye man that calleth on the name of Christ, departe from iniquitie. Notwythstandynge *in a great house are not only vessels of Rom.ix.d golde, and of syluer, but also of wood & of earth: some for honoure, and some vnto dyshonoure. Yf a man therfore pourge hym selfe from suche men, he shalbe a vessel sanctifyed vnto honoure mete for the vses of the Lorde, and prepared vnto all good workes.

Lustes of youth auoyde, but folow ryghtwyl- D nes, faith, loue, and peace, with them that cal on the Lord wyth a pure herte. *Foolysh and vn- 1.Tim.i.a and.vi.b learned questions put from the, knowyng, that they do but gēdre stryfe. The seruaūt of ꝑ Lord muste not stryue: but be gentle vnto all men *apte to teache, and one that can suffre the euel 1 Tim.i.a wyth meaknes, & can *informe thē that resyst Gala.vi.a *o (the truth) yf that God at any tyme wyll gyue them repentaunce, for to knowe the truethe:

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The seconde Epistle of the Apostle saynt Paule vnto Timothe.

¶ The fyrst Chapter.

¶ Paule exhorteth Timothe to stedfastnesse and patience in persecution, & to continue in the doctrine that he had taught hym. A commendacion of Onesiphorus.

A PAul an Apostle of Jesus Christe by the wyll of God, accordynge to the promyse of lyfe whyche is in Christe Jesu. To Timothe hys beloued sonne. Grace, mercy, and peace, from God ꝑ father, and from Jesu Christ our Lorde.

Actu.xxii.a Rom.i.a Phil.iii.a I thanke God, *whom I serue from myne elders wyth pure conscience, ꝑ wythout any ceasyng I make mencion of ꝑ in my prayers nyght and daye, desyring to se the, myndful of thy teares: so that I am fylled wyth ioye, whē I cal to remembraunce ꝑ vnfayned fayth that is in the, which dwelt fyrst in thy graūde mother Lois, and in thy mother Eunica: & I am assured that it dwelleth in the also.

B 1.Tim.iiii.d Rom.viii.c Wherfore I warne ꝑ that thou stere vp the gyft of God which is in the, *by the putting on of my handes. *For God hath not gyuē to vs ꝑ spyrite of feare: but of power, and of loue, and of sobrenes. *Be not thou therfore ashamed of the Roma.i.b testimony of our Lord, nether be ashamed of me Ephe.iii.a *whych am hys prisoner: but suffre thou aduersite wt the Gospell, accordynge to the power of Titus.iii.b God, whych *saued vs, & called vs with an holy calling, not accordyng to our dedis, but accordyng to his owne purpose & grace: whych was Ephe.i.a geuē vs thorow Christ Jesu (before the worlde begāne) but is now declared openly by the appearynge of our sauioure Jesu Christ, *whyche C 1.Cor.xv.g Hebr.ii.d hath put awaye death, & hath brought lyfe and immortalite vnto lyghte thorowe the Gospell: Roma.i.a and.xi.c 1.Tim.ii.b *wherunto I am appointed a preacher & Apostle, and a teacher of the Gentyls: for the whych cause I also suffre these thynges: Neuertheles, I am not ashamed. For I knowe and am sure, that he (in whome I haue put my truste) is able to kepe that which I haue commytted to his kepynge agaynst that daye.

D 1.Ti.iiii.b Titus.ii.b 1.Pet.b.c *Se that thou haue ꝑ ensample of ꝑ holsom wordes, which ꝑ hast herde of me wyth fayth & loue that is in Christ Jesu. That good thynge which was cōmytted to thy keppynge, hold fast thorowe the holy goost, whych dwelleth in vs. This ꝑ knowest, how that al they which are in Asia, be turned frōme: of which sorte are Phigelus & Hermogenes. The Lord gyue mercy vnto the housholde of Onesyphorus for he oft refreshed me, *& was not ashamed of my chaine: but Mat.xxv.c Roma.i.b when he was at Rome, he sought me out verye diligently, & founde me. The Lord graunt vnto him that he may fynde mercy wyth ꝑ Lord at ꝑ day. And in how many thinges he ministred vnto me at Ephesus, thou knowest very well.

¶ The.ii. Chapter. ✠

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¶The.iii.Chapter.

¶ The prophecyeth of the parelous tymes: setteth out ypocrytes. Persecution for the Gospell.

A Actes.xx.e 1.tim.iiij.a 2.Pet ij.a Jude.i.c

THys knowe, that * in the laste dayes shal come parelous tymes. For men shalbe louers of theyr owne selues, couetous, boasters, proude, cursed speakers, disobediente to fathers and mothers, vnthankfull, vngodlye, vnkynde, trucebreakers, false accusers, ryatours, fearce, despysers of thē whych are good, traytours, heady, hye mynded gredye vppon voluptuousnes more then the louers of God, haupnge a similitude of godlynes,

B Titus.i.c but haue denyed the power therof: and suche abhorre. For of thys sorte are they * whyche entre into houses, and bringe vnto bondage wemen laden wyth synne, whyche wemen are led wyth dyuers lustes, euer learnynge, and neuer able to come vnto the knowlege of the truth.

C Exod.vii.b * As Jannes and Jambres wythstode Moses, euen so do these also resyst the trueth: men they are of corrupte myndes, and leude as concernynge the fayth: but they shall preuayle no lenger. For theyr madnes shalbe vttered vnto al men euen as theyrs was, but thou haste sene the experience of my doctrine, fashiō of lyuynge, purpose, fayth, longe sufferynge, loue, pacience, persecutions, and afflictions whyche happened vnto me at Antioche, at Iconium, & at Lystra: whyche persecutions I suffred pacientlye. And

Act.xiiii.d. xv.xviii.d. xx.xxiii.b Eccle.ii.a frō them al, the Lorde delyuered me. Yea, & * all they that wyl lyue godlye in Chryste Jesu, shal suffre persecution. But the euel men and dysceauers shal waxe worse and worse, whyle they dysceyue and are dysceaued them selues.

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2.Pet.i.d fayth whych is in Chryst Jesu. * All scripture geuen by inspiracion of God, is profytable to teache, to improue, to amende, and to instruct in ryghteousnes, that the man of God may be perfect and prepared vnto al good workes.

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¶ He exhorteth Timothe to be feruent in the worde and to suffer aduersyte, maketh mencyon of hys owne death, and byddeth Timothe come vnto hym.

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* For I am nowe readye to be offered, and the tyme of my departynge, is at hande. I haue B fought a good fyght, I haue fulfylled my course I haue kept the fayth. From hēce forth there is layde vp for me * a crowne of ryghteousnesse, 1.Cor.xv.d 1.Pet.v.b which the Lorde (that is a righteous iudge) shall geue me at the daye: not to me only, but vnto all them also that loue hys commynge. Do thy dyligence that thou mayst come shortly vnto me.

For Demas hath forsaken me, and loueth C thys present worlde, and is departed vnto Thessalonica. Crescens is gone to Galacia, Titus vnto Dalmacia. Onely Lucas is wt me. Take * Marke, and bringe hym wyth the, for he is Coll.iiij.c profytable vnto me for the ministracion. And Tichycus haue I sente to Ephesus. The cloke that I lefte at Troada wyth Carpus, (when ỹ commest) bringe wyth the, and the bokes, but specyally the parchement. Alexander the coppersmyth dyd me much euel: the Lorde reward him accordyng to hys dedes, of whom be thou ware also. For he hath greatly withstāde our wordes

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began: but he hath opened his worde at the time appointed thorow teaching, which is cõmitted vnto me, according to the commaundement of
ii.cor.viii.c God our Sauiour to * Titus his naturall sonne after the commen faith.

i.Tim.i.a ii.Tim.i.a ‡Grace, mercy, & peace, from God the father and from the Lorde Iesu Christ our sauiour.

For this cause left I the in Creta, ỹ thou shuldest refourme the thinges that are vnperfect, and
ii.Tim.ii.a shuldest * ordeine elders in euery citie, as I had appointed the. If any be blameles, the husband of one wife, hauing faithful childzen, which are
i.Tim.iii.a not slaundred of riote, neither are disobedient. * For a bishop must be blameles, as the steward
Leui.x.b. Ephe.v.d. of god: not stubborne, not angrie * not geuen to much wine, no fighter, not geuen to filthy lucre: but a keper of hospitalite, one that loueth goodnes
v.B *(prudent) sobre, righteous, godly, temperat and suche as cleueth to the true worde of doctrine that he may be able also to exhort by whol some learning and to improue them that saye agaynste it,

C For there are many vnruly and talkers of vanitye, and discepuers of mindes, specially they ỹ
ii.Ti.iii.a are of the circumcison, whose mouthes must be stopped * which peruert whole houses, teaching thinges which they ought not, because of filthy lucre. One of themselues (euen a prophete of
Epi.vi.d. their owne) sayd: The Cretiãs are alwayes lyars, euell beastes, slowe belyes. This witnes is true, wherfor rebuke thou thẽ sharply that they maye be sounde in ỹ fayth, not takynge hede to
D Iewes fables and cõmaũdementes of men that
Ro.xiiii.d turne away the trueth * vnto ỹ pure, are al thynges pure: but vnto them that are defyled and vnbeleuynge, is nothinge pure: but euen the minde and conscience of them is defyled. They confesse that they knowe God: but wyth the dedes they denye hym seynge they are abhominable and disobedient, and vnapte vnto euery good worke.

¶The.ii.Chapter.

¶ He telleth opm howe he shall teache all degrees to behaue them selues.

A But speake thou the thynges whyche become wholsome learning, that the elder men besober, sage, discrete, sound in the
i.Tim.ii.b fayth, in loue, in pacience: the elder * wemen like wyse, that they be in such rayment as becometh holynes, not beynge false accusars, not geuen to much wyne, but ỹ they teach honeste thynges, to make the younge wemen sobre mynded, to loue theyr husbandes, to loue theyr chyldrẽ, to be discret, chast, huswyfly, good, obedient vnto theyr husbãdes, that the word of God be not euel spoken of. Younge men lykewyse exhorte, that they be sobre mynded.

B * In all thynges shewe thy self an ensample of
i.Ti.iiii.b. i.Pet.v.a. good workes in the doctrine, with honesty, gravitie, and wyth the wholsome worde which can not be rebuked: that he whyche wythstandethe,
Ephe.vi.a maye be ashamed, hauyng no euell thyng to say
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The Epistle of sayncte Paul vnto Philemon.

¶ The.i.Chapter.

¶ He reioyseth to heare of the fayth and loue of Philemō, whom he desyreth to forgeue hys seruaūt Onesimus, and louyngly to receyue hym agayne.

A PAul ỹ prysoner of Jesu Chryst and brother Timothe.
Unto Philemō the beloued and our helper, and to the beloued Appia, and to Archippus our felowe soudiour & to the cō gregacion that is of thy house.
*Grace be vnto you & peace frō god our father, & frō the Lord Jesus Chryst.
I thanke my God, makinge mencion alwayes of the in my prayers, whē I heare of thy loue & fayth, which thou hast toward the Lord Jesu, & towarde al sayncte, so ỹ the felowshyp of thy fayth is frutefull in ỹ knowledge of euery good (worcke) which is in you towarde Jesus Chryst. For we haue greate ioye and consolacion in thy loue: because that by the (brother) the sayncte hartes are comforted.
Wherfore, though I myght be bolde in Chryst to cōmaunde the ỹ, whyche was thy deuty to do yet for loues sake I rather beseche the, thoughe I be as I am, euen olde Paule, & nowe a prysoner of Jesu Chryst. I beseche the for my sonne * Onesimus whō I haue begotten in my bondes, (whych in tyme passed was to the vnprofytable but now profytable both to the and to me) whō I haue sent home agayne. Thou therfore receiue him, that is to say myne owne bowels, whom I shulde fayne haue retained wt me, ỹ in thy steade he myght haue ministred vnto me in the bondes of the Gospel. Neuertheles, without thy mynde wold I do nothing, ỹ the good which thou doest shuld not be as it were of necessite but willingly
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Coll.iii.b

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pla.xcvii.a

‡pr.ciiii.a

pfal.xlv.b

19 fal.cii.b

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19 fal.cr.a mat.xxii.d. 1.Cor.xv.a

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Psa.xxii.c. my brethren, * in the myddes of thy congregacyon wyl I prayse the. And agayne: I wyl put my
Iohn.xx.d. trust in hym. And agayne: beholde, here am I, & the chyldren whome God hath geuen me.

For as muche then as the chyldren are partakers of the flesshe and blonde, he also him selfe lykewyse toke parte wyth them that (thorowe
D deathe) he myghte exyle hym that had lordshyp ouer death, that is to saye the Deuel, and that he myghte delyuer them, whiche thorowe feare of deathe were all theyre lyfe tyme subdued vnto bondage. For he in no place taketh on hym the Angels, but the seede of Abraham taketh he on hym. Wherefore, in all thynges it became hym to be made lyke vnto his brethren, ỳ he myghte be mercyfull, and a faythfull hye preast in thynges concernyng God, for to pourge the peoples synnes. For in ỳ it fortuned him selfe to be tempted, he is able to succker them also ỳ are tempted.

C The.iii. Chapter.

C He requireth vs to be obedyent vnto the worde of Christ which is more worth then the ceremonyall lawe of Moses. The punyshment of such as wyl nedes harden their hertes.

Wherfore holy brethren, partakers
A of the celestial callynge consyder the ambassadour and hye Preast of our profession Christ Jesus, howe that he is faythfull vnto hym ỳ put hym in the offyce, euen as was Moses in al his house For loke howe much honoure (he that hath buylded a house) hathe more then the house it selfe: so suche honour he is counted worthy of more then Moses. For euery house is buylded of some mā But he that ordeyned all thynges is God. And Moses verely was faythful in all hys house as a mynyster, to beare wytnesse of those thynges which were to be spoken afterward. But Christ as a sōne, hath rule ouer the house, whose house are we, yf we holde faste the confydence and the *reioysyng of that hope, vnto the ende. Roma.v,g

Wherfore (as the holy gooste sayth:) to daye yf ye wyll heare his voyce, harden not your hartes, as in the prouokyng, in the daye of temptacyon in ỹ wyldernes, where your fathers tempted me, proued me, and sawe my workes, fortye
B yeare. Wherfore I was greued with that generacyon, & sayde: They do alwaye erre in theyre hertes: they verely haue not knowē my wayes, so that I sware in my wrathe: they shall not enter into my reste: Take hede breathren, leest at any tyme there be in any of you a frowarde hert subiect vnto vnbeleke, ỳ he shulde departe from the liuyng God: but exhorte ye one another daily, while it is called to day, lest eny of you were hard herted thorow the deceytfulnesse of synne.

We are made partakers of Christe, yf we kepe sure (vnto the ende) the begynnynge of the
C substaunce, so longe as it is sayde: to daye yf ye wyll heare his voyce, harden not youre hartes, as in the prouoking, for some when they hearde dyd prouoke: howebeit not all that came oute of Egypte by Moses. But with whom was he displeased fortye yeares? Was he not displeased wyth them that hadde synned, whose carkases were ouerthrowen in the desert? To whō sware he that they shoulde not enter into hys reste, but vnto them that were not obedyent? And we se, that they could not enter in, because of vnbelef.

C The.iiii. Chapter.

C The Sabboth or rest of Christen, punyshment of vnbeleuers, the nature of the worde of God.

Let vs feare therfore, lest eny of you
A (forsakynge the promes of entrynge into his rest) shuld seme at any tyme to haue bene dysapoynted. For vnto vs it is declared, as wel as vnto thē. But it profyted not them, that they hearde the worde: because they whiche hearde it, coupled it not wyth fayth. For we whiche haue beleued do enter into his reste, as he sayde: Euen as I haue swore in my wrath they shal not entre into my reste. And that spake he verely longe after that the workes were made: and the foundacyons of the world layde. For he spake in a certayn place of the seuenth day, on thys wyse *. And God did Gene.ii.a.
B reste the. vii. day frō all hys workes. And in this place agayne: They shall not entre into my reste.

Seyng therfore it followeth: that some must entre therinto, and they (to whome it was fyrst preached) entred not therein for vnbeleues sake he appoynted a certayn day after so a long time sayinge in Dauid (as it is rehearsed,) thys daye yf ye wyll heare hys voyce, harden not your hertes. For yf Josua had geuen them rest, thē wold he not after warde haue spoken of another day. There remayneth therfore yet a rest to the people of God: For he that is entred in to hys reste, hath ceased from all hys owne workes, as God

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c.Cor.xv.d and * hast set hym aboue the workes of thy handes. Thou hast putte all thynges in subiectyon vnder his feete. In that he putte all thynges vnder hym, he lefte nothyng that is not put vnder hym. Neuertheless, we se not yet all thynges subdued vnto hym, but him that was made lesse then the Aungels, we se that it was Jesus which is crowned wyth glorye and honoure for the sufferynge of deathe: that he by the grace of God, shulde taste of death for all men.

C For it became hym, for whome are all thynges and by whom are all thynges (after that he had brought many sonnes to glorye) ỳ he shulde make the Lorde of theyr saluacyon perfect thorowe afflictyons. For both he ỳ sanctifyeth and they whiche are sanctifyed, are all of one. For which causes sake he is not ashamed to cal them brethren, sayinge: I wyl declare thy name vnto
Psa.xxii.c. my brethren, * in the myddes of thy congregacyon wyl I prayse the. And agayne: I wyl put my
Iohn.xx.d. trust in hym. And agayne: beholde, here am I, & the chyldren whome God hath geuen me.

For as muche then as the chyldren are partakers of the flesshe and blonde, he also him selfe lykewyse toke parte wyth them that (thorowe
D deathe) he myghte exyle hym that had lordshyp ouer death, that is to saye the Deuel, and that he myghte delyuer them, whiche thorowe feare of deathe were all theyre lyfe tyme subdued vnto bondage. For he in no place taketh on hym the Angels, but the seede of Abraham taketh he on hym. Wherefore, in all thynges it became hym to be made lyke vnto his brethren, ỳ he myghte be mercyfull, and a faythfull hye preast in thynges concernyng God, for to pourge the peoples synnes. For in ỳ it fortuned him selfe to be tempted, he is able to succker them also ỳ are tempted.

C The.iii. Chapter.

C He requireth vs to be obedyent vnto the worde of Christ which is more worth then the ceremonyall lawe of Moses. The punyshment of such as wyl nedes harden their hertes.

Wherfore holy brethren, partakers
A of the celestial callynge consyder the ambassadour and hye Preast of our profession Christ Jesus, howe that he is faythfull vnto hym ỳ put hym in the offyce, euen as was Moses in al his house For loke howe much honoure (he that hath buylded a house) hathe more then the house it selfe: so suche honour he is counted worthy of more then Moses. For euery house is buylded of some mā But he that ordeyned all thynges is God. And Moses verely was faythful in all hys house as a mynyster, to beare wytnesse of those thynges which were to be spoken afterward. But Christ as a sōne, hath rule ouer the house, whose house are we, yf we holde faste the confydence and the *reioysyng of that hope, vnto the ende. Roma.v,g

Wherfore (as the holy gooste sayth:) to daye yf ye wyll heare his voyce, harden not your hartes, as in the prouokyng, in the daye of temptacyon in ỹ wyldernes, where your fathers tempted me, proued me, and sawe my workes, fortye
B yeare. Wherfore I was greued with that generacyon, & sayde: They do alwaye erre in theyre hertes: they verely haue not knowē my wayes, so that I sware in my wrathe: they shall not enter into my reste: Take hede breathren, leest at any tyme there be in any of you a frowarde hert subiect vnto vnbeleke, ỳ he shulde departe from the liuyng God: but exhorte ye one another daily, while it is called to day, lest eny of you were hard herted thorow the deceytfulnesse of synne.

We are made partakers of Christe, yf we kepe sure (vnto the ende) the begynnynge of the
C substaunce, so longe as it is sayde: to daye yf ye wyll heare his voyce, harden not youre hartes, as in the prouoking, for some when they hearde dyd prouoke: howebeit not all that came oute of Egypte by Moses. But with whom was he displeased fortye yeares? Was he not displeased wyth them that hadde synned, whose carkases were ouerthrowen in the desert? To whō sware he that they shoulde not enter into hys reste, but vnto them that were not obedyent? And we se, that they could not enter in, because of vnbelef.

C The.iiii. Chapter.

C The Sabboth or rest of Christen, punyshment of vnbeleuers, the nature of the worde of God.

Let vs feare therfore, lest eny of you
A (forsakynge the promes of entrynge into his rest) shuld seme at any tyme to haue bene dysapoynted. For vnto vs it is declared, as wel as vnto thē. But it profyted not them, that they hearde the worde: because they whiche hearde it, coupled it not wyth fayth. For we whiche haue beleued do enter into his reste, as he sayde: Euen as I haue swore in my wrath they shal not entre into my reste. And that spake he verely longe after that the workes were made: and the foundacyons of the world layde. For he spake in a certayn place of the seuenth day, on thys wyse *. And God did Gene.ii.a.
B reste the. vii. day frō all hys workes. And in this place agayne: They shall not entre into my reste.

Seyng therfore it followeth: that some must entre therinto, and they (to whome it was fyrst preached) entred not therein for vnbeleues sake he appoynted a certayn day after so a long time sayinge in Dauid (as it is rehearsed,) thys daye yf ye wyll heare hys voyce, harden not your hertes. For yf Josua had geuen them rest, thē wold he not after warde haue spoken of another day. There remayneth therfore yet a rest to the people of God: For he that is entred in to hys reste, hath ceased from all hys owne workes, as God

dyd frome hys.

C Let vs study therfore to entre into that rest, lest any man fall after the same example of vnbeleke. For the worde of God is quycke, & mighty in operacyon, and sharper then any two edged sweard: and entreth through, euen vnto ye deuidyng a sonder of the soule and the spyrete, and ye ioyntes and the mary: & is a discerner of thoughtes and of the intentes of the hert: nether is there any creature that is not manyfest in ye syght of hym: But all thinges are naked and opē vnto ye eyes of hym of whome we speake.

D Seyng then, that we haue a great hyghe preast whiche is entred into heauen (euen Jesus the sonne of God) lette vs holde the profession:

* (of oure hope.) For we haue not an hygh Preast which cannot haue compassyon on our infirmytes, but * was in all poyntes tempted, lyke as we are: but yet without synne. Let vs therfore go boldly vnto the * seate of grace, that we may obtayn mercy, and fynde grace to helpe in tyme of nede.

Philip. ii. a

Ephe. ppb. b.

C The. v. Chapter. ✠

C Christ our hye preast, and seat of grace: & more excellent then the hye prestes of the olde lawe.

A For euery hye Preast that is taken frome among men, is ordeyned for mē, in thinges pertayning to God, * to offer gyftes and sacrifyces for synne, which can haue compassyon on the ignorannte, and on them that arre out of the waye, for as much as he him selfe also is compassed wyth infyrmytye. And for the same infirmytyes sake he is bounde to offer for synnes, as wel for hym selfe, as for the people. And no man taketh honour vnto hym selfe, but he that is called of God, as was Aaron.

Leu. if. b.

B Euen so Christ also glorifyed not hym selfe to be made the hye preast: but he that sayd vnto hym, * thou art my sonne, thys daye haue I begotten the, glorifyed hym. As he sayeth also in a nother place: ‡ thou art a Preast for euer after the order of Melchisedech H which in the dayes of his flesh, whan he had offred vp prayers and supplicacyons, wyth stronge crying and teares (vnto him that was able to saue him frō death) and was heard because of his reuerence, though he were the sonne * (of God) yet learned he obedyence, by these thynges whiche he suffred: and he beynge parfect, was the cause of eternall saluacyon vnto all thē that obeyed hym: & is called of God an hye prest, after ye order of Melchisedech.

Psalm. ii. b
Acte xiii. c.
Hebre. i. b.
‡ Psal. cp. b

C Whereof we wolde speake many thynges, but they are harde to be vttered: seynge ye are dull of hearynge. For when as concernyng the tyme, ye ought to be teachers, yet haue ye nede a gayne, that we teache you the fyrste prynciples of the worde of God: & are become suche as haue nede of * mylke: and not of stronge meat: for euery man that is fedde with mylke, is inexpert in the word of ryghtuousnes. For he is but a babe

i. Cor. iii. a.

But stronge meate belongeth to them that are parfecte, euen those, whiche (by reason of vse) haue their wyttes exercysed to discerne bothe good and euell.

C The. vi. Chapter.

C He goeth forthe with the thynge that he beganne in the latter ende of the fyfte chapter, & exhorteth that not to faynt but to be stedfast and patyent, for so muche as God is sure in hys promesse.

Therfore leauynge the doctryne, ye A pertayneth to the begynnynge of christen men, let vs go forth vnto the perfeccyon, not layng agayne the foundacyon of repentaunce frō dead workes and of fayth toward God, of baptisynges, of doctryne, and of layng on of handes, and of resurrecyon frome deathe, and of eternall Judgement. And so wyll we do. * Yf God permytte. For it can not be that they which were once lyghted, and haue tasted of the heauenly gyfte, and were become partakers of the holy Ghost, and haue tasted of ye good worde of God, and the power of the world to come: * yf they fall awaye (and as concerning them selues crucifye the sonne of God a fresshe, and make a mocke of hym) that they shuld be renued agayn by repentaunce.

Acte. iiii. b. and. xviii. c
Heb. vi. b
Math. xx. b
ii. Pet. ii. d
Hebre. x. b.

For the earth which drynketh in the rayne, B that commeth ofte vpon it, and bryngeth forth herbes mete for them that dresse it receiueth blessynge of God. But that grounde which beareth thornes and briers, is reproued, and is nye vnto cursynge: whose ende is to be burned. Neuertheles (deare frendes) we truste to se better of you, and thynges whyche accompanyeth saluacyon though we thus speake. For God is not vnrighteous * that he shulde forgette your worke and labour that proceadeth of loue, whyche loue ye shewe in hys name, whyche haue mynystred vnto the sayntes and yet mynyster. Yee, and we desyre that euerye one of you shewe the same dilygence to the full stablysshynge of hope, euen vnto the ende that ye faynt not, but be followers of them, which thorow fayth and pacyence receiue the inheryptaunce of the promyse.

Mat. xxb. c

C

For when God made promes to Abraham, because he had no greater to sweare by, he sware by hym selfe, sayinge. Surely I wyll blesse the and multiply ye in dede. And so after that he had taried pacyently, he enioyed the promes. For mē verely sweare by him that is greater then them D selues, and * an othe to confyrme the thyng: is to them an ende of all stryfe. Wo God wyllinge verye abundantly to shewe vnto the heyres of promes, the stablenes of hys councel, added an othe: that by two immutable thynges (in whyche it was vnpossyble that God shulde lye) we myght haue a strong consolacion, which hytherto haue fled, for to holde fast the hoope that is set before vs: which hoope we holde as an ancre of ye soule both sure and stedfast, whyche hope also entreth in, into those thynges which are within ye vayle where the forerunner is for vs, entred euen Jesus that is made an * hye preest for euer after the order of Melchysedech.

‡ Gen. xii. c

Exod. xx. a.

Deb. viii. a

C The. vii. Chapter.

C He compareth the preasthode of Christ vnto Melchysedech, but to be farre more excellent.

Thys

A Gen.xiiii.d

THis Melchisedech kynge of *Salē (whiche beinge preest of the moost hye God, met Abraham as he returned agayne frō the slaughter of the kynges, and blessed hym (to whom also Abraham gaue tythes of all thynges) fyrst is called by interpretation, kyng of ryghteousnesse: after that kyng of Salem (that is to saye: kynge of peace) without father, without mother without kynne, and hath neyther begynnynge of dayes nor yet ende of lyfe: but is likened vnto the sonne of God and continueth a preest for euer Consydre what a man this was, vnto whome also the Patriarke Abraham gaue tythes of the spoyles. And verely *those chyldren of Leui, whyche receyue the office of the preastes, haue a commaundemente to take (accordynge to the lawe) tythes of the people, that is to say, of their brethren: yea though they spronge out of the loynes of Abraham. But he whose kynred is not counted amonge them, receyued tythes of Abraham, & blessed him that had the promysses. And noman denyeth, but that he which is lesse, receyueth blessyng of him which is greater. And here men that dye receyue tythes. But there he receyueth tythes, of whom it is wytnessed that he lyueth. And to saye the truthe, Leui hym self also which vseth to receyue tythes, payed tythes to B Abraham. For he was yet in the loynes of hys father, when Melchisedech met Abraham.

Numer.xviij.d i.pa.ppl.b

Roma.ii.c Galat.iii.c

*Yf nowe therfore perfection came by the preasthode of the Leuytes (for vnder that preasthode the people receyued the lawe) what nedeth it forthermore, that an other preast shulde ryse to be called after the ordre of Melchisedech, and not after the ordre of Aaron? For yf the preasthode be translated, then of necessytye muste the lawe be translated also.

C For he of whom these thynges are spoken pertayneth vnto an other tribe, of whō neuer man serued at the aultare. For it is euident that oure

Math.i.a

Lorde spronge *of the trybe of Juda, of whyche trybe spake Moses nothynge concernyng preasthode. And it is yet a more euydent thyng, yf after the similitude of Melchisedech, there aryse another preest, which is not made after the lawe of the carnal commaundement, but after the power of the endlesse lyfe. (For, after this maner

psal.cx.b Hebr.vii.c

doth he testifye *thou art a preest for euer, after the ordre of Melchisedech) Then the commaundement that went afore is disanulled bycause of

Rom.viii.a Gala.iii.e

weakenesse & vnprofytablenesse. For *the lawe brought nothynge to perfection: but was an introduction to a better hope, by the whyche we drawe nye vnto God: And therfore is it a better hope, bycause the thynge was not done without an oth. For those preastes were made without an oth, but this preast with an oth, by hym that sayde vnto hym. *The Lorde sware, and wyll

Psal.cx.a

not repent: Thou arte a preast for euer after the ordre of Melchisedech. And for that cause was Jesus a stablysher of a better testament.

D And amonge them manye were made preastes, bycause they were not suffred to endure by the reason of death. But this mā (bicause he endureth euer) hath an euerlastynge preasthode. Wherfore, he is hable also euer to saue them to the vttermost, that come vnto God by hym: seinge he euer lyueth *to make intercessyon for vs.

i.Tym.ii.a i.Joha.ii.b

For suche an hye preest it became vs to haue which is holye, harmelesse, vndefyled, separated frō synners, made hyer then heauen. Whiche nedeth not dayly (as yonder hye prestes) *to offre vp sacrifyce, fyrst for his owne synnes, and then for the peoples synnes. For that dyd he ones whē he offred vp hym selfe: *For the lawe maketh mē prestes: whyche haue infyrmitie: but the worde of the oth that came syns the lawe, maketh the sonne preast, which is perfect for euermore.

Leuit.ix.b

Hebr.v.a

C The.viii. Chapter:

C The office of Christ is more worth then the preastes office of the olde lawe: which was vnperfect, and therfore abrogate.

Of the thinges which we haue spokē this is the pyth: that *we haue such an hye preest as sytteth on the right hande of the seate of his maiestye in heauen, and is a ministre of holy thynges, & of the true tabernacle, whiche God pyght and not man: For euerye hye preest is ordeyned to offre gyftes and sacrifyces: wherfore it is of necessitie, that this man haue somewhat also to offre. For he were not a preest, yf he were on the earth where are prestes, that accordynge to the lawe offre gyftes which serue vnto the example, and *shadowe of heauenly thynges: euen as the answer of God was gyuen vnto Moses, when he was about to fynysh the tabernacle. *Take hede (sayde he) that thou make all thynges accordynge to the patron whiche is shewed to the in the mount.

A Hebr.viii.d & ix.c

Collos.ii.c Hebr.x.a

Exo.xxv.b Actu.vii.c

But nowe hath he obtayned a preasthoode B so moche the more excellente, as he is the mediatoure of a better Testamente, whyche was confirmed in better promysses. For if the fyrst testamēt had ben such, yt no fault could haue ben foūd in it, then shuld no place haue ben sought for the seconde. For in rebukynge them, he sayeth vnto them: *Behold the dayes com (sayth the Lord) and I wyll fynysshe vpon the house of Israel, and vpon the house of Juda, a newe testament, not lyke the testament that I made with theyr fathers in that daye, when I toke them by the handes, to leade them out of the lande of Egypt For they continued not in my testament, and I regarded them not, sayth the Lorde.

Jere.xxxi.a

For this is the testament that I wyll make with the house of Israel: After those dayes (sayeth the Lorde) I wyl put my lawes in their myndes and in theyr hertes I wyll wryte them and I wyll be theyr God, and they shalbe my people And they shall not teache euery man his neyghbour, and euery man his brother, saying: know the Lorde: for they shall knowe me, from yᵗ least vnto the moost of them: For I wyll be mercyful ouer theyr vnrighteousnesse and theyr synnes & theyr iniquities wyll I thynke vpon nomore. In that he sayeth a newe Testament, he hathe worne out the olde. For that whiche is worne out and waxed olde, is readye to vanysh awaye.

C

C The

¶ The.ix.Chapter.

¶ The pryckye and worthynesse of the olde testament, and how farre the newe excelleth it.

THe olde testament then had verely ordinaunces and seruynges of God and worldly holynes. ✠ For there was a fore tabernacle made, where in was the lyght, and the table and the shewbreed which is called holy. But within the second vayle was there a tabernacle, which is called holyest of all: which had the golden censer, and the arke of ỹ testament ouerlayed rounde about with golde, wherein was the golden pot with* Manna, and ‡ Arons rodde, that sprange and* the tables of the testament. Ouer the arke were the Cherubyns of glory, shadowynge the seate of grace. Of whyche thynges we can not now speake perticularlye.

When these thynges were thus ordeyned, the preastes went alwayes into the fyrst tabernacle which executed the seruyce of the holy thynges. But into the seconde went the hye preest alone, *ones euery yere: not without bloude, + whiche he offred for hym selfe, and for the ignorawnces of the people. ¶ Wherwith the holy ghost this signifyed, that the way of holy thynges was not yet opened, while as yet the fyrst tabernacle was standyng, which was a similitude for the tyme then present, in which were offred gyftes and sacrifyces that coulde not make the mynystre perfecte as pertaynynge to the conscience, with only meates and drynkes and dyuers washynges and iustifyinges of the flesh, whiche were ordeyned vntyll the tyme of refformation.

✠ But* Christ being an hye preest of good thinges to come, came by a greater and more perfect tabernacle, not made with hãdes: that is to say: not of this buyldynge, neyther by the bloude of gootes and calues: but* by his owne bloude, he entred in ones into the holy place, and founde eternall redemption. ✠

For yf the * bloude of oxen and of gootes, & the asshes of a yonge cowe when it was sprynkled, purifyeth the vncleane as touching the purifying of the flesshe: how moche more shall the bloude of Christe (whiche thorowe the eternall spyrite offred hym selfe without spot to God) to pourge your conscience from deed workes, for to serue the lyuynge God?

And for this cause is he the * medyatour of the newe testament, that thorow death whiche chaunced, for the redemption of those transgressours that were vnder the fyrst testament they which are called myght receyue the promysse of eternall inheritaunce: ✠ For where as is a Testamẽt, there must also (of necessite) be the death of him that maketh the Testament. For the Testamẽt taketh auctorite whẽ men are deed: for it is yet of no value, as longe as he ỹ maketh ỹ testamẽt is alyue: for which cause also neyther the fyrst testament was ordeyned without bloude. For when Moses had declared all the cõmaundement to all the people accordyng to the lawe he toke the bloude of calues and of gootes, with water and purple, wol and yslope, and sprynkled both the booke and all the people, sayng: *this is the bloude of the Testament which God hath appointed vnto you: Moreouer, he sprinkled the tabernacle with bloude also, and all the mynystrynge vessels. And almoost all thynges are by the lawe pourged with bloude, and without sheddynge of bloude is no remyssion.

It is nede then that the similitudes of heauenly thynges be purifyed with suche thynges, but that the heauenly thinges them selues be purifyed with better sacrifyces then are those.

For Christ is not entred into the holy places ỹ are made with handes (whyche are symilitudes of true thinges) but is entred into very heauen for to appeare now in the syght of God for vs not to offre hym selfe often* as the hye preest entreth into ỹ holy place, euery yere with straũge bloude, for then must he haue often suffred syns the worlde beganne. But now in the ende of the worlde hath he appeared ones, to putte synne to flyght by the offrynge vp of hym selfe.

And as it is appoynted vnto all men, that they shal ones dye, and then commeth the iudgement: *euen so was Christ ones offred, to take awaye the synnes of many, and vnto them that loke for hym, shall he appeare agayne without synne vnto saluacyon.

¶ The.x.Chapter.

¶ The olde lawe had no power to clense awaye synne, but Christ dyd it with offrynge his body ones for all. An exhortation to receyue this goodnesse of God thankfully with pacyence and stedfast fayth.

FOr the lawe (hauyng the *shadow of good thynges to come, and not ỹ verye fassyon of the thynges them selues) can neuer with those sacrifyces which they offre, yere by yere cõtynually make the commers therevnto perfect. For wolde not then those sacrifyces haue ceased to haue bene offered, because that the offerers ones pourged shoulde haue had nomore cõscience of synnes? Neuertheles, in those sacrifyces, is there mencyon made of synnes euery yere.* For the bloude of oxen and of gootes can not take awaye synnes.

Wherfore, when he commeth into the worlde he sayeth: * Sacrifyce and offrynge thou woldest not haue: but a body hast thou ordeyned me Burntoffrynges also for synne hast thou not alowed: Then sayd I: lo, I am here. In the beginnyng of the bõke it is writtẽ of me that I shulde do thy wyl, O God. Aboue, when he sayeth: sacrifyce and offryng, & burntsacrifices and synne offrynges thou woldest not haue, neyther hast thou alowed them (whiche yet are offred by the lawe, then sayd he: lo, I am here to do thy wyll, O God: he taketh awaye the fyrste to stablysh the latter, by the which wyl we are made holye, euen by the offrynge of the body of Jesu Christ ones for all.

¶ And euery preest is redy dayly mynistrynge and offrynge often tymes one maner of oblacyon, whyche can neuer take awaye synnes. But this man after he hath offred one sacrifyce for synnes, is set downe for euer *on the ryght hãd of God, and from hence forthe tarpeth tyll hys foes

kooes be made hys kote fr ole. For with one offe
ryng hath he made perfect for euer, thē that are
ſanctifyed. The holy Ghoſt him ſelfe alſo bea-
reth vs recorde, euen whē he tolde before. Thys
is the teſtament that I wyll make vnto them:
after thoſe dayes (ſayeth the Lorde) I wyl put
my lawes in theyr hertes, and in theyr myndes
wyll I wryt them, and their ſynnes and iniqui-
tyes wyl I remēber nomore. And where remiſ-
ſyon of theſe thinges is, ther is nomore offering
D for ſynne. Seyng therfore brethren, that by the
*Ioh.r.i and.xiiii.a Rom.v.a Hebre.ix.b meanes of the bloude of Jeſu *we haue lyberty
to entre into ꝑ holy place, by the newe & lyuing
way whyche he hathe prepared for vs, through
the vayle (that is to ſaye by hys fleſche) And ſe-
inge alſo that we haue an hye preaſt which is ru
ler ouer the houſe of God, let vs draw nye with
a true hert in ſure fayth, ſprynckled in our her-
tes and the euel conſcyence put away e and wa-
ſhed in oure bodyes with pure water, let vs ke-
pe the profeſſyon of our hope, wythoute waue-
ryng (for he is faythfull that promiſed) and let
vs conſyder one another, to the intente that we
maye prouoke vnto loue, and to good worckes
not forſakyng the felowſhyppe that we haue a-
monge oure ſelues, as the maner of ſome is: but
let vs exhorte one another, & ſo muche the more
becauſe ye ſe that the daye draweth nye.

E * For yf we ſynne wylfully after ꝑ we haue
Hebre.vi.a ii.Pet.ii.d receaued the knowlege of ꝑ truth, there remayne-
neth no more ſacrifyce for ſynnes but a fearful
loking for Judgement, and violent fyre, which
ſhal deuour the aduerſaryes. He that deſpyſeth
Deut.xix.d mat.xviii.c ii.cor.xii.d Moſes law, dyeth wythout mercy *vnder two
or three wytneſſes, how much ſorer (ſuppoſe ye)
ſhall he be punyſhed whych treadeth vnder fote
the ſonne of God: and counteth the bloude of the
Teſtament, where wyth he was ſanctifyed, as
an vnholye thynge, and doth dyſhononre to the
If ſpyrete of grace. For we knowe him ꝑ hath ſayd
De.xxxii.d pſa.xciii.a Rom.xii.d *It belongeth vnto me to take vengeaunce: I
wyl recompence ſayeth the Lord: And agayne,
the Lorde ſhal Judge his people. It is a fearful
thyng to fall into the handes of the liuyng God

Call to remembraunce the dayes that are
paſſed, in the which after ye had receaued lyght
ye endured a greate fyght of aduerſities, partly
whyle al mē wondred and gased at you for the
ſhame and tribulacion that was done vnto you
partlye, whyle ye became companyons of them
which ſo paſſed their time. For ye becam parta
kers alſo of the afflictions which happened tho
rowe my bondes, & toke in worth the ſpoylyng
G of youre goodes, and that with gladnes, know-
inge in your ſelues, howe that ye haue in heauē
a better and an enduringe ſubſtaunce. Caſt not
awaye therfore youre confydence, whych hathe
a greate recompence of reward. For ye haue
nede of pacyence: that after ye haue done ꝑ wyl
of God, ye myght receaue the promys. For yet
a verye lytell whyle, and he that ſhal come wyl
*Abac.ii.a Roma.i.a Gala.iii.b come and wyl not tary. But *the iuſt ſhal lyue
by fayth, And yf he wythdraw e hym ſelfe, my
ſoule ſhal haue no pleaſure in him. It is not we
ꝑ withdraw e our ſelues vnto dānacion, but we
partayne vnto fayth, to ꝑ winning of the ſoule.

The.xi. Chapter.

What fayth is, and a commendacyon of the ſame. The ſtead-faſt beleke of the fathers in olde tyme.

Fayth is a ſure cōfidēce of thynges
which are hoped for, and a certayn
tye of thynges whych are not ſene.
For by it ꝑ elders optained a good
reporte. Thorowe fayth we vnder-
ſtande, ꝑ *the worlde was ordeined by the word * Gene.i.a
of God, and that thynges whych are ſene, were
made of thynges * whyche were not ſene. * Act.xiii.f
By fayth Abel offred vnto God a more plen- Roma.i.c
teous ſacrifyce then Cayn: by whych he optay- ‡ Gen.iiii.a
ned wytnes that he was ryghteous, God teſti-
fyinge of hys gyftes: by whyche alſo he beynge
deade, yet ſpeaketh.

By fayth was *Enoch traſlated, that he * Gen.v.g.
ſhulde not ſe death: neyther was he founde, for Sapi.iiii.b
god hadde taken him awaye. For afore he was Ec.xliiii.b and.xlix.c
take away, he optayned a good report, that he
pleaſed God: but wythout fayth it can not be ꝑ
anye mau ſhulde pleaſe hym. For he that com-
meth to God, muſte beleue that God is, & that
he is a rewarder of them that ſeke hym. B

By fayth + Noe beynge warned of God, eſ- * Gen.vi.d
chued the thynges whych were as yet not ſene, & Ec.xliiii.b
prepared the Arke to ꝑ ſauyng of hys houſhold
thorowe the whych Arke, he * condempned the Mat.xii.d
worlde, and became heyre of the ryghteouſnes
whyche is accordynge to fayth.

By fayth * Abraham, when he was called, * Gen.xii.a
obeyed, to go out into a place, whyche he ſhulde Actes.vii.a
afterwarde receaue to inheritaunce: & he went
out, not knowynge whether he ſhulde go.

By fayth he remoued into the lande of pro-
mes, as into a ſtraunge countre, when he hadde
dwelt in tabernacles: and ſo dyd Iſaac and Ja-
cob heyres wyth hym of the ſame promes. For
he loked for a cyty hauyng a foundacyō, whoſe
buylder and maker is God.

* Thorowe fayth Sara alſo receaued * Ge.xxi.a
ſtrengthe to conceaue and be wyth chylde, and
was delyuered of a chylde when ſhe was paſte
age, becauſe ſhe iudged hym faythfull whyche
had promyſed.

And therfore ſprange therof one (euen of one
which was as good as dead) *ſo many in mul- * Ge.xv.a
titude as are the ſtarres in the ſkye, & as ꝑ ſand
the whyche is by the ſee ſhore innumerable.
These all dyed accordynge to fayth, when they
had not receaued the promyſes: but *ſaw them Iob.xiii.a
afarre of, and beleued them, and ſaluted them, &
confeſſed, ‡ that they were ſtraungers and pyl- Ge.xlvii.b
grems on ꝑ earth. For they ꝑ ſaye ſuch thinges i.Pe.ii.d xxiii.d
declare, that they ſeke a countre. Alſo yf they Iſa.xxvii.e
had ben myndful of the countre, frō whēce they
came oute, they had leaſure to haue returned a-
gayne: but nowe they deſyre a better (that is to
ſaye) a heauenlye. Wherfore God hym ſelfe is
not a ſhamed * to be called their god for he hath * Exo.iii.f
prepared for them a cytie.

‡ By fayth Abraham offered vp Iſaac, whē ‡ Gen.xii.a
he was proued, & he offered him beyng his only Ecc.xliiii.c
begottē ſonne, in whō he had receaued ꝑ promy-

ſes

ses vnto hym it was sayde, in Isaac shall thy sede be called: for he cõsydered, that God was able to rayse vp agayne frõ death. Therfore, receaued he him also for an ensample of ỹ resurrecciõ. * By fayth dyd Isaac blesse Jacob & Esau concernynges thynges to come.

Be.xxvii.d

Gen.xlix.a

* By fayth Jacob when he was a dyinge, blessed both the sonnes of Joseph, & bowed him selfe towarde the toppe of hys scepter.

E

*Gene.l.d

* By fayth Joseph when he dyed, remembred the departynge of the chyldren of Israel, & gaue cõmaundement of hys bones. * By fayth Moses when he was borne was hyd thre mones of his father and mother because they saw that he was a proper childe: neyther feared they the kynges commaundemente.

*Exo.ii,a Acte. vii. a

*Exo.ii.b

* By fayth Moses when he was greate, refused to be called ỹ sonne of Pharaos daughter & chose rather to suffer aduersyte with the people of God, then to enioye ỹ pleasures of synne for a season, and estemed the rebuke of Chryste greater ryches then ỹ treasures of Egypt. For he had respecte vnto the rewarde.

*Exo.xii,f

* By fayth he forsoke Egypte and feared not the fearsenes of the kynge. For he endured & euẽ as though he had sene hi which is inuysible.

F

*Exo.xii.d

* Thorow fayth he ordeyned the passeouer and the effusion of bloude, lest he that destroyed the fyrste borne, shuld tutche them.

Exo.xiiii.e

* By fayth they passed thorow the red see as by dryelande: whyche when the Egyptyans had de assayed to do: they were drowned. * By

*Josu.vi.c

fayth ỹ walles of Jerycho fell downe after they were compassed aboute seuen dayes.

* By fayth the harlot Raab perysshed not wyth them that were dysobedyent, whẽ she had

*Josu.ii.a and.vi,e

receaued the spyes to lodgynge peacyably.

And what shall I moare saye: for the tyme wyl be to shorte for me to tell of Gedon of ‡ Barach, and of * Sampson and of * Jephthae, * of Dauid also ‡ And Samuell, & of the prophetes

Judy.vii.b Judy.iiii.d Jud.xiiii.a Judy.ri.a i.Re.xvii.f i.Re.xii.a i.Re,xvii.a Dan.vi.c Danp.iii.e Danp.ii.c iii.re.xix.a

✠ Which thorow fayth subdued kyngedomes wrought ryghteousnes: obtayned the promises * stopped the mouthes of Liõs: ‡ quẽched the vyolence of fyre: * escaped the edge of the swearde ‡ oute of weakenes, were made strõg waxed valyant in fyghte: turned to flyghte the armyes of the alyantes * the wemen receaued theyr deade rayled to lyfe agayne.

G

Other were racked, and wolde not be delyuered, that they myght enheret a better resurrecyon. Againe, other were tryed wt mockynges & scourgynges, moreouer wyth bondes & prysonmẽt: * were stoned, where hewen a sunder, were

iiii.re.xxi.b et xxvi.b iii,re.viii,b ix.re,xvii,c

tempted, were slayne with swearde, walked vp and downe in shepe skynnes & gootes skynnes beinge destitute, troubled and vexed: whych mẽ the worlde was not worthy of, they wandred in wyldernesses: and moũtaynes, and in dennes & caues of the earthe. And these al thorow fayth obtayned good report, ‖ and receaued not the promyse, because God hadde promysed a better thynge for vs, that they wythout vs shuld not be made perfecte.

¶ The. xii. Chapter.

¶ An exhortacyon to be patyente and stedfaste in trouble and aduersyte: vpon hoope of euerlastyng rewarde. A commendacyon of the newe testament aboue the olde.

Herfore, let vs also (seynge that we are compassed wyth so great a multytude of wytnesses) * laye awaye all that presseth downe, & the synne that hangeth so fast on, let vs runne with pacience vnto the battel that is set before vs, lokinge vnto Jesus the captayne, and fynysher of al our faith, which (for the ioye ỹ was set before hym) abode the Crosse: and dyspysed the shame, and is set downe * on the ryghte hande of the throne of God. Consider therfore, how that he endured suche speakyng agaynst him of synners lest ye shulde be weryed and faynte in your mides. For ye haue not yet resisted vntobloud striuing against synne. And haue forgottẽ ỹ exhortacyõ, which speaketh vnto you as vnto children: my sonne despyse not the chastenyng of ỹ Lorde, neyther faynte when thou arte rebuked of him: for whom ỹ Lorde loueth hym he chasteneth: yee, he scourgeth euery sonne ỹ he receaueth. Yf ye endure chastenyng, God offreth him selfe vnto you as vnto sonnes. What sõne is he whõ the father chasteneth not? Yf ye be not vnder correccyon (whereof all are partakers) then are ye basterdes, & not sõnes. Therfor seyng we haue had fathers of our flesh which corrected vs & we gaue thẽ reuerẽce: shal we nowe not much rather be in subiecciõ vnto the father of spyrytes and lyfe? And they verely for a few dayes, nurtered vs after theyr owne pleasure: but he nurtereth vs for our profyte, to ỹ intent that he may mynyster of hys holynes vnto vs. No maner chastesynge for the presente tyme semeth to be ioyous, but greuous: neuertheles afterward, it bryngeth the quyet frute of ryghteousnes vnto them whych are exercysed therin.

Ephe.iiii.a Collo.iii.a i.Pet.ii.a

* Ephe.i,d Collo.iii.a Hebre.i.a and.x.c

B

C

* Stretch forth therfore the handes whyche were let downe, and the weake knees: and se ỹ ye haue straycht steppes vnto youre fete, lest any haltyng turne you out of the waye: ye lette it rather be healed. Folowe peace wyth all men and holynes: wythoute the which no man shall se the Lorde. And loke that no mã be destitute of the grace of God: lest any roote of bytternes sprynge vp and trouble, and therby many be defiled: that ther be no fornicator, or vncleane persone, as Esau * whyche for one mease of meate solde his byrthryght. For ye knowe howe that afterward when he wolde by enheritaũce haue optayned blessyng, he was put by. For he foũde no place of repentaunce, though * he soughte it wyth teares.

Heb.xii.a

Gen.xxv.a

Be.xxviii.f

D

For ye are not come vnto the ‡ mount that is touched, and vnto burnynge fyre, nor vnto storme, and darknes, and tempestes of wether, and sounde of a trompe, and the voyce of wordes: which * voyce, they (that heard it) wysshed awaye, that the communicacyon shulde not be spoken to them. For they could not abyde that whyche was commaunded.

Exo.xix.b

*Exo.xx.c

*Yf a beast touche the mountayne, it shall be stoned, or thrust thorow with a darte: so terrible was the syght whyche appeared. Moses sayde

Exo.xix.b

sayde I feare and quake. But ye are come vnto the mount Sion, and to the cytye of the lyuing God, the celestial Jerusalem: and to an innumerable syght of aungels, and vnto the congregacyon of the fyrste borne sonnes, which are wrytten in heauen, and to god the iudge of all, and to the spyrytes of iust and perfect men, and to Jesus the mediator of the newe testament, and to the *sprynklyng of bloud that speketh better then the ‡bloude of Abel.

*1. Pe.1.a Hebr.ix.b Gen.iiii.b

¶ Se that ye despyse not hym, that speaketh. For if they escaped not, which refused him that spake on earth: muche more shall we not escape, yf we turne awaye from hym that speaketh frō heauen: whose voyce then shoke the earthe, and nowe hath declared sayeng: yet once more wyll I shake, not the earth onely, but also heauen. Where as he sayeth yet once more, it sygnyfyeth the remouyng away of those thinges which are shaken as of thinges which haue ended their course that the thynges whyche are not shaken, may remayne. Wherfore yf we receaue ỹ kingdome whyche can not be moued, we haue grace wherby we may so serue god, and that we may please hym wyth reuerence ‡ and godlye feare. Deu.iiii.d For oure god is a consumynge fyre.

¶ The.xiii.Chapter.

¶ He exhorteth vs vnto loue, to hospytalyte, to thynke vpon suche as be in aduersyte: to mayntayne wedlocke: to auoyde couetousnesse, to make muche of them that preache Gods worde, to beware of straunge learnynge, to be content to suffer rebuke with Christ, to be thankeful vnto God and obedyente vnto suche as be in auctorite.

A Rom.xii.c Actes.x.c 1.Pet.iiii.b 1.Ti.iiii.b Gene.xix.a

LEt brotherlye loue contynue. * Be not forgetfull to lodge straungers. For therby haue dyuers mē ‡lodged aungels vnwares. Remembre thē that are in bondes, euen as thoughe ye were bound wt thē your selues: Be myndeful of them which are in aduersyte, as ye which are yet in the body. Wedlocke is to be had ī honour amonge all men, and the bed vndefyled. As for whore kepers and aduouterers God shal iudge them. Let youre conuersacion be wythout couetousnes and *becontente wyth suche thinges as ye haue all ready: For he hath sayd: ‡ I wyl not fayle the, nether forsake the, so ỹ we may boldly say: the Lord is my helper: and I wyl not feare what mā may do vnto me. Remēbre thē which haue the ouer syghte of you, which haue spoken vnto you ỹ word of god. Whose fayth se ỹe follow and consyder the ende of theyr conuersacio.

Ecc.xxix.d, 1.Tim.vi.b ‡Josue.i.a

B Jesus Christe yesterdaye and to daye, and the same continueth for euer ✠ Be not caryed aboute wyth dyuers and straunge lernynge For it is a good thing that the herte be stablysshed wyth grace, and not wyth meates: whyche haue not profyted them that haue had theyr passtyme in them. We haue an aulter, wherof they maye not eate, whyche serue in the tabernacle. * For the bodyes of those beastes whose bloude is brought into the holy place by the hye preaste to pourge synne, are burnt without the tentes Therfore Jesus also to sanctifye ỹ people with hys owne bloude, suffred * wythoute the gate. Let vs go forthe therfore vnto hym: oute of the tentes, and suffre rebuke wyth hym. For heare haue we no contynuynge cytye: but we seke one to come. By him therfore do we offre sacrifyce of laude alwayes to God: that is to say the frut of those lyppes which confesse his name. To do good ✠ to dystrybute, forget not, for * with such sacrifyces God is pleased. ✠ Obeye them ỹ haue ouersyght of you, and submyt your selues vnto them, for they watche for your soules, euen as they that must geue accōptes: that they may do it wyth Joye, and not wyth grefe. For that is an vnprofytable thyng for you. Praye for vs For we trust we haue a good conscience among all men: and desyre to lyue honestly. But I desyre you the moare, that ye so do, that I may be restored to you the soner.

Nu.xix.a Iohn.xix.b Heb.xiii.a Ecc.xxvi.a Actis.i.a Rom.xv.a Phil.iii.b

D The God of peace that brought agayne from death oure Lord Jesus * the great shepherde of the shepe, throw ỹ bloud of ỹ euerlastyng Testamēt, make you perfecte in all good worckes to do hys wyll, ✠ brynge to passe that the thyng whyche ye do, maye be plesaunte in hys syghte throwe Jesus Chrysste, To whome be prayse for euer whyle the worlde endureth. Amen. ✠

Ecc.xxviii.b Josue.x.a 1.Pet.v.a

I beseche you brethren, suffre the worde of exhortacio, for we haue wrytten vnto you in few wordes. Ye knowe our brother Tymothe, that he is at libertie: with whome (yf he come shortly) I wil se you. Salute thē that haue the ouer syght of you, and al the sayntes. They of Italy salute you. Grace be wyth all Amen.

¶ Sente from Italy by Tymotheus.

The Epystle of
of Saynte James.

¶ The fyrst Chapter.

¶ He exhorteth to reioyce in trouble and thankfully to receaue the worde of god, true relygyon or deuocyon what it is.

A James the seruaunt of God ✠ of the Lord Jesus Christ sendeth greatyng to the twelue trybes whyche are scatered abrode. ✠ My brethē, count it for an exceadyng ioye whē ye fall into dyuers temptacyons: knowynge thys, ỹ * the tryinge of youre fayth, gendreth pacyence: and let pacyence haue her perfecte worcke, that ye may be perfecte and sound, lackynge nothynge.

Iod.xxii.a Sap.iii.a Rom.v.a

Yf any of you lacke wysedome, ‡ let hym aske of hym that geueth it euen God, whych geueth to all men indifferently, ✠ casteth no man in the teth, and it shalbe geuen hym, But let him aske in fayth, and wauer not. For he that doubteth, is lyke a waue of the See, whyche is tost of the wyndes, and caryed wyth vyolence. Nether let that man thynke, that he shal receaue any thing of the Lorde.

Job.viii.a Eccl.vii.d. Mat.vii.c Leuit.xi.b

A wauerynge mynded man, is vnstable in B all his wayes. Let the brother which is of lowe degre reioyce whē he is exalted Agayne, let him that is rich, reioyce whē he is made lowe. * For euē as the flour of the grasse, shal he passe away For as the sunne ryseth with heate, ✠ the grasse wyddereth

*Esa.xl.b Ecc.xliii.b 1.Pe.iii.b

sayde I feare and quake. But ye are come vnto the mount Sion, and to the cytye of the lyuing God, the celestial Jerusalem: and to an innumerable syght of aungels, and vnto the congregacyon of the fyrste borne sonnes, which are wrytten in heauen, and to god the iudge of all, and to the spyrytes of iust and perfect men, and to Jesus the mediator of the newe testament, and to the *sprynklyng of bloud that speketh better then the ‡bloude of Abel.

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A Rom.xii.c Actes.x.c 1.Pet.iiii.b 1.Ti.iiii.b Gene.xix.a

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¶ The fyrst Chapter.

¶ He exhorteth to reioyce in trouble and thankfully to receaue the worde of god, true relygyon or deuocyon what it is.

A James the seruaunt of God ✠ of the Lord Jesus Christ sendeth greatyng to the twelue trybes whyche are scatered abrode. ✠ My brethē, count it for an exceadyng ioye whē ye fall into dyuers temptacyons: knowynge thys, ỹ * the tryinge of youre fayth, gendreth pacyence: and let pacyence haue her perfecte worcke, that ye may be perfecte and sound, lackynge nothynge.

Iod.xxii.a Sap.iii.a Rom.v.a

Yf any of you lacke wysedome, ‡ let hym aske of hym that geueth it euen God, whych geueth to all men indifferently, ✠ casteth no man in the teth, and it shalbe geuen hym, But let him aske in fayth, and wauer not. For he that doubteth, is lyke a waue of the See, whyche is tost of the wyndes, and caryed wyth vyolence. Nether let that man thynke, that he shal receaue any thing of the Lorde.

Job.viii.a Eccl.vii.d. Mat.vii.c Leuit.xi.b

A wauerynge mynded man, is vnstable in B all his wayes. Let the brother which is of lowe degre reioyce whē he is exalted Agayne, let him that is rich, reioyce whē he is made lowe. * For euē as the flour of the grasse, shal he passe away For as the sunne ryseth with heate, ✠ the grasse wyddereth

*Esa.xl.b Ecc.xliii.b 1.Pe.iii.b

wydereth, and his floure falleth away, and the bewty of the fashyon of it perysheth: euē so shal the ryche man perysshe in hys wayes.

Happye is the man that endureth temptacyō: for when he is tryed, he shall receaue the crowne of lyfe, which the Lorde hath promysed to them that loue hym. ✠

Gene.xxiii.a * Let no man saye when he is tempted, that he is tempted of God, for as God cānot be tempted wyth euell, so neyther he hym selfe tempteth anye man: But euery man is tempted, when he is drawen awaye, and entysed of his owne concupyscence. Then, when lust is conceaued, she ℂ bryngeth forth synne: & synne whē it is fynished bryngeth forth death. do not erre my dere brethrē.

1.Cor.xiii.b * ✠ Euerye good gyfte, and euerye perfect gyft is from aboue, and commeth downe from the father of lyghtes wyth whom is no varyablenes neyther is he chaunged vnto darckenes.

*Iohn.i.a and.iii,d * Of hys owne wyll begat he vs wyth the worde of truth, that we shulde be the fyrste frutes of hys creatures.

Pro.xviii.d Eccle.v.a Wherfore (deare brethren) ‡ let euerye man be swyfte to heare, slowe to speake, slowe to wrath. For the wrath of mā worketh not that whych is ryghteous before God.

Ro.xiii.b Collo.iii.a * Wherfore laye aparte all fylthynes and superfluite of malycyousnes: and receaue with mekenes the word that is graffred in you, which is able to saue your soules. ✠

D ‡Rom.ii,b ✠ And ‡ se that ye be doers of the worde, and not hearers onelye, deceauynge your owne selues. For *yf any man heare the worde and declareth not the same by his workes, he is lyke vnto a man beholdyng hys bodely face in a glasse.

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Mat.vii.a * But who so loketh in the perfect lawe of lybertye, and continuyth therein (yf he be not a forgetfull hearer, but a doer of the worcke) the same shalbe happye in hys dede.

Yf anye man amonge you seme to be deuout and refrayneth not hys tong, but deceaueth his owne herte, this mannes deuocyon is in vayne. Pure deuocyō and vndefyled before God the father, is thys: to vysyt the fatherlesse and wyde dowes in theyr aduersitie, and to kepe him selfe vnspoted of the worlde. ✠

ℂ The.ii. Chapter.

ℂ The forbyddeth to haue anye respecte of persons, and not to boast of fayth where no deades are.

My brethrē, esteme not the fayth of oure Lorde Jesus Christ the Lorde of glorye ‡ wyth respecte of persons.

Leuit.xix.c For yf there come into youre companye a man wearynge a golden ringe, clothed in goodly apparell, and there come in also a poore man in vyle rayment, and ye haue a respect to him that weareth the gaye clothyng, and saye vnto him Syt thou heare in a good place: and saye vnto the pore: stande thou there, or syt here vnder my fote stole: are ye not parcyal in your selues, and haue iudged after euell thoughtes?

Herken my deare beloued brethren. Hathe not God chosen the poore of thys worlde, suche as are ryche in fayth, and heyers of the kyngedome, which he promised to them that loue him ℬ But ye haue dyspysed the poore. Do not ryche men execute tyrannie vpō you, & drawe you before yͤ iudgemēt seates? Do not they speak euel of yͤ good name whych is called vpon ouer you.

Yf ye fulfyll the royall lawe, accordynge to the scripture. ‡ (Thou shalte loue thyne neyghboure as thy selfe) ye do wel. But yf ye regarde one person more then another, ye commyt synne and are rebuked of the lawe, as transgressours. Whosoeuer shal kepe the whole lawe, * and yet fayle in one poynte, he is gylty of all. ℂ

‡ Leu.xix.d Mat.xxii.d Mark.xii.c Rom.xiii.c Gala.v.b * Mat.v.c

For he that sayde: Thou shalt not commyt aduoutrye: sayde also: thou shalt not kyll. Though thou do none aduoutrye, yet yf thou kyl, thou art become a transgressour of the lawe.

So speake ye, and so do, as they that shalbe iudged by the lawe of liberty. For he shal haue iudgement wythout mercye * that sheweth no mercye, and mercye reioyseth agaynst iudgement. Mat.xviii.b

What auayleth it my brethren, though a man saye he hathe fayth, yf he haue no deades? Can fayth saue him? Yf a brother or a syster be naked and destitute of dayly fode, & one of you saye vnto them depart in peace, God sende you warmnes and fode, notwythstandynge ye geue them not those thynges whych are nedefull to yͤ bodye, what shall it helpe? Euen so fayth, yf it haue no deades: is deade in it selfe.

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Thou seeste, howe that fayth wroughte wyth hys dedes, and through the dedes was the fayth made perfecte: and the scripture was fulfylled, which sayeth: * Abraham beleued God, and it was reputed vnto him for righteousnes, and he was called the frend of God. ✠ Ye se thē howe that of deades a man is iustifyed, and not of fayth onelye. *Gen.xv.b Rom.iiii.a Gala.iii.a

Lykewyse also, was not Raab the harlotte iustyfyed thorowe workes, * when she had receaued the messaungers, and hadde sente them oute another waye? For as the bodye, wythout the spyrit is deade, euen so fayth wythoute workes is deade also. ✠ Iosu.ii.a

ℂ The.iii. Chapter.

ℂ What good and euell commeth thorowe the tonge. The dutye of suche as be learned. The dyfference betwyxte the wysedome of the Gospell, and the wysedome of the worlde.

My brethren * be not euery mā a master, knowynge howe that we shall receaue the greater dampnaciō: for in many thynges we synne all. A Mat.xxiii.b

‡ Yf a man synne not in worde, Pro.xvii,a the

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B Beholde, howe greate a thynge a lytell fyre kyndleth, and the tonge is fyre, euen a worlde of wyckednes. So is the tonge set amonge oure membres, that it defyleth the whole body, and setteth a fyre all that we haue of nature, and is it selfe set a fyre euen of hell.

All the natures of beastes, and of byrdes, and of serpentes, and thynges of the see are meked and tamed of the nature of man. But the tonge can no man tame. It is an vnrulye euell, full of

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Gene.i.b ther, and therwyth curse we men, * whyche are
ꝑ made after the * (ymage) symplitude of God.
Out of one mouth proceadeth blessinge and cur synge. My brethren, these thynges ought not so to be. Doth a fountayne sende forth at one place swete water & bytter also? Can the fygge tree (my brethren) beare Olyue beries: ether a vine beare fygges? So can no fountayne geue bothe salt water and fresh also. Yf any man be wyse, and endued wyth knowledge amonge you, let hym shewe hys workes out of good conuersacion wyth meknes of wysdome.

D But yf ye haue bytter enuyeng and strife in your harte, reioyce not: nether be lyars against the trueth: For such wysdō descendeth not from aboue: but is erthy, naturall, and deuelysh. For where enuieng and strife is, ther is vnstablenes, & all maner of euell workes. But the wysdom that is from aboue, is first pure, then peasable, gentle, and easy to be entreated, full of mercy & good frutes, wythout iudgynge, wythoute symulacyon: yee, and the frute of ryghteweslnes is sowen in peace, of them that maintayne peace.

¶ The.iiii. Chapter.

¶ Warre and fyghtynge cometh of voluptuousnes. The frendshyppe of the worlde is enmyte before God. An exhortacyon to flye slaunder and the iudge of thys lyfe.

A FRom whence commeth warre, and fyghtynge amonge you? come they not here hence? euen of youre lustes, that fight in your mẽbres? Ye lust, and haue not. Ye enuye and haue in dygnacyon, and cannot obtayne. Ye fyght and warre, Ye haue not because ye aske not. Ye aske and receaue not, because ye aske amysse: euen to consume it vpon your lustes. Ye aduouterers, & wemen that breake matrymonye: knowe ye not
Gala.i.b howe that * the frendshyp of the world, is enmi
1.Joh.ii.c tye wythe God? whosoeuer therfore wylbe a frende of the worlde, is made the enemie of god. Eyther do ye thynche ꝑ the scripture sayeth in-vayne. The spyrete that dwelleth in vs, lusteth cuẽ contrarye to enuye: but geueth more grace (wherfore he sayeth, god resysteth the proude, but geueth grace vnto the lowlye) Jam.iiii.a

Submyt youre selues therefore to God: B but resyste the deuell, and he wyll flye frome 1.Petri.b.d you. Drawe nye to God, and he wyll drawe nye to you. Clense youre handes ye synners, and pourge youre hertes ye wauerynge mynded. Suffre afflyctions: and mourne, and wepe. Let youre laughter be turned to mournyng, and your ioye to heuynes. * Humble your 1.Petr.b.d selues in the syght of the Lord, and he shall lyft you vp. Backbyte not one another, brethren. He that backbyteth hys brother, and he that iudgeth hys brother, backbyteth the lawe, and iudgeth the law. But and yf thou iudge the lawe, thou art not an obseruer of ꝑ lawe: but a iudge. There is one lawe geuer (and iudge) whyche is Jac.iiii.a able to saue and to destroye. * What art thou C that iudgest another? Go to nowe ye that saye Jaye.xxviii.a * to day and to morowe let vs go into such a cy Luke.xii.b tie and contynue there a yeare, and bye and sel, & wynne: and yet cannot ye tell, what shall happen on the morowe. For what thynge is youre lyfe? It is euen a vapour, that apeareth for a lyt tell tyme: and then he vanysheth awaye: For ꝑ ye ought to say *: Yf the Lorde wyll, and yf we Acte.xviii.c lyue, let vs do thys or that. But now ye reioyce Hebr.xi.a in your boastynges. All such reioycynge is euel. Therfore ‡ to him ꝑ knoweth howe to do good, Luke.xii.b and doeth it not, to hym it is synne.

¶ The fyfte Chapter.

¶ He threateneth the wycked rych men, exhorteth vnto pacyence: to beware of swearynge. One to knowledge hys faultes to another, one to pray for another and one to labour to bryng another to the trueth.

GO to nowe ye ryche men, wepe and A howle on youre wretchednes that shall come vpon you. Youre ryches are corrupte, youre garmentes are motheaten. Youre golde and syluer is cankred, and the rust of them shalbe a witnes vnto you, & shal eate your flesh as it were fyre. Ye haue heaped treasure together * (euen wyth
Leu.xix.c to youre selues) in your last dayes. Behold * ꝑ hyre deu.xxiiii.c of labours which haue reaped down your feldes Tob.iiii.c (which hyre is of you kept backe by fraude (cryeth) and the cryes of thẽ whych haue reaped, are entred into the eares of the Lorde Sabbaoth. Ye haue lyued in pleasure on the earthe, and bene wanton. Ye haue norysshed youre hertes, as B in a daye of slaughter Ye haue condempned and kylled the iusted: & he hath not resysted you ✠ Be pacyente therfore brethren vnto the commynge of the Lorde. Beholde, the husbande man wayteth for the precyous frute of the earth, and hathe longe pacyence thereupon, vntyl he receaue the earlye and the later rayne. Be ye also pacyente therfore, and stedye youre hertes, for the commynge of the LORD Edraweth nye. Grudge not one agaynst another brethren, lest ye be damned. Beholde, the iudge standethe

the same is a perfect man, and able also to tame all the body. Beholde, we put bittes into ꝑ horses mouthes, that they maye obeye vs, and we turne about all the bodye of them. Behold also the shyppes, whiche thoughe they be so greate, and are dryuen of fearsse wyndes, yet are they turned about wyth a very smal helme whyther-soeuer the violence of the gouerner wyll. Euen so the tonge is a lytell mẽber also, and boasteth greate thynges.

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Gala.i.b howe that * the frendshyp of the world, is enmi
1.Joh.ii.c tye wythe God? whosoeuer therfore wylbe a frende of the worlde, is made the enemie of god. Eyther do ye thynche ꝑ the scripture sayeth in-vayne. The spyrete that dwelleth in vs, lusteth cuẽ contrarye to enuye: but geueth more grace (wherfore he sayeth, god resysteth the proude, but geueth grace vnto the lowlye) Jam.iiii.a

Submyt youre selues therefore to God: B but resyste the deuell, and he wyll flye frome 1.Petri.b.d you. Drawe nye to God, and he wyll drawe nye to you. Clense youre handes ye synners, and pourge youre hertes ye wauerynge mynded. Suffre afflyctions: and mourne, and wepe. Let youre laughter be turned to mournyng, and your ioye to heuynes. * Humble your 1.Petr.b.d selues in the syght of the Lord, and he shall lyft you vp. Backbyte not one another, brethren. He that backbyteth hys brother, and he that iudgeth hys brother, backbyteth the lawe, and iudgeth the law. But and yf thou iudge the lawe, thou art not an obseruer of ꝑ lawe: but a iudge. There is one lawe geuer (and iudge) whyche is Jac.iiii.a able to saue and to destroye. * What art thou C that iudgest another? Go to nowe ye that saye Jaye.xxviii.a * to day and to morowe let vs go into such a cy Luke.xii.b tie and contynue there a yeare, and bye and sel, & wynne: and yet cannot ye tell, what shall happen on the morowe. For what thynge is youre lyfe? It is euen a vapour, that apeareth for a lyt tell tyme: and then he vanysheth awaye: For ꝑ ye ought to say *: Yf the Lorde wyll, and yf we Acte.xviii.c lyue, let vs do thys or that. But now ye reioyce Hebr.xi.a in your boastynges. All such reioycynge is euel. Therfore ‡ to him ꝑ knoweth howe to do good, Luke.xii.b and doeth it not, to hym it is synne.

¶ The fyfte Chapter.

¶ He threateneth the wycked rych men, exhorteth vnto pacyence: to beware of swearynge. One to knowledge hys faultes to another, one to pray for another and one to labour to bryng another to the trueth.

GO to nowe ye ryche men, wepe and A howle on youre wretchednes that shall come vpon you. Youre ryches are corrupte, youre garmentes are motheaten. Youre golde and syluer is cankred, and the rust of them shalbe a witnes vnto you, & shal eate your flesh as it were fyre. Ye haue heaped treasure together * (euen wyth
Leu.xix.c to youre selues) in your last dayes. Behold * ꝑ hyre deu.xxiiii.c of labours which haue reaped down your feldes Tob.iiii.c (which hyre is of you kept backe by fraude (cryeth) and the cryes of thẽ whych haue reaped, are entred into the eares of the Lorde Sabbaoth. Ye haue lyued in pleasure on the earthe, and bene wanton. Ye haue norysshed youre hertes, as B in a daye of slaughter Ye haue condempned and kylled the iusted: & he hath not resysted you ✠ Be pacyente therfore brethren vnto the commynge of the Lorde. Beholde, the husbande man wayteth for the precyous frute of the earth, and hathe longe pacyence thereupon, vntyl he receaue the earlye and the later rayne. Be ye also pacyente therfore, and stedye youre hertes, for the commynge of the LORD Edraweth nye. Grudge not one agaynst another brethren, lest ye be damned. Beholde, the iudge standethe

before the dooze. Take (my brethrē) the Prophetes for an ensample of sufferynge aduersyte, and of pacyence, whyche spake in the name of the
mat.v,a Lozde. ¶ Beholde, * we counte them happye whyche endure. Ye haue hearde of the pacyence of Job, and haue knowen what ende the Lozde made. For the Lozd is verye pytiefull and mercyfull.

C But aboue all thynges my brethren * sweare
Math.v.f not, neyther by heauen, neyther by earth, nether any other othe. Let your yee be yee, & your naye naye: lest ye fall into ypocrysye. Yf any of you be vexed, let hym praye, yf any of you be merye, let synge Psalmes. Yf any be dyseased amonge you, let hym call for the elders of the congregacyon, and let them praye ouer
marke vi.b hym, * anoynte hym wyth oyle in the name of the Lozde, and the prayer of fayth shal saue the sycke, and the Lozde shall rayse hym vp: and if he haue commytted synnes they shalbe forgeuē hym.

D ✠ Knowledge your faultes one to another and praye one for another, that ye maye be healed, For the feruent prayer of a ryghteous man auayleth moch. Helyas was a mā vnder infyrmitye as we are, and he prayed in his prayer that it might not raine:
iii.re.xvii.a Luk.iiii.c * and it rayned not on the earth by ỹ space of thre yeares & syx monethes. & he prayd again, & the heauen gaue rayne, and the earth broughte forthe her frute. Brethrē yf any of you doo erre from the trueth and another conuerte hym, let the same knowe that he which conuerteth the synner frō goynge astraye oute of hys way, shal saue a soule frō death and shal hyde the multitude of synnes.

C The ende of the Epystle of Sayncte James.

The fyrste Epistle of Sayncte Peter the Apostle.

C The fyrste Chapter.

C He sheweth that thorowe ỹ aboundāt mercy of God we are begotten agayne to a lyuely hope: and how fayth must be tryed, howe the saluacyon in Chryst is no newes, but a thynge prophecyed of olde. He exhorteth them to a godly conuersacyon, for so muche as they are nowe borne a newe by the worde of God.

PEter an apostle of Jesu christ, A
to them that dwell * here and Acte.viii.a
there as straungers thorowe oute Pontus, Galacia, Capadocia, Asia, and Bethinia, electe accordynge to the forekno
welege of God the father thorowe the sanctyfyenge of the spryte vnto obedyence * and sprynclynge of the Hebre.ix.b and.xii.b
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‡ Grace be with you and peace be multiplyed ‡ Rom.i.a
*Blessed be God the father of our Lozde Jesus i.Cor.i.a
Chryste, whyche accordynge to hys aboundāte ii.cor.i.a.
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‡ though ye se him not, yet do you beleue, and re- ‡Job.x.g
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in them) shulde signifye, whych spryte testyfied Agge.ii.b
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‡ mat. xvi. d & ca. xviij c Roma. ii, b dynge to euery mans worcke, se that ye passe ỹ tyme of youre pylgremage in feare. ✠ For
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Hebr. ix. d i. Iohn. i. b Apoca. i. b *with the precyous bloude of Chryste, as of a lambe vndefyled, & without spot whiche was ordeyned before hande, euen before the worlde was made: but was declared in the laste tymes
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Esay. xl b Ecc. xiiii. b Iaco. i. b mortal, by the worde of God, which lyueth and lasteth for euer.
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‡ psal. cxviii. c Mat. xxi. d vnto them whych beleue not ‡ the stone whyche the buylders refused, the same is begon to be ỹ heade of the cōrner, and a stone that men stōble at, and a rocke whereat they be offended whych stomble at the worde, and beleue not that wher on they were set. But ye are a chosen generaciō,
Exod. xix a 1 Pet. ii. a a royall * preisthode, ‡ an holye nacyon, a people whych are wonne: that ye shuld shewe the ver-tues of him, ỹ called you out of darknes into his
Osee. ii. b Rom. ix. c maruelous lyght, * which in time past were not a people, but are nowe the people of God: which
come tyme had not obtayned mercye, but nowe haue obtayned mercye. ✠
✠ ‡ Dearly beloued, I beseche you as straū- ¶
gers and pilgrems, abstayne * krō fleshly lustes, ‡ Gala. v. c * Ro. xiii. d which fyght agaynst ỹ soule and se that ye haue honeste conuersacyon amonge the Gentyles, that were as they backbyte you as euell doers
* they maye se youre good worckes, and prayse Math. v. b. God in the daye of vysytacyon.
‡ Submyt youre selues therfore vnto all ma- ‡ Ro. xiii. a Titus. iii a ner ordinaunce of man for the lordes sake, whe-ther it be vnto the kynge, as vnto ỹ chefe head: other vnto rulers, as vnto them that are sente of hym, for the punyshmente of euell doers, but for the laude of them, that do well. For so is the wyll of God, ỹ with well doynge ye may stoppe the mouthes of foolyshe and ignorante men as
fre, and not as hauynge the libertye for a clocke of malicyousnes, but euen as the seruauntes of God. * Honoure all mē: Loue brotherly felowe- Roma. xiii e shyp. Feare God, honoure the kynge.
‡ Seruauntes obey your maisters wyth feare Epd. vi. a Collo. iii. b i. Ti. vi. a. Titus. ii. b. * math. v. a not only yf they be good and curteous: but also though they be froward. * For it is thanck wor-thye, yf a man for conscyence toward God en-dure grefe, and suffer wrōge vndeserued. For what prayse is it, yf when ye be buffetted for your fautes, ye take it pacyently. But yf when ye do well, ye suffer wrōge and take it pacyent-lye, then is there thancke wyth God.
For hereunto verelye were ye called: for D
✠ Christ also suffred for vs * leauynge vs an Iob. xiii. b. Eph. v. a ensample ỹ ye shulde folowe his steppes, whych dyd no synne, neyther was there gyle founde in hys mouthe: whych when he was reuyled, reuy-led not againe: whē he suffred, he threatened not but commytted the vengeaunce to hym that iud-geth ryghteously * whyche hys owne selfe bare mat. xiii c Esay. liii, b. oure synnes in hys body on the tree, that we be-ynge delyuered frō synne, shulde lyue vnto righ-teousnes. By whose stryppes ye were healed.
For ye were as shepe goynge astraye: but are nowe turned vnto the shepherde and byshoppe of youre soules ✠

¶ The. iii. Chapter.

¶ Howe wyues ought to ordre them selues towarde their husbandes and in their apparel. The deuty of men towarde their wyues. He exhorteth all men to vnite and loue & pa-cyentlye to suffre trouble. Of baptyme.

Y Kewyse * ye wyues be in subiecty- A
on to your husbandes, that euen they Epheſ. v. c Collo. iii. c whych obey not ỹ worde, may with out the worde be wonne by the con-uersacyon of the wyues, whyle they beholde your chast conuersacyon coupled wyth feare. Whose apparel shal not be outward with
brayded heare, and hangynge on of golde e-ther in puttynge on of gorgyous apparell: but let the hyd man whych is in the hert be without all corrupcyon, so that the spyrete be at reste and quyete: whych spyrete is before God a thyng moche set by. For after thys maner in the olde tyme dyd the holye wemen, whyche trusted in God, tyer them selues, and were obedyente vnto their husbandes, euen as Sara obeyed Abrahā, & called hym Lorde: whose doughters

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‡ psl. cxvii c Mat. xxi. d vnto them whych beleue not ‡ the stone whyche the buylders refused, the same is begon to be ỹ heade of the cōrner, and a stone that men stōble at, and a rocke whereat they be offended whych stomble at the worde, and beleue not that wher on they were set. But ye are a chosen generacīō,
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* they maye se youre good worckes, and prayse Math. v. b. God in the daye of vysytacyon.
‡ Submyt youre selues therfore vnto all ma- ‡ Ro. xiij. a Titus. iii a ner ordinaunce of man for the lordes sake, whe-ther it be vnto the kynge, as vnto ỹ chefe head: other vnto rulers, as vnto them that are sente of hym, for the punyshmente of euell doers, but for the laude of them, that do well. For so is the wyll of God, ỹ with well doynge ye may stoppe the mouthes of foolyshe and ignorante men as
fre, and not as hauynge the libertye for a clocke of malicyousnes, but euen as the seruauntes of God. * Honoure all mē: Loue brotherly felowe- Roma. xiij e shyp. Feare God, honoure the kynge.
‡ Seruauntes obey your maisters wyth feare Epd. vi. a Collo. iii. b i. Ti. vi. a. Titus. ii. b. * math. v. a not only yf they be good and curteous: but also though they be froward. * For it is thanck wor-thye, yf a man for conscyence toward God en-dure grefe, and suffer wrōge vndeserued. For what prayse is it, yf when ye be buffetted for your faultes, ye take it pacyently. But yf when ye do well, ye suffer wrōge and take it pacyent-lye, then is there thancke wyth God.
For hereunto verelye were ye called: for D
✠ Christ also suffred for vs * leauynge vs an Iob. xiii. b. Eph. v. a ensample ỹ ye shulde folowe his steppes, whych dyd no synne, neyther was there gyle founde in hys mouthe: whych when he was reuyled, reuy-led not againe: whē he suffred, he thretened not but commytted the vengeaunce to hym that iud-geth ryghteously * whyche hys owne selfe bare mat. xviii c Esay. liii, b. oure synnes in hys body on the tree, that we be-ynge delyuered frō synne, shulde lyue vnto righ-teousnes. By whose stryppes ye were healed.
For ye were as shepe goynge astraye: but are nowe turned vnto the shepherde and bysshoppe of youre soules ✠

¶ The. iii. Chapter.

¶ Howe wyues ought to ordre them selues towarde theyr husbandes and in theyr apparel. The deuty of men towarde theyr wyues. He exhorteth all men to vnite and loue & pacy entlye to suffre trouble. Of baptyme.

Yikewyse * ye wyues be in subiecty- A
on to your husbandes, that euen they Epheſ. v. c Collo. iii. c whych obey not ỹ worde, may with out the worde be wonne by the con-uersacyon of the wyues, whyle they beholde your chast conuersacyon coupled wyth feare. Whose apparel shal not be outward with
brayded heare, and hangynge on of golde e-ther in puttynge on of gorgyous apparell: but let the hyd man whych is in the hert be without all corrupcyon, so that the spyrete be at reste and quyete: whych spyrete is before God a thyng moche set by. For after thys maner in the olde tyme dyd the holye wemen, whyche trusted in God, tyer them selues, and were obedyente vnto theyr husbandes, euen as Sara obeyed Abrahā, & called hym Lorde: whose doughters

ye are, as longe as ye do well and are not afrayed for any errour.

B Lykewyse ye men, dwell wyth them accordynge to knowledge: geuynge honoure vnto the wyfe, as vnto the weaker vessell, and as vnto them that are heyres also of the grace of lyfe, that youre prayers be not hyndered. ✠ In conclusyon, be ye all of one mynde, of one herte, loue ⁂ as brethren be pytyefull, be curteous, ⁂ (meke) not rendrynge euel for euell, or rebuke for rebuke: but contrary wyse, blesse: knowyng that ye are thereunto called, euen that ye shulde be heyres of the blessynge. * For he that doeth longe after lyfe, ‡ loueth to se good dayes, let hym refrayne hys tonge from euell and hys lyppes that they speake no guyle. Let him eschue euell, ‡ do good: let him seke peace, and ensue it. For the eyes of the Lord are ouer the ryghteous, and hys eares (are open) vnto theyr prayers. Agayne: the face of the Lord is ouer them that do euell.

C Moreouer, who is it that wyll harme you, yf ye folowe ỹ which is good? Yee * happy are ye, yf any trouble happen vnto you for ryghteousnes sake: ‡ Be not ye afrayed for anye terroure of them, nether be ye troubled but sanctifye the Lorde God in youre hertes. ✠ Be readye alwayes to geue an aunswere to euerye man that asketh you a reason of the hoope that is in you, and that wyth meakenes and feare, hauynge a good conscience, * that where as they backbyte you as euell doers, they maye be ashamed, that falsely accuse your good conuersacyon in chryst. ‡ For it is better (yf the wyl of God be so) ỹ ye suffre for well doynge, then for euell doynge.

✠ * For as moch as Christe hath once suffered for synnes, the iuste for the vniust, to bryng vs to God, and was kylled, as pertaynynge to the flesh: but was quyckened in the spyrete.

In wyche spyrete he also went and preached vnto the spyretes that were in prison, wyche some tyme had bene dysobedyent, when the longe sufferyng of God was once loked for in the dayes of Noe * whyle the arke was a preparynge: ‡ wherin fewe, that is to saye. viii. soules, were saued by the water, lyke as * baptime also now saueth vs, not the puttynge awaye of the fylthe of the flesh, but in that a good conscyence cõsenteth to God by the resurrectiõ of Jesus Chryst, which is on the ryght hande of God: ✠ and is gone into heauen, * angels, powers, and mighte subdued vnto him.

C The. iiii. Chapter.

C He exhorteth vs to ceasse from synne, and no man to suffre as an euell doer, but as Chrysten men.

FOr as moch then as Christ hath suffred for vs in the flesh, arme ye your selues likewise wt the same mind for he which suffreth in ỹ flesh, ceasseth frõ sinne ỹ he hencefoorwarde shulde lyue (as moch time as remayneth in ỹ flesshe) not after ỹ lustes of men, but after the wyll of God. For it is sufficient for vs, that we haue spente ỹ time ỹ is past of the like, after the wyll of ỹ * Gẽtyls, walkynge in wantonnes, lustes, in excesse of wynes, in excesse of eatynge, in excesse of dryn kyng ⁂ (and dronckenes) ‡ in abhominable ydolatry. ⁂ B

And it semeth to them an inconuenyent thinge that ye runne not also wyth them vnto the same excesse of ryote, and therfore speake they euell of you, whych shall geue accomptes to hym, that is ready to iudge quicke ‡ dead. For vnto thys purpose verelye was the Gospell preached also vnto the dead, that they shulde be iudged lyke other men in the flesh, but shulde lyue before God in the spyrete. The ende of all thynges is at hãde.

✠ Be ye therfore sober, and watch vnto prayer. But aboue all thynges haue feruente loue among your selues. For loue shall couer ỹ multitude of synnes. * Be ye herberous one to another, ‡ wythout grudgynge. As euery mã hathe receaued the gyft, euen so mynyster the same one to another, as good ministers of the manyfolde grace of God. Yf any man speake, let him talcke as the wordes of God. * Yf any man mynister, let hym do it as ‡ of the abylitye, which God mi-
C nistreth vnto hym. That God in all thynges maye be gloryfied thorowe Jesus Chryste, ✠ to whome be prayse and dominyon for euer and euer. Amen.

Dearly beloued, maruayle not that ye are proued by fyre (whych thynge is to trye you) as thoughe some straunge thynge happened vnto you: but reioyce, in as moch as ye are partakers of Christes passyon: that when hys glorye appeareth, ye maye be merye and glad. * Yf ye be rayled vpõ for the name of Christ happye are ye: for the glory and the spyrete of God resteth vpõ you. On theyr parte he is euel spoken of, but on
D your parte he is glorifyed.

Se that none of you be punyshed as a murtherer, or as a thefe, or an euell doer, or as a busybody in other mens matters. Yf any mã suffre as a Christen man, let him not be ashamed: but let hym glorifye God on hys behalfe: For the tyme is come, that iudgement must begynne at ỹ house of God. Yf it fyrst begynne at vs, what shall the ende be of them whyche belcue not the Gospell of God? And * yf the ryghteous scacely be saued: where shall the vngodlye and the synner appeare? Wherfore, let them that are troubled accordynge to the wyll of God commyt theyr soules to hym wyth weldoynge, as vnto a faythfull creatour.

C The. v. Chapter.

C A specyall exhortacyon for all bysshoppes and prestes He exhorteth yonge personnes to submyt them selues to the elders, and euery one to loue another.

THe elders whyche are among you, I exhorte whych am also an elder, ‡ a wytnes of the affyccyõs of Christ ‡ also a partaker of the glorye that shalbe opened. * I fede ye Chrystes flocke, as much as lyeth in you, takynge ỹ ouersyght of them, not as compelled therto, but wyllyngly: ⁂ (after a Godlye sorte) not for the desyre of fylthy lucre: but of a good mind, not * as though ye were lordes ouer the parysches: but ‡ that ye be an ensample to the flocke ⁂ (‡ that wyth good wyl) And when the chefe shepherde shall appeare ye shal receaue, * an incorruptible crowne of glory Lykewyse ye yonger, submyt your selues vnto

A

B

the

Gen. xlv. a Actes. v. c ‡ Phil. ii. b

C Rom. xii b ‡ ii. co. viii c

Math. v. b ‡ Esa. viii c Math. x. d

i. Petr. iii b Titus. ii. a

D

‡ i. Pet iii. b Math. v. a. Roma. v. a

Gene. vi. a ‡ Gen. viii c Rom. vi. a

Hebr. i. d and. ii. d.

A

Roma. i. d Ephe. iiii d

Math. v. b. i. Pet. i. c and. iii. c.

Prou. xiii

A

Actes. xx. c

ii. cor. i. e ‡ i. ti. iiii i. b Titus. ii d ii. Tes. iii. c

B

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D By Syluanus a faythfull brother vnto you (as I suppose) haue I wrytten briefely, exhortynge and testyfyenge, how that this is the true grace of God, wherin ye stande.

The cōgregacyon of them whyche at Babylon are cō- (·) panyons of youre electyon, saluteth you, & so doth (.) Marcus my sonne. * Grete ye one another wyth the kysse of loue. Peace be with you all, which are in Chryste Jesu Amen.

Rom.xvi.c i.cor.xvi.d

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B And hereunto geue all dylygence in youre fayth minister vertue: in vertue knowledge * in knowledge temperaunce in temperaunce pacience: in pacīēce godlynes: in godlynes brotherly kyndnes, in brotherly kindnes loue. For yf these thynges be amonge you, and be plenteous, they wyll make you that ye neyther shalbe ydle nor vnfruteful in the knowledge of our Lord Jesus Chryste. But he that lacketh these thynges, is blynde and gropeth for the way wyth his hāde, and hathe forgotten, that he was pourged from hys olde synnes. B i.Cor.vi.a

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C The. ii. Chapter.

C He prophecyeth of false teachers and shewethe theyr punyshmente.

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they with fayned wordes make marchaundyse of you, whose iudgement is nowe not farre of, and theyr damnacyon slepeth not.

B For yf God spared not the angels that sinned, but caste them downe into hell, & delyuered thē
* into chaynes of darckenes *(to be punyshed) to be kept vnto iudgemente: neyther spared the olde
Gene. vii.a worlde, but saued. * Noe the eyghte preacher of ryghteousnes, and brought in the floude vpō the worlde of the vngodly, and turned the cyties of Sodom and Gomor into ashes: ouerthrewe thē, dampned them, and made on them an ensā ple vnto those that after shulde lyue vngodlye:
Gen.xii,c And iust * Lot vexed wyth the vnclenly cōuersacion of the wycked, delyuered he. For he being ryghteous, and dwellynge amonge thē in seing and hearynge, vexed hys ryghteous soule from
Iob.xv.b 1.Cor.v.c daye to daye with their vnlawful dedes. * The Lord knoweth how to delyuer the godly out of temptacyons, and to reserue the vniust vnto ỹ daye of iudgement for to be punyshed: but chefly them that walcke after the flesche in the luste of vnclennes, and despyse auctho rite. Presumpteous are they, & stubborne, whych feare not to
C speake euell of them that excell in worshyppe. When the aungels whych are greater bothe in power and myght, receaue not of the Lord raylynge iudgement agaynst thē selues. But these as brutbeastes, naturaly brought forth to be taken and destroyed, spake euell of the thynges that they vnderstande not, and shall perysche in theyr owne destruccyō, and receaue the reward of vnryghtwelnes.

They coūte it pleasure to lyue delycyously for a season. Spotes they are & fylthynes: whyche lyue at pleasur in their owne disceauables wayes, feasting and scorning you: hauinge eyes full of aduoutrye, & that cānot cease frō synne: begilynge vnstable soules. Hertes they haue exercysed wyth robberye. They are cursed chyldren whych haue forsakē the ryght waye, & are gone
Nu.xxii.d astraye folowynge the * waye of Balaam the
D sonne of Bosor whych loued the rewarde of vnrightwelnes: but was rebuked of his iniquytie. The tame and domme beast, speaking ỽ mannes voyce, forbade the madnesse of the prophet.
Iudi,i.d * These are welles wythout water: cloudes that are caryed wyth a tempeste, to whom the myst of darcknes is reserued for euer. For when they haue spokē the greate swellyng wordes of vanity, they entyse thorowe lustes in the voluptcousnes of the flesh, them that were cleane escaped: euē thē that nowe lyue in errour: while they promes them libertye, where as they them selues are the bonde seruauntes of corruption:
Ioh.viii.d Rom.vi.c * For of whom a man is ouercome, vnto ỹ same
‡Heb.vi.a and.x.c is he brought in bondage. ‡ For yf they (after they haue escaped from the fylthines of ỹ world thorowe the knowledge of the Lord and the sauecour Jesu Christ) are yet tangled agayne ther
‡ma at.xii.b in, and ouercome * then is the latter ende worse wyth thē then the begynnynge. For it had bene better for them, not to haue knowen the waye of ryghteousnes, thē after they haue knowē it, to turne from the holye cōmaundemente ỹ was geuē vnto them. But the same is happened vnto thē that is vsed to be spoken by the true pro-
Prou.xxvi.e uerbe. * The dogg is turned to his owne vomet agayne, and the sowe that was washed is turned agayne to her walowynge in the myer.

C The.iii. Chapter.

C Of the daye of the Lorde, whose longe tarynge is saluacyon.

This is the secōde epistle that I now A wryte vnto you dearlye beloued, wherwith I stere vp youre sincere mynd, by puttynge you in remembraūce, ỹ ye may be mindfull of the wordes (which were tolde before of the holy prophetes) and also the cōmaundemēt of vs which be Apostles of the Lorde and sauoure.

* This fyrst vnderstande, that ther shal come
Act.xx.f i.Pet.iii.a in the laste dayes, mockers *(in vnclenlynesse) whych wyll walke after theyr owne lustes, and
* Iud.i.e saye: Where is the promes of hys commynge? For sence the fathers dyed, al thynges continue
ii.Tim.iii.c in the same estate where in they were at the begynnynge. For this they knowe not (& that wyllfully) howe that the heauens a great whyle ago
B were, and the earthe out of the water appeared vp thorowe the water, by the word of God: by the which thinges the world that then was, perysched beyng ouerrunned wyth water. * But ỹ
Iob.xviii.b Esay.li,b heauēs & earth which are nowe, be kept by hys worde in store, and reserued vnto fyre, agaynste the daye of iudgement and perdycion of vngodlye men. Dearly beloued, be not ignorannte of this one thynge, howe that * one daye is wyth
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Neuertheles * the daye of the Lord wil come
C mat.xxiiii.b i.The.v.a Apo.iii.a and.xvi.b as a theke in the night, in the which day, the heauens shall passe awaye in maner of a tempest, & the elementes shall melt wyth heat: the earth also & the workes that are therin, shal burne Seynge then that all these thynges shall perysche, what maner persons ought ye to be in holy conuersacyon, and godlynes: lokyng for, & hastynge vnto the commynge of the daye of God, by whō the heauēs shall perysh with fyre, and the elemētes shall melte wyth heate? * Neuertheles, we
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they with fayned wordes make marchaundyse of you, whose iudgement is nowe not farre of, and theyr damnacyon slepeth not.

B For yf God spared not the angels that sinned, but caste them downe into hell, & delyuered thē
* into chaynes of darckenes *(to be punyshed) to be kept vnto iudgemente: neyther spared the olde
Gene. vii.a worlde, but saued. * Noe the eyghte preacher of ryghteousnes, and brought in the floude vpō the worlde of the vngodly, and turned the cyties of Sodom and Gomor into ashes: ouerthrewe thē, dampned them, and made on them an ensā ple vnto those that after shulde lyue vngodlye:
Gen.xii,c And iust * Lot vexed wyth the vnclenly cōuersacion of the wycked, delyuered he. For he being ryghteous, and dwellynge amonge thē in seing and hearynge, vexed hys ryghteous soule from
Iob.xv.b 1.Cor.v.c daye to daye with their vnlawful dedes. * The Lord knoweth how to delyuer the godly out of temptacyons, and to reserue the vniust vnto ỹ daye of iudgement for to be punyshed: but chefly them that walcke after the flesche in the luste of vnclennes, and despyse auctho rite. Presumpteous are they, & stubborne, whych feare not to
C speake euell of them that excell in worshyppe. When the aungels whych are greater bothe in power and myght, receaue not of the Lord raylynge iudgement agaynst thē selues. But these as brutbeastes, naturaly brought forth to be taken and destroyed, spake euell of the thynges that they vnderstande not, and shall perysche in theyr owne destruccyō, and receaue the reward of vnryghtwelnes.

They coūte it pleasure to lyue delycyously for a season. Spotes they are & fylthynes: whyche lyue at pleasur in their owne disceauables wayes, feasting and scorning you: hauinge eyes full of aduoutrye, & that cānot cease frō synne: begilynge vnstable soules. Hertes they haue exercysed wyth robberye. They are cursed chyldren whych haue forsakē the ryght waye, & are gone
Nu.xxii.d astraye folowynge the * waye of Balaam the
D sonne of Bosor whych loued the rewarde of vnrightwelnes: but was rebuked of his iniquytie. The tame and domme beast, speaking ỽ mannes voyce, forbade the madnesse of the prophet.
Iudi,i.d * These are welles wythout water: cloudes that are caryed wyth a tempeste, to whom the myst of darcknes is reserued for euer. For when they haue spokē the greate swellyng wordes of vanity, they entyse thorowe lustes in the voluptcousnes of the flesh, them that were cleane escaped: euē thē that nowe lyue in errour: while they promes them libertye, where as they them selues are the bonde seruauntes of corruption:
Ioh.viii.d Rom.vi.c * For of whom a man is ouercome, vnto ỹ same
‡Heb.vi.a and.x.c is he brought in bondage. ‡ For yf they (after they haue escaped from the fylthines of ỹ world thorowe the knowledge of the Lord and the sauecour Jesu Christ) are yet tangled agayne ther
‡ma at.xii.b in, and ouercome * then is the latter ende worse wyth thē then the begynnynge. For it had bene better for them, not to haue knowen the waye of ryghteousnes, thē after they haue knowē it, to turne from the holye cōmaundemente ỹ was geuē vnto them. But the same is happened vnto thē that is vsed to be spoken by the true pro-
Prou.xxvi.e uerbe. * The dogg is turned to his owne vomet agayne, and the sowe that was washed is turned agayne to her walowynge in the myer.

C The.iii. Chapter.

C Of the daye of the Lorde, whose longe tarynge is saluacyon.

This is the secōde epistle that I now A wryte vnto you dearlye beloued, wherwith I stere vp youre sincere mynd, by puttynge you in remembraūce, ỹ ye may be mindfull of the wordes (which were tolde before of the holy prophetes) and also the cōmaundemēt of vs which be Apostles of the Lorde and sauoure.

* This fyrst vnderstande, that ther shal come
Act.xx.f i.Pet.iii.a in the laste dayes, mockers *(in vnclenlynesse) whych wyll walke after theyr owne lustes, and
* Iud.i.e saye: Where is the promes of hys commynge? For sence the fathers dyed, al thynges continue
ii.Tim.iii.c in the same estate where in they were at the begynnynge. For this they knowe not (& that wyllfully) howe that the heauens a great whyle ago
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struccyon. Ye therfore beloued, (seing ye be warned afore hande) beware lest ye, with other men be also plucked awaye thorowe the errour of the wycked: and fal frome youre owne stedfastnes but growe in grace, and in the knowelege of our Lorde and sauyoure Jesus Chryste. To whome be glorye both nowe and for euer. Amen.

The fyrste Epystle of Saynte John the Apostle.

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A That whych was frome the begynnynge, whyche we haue hearde, whyche we haue sene wyth oure eyes, whych we haue loked vpon and oure handes haue handled of the worde of lyfe. And the lyfe appeared, and we haue sene and
Mat.xvii.a beare wytnes, and shewe vnto you * that eternal lyfe whych was wyth the father, and appered vnto vs. That whych we haue sene and hearde, declare we vnto you, that ye also maye haue felowshyp wyth vs, and ý our felowshyp may be with the father, and hys sonne Jesus Christ. And thys
B wryte we vnto you, that * (ye maye reioyce, and that) your ioye maye be full.

And thys is the tydynges whyche we haue hearde of hym and declare vnto you, that God is lyghte, and in hym is no darckenes at all. Yf we say that we haue felowshyp wyth hym, & walke in darckenes, we lye: and do not ý truth. But and yf we walke in lyght euen as he is in lyghte, then
Hebr.ix.d haue we felowshyp with him, and * the bloud of
Apoca.i.b. Jesus Chryst his sonne cleanseth vs from al sinne
iii.Re.viii.e * Yf we saye that we haue no synne, we deceaue
ii.Esa.vi g. our selues, & the truth is not in vs: ‡ Jf we know
Job.xiii, c. lege our synnes, he is faythfull, & iust, to forgeue
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and.xciii c ke hym a lyer, and hys worde is not in vs.
Luke.xv.d.

¶ The.ii. Chapter.

¶ Chryst is our aduocate. Of true loue, and howe it is tried

A My lytle chyldren these thynges wryte I vnto you, that ye synne not. And yf any man synne, we haue an aduocate wyth the father, Jesus Chryste the righteous: and he it is that obtayneth grace for our synnes, not for our synnes one lye, but also for the synnes of the worlde.

✠ And herby we are sure that we knowe him
Jhon xiiii.d yf we kepe hys commaundementes: * He that sayeth I knowe hym, and keyeth not his commaundementes is a lyer, and the verite is not in him But whoso kepeth hys worde, in him is the loue of God perfect in dede, herby knowe we that we are in hym, he ý sayeth: he bydeth in hym ought to walke euen as he walked. ✠

B Brethren, I wryte no newe commaundemente vnto you: but ý olde commaundement, whych ye haue had from the begynnynge. The olde commaundement is the worde whych ye haue hearde from the begynnynge. Agayne, a newe commaundement I wryte vnto you, that is true in him and the same is true also in you: for the darckenesse is passe, and the true lyghte nowe shyneth: ✠ He that sayeth, howe that he is in the lyghte, and yet hateth hys brother, is in darckenes euen vntyll thys tyme. He that loueth hys brother, abydeth in the lyght, and there is no occasyon of
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Se that ye loue not * the worlde, neyther the
Joh.xvii.b thynges that are in the worlde. Yf any man loue the worlde, the loue of the father is not in hym. For all that is in the worlde, (as the luste of the flesshe, and the luste of the eyes, & the pryde of lyfe) is not of the father: but of ý worlde. And ý worlde passeth awaye, and the luste therof: but he that fulfylleth the wyll of God abydeth for euer.

D Lytle chyldren, it is the laste tyme, and as ye haue heard howe that Antechryst shall come, euē nowe are there many begone to be Antechrystes alreadye: wherby we knowe, that it is the laste
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E Let therefore abyde in you that same whyche ye
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These thynges haue I wrytten vnto you, concernynge them that dysceaue you. And the annoyntynge whyche ye haue receaued of hym that dwelleth in you. And ye nede not, that anye man teache you: but as the annoyntinge teacheth you of all thynges, and it is true, and no ly, and as yt hath taught, euen so byde therin. And nowe babes abyde in hym: that when he shall appere we maye be bolde, & not to be made abashed of hym
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at hys

at hys commynge. If ye knowe that he is ryghteous, knowe also that euerye one whyche doth ryghteousnes, is borne of hym.

¶ The. iii. Chapter

¶ The singuler loue of God towarde vs, and howe we agayne ought to loue one another.

A Luke. xx, f. Ihon. .b.

BEholde, what loue the Father hathe shewed on vs, that we shulde be called * (and be in dede) the * sõnes of God. For thys cause the worlde knoweth vs not, because it knowth not hym Derlye beloued, nowe are we the sonnes of God & yet it doth not appere, what we shalbe But we knowe that when it shall appere: we shalbe lyke hym. For we shall se hym as he is. And euery mã ỹ hath thys hoope in hym, purgeth hym selfe, euẽ as he also is pure. Whosoeuer commiteth synne, commytteth vnryghteousnes also, & synne is vnryghteousnes. And ye knowe that he appered, to take awaye oure synnes, & in him is no synne. As many as byde in hym synne not, but whosoeuer sinneth hath not sene hym, nether knoweth hym.

B Babes, let no man dysceaue you, he that doth ryghteousnes is ryghteous: euen as he is ryghteous. He ỹ commytteth synne, is of the dyuell: * for the dyuel synneth ense the begynnynge. For this purpose appeared the sõne of God, to lowse the worckes of the dyuel. Whosoeuer is borne of God, synneth not: for his seede remayneth in him & he cannot synne, because he is borne of God, In thys are the chyldren of God knowen, & the chyldrẽ of ỹ deuil, whosoeuer doth not ryghteousnes is not of God, neyther he ỹ loueth not his brother

Gene. xlix. a. Joh. viii. f.

¶ For this is the tidynges, that ye harde from the begynnynge, that ye shulde loue one another

Gene. iiij. b

not as * Cayn whych was of ỹ wycked, and slew hys brother. And wherfore slewe he hi? Because hys owne worckes were euell, and hys brotheres good. ✠ Maruayle not my brethren though the worlde hate you. We knowe, ỹ we are translated from death vnto lyfe, because we loue the brethrẽ

Leuit. xix. d

* He that loueth not his brother, abydeth in deth Whosoeuer hateth hys brother, is a manslear. And ye knowe that no mãslear, hath eternal lyfe abydynge in hym. Hereby perceaue we loue, because he gaue hys lyfe, for vs: & we ought to geue our lyues for the brethren. But who so hath this

Deut. xv. b.

worldes good & * seeth his brother haue dede, and shutteth vp hys cõpassyon from hym, howe dwelleth ỹ loue of God in hym? My babes: let vs not loue in worde, nether in tong: but in dede & in verye. Herby we knowe, that we are of the verye & cã quyet our hertes before him. For yf our hert condempne vs, God is greater then our hert, and knoweth all thynges. Derly beloued, yf our hert condempne vs not, then haue we truste to God

M ward: and * whatsoeuer we aske we receaue of

Mat. vii. a. and. xx. c Jhon. xv. b and. xvi. f. Jacob. i. a i. Jhon. v. c Joh. xiii. d

hym, because we kepe hys commaundementes, & do those thinges whych are pleasaunt in his sight And this is his commaundement, ỹ we beleue on the name of hys sonne Jesus Chryst, and loue one ãnother, as he gaue a commaundement And he that kepeth his cõmaundementes, dwelleth in hym, & he in him, & herby we knowe ỹ he abideth in vs euen by the spyrete whych he hath geuẽ vs.

¶ The. iiii. Chapter

¶ Dyfference of spyretes and howe the spyrete of God maye be knowen from the spyrete of erroure. Of the loue of God, and of oure neyghboures.

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A Math. xxiiij. c Deut. xviii. a Mar. xiij. a Luke. xxi. d

Lytle chyldren, ye are of God, and haue ouercome them: for greater is he that is in you, then he that is in the worlde. They are of the worlde, therfore speake they of the world, and the world heareth them. We are of God. He that knoweth God, heareth vs: he that is not of God, heareth vs not. Hereby knowe we the spyrete of veryte and the spyrete of erroure.

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Derelye beloued * let vs loue one another: for loue commeth of God. And euery one that loueth is borne of God, & knoweth God. He that loueth not knoweth not god: for ✠ God is loue. In this appeared the loue of God, to vs warde: because that * God sent hys onely begotten sonne into ỹ worlde, that we myghte lyue thorowe hym. Herin is loue, not that we loued God, but that he loued vs, and sent hys sonne to be the agrement for oure synnes.

Joh. xiii. d. and. xv. b i. Thes. i. b. Jhon. iij. c. Roma. v. d

Derly beloued, yf God so loued vs, we ought also to loue one another, * Nomã hath sene god at any tyme. If we loue one another, God dwelleth in vs, and hys loue is perfecte in vs. Herby knowe we that we dwell in hym, and he in vs: because he hath geuen vs of hys spyrete. And we haue sene, and do testyfye, that the father sente ỹ sonne to be the saueour of the worlde. Whosoeuer confesseth that Jesus is the sonne of God in him dwelleth God, and he in God. And we haue knowẽ and beleued ỹ loue that God hath to vs. God is loue, and he that dwelleth in loue, dwelleth in God, and God in hym. Herin is ỹ loue perfect in vs, that we shulde haue truste in the day of Judgemente: for as he is, euen so are we in thys

C ero xxvij. d Judye. d. c Deu. viii. d. John. i c and. vi. c

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We loue hym: for he loued vs fyrst. If a man saye I loue God, and yet hate hys brother, he is a lyar. For howe can he that loueth not hys brother whom he hathe sene, loue God whome he hath not sene? And thys commaundement haue we of hym: that he which loueth God, shuld loue hys brother also.

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¶ To loue God, is to kepe hys commaundementes. Fayth ouercommeth the worlde. Euerlastinge lyfe is in the sõne of God Of synne vnto deth.

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at hys commynge. If ye knowe that he is ryghteous, knowe also that euerye one whyche doth ryghteousnes, is borne of hym.

¶ The. iii. Chapter

¶ The singuler loue of God towarde vs, and howe we agayne ought to loue one another.

A Luke. xx, f. Ihon. .b.

BEholde, what loue the Father hathe shewed on vs, that we shulde be called * (and be in dede) the * sõnes of God. For thys cause the worlde knoweth vs not, because it knowth not hym Derlye beloued, nowe are we the sonnes of God & yet it doth not appere, what we shalbe But we knowe that when it shall appere: we shalbe lyke hym. For we shall se hym as he is. And euery mã ỹ hath thys hoope in hym, purgeth hym selfe, euẽ as he also is pure. Whosoeuer commiteth synne, commytteth vnryghteousnes also, & synne is vnryghteousnes. And ye knowe that he appered, to take awaye oure synnes, & in him is no synne. As many as byde in hym synne not, but whosoeuer sinneth hath not sene hym, nether knoweth hym.

B Babes, let no man dysceaue you, he that doth ryghteousnes is ryghteous: euen as he is ryghteous. He ỹ commytteth synne, is of the dyuell: * for the dyuel synneth ense the begynnynge. For this purpose appeared the sõne of God, to lowse the worckes of the dyuel. Whosoeuer is borne of God, synneth not: for his seede remayneth in him & he cannot synne, because he is borne of God, In thys are the chyldren of God knowen, & the chyldrẽ of ỹ deuil, whosoeuer doth not ryghteousnes is not of God, neyther he ỹ loueth not his brother

Gene. xlix. a. Joh. viii. f.

¶ For this is the tidynges, that ye harde from the begynnynge, that ye shulde loue one another

Gene. iiij. b

not as * Cayn whych was of ỹ wycked, and slew hys brother. And wherfore slewe he hi? Because hys owne worckes were euell, and hys brotheres good. ✠ Maruayle not my brethren though the worlde hate you. We knowe, ỹ we are translated from death vnto lyfe, because we loue the brethrẽ

Leuit. xix. d

* He that loueth not his brother, abydeth in deth Whosoeuer hateth hys brother, is a manslear. And ye knowe that no mãslear, hath eternal lyfe abydynge in hym. Hereby perceaue we loue, because he gaue hys lyfe, for vs: & we ought to geue our lyues for the brethren. But who so hath this

Deut. xv. b.

worldes good & * seeth his brother haue dede, and shutteth vp hys cõpassyon from hym, howe dwelleth ỹ loue of God in hym? My babes: let vs not loue in worde, nether in tong: but in dede & in verye. Herby we knowe, that we are of the verye & cã quyet our hertes before him. For yf our hert condempne vs, God is greater then our hert, and knoweth all thynges. Derly beloued, yf our hert condempne vs not, then haue we truste to God

M ward: and * whatsoeuer we aske we receaue of

Mat. vii. a. and. xx. c Jhon. xv. b and. xvi. f. Jacob. i. a i. Jhon. v. c Joh. xiii. d

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For there are thre whyche beare recorde in heauen, the Father, the worde, and the holye Ghoste. And these thre are one.

And thre whyche beare recorde (in earth) the spyrite, and water, and blonde: and these thre are one. If we receaue the wytnes of men, the wytnes of God is greater. For thys is the wytnes of God (that is greater) whych he testyfyed of hys sonne. He that beleueth on the sonne of God hathe the wytnes in him selfe: He that beleueth not God hath made hym a lyar because he beleued not the recorde that God gaue of hys sonne. And thys is the recorde, howe that God hath geuen vnto vs eternall lyfe, and this lyfe is in hys sonne. He that hath the sonne, hath lyfe: and he that hath not the sonne of God, hath not lyfe. These thynges haue I wrytten vnto you that beleue on the name of the sonne of God, that ye maye knowe howe that ye haue eternall lyfe, and that ye maye beleue on the name of the sonne of God. And thys is the truste Math.vii.a and.xxi.c. that we haue in hym: that* if we aske any thing Mark.xi.d accordyng to hys wyll, he heareth vs. And if we Luke.xi.b knowe that he heareth vs whatsoeuer we aske Jho.xiiii.b we knowe, that we haue the petycyons, that we desyre xv.xvi.f. of hym. If anye man se hys brother synne a sinne Jacob.i.c not vnto death, let hym aske, & he shall geue hym 1.Jho.iii.d life for them that sinne not vnto death. There is D a synne vnto death, for whyche saye I not that a man shulde praye. All vnrighteousnes is synne, & there is a synne not vnto death. We know that whosoeuer is borne of God, synneth not, but he that is begotten of God, kepeth hym selfe and that wycked towcheth hym not. We knowe that we are of God, and the worlde is all together set on wyckednes. We knowe that the sonne of God is come, and hathe geuen vs a mynde to knowe hym whyche is true: and we are in hym that is true: through hys sonne Jesu Christe. Thys same is very God, and eternall lyfe. Babes kepe youre selues from Ymages. Amen.

The seconde Epystle of

of Saynte John.

The wryteth to a certayne Ladye, reioyseth that her chyldren walke in the truthe, exhorteth them to loue, warneth them to beware of suche dysceauers as denye that Jesus Christe came in the flesshe, prayeth them to contynue in the doctryne of Christe, and to haue nothyng to do wyth them that brynge not thys learnynge.

THe elder to the electe Lady & her chyldren, whome I loue in the truth: & not I onelye, but also all that haue knowen the truth, for the truthes sake whych A dwelleth in vs, and shalbe in vs for euer.

Wyth vs shal be, grace, mercye, & peace, from God the father, and from the Lord Jesus Christ the sonne of the father, in truth, and loue.

I reioyced greatlye that I founde of thy chyldren walkynge in truthe, as we haue receaued a commaundement of the father. And now beseech I the Lady, not as though I wrote a newe commaundement vnto the, but that same wyych we haue heard frome the begynnynge that we shulde* B loue one another. And thys is the loue, that we Joh.xiii.c. shulde walke after hys commaundemente. 1.John.v.

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I had many thynges to wryt vnto you, neuertheles I wolde not wryte wyth paper and ynke but I trust to come vnto you, and speake wyth you mouth to mouth, that oure Joye maye be full: the sonnes of thy electe sister grete the. Amen

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THe elder vnto the beloued Gaius A whō I loue in the truth. Beloued, I wyshe in al thinges that thou prosperedest, and faredest well, euen as thy soule prospereth. For I reioyced greatelye: when the brethren came, and testyfyed of the truth that is in B the, howe thou walkeste in the truthe. I haue no greater Joye, then for to heare howe that my sōnes walke in verye. Beloued, thou doest faythfully, whatsoeuer thou doest to the brethren, and to straungers, whyche beare wytnesse of thy loue before the congregacyon. Whyche brethren yf thou bryngest forwardes of their iorney (after C a godlye sorte, thou shalte do well, because that for hys names sake they wente forth, and tooke nothynge of the Gentyles. We therefore oughte to receaue such, that we myght be helpers to the truth I wrote vnto the congregacyō: but Diotrephes whych loueth to haue the prehemynence among them, receaueth vs not. Wherefore yf I come I wyll declare hys dedes whych he dothe, testynge on vs with malycyous wordes, neyther is there wyth contente. Not onlye he hym selfe receaueth not the brethren: but also he forbyddethe them that

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D Beloued, folowe not that which is euel, but that whych is good. He that doth well is of God but he that doth euell seeth not God. Demetrius hath good repoꝛte of all men & of the truth it selfe yee, and we our selues also beare recoꝛde, and ye knowe, that our recoꝛd is true. I had many thinges to wꝛyte: but I wyl not wyth yncke and pen wꝛyte vnto the. I trust I shall shoꝛtly se the and we shall speak mouth to mouth. Peace be vnto ȳ The louers salute the. Grete the louers by name

The Epystle of saint Jude.

¶ He rebuketh such as being blynded with theyꝛ owne lustes, refyst the truth. He exhoꝛteth vs to edyfy one another, to pꝛaye in the holy ghost, to contynue in loue, to looke foꝛ the commynge of the Loꝛde.

A IUdas the seruaunte of Jesus Chꝛyst the bꝛother of James. To them whyche are called & sanctyfyed in God the father, and pꝛeserued in Jesu Chꝛyst Mercye vnto you and peace & loue be multyplyed.

Beloued, when I gaue all dylygence to wꝛyte vnto you of the commen salua cyō, it was nedeful foꝛ me to wꝛyte vnto you to exhoꝛte you, that ye shuld contynually labour in the fayth, whych was once geuē vnto the sayntes: Foꝛ there are certayne vngodlye men crakte ly crepte in, of whych it was wꝛytten afoꝛe tyme vnto such Judgemente. They turne the grace of oure God vnto wantonnes, & deny God (whych is the only Loꝛde) and oure Loꝛd Jesus Chꝛyste.

My mynde is therefoꝛe to put you in remē

B bꝛaunce: foꝛ as much as ye once knowe thys, how that the Loꝛde (after that he had delyuered the people out of Egypt) destroyed them whyche afterwarde beleued not. The Aungels also which kepte not theyꝛ firste estate, but lefte theyꝛ owne habytacyon, he hath reserued in euerlasting chaynes vnder darcknes vnto the Judgemente of the greate daye, *euen as Sodome and Gomoꝛre, Gen.xix.a and the cytyes aboute them (whyche in lyke maner defyled them selues wyth foꝛnycacyon, and folowed straunge fleshe) are set foꝛthe foꝛ an example, and suffer the payne of eternall fyꝛe.

Lykewyse, these beynge dysceaued by dꝛeames, defyle the fleshe, dyspyse rulers and speake euell of them that are in auctoꝛyte.

C Yet Mychael the archangel when he stroue agaynst the Dyuell, and dysputed aboute the bodye of Moses, durst not geue raylynge sentence but sayde: the Loꝛde rebuke the. But these spake euell of those thynges whych they knowe not and what thynges they knowe naturally (as beastes whych are wythoute reason) in those thynges they coꝛrupte them selues. Woo vnto them, Gen.iiii.b. foꝛ they haue folowed the way of *Cain, and are vtterly geuē to ȳ erroure of Balam foꝛ lucres sake *and perishe in the treason of Coꝛe. These are Num.xvi.c spottes whych of youre kyndnes feast together wythoute feare, lyuyng lawlesse, and after theyꝛ owne pleasure. Clowdes they are wythoute water caryed aboute of wyndes, trees without kꝛut at gatherynge tyme wythered, twyse deade, and plucked vp by the rootes. They are the ragynge waues of the see, fominge out theyꝛ owne shame They are wanderynge sterres, to whome is reserued the myste of darckenes foꝛeuer. D

Enoch the seuenth frome Adam pꝛophecyed *Apoca.i.b Esaye.lii.c befoꝛe of such, sayinge. *Behold the Loꝛde shal come wyth thousandes of sayntes, to geue iudgemente agaynst all men, and to rebuke all that are vngodlye amonge them of all theyꝛ vngodlye deades, whiche they haue vngodly commytted, and of all theyꝛ cruell speakynges, whiche vngodly synners haue spoken agaynst hym. E

These are murmurers, complayners, walkynge after theyꝛ owne lustes, whose mouthes speake pꝛoude thynges. They haue mē in great reuꝛrence bycause of aduauntage. But ye beloued, remembꝛe the woꝛdes which were spokē beFoze of the apostles of our Loꝛde Jesu Chꝛyste, Actes.xx.f. i.Tym.iiii.a ii.Tim.iii.a ii.Pete.iii.a and.iii.a howe that they tolde you *that there shoulde be begylers in the last tyme, which shoulde walke after theyꝛ owne vngodly lustes. These are makers of sectes fleshly, hauynge no spyꝛite.

But ye dearly beloued, edefye youꝛ selues in youre most holy fayth, pꝛaying in the holy ghost and kepe youꝛ selues in the loue of God, lokingFoꝛ the mercy of our Loꝛde Jesus Chꝛyste, vnto eternall lyfe. And haue cōpassion of some, separatyng them, and other saue with feare, pulling them out of the fyꝛe (and haue compassion on ȳ other) and hate the fylthye vesture of the flesh. F

Vnto hym that is able to kepe you fre from synne, and to pꝛesēt you faultlesse beFoze the pꝛesence of his gloꝛy with ioye (at the commyng of our Loꝛde Jesus Chꝛyst) to God our saupoure (thoꝛowe Jesus Chꝛyst our Loꝛde) which onely is wyse, be glorye, maiestye, dominion, and power (beFoze all woꝛldes) nowe and euer. Amen.

The Reuelacion of Sāynt Jhon the diuine.

¶ Happy is he ȳ deareth the woꝛd of God and kepeth it. He wꝛyteth to the. vii. congregacyons in Asya, seeth, vii. candelsty̆kes, and in the myddes of them: one lyke vnto the sonne of man.

¶ The. fyꝛst. Chapter.

THe reuelacyon of Jesus Chꝛyst which God gaue vnto him, foꝛ to shewe vnto hys seruauntes thynges whyche must shoꝛtlye come to passe: ✠ And whan he had sente, he shewed by hys angel vnto hys seruaunte John, whych bare recoꝛde of the woꝛde of God, and of the testymony of Jesus Chꝛist and of all thynges that he sawe. Happye is he ȳ readeth, and they that heare the woꝛdes of the pꝛophecye, and kepe those thynges whyche are wꝛytten therin. Foꝛ the tyme is at hande.

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These are murmurers, complayners, walkynge after theyꝛ owne lustes, whose mouthes speake pꝛoude thynges. They haue mē in great reuꝛrence bycause of aduauntage. But ye beloued, remembꝛe the woꝛdes which were spokē beFoze of the apostles of our Loꝛde Jesu Chꝛyste, Actes.xx.f. i.Tym.iiii.a ii.Tim.iii.a ii.Pete.iii.a and.iii.a howe that they tolde you *that there shoulde be begylers in the last tyme, which shoulde walke after theyꝛ owne vngodly lustes. These are makers of sectes fleshly, hauynge no spyꝛite.

But ye dearly beloued, edefye youꝛ selues in youre most holy fayth, pꝛaying in the holy ghost and kepe youꝛ selues in the loue of God, lokingFoꝛ the mercy of our Loꝛde Jesus Chꝛyste, vnto eternall lyfe. And haue cōpassion of some, separatyng them, and other saue with feare, pulling them out of the fyꝛe (and haue compassion on ȳ other) and hate the fylthye vesture of the flesh. F

Vnto hym that is able to kepe you fre from synne, and to pꝛesēt you faultlesse beFoze the pꝛesence of his gloꝛy with ioye (at the commyng of our Loꝛde Jesus Chꝛyst) to God our saupoure (thoꝛowe Jesus Chꝛyst our Loꝛde) which onely is wyse, be glorye, maiestye, dominion, and power (beFoze all woꝛldes) nowe and euer. Amen.

The Reuelacion of Sāynt Jhon the diuine.

¶ Happy is he ȳ deareth the woꝛd of God and kepeth it. He wꝛyteth to the. vii. congregacyons in Asya, seeth, vii. candelsty̆kes, and in the myddes of them: one lyke vnto the sonne of man.

¶ The. fyꝛst. Chapter.

THe reuelacyon of Jesus Chꝛyst which God gaue vnto him, foꝛ to shewe vnto hys seruauntes thynges whyche must shoꝛtlye come to passe: ✠ And whan he had sente, he shewed by hys angel vnto hys seruaunte John, whych bare recoꝛde of the woꝛde of God, and of the testymony of Jesus Chꝛist and of all thynges that he sawe. Happye is he ȳ readeth, and they that heare the woꝛdes of the pꝛophecye, and kepe those thynges whyche are wꝛytten therin. Foꝛ the tyme is at hande.

John to the seuen congregacyons in Asia Grace be vnto you and peace, from him which is and whyche was, and which is to come & from ȳ seuen

B seuen spretes whyche are before hys throne, and from Jesus Chryst, whych is a faythfull witnes and fyrst begotten of the deade: and Lorde ouer the kynges of the erth. Unto hym that *loued vs Hebr.xii.d
and washed vs frome oure synnes in hys owne i.Pete.ii.d.
blonde, ‡and made vs kynges and preastes vn i.John.i.b
to God hys father, be glorye and domynyon for
euermore. Amen, ‡Beholde, he commeth wyth Mat.xxiiii.c
cloudes, and all eyes shall se hym, and they also and.xv.e.
which pearsed hym. And al kynredes of the erth Dany.viid
shall waple ⁂(ouer hym) Euen so: Amen. I am ⁂
Alpha and Omega, the begynnynge and the en-
dynge, sayeth the Lorde Almyghtye, whyche is
and whych was, and whych is to come.

C I Jhon youre brother: and companyon in C
trybulacyon, and in the kyngedome and pacyen-
ce in Jesu Chryste, was in the Ile that is called
Pathmos: for the word of God, and for the wyt-
nessynge of Jesu Chryste: I was in the spryte on
a Sondaye, and herde behynde me a great voyce
as it had bene of a trompe, sayinge I am Alpha
and Omega, the fyrste and the laste. That thou
seest, wryte in a booke, and sende it vnto the seuē
congregacyons whych are in Asya, vnto Ephe-
sus, and vnto Smyrna, and vnto Pargamos,
and vnto Thyatyra, and vnto Sardis, and vn-
Philadelphia and vnto Laodycea.

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vnto me. And when I was turned: I sawe seuen
golden candelstyckes, and in the myddes of the
candelstyckes, one lyke vnto the sonne of man,
clothed wyth a lynnen garment downe to ꝑ fete
and gyrde aboute the pappes wyth a golden gyr
dle. Hys heade: and hys hears were whyte, as
whyte woll, and as snowe: and hys eyes were as
a flame of fyre: and hys feete lyke vnto brasse, as
thoughe they brente in a fornace, and hys voyce
as the sounde of many waters. And he had in his
ryght hande seuen starres. And out of his mouth
went a sharpe two edged swearde. *And hys fa mat.xxiii.a
ce shone, euen as the sonne in hys strength.

And when I sawe hym, I fell at hys fete euē
as deade. And he layde hys ryght hande vpon me
sayinge vnto me: feare not. *I am the fyrste and
the laste, and I am alyue, and was dead. And be
hold, ‡I am alyue for euermore and haue the key Apo.i.b.
es of hell and of death. Wryte therefore the thyn- ‡Rom.vi.d
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are, and the thynges whych must be fulfylled her
after: the mystery of ꝑ seuen starres which thou
sawest in my ryghte hande, and the seuen golden
candelstyckes. The seuen starres are the messen
gers of the seuen congregatyons. And the seuen
candelstyckes whyche thou sawest, are the seuen
congregacyons.

The .ii. Chapter

The exhorteth foure congregacyons to amende, and sheweth the rewarde of hym that ouercommeth.

A VNto the messenger of the congregacyō A
of Ephesus wryte: these thynges say-
eth he, that holdeth the seuen starres in
hys ryghte hand, and that walketh in
the myddes of the seuen golden candelstyckes, I
know thy workes, and thy laboure, and thy pa
cyence, and howe thou canneste not forbeare them
which are euel: and haste examyned them whych
saye they are Apostles, and are not: and haste
founde them lyears, and hast suffred. And hast
pacyence: & for my names sake hast laboured, &
hast not fainted, Neuertheles I haue somwhat
agaynst the, because thou hast left thy fyrst loue
Remembre therfore from whence thou art fal- B
len repent, and do the fyrste workes. Orels I
wyll come vnto the shortly, & wyl remoue thy
cādelstycke out of hys place, except ꝑ repēt But
this ꝑ hast because ꝑ hatest the dedes of ꝑ *Ny- Actu.vi.b
colaitans, whych dedes I also hate. Let hym ꝑ
hath eares, heare what the spryte sayth vnto ꝑ
congregacyons. To hym that ouercommeth,
wyl I gyue ꝑ to eate of ꝑ *tree of lyfe, which is Gene.ii.b
in the myddes of ꝑ Paradyse of God. C

And vnto the aungell of the congregatyon of
Smyrna wryght: These thynges sayeth he ꝑ
is fyrste, and the laste, which was deade, and is
alyue. I knowe thy workes and trybulatyon &
pouertye, but thou arte ryche. And I knowe
the blasphemy of them, which call them selues
Jewes and are not: but are the congregacion of
Sathan. Feare none of those thinges, whyche
thou shalt suffre. Beholde, the deuyll shal cast
some of you in pryson, to tempt you, and ye shal
haue trybulatyon ten dayes. Be faythful vnto
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Let hym that hath eares, heare, what the spryt
sayeth to the congregatyons. He that ouercom-
meth shall not be hurte of the seconde death.

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Pergamus wryte: Thys sayth he, which hath
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Sathans seate is, and thou kepeste my name, &
haste not denyed my faythe. And in my dayes
Antipas was a faythful wytnes of myne, why
che was slayne among you, where Sathā dwel
leth. But I haue a fewe thynges agaynst the:
because thou hast there them that mayntayne ꝑ
doctryne of Balaam *which taught in Balak Nu.xxii.c
to put occasyon of synne before the chyldren of
Israel, that they shulde eate of meate dedycate
vnto ydols, and commyt fornycatyon. Euen so
hast thou them that mayntaine the doctryne of
the Nycolaitans, whych thynges I hate. But
be conuerted, orels I wyll come vnto the short
lye, & wyl fight agaynst them with the swearde
of my mouth. Let hym that hath eares, heare,
what the spryte sayeth vnto the congregaty-
ons, to hym that ouercommeth, wyll I gyue to
eate Manna that ys hyd, and wyl gyue hym a
whyte stone, and in the stone a newe man wryt-
ten, whyche no man knoweth, saynge he that
receyueth yt. And vnto the messenger of the con
gregatyon of Thyatyra wryte. This sayth the
sonne of God, whyche hathe eyes lyke vnto
a flamme of fyer, and hys fete are lyke brasse: I
knowe thy workes and thy loue, seruice, & faith
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at the laste then at the fyrste: Not wythstāding
I haue a fewe thinges agaynst the, because ꝑ suf
fereste ꝑ woman *Jesabel, whiche called her selfe
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sayinge vnto me: feare not. *I am the fyrste and
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The .ii. Chapter

The exhorteth foure congregacyons to amende, and sheweth the rewarde of hym that ouercommeth.

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pacyence: & for my names sake hast laboured, &
hast not fainted, Neuertheles I haue somwhat
agaynst the, because thou hast left thy fyrst loue
Remembre therfore from whence thou art fal- B
len repent, and do the fyrste workes. Orels I
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cādelstycke out of hys place, except ꝑ repēt But
this ꝑ hast because ꝑ hatest the dedes of ꝑ *Ny- Actu.vi.b
colaitans, whych dedes I also hate. Let hym ꝑ
hath eares, heare what the spryte sayth vnto ꝑ
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wyl I gyue ꝑ to eate of ꝑ *tree of lyfe, which is Gene.ii.b
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to put occasyon of synne before the chyldren of
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the Nycolaitans, whych thynges I hate. But
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ten, whyche no man knoweth, saynge he that
receyueth yt. And vnto the messenger of the con
gregatyon of Thyatyra wryte. This sayth the
sonne of God, whyche hathe eyes lyke vnto
a flamme of fyer, and hys fete are lyke brasse: I
knowe thy workes and thy loue, seruice, & faith
and thy pacyence, and thy dedes, whych are mo
at the laste then at the fyrste: Not wythstāding
I haue a fewe thinges agaynst the, because ꝑ suf
fereste ꝑ woman *Jesabel, whiche called her selfe
a Prophetysse, to teche & to deceaue my seruātes,

to

to make them commyt fornycacyon, & to eate meates offered vp vnto ydols. And I gaue her space to repent of her fornicacion, and she repented not Behold, I wyl cast her into a bed: and them that commyt fornycacyon wyth her, into great aduersyte, excepte they turne from theyr dedes. And I wyll kyll her chyldren wyth death. And all the congregacyons shall knowe, ỹ * I am he whych searcheth ỹ raynes & hertes. And I wyl geue vn to euery one of you accordyng vnto hys workes

Jerr.xvii.b.

Unto you I say, and vnto other of them of Thyatira, as many as haue not thys lernynge and whych haue not knowen the deepnes of Sathan (as they saye) I wyll put vpon you none other burthen, but that whych ye haue alredy

G

Holde fast tyll I come, and whosoeuer ouercommeth and kepeth my workes vnto the ende to hym wyll I geue power ouer nacyons, * and he shall rule them wyth a rodde of yron: and as ỹ vessels of a potter, shall they be broken to sheuers. Euen as I receaued of my father, so wyll I geue hym the mornynge starre. Let hym that hathe eares, here what the spyrete sayth to the congregacyons.

Psalm.ii.b

The.iii.Chapter.

¶ He instructeth and enfourmeth the Aungels of the congregacyons, declarynge also the rewarde of hym that ouercommeth.

A

AND wryte vnto the messenger of the congregacyon that is at Sardys: hys sayet ỹ he that hathe the seuen spretes of God & the seuen starres. I knowe thy workes, thou haste a name that thou lyuest, and thou arte deade. Be awake, and strengthe the thynges whych remayne that are readye to dye. For I haue not found thy workes perfecte before * (my) God Remember therfore, howe thou hast receaued and hearde, & holde fast, and repent. * Yf thou shalt not watch, I wyll come on the as a theefe, and thou shalt not knowe what houre I wyl come vpon the. Thou hast a fewe names in Sardys, whyche haue not defyled theyr garmentes, and they shall walke wyth me in whyte, for they are worthye

1.Thes.v.a
ii.Pet.iii.c

He that ouercommeth, shalbe thus clothed in whyte araye, and I wyll not put oute hys name oute of the booke of lyfe, and I wyll confesse hys name before my father, and before hys Aungeles. Let him that hath eares, heare, what the spyrete sayth vnto the congregacyons.

B

And wryte vnto the Aungell of the congregacyon of Philadelphia: thys sayth he that is holy & true, whych hath the keye of Dauid: * which openeth and no man shutteth, and shutteth, and no man openeth. I knowe thy workes. Beholde, I haue set before the an open doore, and no mã can shute it, for thou hast a lytle strength, & haste kept my sayinges: and hast not denyed my name Beholde, I make them of the congregacyon of Sathan, whych cal them selues Jewes, and are not, but do lye: Beholde, I wyl make them that they shall come, and worshyp before thy feete: & shall knowe that I haue loued the.

Because thou hast kepte the wordes of my

Apo.xxii.f.
Job.xii.e

pacyence, therefore I wyl kepe the from the houre of temptacyon, whyche wyll come vpon all the worlde, to tempte them that dwell vpon ỹ earth Beholde, I come shortly. Holde that which thou hast, that no man take awaye thy crowne. Hym that ouercommeth: wyll I make a pyller in the temple of my God, and he shall go nomore oute And I wil wryte vpon him, the name of my god and the name of the cytye of my God, newe Jerusalem: whych commeth downe out of heauen frō my God: and I wyll wryte vpon hym my newe name. Let hym that hath eares, heare: what the spyrete sayeth vnto the congregacyons.

C

And vnto the messaunger of the congregacyon whych is in Laodycya, wryte: Thys sayth (Amen) the faythful and true wytnes, the begynnynge of the creatures of God. I knowe thy workes, that thou art nether colde nor hote.

D

I wolde thou were coulde or hoote. So then because thou arte betwene both, and nether cold nor hote, I wyll spewe the oute of my mouth, because thou sayest: I am ryche and encreased wyth goodes, and haue nede of nothynge, and knowest not, howe thou arte wretched and myserable, and poore, and blynde, and naked. I counsell the to bye of me golde tryed in the fyre, that thou mayest be ryche: and whyte raymente, that thou mayeste be * clothed: that thy fylthye nakednes do not appere, and annoynt thyne eyes wyth eye salue that thou mayest se.

ii.Cor.i.b.a.

Prou.iii.b.
Debr.xii.b

* As many as I loue, I rebuke, and chasten Be feruente therefore, and repente. Beholde, I stande at the doore and knocke. Yf anye man heare my voyce, and open the doore, I wyll come into hym, and wyll supper wyth hym, and he wyth me To hym that ouercommethe wyll I graunte to syt wyth me in my seate, euen as I ouer came, & haue sytten wyth my father in hys seate. Let him that hath eares: heare, what the spyrete sayeth vnto the congregacyons.

¶ The.iiii.Chapter

¶ He seeth heauen open, and the seate, and one sytty nge vpon it and.xxiiii. seates aboute it wyth. xxiiii. elders syttynge vpon them, and foure beastes prayse ynge God daye and nyghte.

A

AFter thys I loked, & beholde, a doore was open in heauen, and the first voyce whyche I hearde, was as it were of a trōpet talkynge wyth me: whych sayd come vp hether: and I wyll shewe the thynges whych must be fulfylled here after And immedyatly I was in ỹ spyrete: & beholde, a seate was set in heauen, & one sat on the seate. And he that sat was to loke vpon, lyke vnto a Jasper stone, & a Sardayne stone. And there was a rayne bowe aboute the seate in syghte lyke to an Emeralde. And aboute the seate were. xxiiii. seates. And vpon the seates. xxiiii. Elders syttynge, clothed in whyte rayment, & had on theyr heades crownes of golde. And oute of the seates proceaded lyghtenynges, and thonderynges, and voyces, & there were. vii. lāpes of fyre, burnyng before the seate which ar ỹ. vii. spretes of God. And before ỹ seat there was a see of glasse, lyke vnto Chrystall and in the myddes of the seate, and round about the seate were' oure beastes full of eyes before and behynde. And thyr fyrste beaste was lyke a

B

lyon

a lyon, and the seconde beaste lyke a calfe, and the thyrde beaste hadde a face as a man, and the fourthe beaste was lyke a flyeng Egle. And the foure beastes had eche one of them, vi. wynges about hym, & they were full of eyes within. And they had no rest day nether nyght sayeng.
Esay.vi.b * Holy, holy, holy, Lorde God almyghtye, whiche was, and is, and is to come.
D And when those beastes gaue glorye and honour and thankes to hym ꝑ sate on the seate, (which lyueth for euer and euer) the. xxiiii. elders fell downe before him that sate on ꝑ trone and worshypped hym that lyueth for euer & and cast theyr crownes before the trone saieng:
** thou art worthy O Lorde (* our God) to receaue glory, and honour, and power, for thou haste created all thynges, and for thy wylles sake they are, and were created.

¶ The. v Chapter.

¶ He seyth the lambe openyng the boke, and therfore the foure beastes, the. xxiiii. elders, and the aungels prayse the lambe and do hym worshyppe.

A AND I sawe in the ryghte hande of hym that sat in the trone, a boke wrytten within and on the backside, sealed with seuen seales. And I sawe a strong aungell, whiche preached with a loude voyce: Who is worthy to open the boke, and to lose the seales therof. And noman in heauen nor in earth nether vnder the earth, was able to open the boke nether to loke theron. And I wepte moch, because no man was founde worthy to open and to reade
B the boke, nether to loke theron. And one of the elders sayd vnto me wepe not: Beholde, a lyon of ꝑ tribe of Juda, ꝑ rote of Dauid, hath obtayned to open the boke, and to lose the seuē seales therof. And I behelde, & lo in the middes of the seate, and of the foure beastes, and in the myddes of the elders, stode a lambe as though he had ben kylled, hauyng seuen hornes, and seuen eyes, whiche are the seuen spretes of God sente into all the worlde. And he came, and toke the boke out of the ryght hande of hym
C that sat vpon the seate. And when he had taken the boke, ꝑ. iiii. beastes & xxiiii. elders fell downe before ꝑ lambe, hauing (euery one of them) harpes & golden vialles full of odures, whiche are the prayers of sainctes, & they sōge a newe sōge, saieng: thou art worthy to take the boke, & to open ꝑ seales therof: for ꝑ waste kylled, & haste redemed vs by thy bloude out of all kinreades, and tōges, & people, & nacions, & hast made vs vnto our God, kinges, & prestes, and we shall
D raygne on ꝑ earth. And I behelde, & I herde the voyce of many aungels about ꝑ trone, & about ꝑ beast & the elders, & I hearde thousande thousādes, saieng w̄ a loude voice: Worthy is the lābe ꝑ was kylled to receaue power, and ryches, & wisdō, & strength, & honour, & glory, and blessing. And al ꝑ creatures which are in heauē, and on ꝑ earth, & vnder ꝑ earth, & in the see, and all ꝑ are in thē, herde I saieng: blessing, honour glory, & power be vnto hym ꝑ sytteth vpon the seate, & vnto ꝑ lambe for euermore. And ꝑ foure beastes said: Amē. And ꝑ. xxiiii. elders fel vpon theyr faces, and worshypped him that lyueth for euermore.

The. vi. Chapter.

The lambe openeth. vi. seales, and many thynges folowe the openyng therof.

AND I sawe, when the lambe opened A one of the seales, and I herde one of the foure beastes saye, as it were the noyse of thonder: come and se: and I sawe. And beholde there was a whyte horse: and he ꝑ sat on him hadde a bowe, and a crowne was geuen vnto hym, & he wēt forth cōquerynge and for to ouercome. And when he had opened the secōd seale, I herde the second beast saye: come and se. And ther wente out another horse that was red & power was geuē to him ꝑ sat thereon, to take peace from the earth, and that they shulde kyll one another. * And ther was geuen vnto hym a great swearde Eze.xxxiii.b
B And when he had opened the thyrde seale I herde the thyrde beast saye: come & se. And I behelde, and lo, a blacke horse: and he that sate on hym had a payre of balaūces in hys hande And I herd a voyce in the myddes of the foure beastes, saye: a measure of wheate for a penye and thre measures of barly for a peny & oyle & wyne se ꝑ hurt not. And when he had opened ꝑ fourth seale, I herde the voyce of the fourth beaste saye come and se: & I loked, And behold a pale horse and hys name that satte on hym was death, & hel folowed after him, and power was geuē vn to thē ouer the fourth part of the earth, to kyll w̄ swearde and wyth honger, and with death, that commeth of vermen of the earth.
C And when he had opened the fyft seale, I sawe vnder the aulter * the soules of them that were kylled for the word of God, & for the testimony whych they had, & they cryed wyth a loude voyce, saieng: How longe taryest thou Lorde, holy & true, to iudge & to auenge oure bloud on them ꝑ dwell on the earth? And longe whyte garmentes were geuen vnto euery one of them. And it was sayd vnto them, that they shulde reste yet for a lytle season vntyll the nombre of theyr felowes, and brethren, & of them that shuld be kylled as they were, were fulfylled. Apoc.vi.d
D And I behelde, when he had opened the fyrte seale: and lo, ther was a great earthquake and the sunne was as blacke as sacke cloth made of here. And the moone wexed al, euen as bloude, and the starres of heauen fel vnto the earth, euen as a fygge tree casteth from her vntymelye fygges, when she is shaken of a myghtye wynd And heauen vanyshed awaye, as a scroll when it is rolled together. And all mountaynes and yles, were moued oute of theyr places: And the kynges of the earth, and the great men, and the ryche men, and the cheke captynes, and the myghty men, and euery bondman, and euery free man hyd them selues in dennes, and in rockes of the hylles: * and sayd to the hylles and rockes: fall Apoc.vi.b
on vs, and hyde vs from the presence of hym ꝑ Luk.xxiii.d
sytteth on the seate, and from the wrathe of the lambe. for the great day of his wrath is come, and who is able to endure?

.Mm. The

¶The.vii.Chapter.

¶He seyth the seruauntes of God sealed in theyr foreheades out of all nacyons and people, whiche though they suffre trouble, yet the lambe fedeth them: leadeth them, to the fountaynes of lyuyng water, and God shall wype awaye all teares from theyr eyes.

A AND after that, I sawe foure aungels stande on ẏ.iiii.corners of the earth holdyng ẏ.iiii. windes of the earth that the wynde shulde not blowe on the earthe, nether on the see, nether on any tree. ✠ And I sawe another aungell ascende frō ẏ rysynge of ẏ sunne, whiche had the seale of ẏ lyuynge God, & he cryed with a loude voice to the foure aungels (to whome power was geuē to hurte the earth & the see) saienge: hurt not ẏ earthe nether the see, nether the trees, tyl we haue sealed ẏ seruaūtes of our God in theyr foreheades.

B And I herde the nōbre of them whiche were sealed, and ther were sealed an.C.and.xliiii. M of all the trybes of the chyldren of Israell.
Of the trybe of Juda were sealed.xii.M.
Of the trybe of Ruben were sealed.xii.M.
Of the trybe of Gad were sealed.xii.M.
Of the trybe of Aser were sealed.xii.M.
Of the trybe of Neptalim were sealed.xii.M.
Of the trybe of Manasses were sealed.xii.M.
Of the trybe of Symeon were sealed.xii.M.
Of the trybe of Leuy were sealed.xii.M.
Of the trybe of Isacar were sealed.xii.M.
Of the trybe of zabulon were sealed.xii.M.
Of the trybe of Joseph were sayled.xii.M.
Of the tribe of Ben Jamin were sealed.xii.M.

C After this I behelde, & lo a greate multytude (which no mā coulde nōbre) of all nacions and people, & tōges, stode before ẏ seate, & before the lambe, clothed with lōge whit garmētes, & palmes in theyr handes, & cried with a loude voice sayenge: saluacyon be ascrybed to hym ẏ sytteth vpon the seate of our God & vnto ẏ lambe. And all the aūgels stode in the cōpase of ẏ seat, and of the elders & of the foure beastes, & fell before ẏ seat on theyr faces, and worshiped God, sayeng: Amen. Blessing & glory & wysdō and thankes, and honour, and power, and mygbt, be vnto our God for euermore. Amen. ✠

D And one of ẏ elders answered, sayenge vnto me, what are these whiche are arayed in longe whyt garmētes, and whence came they? And I sayd vnto hym: Lorde thou wotest. And he said to me: these are they, which cam out of greate tribulacyon, and made theyr garmentes large, and made them white by the bloud of the lābe: therfore are they in the presence of the seate of God & serue hym day and nyght in his temple, and he ẏ sytteth in the seate wyll dwell amōge thē. They shall honger nomore, nether thyrst, nether shall the Sonne lyght on them, nether any heate. For the lambe whiche is in the mydes of the seate shall fede them, and shall leade thē, vnto foūtaynes of lyuing water, and God shall wype awaye all teares from theyr eyes.

¶The.viii.Chapter.

¶The seauenth seale is opened, there is sylence in heauen, the foure aungels blowe theyr trompettes, and great plages folowe vpon the earth.

A AND whē he had opened ẏ vii. seale, there was sylence in heauen aboute the space of an halfhour. And I sawe vii. aungels standyng before god and to them were geuen trompettes. And another aungell came and stode before the aulter, hauynge a golden censer, and muche of odoures was geuen vnto hym, that he shulde offre of the prayers of all sayntes vpon the golden aulter, whyche was before the seate. And ẏ smoke of the odours which came of ẏ prayers of al saintes, ascēded vp before God out of the aungels hand. And the aungell toke the censer, and fylled it with fyre of the aulter, and caste it into the earth, and voices were made, and thondrynges and lyghtenynges, and earthquakes.

And the seuen aungels whyche had the seuē trompettes, prepared themselues to blowe.

The fyrst aungel blew, & there was made hayle & fyre, which were myngled wt bloud, and they were caste into the earthe: and the thyrde parte of (of the erth was set on fyre, & the thyrd parte) of trees was burnt, and al grene grasse was brent. And ẏ secōde aungel blewe: & as it were a great moūtayne burning with fyre was cast into the see, and, the thyrde parte of the see turned to bloude and the thyrde part of the creatures which had lyfe dyed, and the thyrd part of shyppes were destroyed. And the thyrde aungel blew, & ther fell a great starre from heauen, burnyng as it were a lampe, & it fell into the thyrde parte of the ryuers, & into fountaines of waters & the name of the starre is called Wormwod. And the thyrde parte was turned to wormwod. And many mē dyed of the waters, because they were made bytter. And the fourth aungell blewe, & the thyrde part of the sunne was smytten, & the thyrd part of ẏ mone, and ẏ thyrd part of starres: so that ẏ thyrd part of thē was darkened. And the daye was smittē, ẏ the third part of it shuld not shyne and lykewyse the nyght. And I beheld and herd an aungel flyenge thorow the myddes of heauē, saieng with a loude voice: Woo, woo, to ẏ inhabyters of ẏ earth, because of the voyces to come of ẏ trōpe of ẏ thre aungels, whych were yet to blowe.

¶The.ix.Chapter.

¶The first and fyft aungel blowe theyr trompettes the starre falleth from heauen: the locustes come out of the smoke. The fyrst wo is past/the four aungels that were bound are losed & the thyrd part of men is kylled.

A AND the fyfte aungell blewe and I sawe a starre fall from heauen vnto the earth. And to hym was geuen the keye of the botomlesse pyt And he opened the botomlesse pyt, & the smoke of ẏ pit arose as ẏ smoke of a great fornace. And ẏ sunne, & the ayer were darkened by the reasō of ẏ smoke of ẏ pit. And there came out of ẏ smoke locustes vpō ẏ earth, & vnto thē was geuē power, as ẏ scorpiōs of ẏ earthe haue power. And it was cōmaūded thē, ẏ they shulde not hurt ẏ grasse of ẏ erth nether any grene thīg nether any tree: but onely those mē which haue not ẏ seale in theyr foreheades. And to thē was cōmaunded, ẏ they shuld not kyl thē, but ẏ they shulde be vexed. v. monethes, and theyr payne

was

was as the payne that commethe of a scorpion when he hathe stonge a man. * And in those, dayes shall men seke death & shall not fynde it, and shall desyre to dye, & death shal fle frō thē.
Apoc.ix.b Osee.x.c Luk.xxiii.d

B And the similitude of the locustes was lyke vnto horses prepared vnto batayll, & on theyr heades weare as it were crownes, lyke vnto golde, and theyr faces were as it had ben the faces of men. And they had heere as the heere of women. And theyr teeth were as the teeth of lyons. And they had habbergyons, as it were habbergyons of yron. And the sounde of theyr wynges, was as ỳ sounde of charrettes, when many horses runne together to battayll. And they had tayles lyke vnto scorpiōs, & ther were stynges in theyr tayles. And theyr power was to hurte mē. v. monethes. And they had a king ouer them which is the aūgel of ỳ bottōles pyt, whose name in ỳ Hebrewe tōge is Abadō, but in the Greke tonge, Apollion, that is to saye: a destroyer. One wo is past, and beholde, two wooes come yet after this. And ỳ syxte aūgell blewe, & I herde a voice from ỳ foure corners of the golden aulter, which is before God, sayeng to ỳ syxte aūgel, which had the trōpe: Lose the foure aungels which are bounde in ỳ great ryuer Euphrates. And ỳ foure aūgels were losed: which were prepared for an hour, for a daye, for a moneth, & for a yeare, for to slaye ỳ. iii. part of men. And the nomber of horsmē of warre were xx. thousand tymes. x. M. And I herde ỳ nōbre of them: & thus I sawe ỳ horses in a vision, and them ỳ sate on them, hauyng fyrye habbergyons of a Jacinct colour, & brimstone, & the heades of the horses were as the heades of lyons.
C
D And out of theyr mouthes went forth fyre and smoke, & brimstone. And of these thre was the thyrde part of mē kylled: that is to say, of fyre, smoke, & brimstone: which proceded oute of the mouthes of thē: For theyr power was in theyr mouthes & in their tailes, for theyr tailes were lyke vnto serpentes, & had heades, & with them they dyd hurt: And ỳ remnaūt of ỳ men: whiche were not kylled by these plages, repented not of the dedes of theyr handes ỳ they shulde not worshyp deuyls, & ymages of gold & siluer, and brasse, and stone, & of wode, which neyther can se, nether heare, nether go. Also they repented not of their murther, & of theyr sorcery, nether of theyr fornicacyon, nether of theyr thefte.

The. x. Chapter.

The Aungell hath the boke open: he sweareth there shalbe non more tyme: he geueth the boke vnto Iohn, which eateth it vp.

A AND I sawe another myghtie angel come downe frō heauē clothed with a cloud, & the rain bow vpō his heed And his face as it were ỳ sūne, & his fete as it were pyllers of fyre and he had in his hande a lyttel boke open, and he put his ryght fote vppon the see, and his lyfte fote on the earthe. And cryed with a loude voyce, as when a lyon roreth. And when he had cryed, seuen thonders spake theyr voices. And when the. vii. thōders had spokē theyr voyces: I was about to wryte: And I herd a voyce frō heauen, sayeng vnto me, seale vp those thinges whych the. vii. thonders spake, & wryte thē not
B And the aungell whych I sawe stōde vpon the see, and vpon the earth, lyft vp his hande to heauen, & sweare by hym, that lyueth for euermore which created he auē, and the thinges that ther in are (And the erth: and the thynges that therin are) and the see, and the thynges which therin are: ỳ ther shuld be no lenger tyme but in the dayes of the voyce of the seuenthe aungell, when he shall begyn to blowe, euen the mynisterye of God shalbe fynyshed, as he preached by hys seruauntes the prophetes.
C
D
E

And the voyce which I herde from heauen, spake vnto me agayne, & sayd: * go & take the lytle boke which is open in the hande of the aungell whych standeth vpō the see, and vpon the earth. And I went vnto the aungel & sayde to him: geue me the lytel boke, and he sayde vnto me: takt it, & eate it vp, & it shal make thy belly bytter, but it shalbe in thy mouth as swete as hony. * And I toke the lytel boke out of his hād & eate it vp, and it was in my mouth as swete as hony: & as sone as I had eaten it, my bellye was bytter. And he sayde vnto me: thou muste prophesy agayne among the people, and nacīōs and tonges, and to many kynges.
* Eze.ii.e
D Eze.iii.

The. xi. Chapter.

The temple is measured. The second wo is past.

AND then was geuen me a rede lyke vnto a rod, & it was sayd vnto me. Ryse and meate the temple of God, & ỳ aulter and them that worshyppe therin, & the quyer which is within the tēple, cast out and meate it not, for it is geuen vnto the Gētyles, & the holy cytye shal they treade vnder foote. xlii. monethes. And I wyll geue power vnto my two wytnesses, and they shall prophecy a thousand, two hundred & lx. dayes clothed in sacke cloth. These are two olyue trees, & two candelstyckes, standing before the God of the earth.
A

And yf any man wyll hurte thē, fyre shall procede out of theyr mouthes, & consume theyr enemyes. And yf any man wyll hurt them, this wyse must he be kylled. These haue power to shut heauen, ỳ it rayne not in the dayes of theyr prophesyenge: and haue power ouer waters to turne them to bloud, & to smyte the earth wyth al maner plages, as often as they wyll.
B

And when they haue fynyshed theyr testimony, the beast that came out of the bottōlesse pyt, shal make warre agaynst them, & shal ouercome them, & kyl them. And theyr bodyes shall lye in the stretes of the great cytye, which spirituali is called Sodome and Egypt, where oure Lorde was crucifyed. And they of the people & kynredes, & tonges, & they of ỳ nacions, shall se theyr bodyes. iii. dayes and an halfe, and shall not suffre theyr bodyes to be put in graues.
And they ỳ dwel vpō ỳ earth, shal reioyce ouer thē & beglad, & shal send gyftes one to another for these two prophetes vexed thē ỳ dwelt on ỳ earth. And after. iii. dayes & an halfe, the spyrete of life from God entred into thē. And they stode
E

vp vpon theyr fete, and great fearecam vppon them which sawe them. And they herde a great voyce frō heauē, sayeng vnto them: Come vp hyther. And they ascended vp into heauen in a cloude, and theyr enemyes sawe them. And the same houre was there a great earthquake, and the tenth parte of the cytie fell, and in ꝑ earthquake were slayne names of men seuē .M. and the rēnaunt were feared, and gaue glory to the God of heauen. The seconde woo is paste, and beholde, the thyrde woo wyll come anone.

D And the seuenth aungel blewe, and ther were made great voyces in heauen, saieng: ꝑ kingedomes of this worlde are oure Lordes, and his ✻ Christes, & he shal reigne for euer more ✻(Amen) And the .xxiiii. elders, whiche syt before God on theyr seates, fell vpon theyr faces, and worshypped God sayeng: we geue the thankes O Lorde God almyghty: which art & wast, and art to come, for thou haste receaued thy great myght, and hast raygned. And the naciōs were angry, and thy wrath is come, and the tyme of the deade ꝑ they shulde be iudged and that thou shuldest geue rewarde vnto thy seruauntes the Prophetes and sayncte, and to thē ꝑ feare thy name small and great and shuldest destroy thē, which destroy ꝑ earth. And the temple of God was opened in heauen, and there were sene in his temple, ꝑ arke of his testament, and there folowed lyghtenynges, and voyces, and thondrynges, and earthquake, and moche hayle.

¶The .xii. Chapter.

¶The seuenth aungell bloweth his trompet. There appeareth in heauen a woman clothed with the Sunne: Michaell fyghteth wiche the dragon, whyche persecuteth the woman.

A AND there apered a great wōder in heauen: A womā clothed with the sunne and ꝑ mone vnder her fete, and vpon her head a crowne of .xii. starres. And she was with childe, and cryed trauelynge in byrth, and payned redy to be delyuered. And there appeared another wonder in heauen, for beholde, a great red dragon hauyng .vii. heades and ten hornes and seuen crownes vppon his heades: and his tayle ✻ drue the thyrd part of the starres ✻(of heauen) B and caste them to the earth. And the dragon stode before the woman which was ready to be delyuered: for to deuoure her childe as soone as it were borne. And she broughte forth a man childe, whiche shulde rule all nacyons with a rod of yron. And her sonne was taken vp vnto God, and to his seate. And the woman fledde into wyldernesse, where she had a place, prepared of God, that they shulde fede her there a. M. ii. hundred and .lx. dayes. And ther was a great battayll in heauen, Michael and his anngels fought with ꝑ dragō, & the dragon fought and his aūgels & preuayled not, nether was theyre place foūde any more in heauen. And the great dragon, ꝑ olde serpent, called the deuyll & Sathanas, was cast out. Which deceaueth al the ¶ world. And he was cast into ꝑ earth & his āgels were cast out also (with hym) And I heard a loud voyce, sayenge: in heauen is nowe made salua-

cyon & strenghe & the kyngdome of oure God, and the power of hys Christ. For ✻(the accuser of our brethren) is cast downe which accused them before (our) God daie & night. And they ouercame hym by the bloude of the Lābe, & by the worde of theyr testimonye, and they loued not theyre lyues vnto ꝑ death. Therfore reioyce heuens, and ye ꝑ dwell in them. Woo to the inhabyters of the earth, and of the see: for the deuyl is come downe vnto you whiche hathe great wrath, because he knoweth ꝑ he hath but a shorte tyme.

And whē the dragon saw ꝑ he was caste vnto the earth, he persecuted the woman, whiche brought forth the mā chylde. And to the womā were geuen two wynges of a great Egle, that she migh flye into the wyldernes into her place, where she is norysshed for a tyme, tymes, & halfe a tyme, frō the presence of the serpente. And the dragō cast out of hys mouth water after the woman as it had bene a ryuer, because she shulde haue ben caught of ꝑ floude. And ꝑ earth holped the womā and ꝑ earth opened her mouth & swalowed vp the ryuer, whych ꝑ dragon cast out of his mouth. And the dragon was wrath with ꝑ woman, and wente, and made warre wt the rēnaunt of her seede, whych kepe the cōmaūdemētes of God, & haue the testimony of Jesus christ And he stode on the see sand.

¶The .xiii. Chapter.

¶A beast riseth out of the see with seuen heades and ten hornes. Another beast cōmeth out of ꝑ earth with two hornes.

ND I sawe a beaste ryse oute of the see, haupnge seuen heades, and ten hornes, and vpon his hornes ten crownes, and vpon hys heade, the name of blasphemy. And the beast whych I saw, was lyke a catte of the mountayne, and hys fete were as the fete of a beare, & his mouth as ꝑ mouth of a lyon. And the dragon gaue hym hys power and hys seate, and greate auctorite: and I sawe one of hys heades as it were woūded to deathe, & his deedly woūde was healed And al ꝑ world wōdred at ꝑ beast, & they worshypped the dragon, whych gaue power vnto the beast, and they worshipped the beast, sayeng: who is lyke vnto the beaste? who is able to warre wyth hym?

And there was geuen vnto hym a mouthe, B that spake great thynges & blasphemyes, & power was geuē vnto hym, to do .xlii. monethes. And he opened hys mouth vnto blasphemye agaynst God, to blaspheme his name and hys tabernacle, & them that dwelt in heeuen. And it was geuē vnto him to make warre wt the saintes, & to ouercome them And power was geuen him ouer al kynred, and people, and tonge and naciō, and al ꝑ dwel vpon the earth worshipped him: whose names are not writtē in the boke of lyfe of ꝑ lābe, whych was kylled frō the begynning of the world. Yf any man haue an eare let hym heare. He that leadeth into captiuite shall go into captiuite: * he that kylleth wt a sweard must be kylled wyth a sweard. Here is the pacience, and the fayth of the sayntes. *Gen. ix. a mat. xxvi. t

And I behelde another beast commyng vp ¶ out

out of the earth, and had two hornes like a lãbe, and he spake as dyd the dragon. And he dyd al ꝑ the fyrst beaste coulde do in hys presence, and he caused the earthe, & them whych dwelt therin, to worshyp the fyrst beaste whose dedlye wounde was healed. And he dyd great wonders, so that he made fyre come downe from heauẽ in ꝑ sight of men. And deceaued thẽ ꝑ dwelt on the earthe, by the meanes of those sygnes whych he had power to do in the syght of the beast, saying to thẽ ꝑ dwelt on the earth: that they shulde makẽ an ymage vnto the beast, whych had the wounde of a swearde, and dyd lyue.

D And he had power to geue a spyrete vnto the ymage of the beste & that the ymage of the beast shulde speake, and shuld cause that as many as wolde not worshyppe the ymage of the beaste, shulde be kylled. And he made all, both smal and great, rych and poore, fre and bonde: to receaue a marke in theyr ryghte handes or in theyr foreheddes. And that no man might bye or sell, saue he that had the marke or the name of the beaste, other the nombre of hys name. Here is wysdom. Let him that hath wyt, count the nombre of the beast. For it is the nombre of a man, and his nõbre is syxe hundred, threscore and syxe.

¶ The.xiiii.Chapter.

¶ The lambe standeth vpõ the mounte Syon, & the vndefyled congregacyon wyth hym. The aungell exhorteth he to the feare of God, and telleth of the fall of Babylon.

A AND I loked, & lo, a lambe stode on the mount Syon, & wyth him an C. & xliii. thousande haupng his ✻ (name & hys) fathers name wrytten in theyr foreheades And I herd a voyce from heauen, as ꝑ sound of many waters, & as ꝑ voyce of a great thonder. And I herd ꝑ voyce of harpers harpynge wyth theyr harpes. And they songe as it were a newe songe, before the seat, and before the foure beastes, and the elders & no man man coulde learne the songe, but the hũdred and xliii. M. whyche were redemed from the earthe. These are they, whyche were not defyled wyth B wemen, for they are vyrgyns. These folow the lambe whyther soeuer he goeth. These were redemed frõ mẽ, beyng fyrst frutes vnto God & to ꝑ lãbe, & in theyr mouthes was found no gyle. For they are wout spot before ꝑ throne of God

And I sawe another aungel flye in the myddes of heauẽ hauinge ꝑ euerlastyng Gospell, to preache vnto them that syt and dwel on ꝑ earth, and to all nacions, kynredes, and tonges & people, saying wyth a loude voyce: ✻ Feare God, & Acte.xiiii.e geue honour to hym, for ꝑ houre of hys iudgemẽt is come: & worshyp hym ꝑ made heauen and earth, the see, & fountaynes of water: And ther followed an other aungel saying ✻ Babylõ is fallẽ ✻Esa.xxi.c Jere.li.a is fallen ꝑ great cytie, for she made all nacyons drynck of the wyne of her fornicacion.

And the thyrde aũgel folowed them saying ¶ wyth a loude voyce: Yf anye man worshyp the beast & hys ymage, & receaue hys mark in his forehead, or in his hãd, the same shal drynke ꝑ wine of ꝑ wrath of God, which is powred in ꝑ cup of hys wrathe, And he shalbe punysched in fyre and brymstone, before the holy aungels, & before the lambe.

And the smoke of theyr torment ascende the vp euermore. And they haue no reste daye nor nyght, whych worshyp the beast and his ymage and whosoeuer receaueth the prynt of his name Here is the pacyence of saintes. Here are they ꝑ kepe the commaundementes and the faythe of Jesu. And I herde a voyce from heauen sayeng vnto me, wryte: Blessed are the dead, whiche hereafter dye in the Lorde, euen so sayth the spirite: that they rest frõ theyr labours, but theyr workes folowe them.

D And I loked, and beholde a whyte cloude and vpon the cloude one sytting lyke vnto the sonne of man, hauinge on hys heade a golden crowne, and in his hande a sharpe sykel. And an other angell came out of the temple, crying wt a loud voyce to him ꝑ sat on the cloud. ✻ Thrust in thy sickle & repe, for thy tyme is come to repe for the corne of the earth is rype. And he ꝑ sate on the cloud thrust in his syckel on the earth, & the earth was reped. Joel. iii.e

And another aungell came out of the temple, whyche is in heauen, haupnge also a sharpe syckle: And another aũgell came oute from the aulter, whiche had power ouer fyre, and cryed wyth a loud crye to hym that hadde the sharpe syckle, and sayd: thruste in thy sharpe syckle, & gather the clusters of the earthe, for her grapes are rype. And the aungell thruste in hys sharpe syckle on ꝑ earth, & cut down the grapes of the vyneparde of the earth: and caste them into the greate wynefat of the wrathe of God, and the wynefat was troden without the cytye, & bloud came out of the fatt, euen vnto ꝑ horse bridles, by ꝑ space of a thousand, and. vi. C. furlonges.

The.xv.Chapter.

¶ He seeth seuen aungels: haupng seuen vyalles full of wrathe

A AND I sawe another sygne in heauen great and merueylous, seuen Aungels, haupnge the seuen laste plages, for in them is fulfylled the wrath of God. And I sawe as it were a glassye see, myngled wyth fyre, & them ꝑ had gotten victory of the beast, and hys ymage and of the nombre of hys name, stande on the glassy see, haupnge the harpes of God and they sange the song of Moses the seruaunte of God and the songe of the Lambe, saying: Great, and marueylous are thy workes: ✻ Lorde God al- ✻Esa.lxvi.c Jerem.li.a myghtye, iuste and true are thy wayes, thou kynge of sayntes. Who shal not feare o Lorde, & glorifye thy name? For thou onely arte holy & al gentyles shal come and worshyp before the for thy iudgementes are made manyfest.

And after that, I loked, and beholde, the tẽ B ple of the tabernacle of testymonye was open in heauen, and the seuen Aungels came oute of the temple whyche hadde the seuen plages, clothed in pure and bryghte lynnen, and haupnge theyr brestes gyrded wyth golden gerdles. And one of the foure beastes gaue vnto the seuen aũgels seuen golden vyalles full of the wrathe of God, whyche lyuethe for euermore. And the

tẽple was full of the smoke of the glory of God and of his power, and no man was able to entre into the temple, tyll the seuen plages of the seuẽ aungels were fulfylled.

¶ The.xvi.Chapter.

¶ The aungels poure out theyr vyalles full of wrath.

AND I herde a greate voyce out of ỹ temple sayeng to the seuẽ aũgels: go your wayes, poure out your vialles of wrath vpon the earth. And the fyrst angell wente and powred out his vyall vpon the earthe, & there fell a noysome, and a sore botch vpon the men whych had the marke of the beaste, & vpon thẽ whiche worshypped hys ymage. And the secõde aungel shed out his vyall vpon the see, & it turned as it were into the bloude of a dead man: and euery lyuing thynge dyed in the see. And ỹ thyrd aungel shed out hys vyall vpon the ryuers & fountaynes of
B waters, and they turned to bloude. And I herde an aungell say: Lord, whyche art & waste, thou art ryghteous and holy, because thou hast geuẽ suche iudgementes, for they shed out the bloude of saynctes, and prophetes, and therfore haste ỹ geuen them bloude to dryncke: for they are worthy. And I heard another say: euen so Lord God almyghty: true & ryghteous are thy iudgemẽtes

And the fourth aungel powred out hys vyal on the sunne, & power was geuen vnto hym to vexe men wyth heat of fyre, & the men raged in great heat: & spake euell of ỹ name of God, whyche hathe powre ouer those plages, & they repẽted not of their euel dedes, to geue him glorye. And ỹ fyfte aungel powred out his vyall vpõ ỹ seate of the beast, & his kyngdõ wexed darcke, & they gnewe their tonges for sorowe, & blasphemed ỹ God of heauẽ for sorowe & payne of their sores, and repented not of theyr dedes.

And the syxte aungell poured oute hys vyall
C vpon the greate ryuer Euphrates, & the water dryed vp, that the wayes of the kinges of ỹ east shuld be prepared. And I sawe there vncleane spretes lyke frogges come oute of the mouth of the dragon, and out of the the mouth of ỹ beast, & out of the mouth of ỹ false Prophet. For they are the spretes of deuels worckynge myracles to go out vnto the kynges of the earth & of the whole worlde, to gather them to the battayll of
mat.xxiiij.d ti,pet.iii.c & Tes,b.a that great daye of God almyghtye. *Beholde, I come as a theefe. Happy is he that watcheth, & kepeth his garmẽtes, lest he walke naked, & mẽ se hys fylthynes. And he gathered thẽ together into a place called in ỹ Hebrue tõge Armagedõ.

And the seuenth aũgel powred out hys vyall into the ayre. And there came a great voyce out of heauẽ frõ the seate, sayinge: it is done. And there folowed voyces, thondrynges, and lyghtenynges, & there was a great earthquake, such as was not sence men were vpon the earthe, so mighty an erthquake and so great. And ỹ great cytie was deuyded into thre partes, and the cyties of all nacyons fel. And great Babylõ came in remembraũce before God, to geue vnto her the cup of the wyne of ỹ fearsenes of his wrath Euery yle also fled awaye, and the mountaynes were not founde. And there fell a greate hayle (as it had ben talẽtes) out of heauen vpon the men, and the men blasphemed God: because of the plage of the hayle, for it was greate, and the plage of it, sore.

¶ The.xvii.Chapter.

¶ He describeth the woman sytynge vpon the beast wyth ten hornes.

AND ther came one of the aungels, A
which had ỹ seuen vyalles: & talked wyth me, sayinge vnto me: come, I wyll shewe vnto the, the iudgement of the greate whore ỹ sytteth vpõ many waters, with whom haue commytted fornicacion the kinges of the earthe, & the inhabyters of the earthe, are dronke wyth the wyne of her fornicacyon. And the spyrete caryed me awaye into the wyldernes. And I sawe a woman syt vpon a roose colored beast, full of names of blasphemye, whyche had seuen heades and ten hornes. And the woman was arayed in purple and rose coloure, and decked wyth golde, precyous stone, and pearles, & had a cup of golde in her hande, full of abhominacyons and fylthynes of her fornycacion. And B
in her forehead was a name wrytten, a mistery, great Babylon the mother of whordome & abhominacions of the earthe. And I sawe the woman droncken wyth the bloude of saynctes, and wyth the bloude of the wytnesses of Jesu. And when I sawe her: I wondred wyth greate merueyle.

And the aungel sayd vnto me: wherfore marueylest thou? I wyll shewe the the mistery of ỹ womã, & of the beast ỹ beareth her, whych hath seuen heades and ten hornes. The beaste ỹ thou seest, was, and is not, & shal ascende out of ỹ bot tomlesse pyt, and shall go into perdicyon, & they that dwell on the earth shall wonder (whose names are not wrytten in the booke of lyfe frome the begynninge of the world) when they behold the beaste that was and is not. And here is a mynde that hath wysdome.

The seuen heades are seuen mountaynes, on ¶
whych the woman sytteth, they are also seuen kynges. Fyue are fallẽ, and one is, and another is not yet come. And when he commeth, he must contynue a shorte space. And the beaste ỹ was, and is not, is euen the eyght, and is one of the seuen, and shall go into destruccyon. And the ten hornes whych thou sawest are ten kynges whiche haue receaued no kyngdom as yet, but shall receaue power as kynges at one houre wyth ỹ beast. These haue one mynde, & shall geue their power and strength vnto the beast. These shall fyght wyth the lambe, and the lambe shal ouercome them. *For he is Lord of lordes, & kyng of 1.Tim.vi.c
kinges, and they that are on his syde, are called, and chosen, and faythfull.

And he sayd vnto me: the waters which thou D
sawest, wher ỹ whore sitteth, are people & folcke, and nacyõs, & tõges. And the ten hornes, whiche thou sawest vpon the beaste, are they that shall hate the whore, & shall make her desolate & naked, and shall eate her flesshe, & burne her wt fyre.

For

For God hath put in theyr hertes to fulfyll hys wyll, & to do wyth one consent, for to geue theyr kyngedome vnto the beast, vntyl the wordes of God be fulfylled. And the woman whyche thou sawest, is that great cyty, which raygneth ouer the kyngs of the earth

The.viii.Chapter.

The louers of the worlde are sorye for the fall of Babylon, but they that be of God haue cause to reioyce for her destruction.

A AND after that, I sawe another Aungell come frō heauen, hauyng great power, and the earth was lightened wyth hys bryghtenes. And he cryed myghtely wyth a strong voyce, sayinge: *Greate Babylon is fallen, is fallen, and Esay.xxi.e. Jeremy.l.a. is become the habitacyon of dyuels, and the hold of all foule spretes, and a cage of al vncleane and hatefull bydes, for all nacyons haue dronken of the wyne of the wrath of her fornycacyon. And the kynges of the earth haue commytted fornycacyon wyth her, & the marchauntes of the earth are wexed rich of ꝑ aboūdaunce of her pleasures

B And I hearde another voyce from heauen saye, come awaye frome her my people, that ye be not partakers of her sinnes, and that ye receaue not of her plages. For her sinnes are gone vp to heauen, and God hath remembred her wyckednes. Reward her euen as she rewarded you, and geue her double accordynge to her worckes And powre in double to her in the same cup which she fylled vnto you. And as much as she glorifyed her selfe & lyueth wantonly, so much sorowe ye

C in: for her punyshement & sorowe, for she sayd in Esa.xlviii.d her selfe: *I sytt beinge a quene, and am no wyddowe, and shall se no sorowe. Therfore shall her plages come in one daye, death, and sorowe, and hunger, & she shalbe brent wyth fyre: for strōge is the Lorde God whych shall Judge her. And the kynges of the earth shall bewepe her & waylher, whyche haue commytted fornycacyon wō her and haue lyued wantonlye wyth her, when they shall se the smoke of her burnynge, and shall stande afarre of, for feare of her punyshement, saye-

Jerem.li.a ing: *Alas Alas, that greate cyty Babylon, ꝑ

D myghty cytye: for at one houre is thy Judgemēt come. And the marchauntes of ꝑ earth shal wepe and wayle in themselues, for no man wyll bye theyr ware any more, the ware of golde and syluer, and precyous stones, nether of pearle, & raynes, and purple, and skarlet, and all thyne wodd and all maner vessels of yuerye, & all maner vessels of most precyous wod, & of brasse, and yron

* *(and marble,) & synamon, and odours, and oynte mentes, and frankensence, and wyne, & oyle: and fyne floure, and wheate, beastes, and shepe, & horses and charettes, and bodyes, and soules of men

And the apples ꝑ thy soule lusteth after, are departed from the. And al thynges whych were deynty e: and bad in pryce, are departed from the and ꝑ shalte fynde them nomore. The marchauntes of these thynges whyche were wexed ryche, shall stande afarre of from her, for feare of the punyshemente of her, weaypnge and waylynge and sainge:

Jerem.li.b * Alas, Alas, that great cytye: ꝑ was clothed E in raynes and purple, and scarlet, and decked wyth golde, and precyous stones, and pearles: for at.i.houre so great ryches be come to nought

And euery shyppgouernour, and all they that occupyed shyppes, and shippmen whyche worke in the see, stode afarre of, and cryed, when they sawe the smoke of her burnynge, sayenge: what cytye is lyke vnto thys greate cytie? and they caste duste on theyr heedes, and cryed weppynge Jerem. li b and waylyng & sayde: *Alas, Alas, that great F cytie, wherin were made ryche all that had shippes in the see, by the reason of her costlynes, for at one houre is she made desolate. Reioyce ouer her thou heauen, and ye holy Apostels and Prophetes: for God hath gyuen your Judgemente on her. And a myghtye aungell toke vp a stone lyke a great mylstone, & cast it into the see, sayenge: wyth suche vyolence shall that greate G cytie Babylon be caste, & shalbe found nomore And the voyce of harpers, and musycyons, and of pipers, and trompeters shalbe herde nomore in the: and no craftesman, of whatsoeuer craft he be shalbe founde eny more in the. And ꝑ soūd of a myl shalbe herde nomore in the, * (and candel lyght shalbe burnning nomore in ꝑ) & ꝑ voyce of ꝑ bryd-grome and of the bryde, shalbe herde nomore in the, for thy marchaūtes were the great men of ꝑ erth. And with thyne inchauntemente were deceaued all nations: and in her was founde the bloude of the Prophetes, and of the saynctes, and of all that were slayne vpon the earth.

The.xix chapter.

Prayse is gyuen vnto god for iudgynge the whore, and for auengynge the bloud of his seruauntes. The aungel wyll not be worshypped. The foules and bydes are called to the slaughter.

A AND after that I herde a greate voyce of moch people in heauen sayenge: Alleluya Saluation, and glory, & honour, & power be ascrybed to the Lord our God, for trewe and ryghteous are hys iudgementes, for he hath iudged the greate whore whyche dyd corrupte the erth with her fornycation, and hath auenged the bloude of hys seruauntes of her hande. And agayne they sayde: Alleluia. And smoke rose vp for euermore. And the.xxiiii.elders, and the.iiii beastes fel dowue & worshypped God that sate on the seate, sayenge Amen, Alleluya. And a voyce came oute of the seate sayeng: prayse our B Lorde God, all ye that are hys seruauntes and ye that feare hym both small and great. And I harde the voyce of moche people euen as the voyce of many waters, & as the voyce of strōge thunderynges sayenge: Alleluya, for the Lorde our God omnipotent raygneth. Let vs be glad and reioyce, and gyue honoure to hym, for the marryage of the lambe ys come, and hys wyfe made her selfe ready. And to her was graunted that she shulde be arayed wyth pure and goodly raynes. For the raynes is the ryghtewesnes of Mat.xxii.a Luke.xiii.a saynctes. And he sayd vnto me, wryte, *happy are they whyche are called vnto the supper of ꝑ lambes maryage: And he sayde vnto me: these ace ꝑ true saynctes of God. And I fel at his fete to worshyp him. And he sayd vnto me: se thou do it not. For I am thy felowe seruaunt, and one of

thy

thy brethren, euen of them that haue the testy-
mony of Jesus. Worshyppe God. For the testy
mony of Jesus is the spryte of prophecye. And
¶ I sawe heauen open, and beholde, a white horse
and he that sat vpon hym was called faythfull
and true, and in ryghtwesnes he doth iudge and
make batayle. His eyes were as a flame of fyre,
and on hys heade were manye crownes, and he
had a name wrytten, that no man knewe but he
hym selfe. * And he was clothed wyth a vesture
Esa.lxiii.c. dyppte in bloude, & hys name is called the worde
of God. And the warryars whiche were in hea-
uen, folowed hym vpon whyte horses, clothed
wyth whyte and pure raynes, and oute of hys
mouth went a sharpe two edged swerde that w̄
it he shulde smyte the heathen. And he shall rule
them with a rod of yron, and he trode the wyne
D fatt of fearsnes and wrath of almyghtye God.
And hath on his vesture & on hys thygh a name
wrytten: Kynge of kynges, and Lorde of Lor-
des. And I sawe an aungel stande in ỹ sonne
and he cryed wyth a loude voyce, sayenge: to al
the foules that flye by the myddes of Heauen:
come and gather youre selues together vnto ỹ
supper of the greate God, that ye maye eate fesh
of kynges, and the flesche of the hye captaynes,
and the flesche of myghty men, and the flesche of
horses, and of them that syt on them, & the flesche
of all free men and bonde men and of small and
greate. And I sawe the beaste, and the kynges
of the earth, and theyr warriers gathered toge-
ther to make batel agaynst him ỹ sat on ỹ horsse
and agaynst his soudyars. And the beast was ta-
ken, & w̄ hym ỹ false prophete ỹ wrought myra-
cles before hym, wyth whiche he deceaued them
that receaued the beastes marke, and them that
worshypped hys ymage. These both were cast
quycke into a ponde of fyre burnyng wyth bryn
stone: and the remnaunte were slayne wyth the
swearde of hym that sat vpon the horse, whiche
swearde proceded out of hys mouth, and all the
foules were fulfylled wyth theyr flesche.

¶ The. xx. Chapter.

¶ The dragon is bounde for a. M. yeares. The dead aryse, and receaue iudgemente.

A AND I sawe an aungell come downe from
heauen, haupnge the keye of the bottom-
lesse pyt, and a great chayne in hys hand.
And he toke the dragon that olde serpent, which
is the deuel and Satan, & he bounde hym a thou
sand yeres: and cast hym into a bottomlesse pyt
and he shut hym vp, and set a seale on hym that
he shulde deceaue the people nomore, til the thou
B sande yeres were fulfylled. And after that he
must be losed for a lytel season. And I sawe sea-
tes, and they sat vpon them, and iudgemēt was
geuen vnto them: and I sawe the soules of thē
ỹ were beheaded for the wytnes of Jesu, & for
ỹ worde of God: and whych had not worshyp
ped the beast nether hys ymage nether had ta-
ken hys marke vpon theyr forheades, or in their
handes: and they lyued, & raygned wyth Christ
a. M. yere: but the other of the deed men lyued
not agayne, vntyll the thousande yere were fy-
nyshed. Thys is that fyrste resurreccyon. Bles-
sed & holy is he, ỹ hath part in the fyrst resurrec-
cyon. For on such shall the second death haue no
power but they shalbe the Preastes of God & of
Chryst, & shal raygne wyth hym a thousand yere
* And when the. M. yeares are expired, Sathā
shalbe lowsed oute of hys pryson, & shal go oute
to disceaue the people, which are in the. iiii. quar-
ters of the earth, Gog & Magog, to gather them
together to battel, whose nōbre is as the sand of
the see: & they went in the playne of the erth: and
compassed the tentes of the sayntes aboute, and
the beloued cyty. And fyre came downe frō God
out of heauen, & deuoured them: & the dyuel ỹ dyd
ceaued them, was cast into a lake of fyre & brym
stone, where the beaste & the false prophetes shal
be tormented daye and nyghte for euermore.

¶ et. xxbiii. e and. xxiii. d

And I sawe a great whyte seate, & hym ỹ sat
on it, frō whose face fled away both ỹ erth & heauē
& theyr place was nomore founde. And I sawe
the dead, both great & small stande before God.
And the bokes were opened, & another boke was
opened, whych is the booke of lyfe, and the dead
were Judged of those thynges which were wryt
ten in the bokes accordynge to theyr dedes, and
the see gaue vp the dead which were in her, and
death, & hell delyuerd vp the dead, whych were
in them: and they were Judged euery man acco
dyng to hys dedes. And death and hell were cast
into the lake of fyre. Thys is the seconde death.
And whosoeuer was not founde wrytten in the
booke of lyfe, was cast into the lake of fyre.

¶ The. xxi. Chapter.

In this chapter is described the newe and spirituall Jerusalem.

A AND I saw a newe heauen & a newe
earth. For the fyrst heauen: and the
fyrste earth were vanyshed awaye
& there was nomore See. ✝ And I
John sawe the holye cytye, new Je
rusalē come downe from God out of heauen pre
pared as a bryde garnyshed for her husbonde.
And I hearde a greate voyce out of heauen say-
ing: beholde the tabernacle of God is wyth mē
and he wyll dwell wyth them. And they shalbe
hys people, and God hym selfe shalbe wyth them
and be theyr God. * And God shall wype away
all teares from theyr eyes.
And ther shalbe nomore deeth, nether sorowe,
nether criēg, nether shal ther be eny more pain,
for the olde thynges are gone. And he that sate
vpon the seate, sayde: * Beholde, I make all
thinges newe. ✝ And he sayd vnto me: wryt,
for these wordes are saythfull and true.

A Esay. xlv. c. and. lv. d. .ii. Pet. iii. a

B Esa. lxv. d

Esa. xliii. d ii. Cor. b. d.

And he sayd vnto me: it is done, I am Alpha
and Omega, the begynnyng & the ende I wyll
geue to hym that is a thyrst, of the well of the
water of lyfe, fre. He ỹ ouercommeth shall en-
enherete all thynges, and I wyll be his God, ¶
and he shalbe my sonne. But the fearfull and
vnbeleuing, & the abhominable, & murtherers,
and whoremongers, & sorcerers, and ydolaters
and all lyars shall haue theyr parte in the lake
which burneth with fyre and brymstone, which
is the seconde death.

And there

And there cam vnto me one of the seuen aungels which had the seuen vyalles full of the seuen laste plages: and talked with me sayenge: come hyther, I wyll shewe the the bryde, the lambes wyfe. And he caryed me awaye in the spyete to a greate and an hye mountayne, & he shewed me the great citie holy Jerusalem, descendyng out of heauen from God: hauyng the
D bryghtenes of God. And her shyning was lyke vnto a stone most precious, euen lyke a Jasper cleare as Cristall: and had walles greate and hye, and had .xii. gates and at the gates. xii. aungels: and names written, which are the names of ỹ. xii. trybes of Israell: on the East part. iii. gates, and on ỹ Northpart. iii. gates, and towardes ỹ South. iii. gates, and frō the west. iii gates, & the wal of ỹ citie had. xii. fūdaciōs: and in thē ỹ. xii. names of the lambes. xii. Apostles.
E And he that talked with me, had a golden rede to measure the citie withall and ỹ gates therof and ỹ wall therof. And the citie was built. iiii. square, and ỹ lēgth was as large as the bredth,
* and he measured ỹ citie with the *(golden) rede xii. M. furlonges, and ỹ length and the bredth, and the heygth of it, were equall. And he measured the wal therof: an. Cxlviii cubytes: the measure ỹ the aungell had, was after the measure that man vseth. And the buldyng, of the wall of it was Jasper. And the citie was pure golde lyke vnto clere glasse, and the foundacyons of the wall of the cytie were garnysshed wyth all
F maner of precyous stones. The fyrst foūdacion was Jaspis, the second Saphyre, the thyrde a Calcedony, the fourth an Emeralde, the fyfte Sardonix, the syxt Sardeos, the seuēth Chrisolyte, the eyght Berall, the. ix. a Topas, the tenth a Crusoprasos, the eleuēth a Jacynte, the twelueth an Amatist. The twelue gates were twelue pearles, euery gate was of one pearle, and the strete of the citie was pure gold as thorowe shynyng glasse. And I sawe no temple
G therin. For the Lorde God almyghty and the lābe are ỹ temple of it. * And the citie hath no nede of the sonne, nether of ỹ mone to lighten it. For the bryghtnes of God dyd light it, and the lābe was the lyght of it. And the people which are saued shall walke in the lyght of it. And the kynges of the earth shall bryng theyr glorye
* *(And honour) vnto it. * And the gates of it are not shut by day. For ther shalbe no nyght ther.
* *(And into it shall they bryng the glory and honoure of the nacions) And there shall enter into it none vncleane thing, nether whatsoeuer worketh abhominacion or maketh lyes: but they onelye whiche are written in the lambes boke of lyfe.

Esay. lx. d

Esay. lx. c

¶ The xxii. Chapter.

¶ Th. ryuer of the water of lyfe, the frutefulnes and lyght of the cytye of God. The Lorde geueth euer his seruauntes warnynge of thynges to come the angell wyll not be worshypped. To the worde of God maye nothynge be added, nor mynyshed.

A And he shewed me a pure ryuer of water of lyfe, cleare as Crystall: procedynge oute of the seate of God, and the lambe. In the myddes of the strete of it, & of ether syde at the ryuer, was ther wod of lyfe: whyche bare twelue maner of frutes: and gaue frute euerye monethe: and the leues of the wode serued to heale the people wythall. And there shalbe no more curse, but the seate of God and the lambe shalbe in it: and hys seruauntes shall serue him. And they shal se his face, and his name shalbe in theyr forheddes. * And ther shalbe no nyghte B
there, and they nede no candle, nether lyghte of Esay. lx. d
the sonne: for the Lord God geueth them lyght and they shall reygne for euermore

And he sayde vnto me: these sayenges are faythfull and true. And the Lord God of the holye Prophetes sent hys Aungell to shewe vnto hys seruauntes, the thynges whych must shortly be fulfylled, Beholde I, come shortly. * Happy is he ỹ kepeth the sayeng of the prophecye of *Apo. . .
thys boke. I am John, whych sawe these thynges and herd them. And whan I had herde & sen C
* I fell downe to worshyppe before the fete of the aungell, whyche shewed me these thynges. Apo. xi. b
And he sayd vnto me: se thou do it not, for I am thy felow seruaunt of thy brethren the Prophetes, and of them whiche kepe the sayinges of
* (the prophecy of) thys boke. But worship God.

And he sayd vnto me: seale not the sayenges *
of the prophecy of thys boke. For the tyme is at hande. He that doeth euell, let hym do euell styl: and he whych is fylthy, let hym be fylthy styl: & he that is ryghteous, let him be more ryghteous and he that is holy, let hym be more holy. And beholde, I come shortly, and my reward is with me, to geue euery man accordynge as his dedes shalbe. I am Alpha & Omega, the begynnynge and the ende: the fyrste and the laste. Blessed are they that do hys commaundementes, that theyr power maye be in the tree of lyfe, and maye entre in thorowe the gates into the cytie. * For Esa. xlviii. b
wythoute shalbe dogges and inchaunters, and Apoc. i. b
whoremongers, and murtherers, and ydolaters, and whosoeuer loueth or maketh leasynges.

I Jesus sent myne aungell, to testyfye vnto you these thynges in the congregacyons. I am D
the roote and the generacion of Dauid, and the bryght morynge starre. And the spryte and the bryde saye: come. And let him that heareth, saye also come. * And let hym that is a thyrst: come. And let whosoeuer wyl, take of ỹ water of lyfe, Esa. lv. a
fre. I testifye vnto euery man that heareth the Joh. vii. c
wordes of the prophecye of thys boke: * yf any man shall adde vnto these thynges, God shall Deu. xiii. a and. xii. d.
adde vnto hym ỹ plages that are wrytte̅ in this Pro. xxx.
boke. And yf any man shal mynyshe of the wordes of the boke of thys prophecy, God shal take awaye hys parte oute of the boke of lyfe, & oute of the holy cytie, and from the thynges whyche are wrytten in thys boke. He whyche testyfyeth these thinges sayth: be it. I come quickly. Amē. Euen so come Lorde Jesu. The grace of our Lorde Jesu Christ be wyth you all. Amen.

¶ The ende of the newe Testament.

A table.

A table to fynd the

Epystles and Golspels vsually read in the churche, after Salysbury vse, wherof the fyrste lyne is the Epistle, and the other the Golspell: whose begynnynge thou shalt fynde in the boke, marked wyth a crosse ✠ and the ende wyth halfe a crosse ✠ contayned with in the letters. A.B.C.D.&c.

¶ On the fyrste sondaye in Aduent

Thys also we Roma.xiii.c
And whē they drewe nye Mat.xxi.a
¶ On the wednisdaye
Be pacient therfore Jacob.v.b
The begynnynge of Mar.i.a
¶ On the frydaye
Herken vnto me Esa.li.a
In those dayes cam Jhon Mat.iii.a
¶ On the seconde sondaye in Aduent
Whatsoeuer thynges Roma.xv.a
And ther shalbe sygnes Luke.xxi.e
¶ On the wednisdaye
Thus sayth the Lorde zacha.viii.a
Verely I saye vnto you Mat.xi.b
¶ On the frydaye
I haue set watchmen Esa.lxii.c
Jhon beareth wytnesse Joh.i.b
¶ On the thyrde sondaye in Aduent
Let a man this wyse i.Cor.iiii.a
Whan Jhon beynge Mat.xi.a
¶ On the wednysdaye
Thys is the worde Esa.ii.a
And the fyrste moneth Luk.i.c
¶ On the frydaye
There shall come a rod Esa.xi.a
And Mary arose in Luke.i.d
¶ On the fourth sondaye in Aduent
Reioyce in the Lorde Phil.iiii.a
And thys is the recorde Joh.i.b
¶ On the wednysdaye
Be glad thou Joel.ii.f
And thys rumoure of Luke.vii.c
¶ On the frydaye
Be glad and reioyce zacha.ii.c
Take hede, beware Mar.viii.b
¶ On Christmasse euen
Paule the seruaunt Roma.i.a
When hys mother Mary Mat.i.c
¶ On Christmasse daye at the fyrst masse.
For the grace of God Titus.ii.b
And it chaunsed in those Luke.ii.a
¶ At the seconde masse
But after ỳ the kyndnes Titu.iii.a
The shepherdes spake to Luke.ii.c

¶ At the thyrde masse
God in tyme past Hebre.i.a
In the begynnynge was Joh.i.a
¶ On saynct Steuens daye
Steuen full of fayth Acte.vi.c
Wherfore beyold I sēd Mat.xxiii.d
¶ On sayncte Jhon the Euangelistes daye
He that feareth God Eccle.xv.a
Folowe me. Peter turned Joh.xxi.f
¶ On chyldermasse daye
And I loked and lo Apoc.xiiii.a
An angell of the Lorde Mat ii.c
¶ On the sondaye after Chrystmasse daye.
And I saye ỳ the heyre Gala.iiii.a
And his father & mother Luke.ii.e
¶ On newyeares daye
For the grace of God Titus.ii.b
And whan the eyght daye Luke.ii.c
¶ On the twelfe euen
For the grace of God Titus.ii.b
But whan Herode was Mat.ii.d
¶ On the twelfe daye
Get the vp by tymes Esa.lx.a
Whan Jesus was borne Mat.ii.a
¶ On the fyrst sondaye after twelfe daye.
O Lorde I wyll thanke Esa.lx.a
The nexte daye after Joh.i.d
¶ On the seconde sondaye after twelue dayde
And I beseche you ther. Rom.xii.a
Whan he was twelue Luke.ii.c
¶ On the thyrde sondaye after twelfe daye
Seynge that we haue Rom.xii.b
And the thyrde daye Joh ii.a
¶ On the fourth sondaye after twelfe daye
Be not wyse in your Roma.xii.c
Whan Jesus came Mat. viii.a
¶ On the fyfth sondaye after twelfe daye
Owe nothyng to any mā Ro.xiii.a
And whā he entred into Mat. viii.c
¶ On the syxte sondaye after twelfe daye
Put ye on therfore Collo.iii.b
The kyngdom of heauē Mar.xiii.d
¶ On septuagesima sondaye
Perceaue ye not howe ỳ i.Cor.ix.b
The kyngdom of heauen Mat.xx.a
¶ On sexagesima sondaye
Ye suffre fooles gladly ii.Cor.xi.d
Whā much people were Luk. viii.a
¶ On Quinquagesima sondaye.
Though I speake i.Cor.xiii.a
Jesus toke vnto hym the Lu.xviii.d
¶ On ashwednisdaye
Nowe therfore sayeth Joel.ii.c
Moreouer whan ye fast Mat.v.a
¶ On the frydaye
Crye nowe as loude Esa.lviii.a

Ye haue herde that it is Mat.v.g
¶ On the fyrst sondaye in lent
We also as helpers ii.Cor.vi.a
Then was Jesus led of Mat.iiii.a
¶ On the wednisdaye
And the Lorde sayd Exo xviii.c
Then certayne of the Mat.xii.d.
¶ On the frydaye
The same soule that Ezech.xviii.c
After thys was Joh.v.a
¶ On the seconde sondaye in lent.
Furthermore brethren i.Thes.iii.a
And Jesus wente. Mat.xv.c
¶ On the wednisdaye
But Mardoch though. Hester.xiii.d
And Jesus goynge vp to Mat.xx.b
¶ On the frydaye
Cursed be the man Jere.xvii.b
I can of myne owne Joh.v.c
¶ On the thyrde sondaye in lent
Be ye therfore the Ephe.v.a
And he was castynge out Luke.xi.b
¶ On the wednisdaye
Honoure thy father Exo.xx.b
Then came vnto Jesus Mat.xv.a
¶ On the frydaye
And the congregaciō had Num.xx.a
Then came he into John.iiii.a
¶ On the fourth sondaye in lent
For it is wrytten that Gala.iiii.c
Jesus went Joh.vi.a
¶ On the wednisdaye
And Eze.xxxvi.c Esay.i.c
And Jesus goynge by Joh.ix.a
¶ On the frydaye
And after these actes iii.Reg.xvii.c
A certayne man was syck Joh.xi.a
¶ On the.v.sondaye in lent
But Christ beynge Hebre.ix.c
Whych of you can rebuke Joh.viii.f
¶ On the wednisdaye
And the Lorde spake Leui.xix.a
And it was at Jerusalem Joh.x.e
¶ On the frydaye
Lorde, all they that for Jere.xvii.e
Then gathered the hygh Joh.xi.f
¶ On palme sondaye.
Let the same mynde be Phil.ii.a
Ye knowe that after Mat.xxvi.a
¶ On the wednisdaye
Who hath geuen Esa.liii.a
The feast of swete bread Luk.xxii.a
¶ On good frydaye
The Lorde spake vnto Exo.xii.a
When Jesus had spokē Joh.xviii.a
¶ On Easter euen.
Yf ye be therfore rysen Col.iii.a
Upō an euenyng of ỳ Mat.xxviii.a
¶ On Easter daye
Pourge therfore the olde i.Cor.v.b
And whan the Sabboth Mar.xvi.a
¶ On the mondaye
But Peter opened Actes.x.d
And beholde two of the Luk.xxiiii.b

¶ On

¶On the tewsdaye
Ye men, and brethren, ye Act.xiii.d
Jesus stode in the myd. Luk.xxiiii.d
¶On the wednisdaye
Ye men of Israel, why Act.iii.c
Afterwarde dyd Jesus Joh.xxi.a
¶On the thursdaye
The angell of the Lorde Act.viii.c
Mary stode wythout at Joh.xx.b
¶On the frydaye
For as much as Christ i.Pet.ii.c
Then the cleuē disciy. Mat.xxviii.d
¶On the saterdaye
Laye awaye therfore i.Pet.ii.a
On the fyrste daye of the Joh.xx.b
¶On the fyrst sondaye after Easter.
For all that is borne of i.Joh.v.a
The same daye at nyght Joh.xx.d
¶On the seconde sondaye after Easter
Christ also suffred i.Pet.ii.d
I am the good shepherde Joh.x.b
¶On the thyrde sondaye after Easter.
Dearely beloued I i.Pet.ii.c
After a whyle, and Joh.xvi.c
¶On the fourth sondaye after Easter
Euery good gyfte Jacob.i.c
But nowe I go my waye Joh.xvi.b
¶On the fyfte sondaye
And se that ye be doers Jaco.i.d
Verely &c. whatsoeuer ye Joh.xvi.f
¶On the mondaye
Knowledge your fautes Jaco.v,d
Yf any of you shall Luke.xi.a
¶On the tewesdaye
I exhorte therfore i.Timo.ii.a
And when Jesus sat ouer Mar.xii.d
¶On the wednisdaye
The multytude of the Act.iiii.g
These wordes spake Je. Joh.xvii.a
¶On the Ascencyon daye
The fyrst treatyse Actes.i.a
Afterwarde he appeared Mar.xvi,c
¶On the sondaye after the Ascencion daye
Be ye therfore sobre and i.Pet.iiii.b
But whan the comforter Jon.xv.d
¶On Wytsondaye euen
It fortuned, whyle Apol. Act.xix.a
Yf ye loue me, kepe my Joh.xiiii.b
¶On Wytsondaye
And whan the dayes Act.ii.a
Yf a man loue me Joh.xiiii.c
¶On the mondaye
And he commaunded vs Acte.x.f
For God so loued the Joh
¶On the tewesdaye
Whan the Apostles
Verely, verely. &c. He
¶On the we
But Peter st
No man s

¶On the thursdaye
Then came Phylyp into Acte.viii.a
Jesus called the twelue Luke.ix.a
¶On the frydaye
Ye men of Israel, heare Acte.ii.d
And it happened vpō a daye Lu.v.d
¶On the saterdaye
And the next Sabboth Act.xiii.f
And when he was rysen Luke.iiii.f
¶On Trinite sondaye
O the depenesse Roma.xi.e
Ther was a man of the Joh.iii.a
¶On corpus Christi daye
That whych I delyuered i.Cor.xi.d
For my flesche is meate Joh.vi.f
¶On the fyrste sondaye after trinite,
God is loue, and he that i.Joh.iiii.b
Ther was a certayne Luke.xvi.e
¶On the seconde sondaye after trinite.
Maruayle not my bre. i.Joh.iii.c
A certayne man made Luke.xiii.d
¶On the thyrde sondaye after trynite.
Subiect your selues i.Pet.v.b
Then resorted vnto him Luke.xv.a
¶On the fourth sondaye after trinite
For I suppose that the Rom.viii.a
Be ye therfore mercy. Luke.vi.f
¶On the fyfth sondaye after trinite.
In conclusion be ye i.Pet.iii.b
It came to passe ꝑ when Luke.v.a
¶On the syxte sondaye after trinite
Knowe ye not, that Rom.vi.a
For I saye vnto you Mat.v.c
¶On the seuenth sondaye
I speake grosly be Roma.vi.d
In those dayes whan Mar.viii.a
¶On the eyght sondaye
Therfore brethren Roma.viii.c
Beware of false Mat.vii.b
¶On the.ix.sondaye
We shulde not lust after i.Cor.x.b
And he sayde also vnto Luke.xvi.a
¶On the.x.sondaye
Ye knowe that ye were i.Cor.xii.a
And as he was come Luke.
¶On the eleuenth sond
Brethrē as partayny
And he tolde thy
¶On the t
Haue w
A

No man can serue two Mat.vi.d
¶On the.xvi.sondaye
Wherfore I desyre Ephe.iii.b
And it fortuned after Luke.vii.b
¶On the.xvii.sondaye
Therfore which Ephe.iiii.a
And it chaunsed Luke.xiiii.a
¶On the.xviii.sondaye
I thanke my God i.Cor.i.a
But when the Pharyses Mat.xxii.d
¶On the.xix.Sondaye
To be renewed Ephe.iiii.a
He entred also Math.ix.a
¶On the.xx.sondaye
Take hede therfore Ephe.v.d
And Jesus answered Mat.xxii,a
¶On the.xxi.sondaye
Fynally my brethrē be ye Ephe.vi.b
And ther was a certayne Joh.iiii.f
¶On the.xxii.sondaye
I thanke my God in Philip.i.a
Therfore is ꝑ kyngdō Mat.xviii.a
¶On the.xxiii.sondaye
Brethren be followers Phil.iii.d
Then went ꝑ Pharyses Mat.xxii.b
¶On the.xxiiii.sondaye
For thys cause we also Collos.i.b
Whyle he thus spake Math.ix.c
¶On ꝑ last sondaye after trinite.
Behold, the tyme come Hiere.xxiii.b
After these thynges Joh.vi.a
¶On the wednisdaye in the Emberweke afore Michelmasse.
Beholde the tyme come Amos.ix.d
And one of the company Mar.ix.b
¶On the frydaye
O Israel turne ꝑ nowe Osee.xiiii.a
And one of the Pharyses Luke.vii.f
¶On the saterdaye
For ther was afore taber. Heb.ix.a
A certayne man had Luke.xiii.b
¶In the dedicacion of the church.
And I John sawe the Apo.xxi.a
And he turned in, and Luke.xix.a

¶Here endeth the table of the Epistles and Gos
the Sō

¶ On sayncte Thomas the Apostles daye

Therfore are ye not — Ephe.ii.d
But Thomas one of — Joh.xx.k

¶ On Candelmasse daye

Beholde, I wyll sende — Mala.iii.a
And whan the dayes — Luke.ii.d

¶ On sayncte Mathias the Apostles daye

And in those dayes Peter — Actu.i.c
In that tyme Jesus — Math.xi.d

¶ On the daye of the Annunciacion, or gretynge of our Lady.

Moreouer God spake vn. — Esa.vii.b
And in the syxte moneth — Luke.i.c

¶ On S. George daye

Counte it all maner ioye — Jaco.i.a
I am the true vyne — Joh.xv.b

¶ On S. Markes daye

But nowe euery one of — Ephe.iii.a
I am the true vyne — Joh.xv.a

¶ On saynct Philippe and Jacobs daye.

Then shall the ryghteous — Sap.v.a
And he sayd vnto his — Joh.xiiii.a

¶ On the Natiuite of Sayncte Jhon Baptistes daye

Herken vnto me ye — Esa.xlix.a
When Elisabethes tyme — Luke.i.f

¶ On Sayncte Peter and Paules daye.

At the same tyme — Actes.xii.a
Jesus came into the — Mat.xvi.c

¶ On sayncte Mary Magdalenes daye

Who so fyndeth — Prou.xxxi.b
And one of the Pharyses — Luke.vii.f

¶ On sayncte James the Apostles daye

Nowe therfore ye are not — Ephe.ii.d
Then came to hym — Mat.xx.c

¶ On ỹ Assumpciõ of our Lady

In all these thynges — Eccle.xxiiii.b
It fortuned that as they — Luke.x.g

¶ On S. Bartylmewes daye

Now therfore ye are not — Ephe.ii.d
And there was a stryfe — Luke.xxii.c

¶ On the natiuyte of our Lady.

As the vyne haue I — Eccle.xxiiii.c
The boke of the generaciõ — Mat.i.a

¶ On S. Mathewes daye

The lykenes of foure — Ezech.i.b
And as Jesus — Math.ix.a

¶ On sayncte Michaels daye

And he shewed it — Apoca.i.a
In that houre came the — Mat.xviii.a

¶ On sayncte Lukes daye

The lykenes of foure — Ezech.i.b
After thys appoynted — Luke.x.a

¶ On sayncte Symon and Judes daye

But we knowe that — Rom.viii.e
Thys commaunde I you — Joh.xv.e

¶ On Alhalowe daye

And I sawe another — Apoc.vii.a
Jesus seynge the people — Mat.v.a

¶ On Alsouls daye

I wolde not brethren — i.Thes.iiii.d
Then sayde Martha — Jon.xi.c

¶ The ende of the Table.

The ende The

¶ The ende of the newe Testament

and of the whole Byble. Fynyshed in Nouember.
Anno. M.CCCCC.XLI.

A dño factũ est istud.